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# THE PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

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

SAN FRANCISCO, CAL., SATURDAY, MARCH 15, 1902.

1429 Market-st. No. 11. Between 10 & 11th-Sts.

## IMMORTAL TRUTH.

JOS. M. WADE.

I have counted the sand in the hour-glass  
Of the cause of doubts and fears;  
And down on the rocky shores of time  
Have marked the passing ceaseless years.

The moaning voice of the murmuring sea  
Comes to my soul like a prophecy;  
Some day, oh, beautiful sunlit strand,  
With singing waters and flowery land,  
The grand old forest and bright blue  
skies,  
Will change to the light of Paradise,  
When human hearts the Truth shall  
prize.

The earth is fair; its jewel, Truth, is  
rare;  
Its wealth is heaven, which all can share;  
When pride that is false, and always  
vain,  
Together with creeds and injustice slain;  
Then the life of all will be pure as a  
queen's,  
Pure as principle, which makes them  
clean.

The slave will look up because he is free  
To become the proud soul he dares to be;  
Then, this grand earth, the land of our  
birth,  
Will become the realm of Immortal  
Truth.  
—Occult Review.

## BORDERLAND.

### Dream Fulfilled.

An instance of a dream being fulfilled has occurred at Creetown. Two children, daughters of Mr. Dodds, blacksmith, disappeared at nightfall, and search parties scoured the country throughout the night, without success. One of the searchers, Mr. W. Scott, of Cassenary, went to bed well into the morning and dreamed that he saw the children in a hole in a certain part of Larg Wood. He got up and proceeded to the place. Pushing aside some brushwood, he, to his joy, found the children sound asleep. The girls were numbed with wet and cold, but soon recovered.—Two Worlds, Eng.

### Thought-Transference.

Justice John A. Mahoney, of Sheffield Ave. police court, dreamed, and, as a result, has decided to devote all his time not occupied in dispensing justice in behalf of "the people" to the study of occult science—thought suggestion, thought transmission and the like.

Eleven years ago Justice Mahoney drew a will for one Bridget Healey and put the document in the safe of a friend, for his practice at that time did not warrant him owning a safe of his own. Several years later his friend sold

out, and his successor found the envelope in his safe with Mahoney's name upon it, while Mahoney had forgotten the existence of the will. When the document was returned to him he had lost track of the testatrix and tossed it into the drawer of an old and unused desk, and again forgot its existence.

One night he dreamed that Mrs. Healey was dying and calling for her will, though he had even forgotten her name and the fact that he had drawn a will for her, which had never been called for. When he arrived at his office in the morning he instructed his clerk to look up the ancient document, and an hour later, when he was standing in his office reading the will, Attorney Kiley entered and asked him if he ever remembered drawing a will for Bridget Healey, and, if so, what was done with the will.

"I have the will in my hand now and was just reading it." Kiley then told him that Mrs. Healey had been very ill, and the night previous, in her delirium, had talked about the will he had drawn for her 11 years ago, and a few minutes later had died.

So Mahoney believes that Mrs. Healey in her last moments projected her thoughts to him and caused him to remember the paper he had drawn up so many years before, and is determined to delve into the depths of occult science and see what there is in it.—Chicago Daily News.

### Not Telepathy!

A physician in San Francisco recently told this in my class:

"I was told several days ago by a clairvoyant that I would have a

patient, troubled in a peculiar way, which she described; that it was a person entirely unknown to me. I thought little of it. But a few days after, I was down town and felt impelled to go to a certain street corner to call upon a friend. I had no sooner got there than there was a street-car accident, and I immediately placed two of the injured in the buggy of my friend and have since cared for them—one a child and the other a lady injured exactly as the clairvoyant had foretold." This is not telepathy.—Now.

### Materialized Spirits.

Simon Cameron, for the past three years, has been giving seances in Stockton, Cal., mystifying the people with his wonderful musical and materializing seances.



The Old Fisherman's Favorite Amusement.

He has been in Sacramento, Calif., for three months and is now giving seances every Sunday and Wednesday evenings.

His manifestations are unlike any that I have ever seen or heard of. He allows no one inside the cabinet. He and all others are on the outside; in fact, the cabinet is or was recently made absolutely fraud proof by some skeptic erecting a six foot wire fence all around the curtain enclosure in which is placed all the musical instruments, some five or six in number—auto-harp, mandolin, guitar, drum, bells, etc. There is a small door in the fence which is closed after all is examined and then locked with two good locks.

When all is ready, the medium plays the accordion and the audience join in singing familiar hymns, and the spirits commence producing light, talking, and this is followed by most beautiful music on the instruments in the cabinet. Soon the spirits turn on the light, and there before the audience, but inside the wire fence, stand from one to three spirits playing beautiful music on several instruments all in perfect time. They will repeat this a number of times during the evening, playing many different tunes. Sometimes all the instruments are played on at the same time.

I have been present at many seances in the East, but the two I lately attended here surpass them all. For instance, at the close one evening, the lights were turned on, and in front of the audience, in plain view, were standing six spirits, and seated on a wire that holds the curtains of the cabinet (eight feet from the floor) was seated a man with his legs crossed and playing a very large guitar. He remained there for full fifteen minutes and played a number of tunes in splendid time. Twenty-five witnesses will testify to all this. J. T. JONES.

### Premonition of Death.

A terrible railroad accident occurred on the Southern Pacific Railroad in Texas, on Friday of last week. The engine and nine cars ran over an embankment and were piled up and burned, causing the death of 15 passengers and 28 were injured. The engineer and fireman were among the killed.

The engineer was a brother-in-law of J. O. Derr, manager of the retail department of the Stockton Woolen Mills. This was his fourth accident, and after his third he declared that the next accident would surely be his death. The first narrow escape he had was caused by a conductor having given him wrong orders. He met another train, and it was by the utmost good fortune that he managed to avoid a head-on collision that would have resulted in the death of many passengers. The next narrow escape was when Mexicans pulled up a rail to ditch the train that they might rob the passengers. The job was carelessly done, however, and the section hands found the loose rail in time to make repairs. The next train due was Mast's. The third occasion was the narrowest escape of all. While going down a steep grade with a heavy train, a steer got on the track. Mast tried to frighten the animal off the track. The steer kept between the rails, however, for a considerable distance until a culvert was reached,

when the animal fell in, all fours going down. This left the upper portion of the creature's body protruding, and as there was no time to stop the heavy train on the steep grade, Mast told the fireman to get ready to die, as there was no hope for them. With great presence of mind Mast turned on all possible steam, so that when he struck the animal the train was going at such speed that the upper half of the steer was cut clear off and the train hardly felt the jar.

That was Mast's third narrow escape in the space of a couple of months, and he thought that he had about had his share. He asked for and received a lay-off for 60 days, during which time he visited his brother-in-law in Stockton. He felt that he ought to get out of the railroad business, but was unsuccessful in finding any other means of making a livelihood, so he went back to railroading again. He frequently told intimate friends that he fully expected that he would not live through another accident.

### Realities of Existence.

J. P. COOKE.

It is a question whether, on the whole, existence is happier or more unhappy, the outward world darker or brighter, the inward world more or less sorrowful. This cannot be absolutely determined. The universal dread of death, the universal desire that life may be resumed in another world to be revealed when death has done his work, are testimonies that the world is, on the whole, beautiful; that existence is dear. The prosperous are usually the complaining, and the pleasure-seekers are commonly the suicides. The prosperous complain because the world is conducted on moral principles; the pleasure-seekers commit suicide because they have never looked for solid satisfactions, and such delights as they have, create disgust at a world made not for appetites, but for hearts and consciences.

To cultivate a habit of looking on the bright side of the world, and a principle of living close to realities, is the best antidote to such atheistic fears as these.

Says Emerson: "The instincts teach that the problem of essence must take precedence of all others—the question of whence? what? and whither? And the solution of these must be in a life, and not in a book."

When the true life comes, how easy the solution appears! It is easy to believe in a beautiful world when the sun rises in June, and in the presence of a persistently bright spirit, bright not only from felicity of temperament, but from perseverance of faith, the chimeras of the unbelievers vanish like the wild creatures that make terrible the night by their cries.

In the presence of a true man who does his duty, unbelief seems a thing to be apologized for. The nearer one lives to the daily realities of existence the less he feels like doubting the health and sanity of the world.

The cure for ennui lies in earnestness of life. We should dread self-indulgence or indifference. Let us then ask ourselves such questions as these, and answer them from the depths of our own inner life.

"Have we a desire to feast our souls on the bread of life, which is knowledge? Have we made up our

minds what kind of knowledge is best befitting the æonian life? Have we any desire to be fed on fiction because of its antiquity? Are we standing, in the spirit, where we can drink from the fountain of holy inspiration? Have we prepared ourselves for fulfilling our earth-labor for humanity while we are in our own material bodies?"

Each of us should think these questions out, and answer them faithfully by the worth of our own souls. Our inner life has eternal significance for every one of us. We lay the foundations of our own heaven or our own hell by our labor for the good or for the evil of humanity on this mother earth. An inexorable law holds us to an account.

If the newer thought is to rise it must rest on genuine ethical foundations. What is its ultimate intellectual ground? I believe this new thought rests composedly upon the doctrine of evolution—not as *cause*, but as *process*. As an account of the present state of things, we do not maintain the doctrine in any dogmatic sense. We do not pretend to define it with scientific accuracy, but accept it in its broad meaning and its lofty significance.

We are persuaded that from the veriest beginning things have been working themselves gradually out into intelligent forms and beautiful shapes, into varied use and loveliness and power. Under the inspiration of the deep inner attraction and law of the universe—the inner light and life of all. We hold that the world of humanity began at the beginning and not at the end.

We are seeking to outgrow the brute in our own nature. It is this deep tendency that most holds us back. The new thought discards unhistoric miracles. For real wonders that are historic, it seeks to account by spiritual laws, as yet, only imperfectly understood. It respects the world's best literature wherever found, be it Hebrew, Buddhist or Moslem. It sets up no teachers or prophets as proclaiming an infallible word. It looks for no infallible word from any man. It seeks the work of the supreme will and wisdom in the texture of the world—in Nature. Hailing its vital presence as an omnipresent influence working towards light, order, righteousness, goodness, perfection in the individual man, and in the larger groupings of mankind.

Planting itself upon this idea, the spirit that animates it must be broad and loving. It cannot be narrow, dogmatical or exclusive; nor can it be negative, scornful or contemptuous. We trace the steps leading toward this position of generous, believing, hopeful, comprehensive faith, in the pregnant words of Prof. Josiah Royce, of Harvard:

"Our language, our institutions, our beliefs, our ideals, whatever, in short, is mightiest and dearest in all our world—all this together is a slow and hard-won growth, nobody's arbitrary invention, no gift from above, no outcome of a social compact, no immediate expression of reason, but the slowly formed concretion of ages of blind effort, unconscious, but wise in its unconsciousness, often selfish, but humane even in its selfishness. The ideals win the battle of life by the secret connivance, as it were, of numberless seemingly unideal forces. Climate, hunger, commerce, authority, superstition, war,

cruelty, toil, greed, compromise, tradition, conservatism, loyalty, sloth—all these co-operate, through countless ages, with a hundred other discernible tendencies, to build up civilization. And civilization itself is, in consequence, much deeper thing than appear on the surface of the consciousness

"Instinct has a larger share in it than reasoning. Faith counts for more in it than insight. It embodies in concrete form that deeper self that the idealists love to talk about. Your deeper self is plainly a sort of abstract and epitome of the whole history of humanity. A new and wiser form of the doctrine of metempsychosis occurs to you. The humanity that toiled and bled and worshipped of old has transmitted to you, in your language and institutions, in the ancient lore that your fathers teach you, in your prejudices, in your faults, in your conscience, in your religion, the very soul of its agony and of its glory. You can read in history your personal instincts written in the language of evolution. You can watch the human spirit in its growth with a deeper sense of the 'That art Thou' than you had ever before possessed.

"The metaphors of your heathen ancestors are crystallized in every word that you utter. The very horrors of their superstitions are the true though humble origin of your loftiest and most sacred devotions. Humanity never really forsakes its past. The days of mankind are bound each to each in mutual piety."

Boston, Mass.

### Spiritualism a Religion.

A. H. NICHOLAS.

The highest, best and most purifying, ennobling religion is Spiritualism. It is the only unfathomable religion—it keeps piling up before us like vast fields of cumulous clouds. New beauty, new grandeur, new delights in the far-away distance always inviting onward. It is a primary school for the higher life. Our philosophy and ethics have their foundation in the nature of things—in the constitution of Nature itself, including physical, moral and spiritual principles.

Spiritualism has brought religion into our every-day lives; into our thoughts, our hopes, our affairs; into our sorrows, our joys, our homes. It makes you earnest and true to yourself, because you recognize that you cannot shake off nor escape responsibility. It teaches that there is such a thing as progress in religion. It contains a prophecy for the future which means in itself a betterment for the race—a higher and more profound education in all the relations of human life. The mind loves truth more than any other thing—the love of truth is a phenomena of the affections. The mind must be fed on truth to be symmetrical, and the nearer it can approach the truth in its purity, the more powerful the developments are in any line or department of life.

As a religion, Spiritualism appeals to the highest emotions of the soul and brings us within touch with our departed friends. We want to talk and mingle with those who have left their earthly habitations and know how they enjoy their new-found life. Spiritualism supplies that want for which the world is hungering—fills the

aching void and answers the longing desires of the human heart—gives us light on those matters of which otherwise we could have no knowledge—answers the challenge of the materialist by producing the evidence of life hereafter—removes all uncertainty and opens to us new fields of thought.

Concerning the future life, it teaches that death is only a change of state—that our life continues as it leaves off here—that our lives, emotions, desires, are the same there as here; and the consequences of our good and evil deeds follow us—that our rewards and punishments are the natural consequences of our lives.

We may know our spirit friends are near us, noting our trials and sufferings. Our acts are seen and thoughts read by them—when we do wrong they know of it—when we do right they approve it. Then what anxious care we should exercise that our thoughts, words and deeds be good and true so far as we can control them.

You never can have the direful effects of sin impressed upon you so strongly as by what you learn through Spiritualism. It teaches that if a man descends into the pit of wrong-doing or sin on earth, he has got to work his way out of it in spirit-life, by slow and most painful struggles upward for years. The hell is in man's own soul.

We must be unselfish, upright, truthful and the like if we wish to make the heart a castle that devils cannot enter—must keep ourselves pure, in some degree, if we wish to have the help of pure spirits. Righteousness, which is thinking, doing, acting right, is allied to religion. Practical righteousness relates to science, skill, industry, morality, spirituality, justice, material prosperity. It is important to every individual to learn and know what is right, even if we do not always practice it ourselves: for we approve and respect integrity to right principle in our fellow-beings.

We may be righteous in some degree, not absolutely, for we may not always know what is right and what is wrong; may not know how to do right, in some particulars. What is right for some may be wrong for others. We often learn by experience the right course to pursue along the lines of our own life.

Amusements, pleasures, joys, have a conspicuous place in the religious life. Be sad when you must, but be glad when you can. The sadness will come unbidden, but often the gladness must be sought for.

To the youth come moments when the visions of great possibilities visit him. He dreams of success and stirs his inner depths with the determination to attain it. But what shall the success be? Wealth? fame? position? knowledge? These are all well enough and quite worthy of our efforts. Still, if we have all these in our grasp they are not enough: without manliness, honesty, self-respect, good character, the other attainments are of little value. A life of moral principle is the life worth living. What have I done to make the world better by my living in it? is a question that must be answered, and the answers come with both joys and regrets. Character is a thing that lasts and we carry it with us to the spirit realms.

Theologians teach that what man believes is more important

than what he is or what he knows. The priesthood once thought angel visits an honor, but now a great disgrace. It is not strange that the Christian world reject the truths of Spiritualism in this age, when it flashes so much light upon the origin of some religions: hence they seek in all manners known to deceivers to prevent a knowledge of the truth reaching the earth from the spiritual world.

Many intelligent people have an aversion or dislike of old religion, because of certain attributes attached to it, which we will designate by such words as awe, sacredness, worship, devotion, sanctity, holiness, fear, reverence, solemnity. These attributes are the chief bulwarks of superstition, by which religious leaders hold their devotees in servitude. We do not observe them in the ministrations of Spiritualism, but, on the contrary, cheerfulness, joy, entertainment, amusement, instruction, pleasantness. We are taught the sweeter, brighter, more lovely, humane, sensible ideas and knowledge that pertain to Spiritualism.

The revelations of past ages are too distant for the satisfaction of our wants. Other religions present only hypotheses and theories, and fail to bring back our departed friends or locate them for us, leaving us in doubt and suspense. Our religion is not dogma, nor bigotry, nor fear, nor superstition; it is the living life that warms the heart to better deeds—it means freedom from dogmatic faith—education unto knowledge.

Through the revelations of Spiritualism it has come to pass that vast numbers of people among all classes of society enjoy a heaven on earth in the bright and consoling communion of loved ones gone before, and it colors their whole lives and exerts an elevating influence over them. The proofs of immortality, irresistible and conclusive—the tokens of spirit presence and guardianship, are the very bread of life for which millions are yet famishing. The vast boon of knowledge and consolation that we enjoy by the new revelation vouchsafed to us are a fair compensation for all the ills, trials and sorrows of mortal life. Summerland, Cal.

**From Spirit McKinley.**

The following communication from President McKinley was given through J. Clegg Wright, and was reported for the *Sunflower* by C. Hagen:

I am thoroughly acquainted with Spiritualism. My wife, my darling wife, paid great attention to it, and Abraham Lincoln and Garfield know the power of controlling the mental mechanism of the medium and have enabled me to speak to you as I do now.

I am like awakening in the morning—my past life is like a dream to me, a dream of last night, which I recall. I am the same personality, the same consciousness; there is no change whatever, in my knowing, only my ability is changed. The subject of my life is to me like a dream and I am awakened to the fact that I have lost something. I am now picking up the lines of my memory of my past life.

Lincoln tells me that I am coming slowly to my past self. I feel no pain, no worry! I know that I am in the spirit-world; I know what has happened.

My memory of former days precedes my memory of my last days on earth. I am told that my situation in spirit-life is commendable.

I am now in a greater circle of friends and persons I know than I was when on earth. My busy life in the public affairs of recent years deprived me of my habit of reflection and recalling to my memory those who had passed on before me.

I am told by Benjamin Franklin that the spirit-world, with its intelligence and in operation, overlaps all material privilege and manifestations.

Daniel Webster, who is with me now, was as a child preordained by the spiritual world. There is a destiny attending all men and nations. I cannot realize how circumstances were made; there were greater speakers and greater minds than mine in the United States; it was not shrewdness nor extraordinary talent of my own that I was made President; it was in the order of design, or evolution of circumstances that put me into that position.

**SELF DEPENDENCE.**

Weary of myself, and sick of asking  
What I am, and what I ought to be,  
At the vessel's prow I stand, which bears  
me

Forwards, forwards, over the star-lit  
sea!

And a look of passionate desire  
O'er the sea and to the stars I send:  
"Ye who, from my childhood up, have  
calmed me,

Calm me, ah, compose me to the end!  
"Ah, once more," I cried, "ye stars, ye  
waters,

On my heart your mighty charm  
renew;  
Still, still let me, as I gaze upon you,  
Feel my soul becoming vast like you!"

From the intense, clear, star-sown vault  
of heaven,  
Over the lit sea's unquiet way,  
In the rustling night air came the answer:

"Wouldst thou be as these are? Live  
as they.

"Unaffrighted by the silence around  
them,  
Undistracted by the sights they see,  
These demand not that the things with-  
out them

Yield them love, amusement, sym-  
pathy.

"And with joy the stars perform their  
shining,  
And the sea its long moon-silvered roll;  
For self-poised they live, nor pine with  
noting

All the fever of some differing soul.  
"Bounded by themselves, and unre-  
gardful

In what state God's other works may  
be,  
In their own tasks all their powers  
pouring,

These attain the mighty life you see."  
Oh, air-born voice! long since, severely  
clear,

A cry like thine in mine own heart I  
hear;  
"Resolve to be thyself; and know that  
he

Who finds himself loses his memory."

**Who is a True Man?** He who does the truth, and never holds a principle on which he is not prepared in any hour to act, and in any hour to risk the consequences of holding it!—*Carlyle.*

**All Borrowed.**—A Chinaman in America, being asked what impressed him most, replied: "Your plagiarisms." In explanation he added: "You have borrowed your language, your law and your religion from other nations."

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[Established in 1865.]

Official Organ of the  
California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,  
AT  
1429 Market St. San Francisco, Cal.  
Between 10th and 11th Streets.

BY THE  
Philosophical Publishing Co.  
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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 15, 1902.

**Hard Winter.**—This has been a disastrous season, with snow all over the Northwest from one to ten feet deep, causing train wrecks and disasters in abundance—hundreds of persons and thousands of animals having perished in consequence of the blizzards which have prevailed during the past several weeks.

**Mr. W. J. Colville** has arrived in England, and on March 6 was welcomed by the London Spiritual Alliance in St. James' Hall, where he gave a brilliant lecture on "Twenty-five Years of Psychic Experience in Many Lands."

**Easter.**—During all of March the sun is coming farther north. About the 20th it shines directly on the equator, and the day is just as long as the night. The time of the old Jewish Passover, and hence of our Easter, depends on this date. This latter always comes on the Sunday following the first full moon after the sun crosses the line. This accounts for its being so "movable" a feast.

**Another Wonderful Discovery** has been made by Dr. C. C. Carroll of New York, who has invented a machine to control the nerve system so that the sensation of pain may be prevented from being sent to the brain while undergoing a surgical operation. The machine has a vibratory capacity of 300,000 vibrations per second. Marconi has found that wireless telegraphy requires 800,000 oscillations per second. This is a marvelous rate of speed and almost beyond human comprehension. If it shall accomplish that for which it is intended, it will cause a wonderful change in surgery.

## Psychical Research.

Quite a number of queries have lately come to this office desiring information about the formation of the Psychical Research Society, and to answer all these at once we will give the following facts about it:

It was founded in England in 1882, under the presidency of Prof. Henry Sedgwick, its organization having been suggested by the experiments of Prof. Wm. Crookes, Alfred R. Wallace and those of the Dialectical Society of London showing the existence of some heretofore unknown force in nature capable of moving ponderable objects.

The purpose of the society was the investigation, by scientific methods, of hypnotism, alleged haunted houses and apparitions, thought transference, spiritual phenomena—in a word, all the phenomena classed as "psychical."

From its inception the most eminent scientific, professional and literary men of Europe and America have been associated with the movement, thus commending the results obtained to the serious consideration of the thinking public. These results are embodied in the 13 volumes of published "proceedings," which constitute a mine of valuable knowledge.

Chief among the achievements of the society was the formulation of the theory of telepathy, or thought transference, by which it meant the ability of one living mind to impress another mind at a distance otherwise than through the known channels of the senses.

This is illustrated by the case of Mrs. D., who is suddenly awakened from sleep by the sensation of being violently struck in the mouth by some physical object, but on investigation could find nothing. Her husband, who was absent at the time, on returning, informed his wife that at the very time of her peculiar experience he had met with an accident at sea by being struck in the mouth with an oar. This is a typical case of telepathy, and is one of over 2,000 collected by the committee to whom this subject was assigned for investigation.

Telepathy shows the action of the mind at a distance from, if not independently of, the body, and thus discredits materialism, according to which the operations of the mind are confined to the body.

**The Emperor** of Germany seems to be intensely interested in the subject of the "Babylonish Origin of Hebrew Ideas," as explained in a paper recently read before him by Professor Delitsch. He had the paper re-read to him and his court, and he discussed many of the points raised, with considerable earnestness.

He does not seem to relish Christian Science and has arrayed

himself against it, but at the same time is much exercised over the recent discoveries in Babylon which seem to teach the idea that the Jewish religion was borrowed.

"**The Crown, the Cross and the Crescent**" was the subject of a lecture recently given in the Jewish Synagogue by Rabbi Isadore Myers.

He endeavored to show the origin, nature, achievements and mission, as well as the mutual relationship of Judaism, Christianity and Mohammedonism. It seems strange, after hundreds of years of fighting, that these religionists should at last find that their ecclesiastical systems are nearly identical. Had they discovered this ages ago, the world would have been saved from many a bloody battle-field and the destruction of hundreds of thousands of lives.

**Mr. J. J. Morse**, with his wife and daughter, expect to leave England in July next to fill an engagement for one year with the Victorian Association of Melbourne, Australia. Mr. Morse is an excellent speaker and will do a good work for the Spiritualists of Australasia.

**A Minister** of the Disciple Church in Indiana has publicly announced that the Lord's Prayer, so called, was not intended for us in our day and generation. He avers that it was intended only for the use of the Jewish people under their existing circumstances at the time it was given. This has caused quite a consternation in that locality, and may result in the disruption of his church in Mishawaka.

**Hypnotism** by telephone is one of the latest inventions of this marvelous age. Prof. Ivan McLaughlin was the discoverer, and for it he claims that without stirring from one's chair it is possible under hypnotic influence to explore the earth from one end to the other, to behold wonders, solve mysteries and discover crimes. What next?

**Mrs. S. Augusta Armstrong**, 195 14th St., Buffalo, N. Y., who last year spent several months in California, writes as follows: "Will you please say to my California friends that I remember them all with love and kindness, and am longing for the time to come when I shall again tread your beautiful sunny shores. This has been a long, dreary Winter, and still 'the beautiful' holds us in its snow-white arms. I think everyone in this section will be glad to see the last flake of snow melt away."

**The Minnesota State Association** held a mass meeting in St. Paul, Minn., on Feb. 21 to 23, which was productive of much good.

## The Next World.

By the *Washington News Letter*, the monthly organ of the Christian Scientists, we learn that on Jan. 22, 1902, the following question and answers were given in the church of that society at Washington. The question was: "Shall we know our friends in the next world?" The answers were:

**MR. McLAUGHLIN**—There is but one time and that time is now, and whether we be living here now, or whenever we live, at that moment that time will be *now*. It follows as an evident conclusion that if we know our friends now, they will exist then and we will exist then; our memory and all faculties will be perfect still, and there will be no sense of loss—no loss of memory, no loss of characteristics and those peculiar faculties by which we know our friends here. Those inner faculties which now shine forth in thought, form and features, will illuminate them and we will know them as we know them now. There is no question that we will know those again that we know here. Death is nothing but a passing, a throwing off of the outer cloak.

**COL. SABIN**—The "next world" I do not believe in. There is no next world. You are now in all the world you are going to be in. . . I have no doubt but that the spiritualized forms of those who have lived on this earth for millions of years are with us, are everywhere where thought takes them. The next world is here; and I think when we have spiritualized bodies we will be freed from matter, and wherever we choose to go with the rapidity of thought, we will go as thought goes, and we will meet our friends here and everywhere.

**MRS. McLAUGHLIN**—It is possible to have the spiritual sense so developed here, that when those we love pass away, they are in our atmosphere, and we can sense them just as though they were present in the body. I know that from my own experience. When we speak to a patient, we speak to him subconsciously in the silence, and we speak to those who have passed on, in the same way.

These answers admit just what we as Spiritualists claim, and show conclusively that the new thought, call it by what name you please, is but Spiritualism in fact.

**The San Diego Society** of Spiritualists is prospering under the leadership of Mrs. Clara J. Beck as president, and Col. J. L. Dryden as permanent speaker. The Colonel is a fine orator and an educated gentleman, who can grace any platform and interest any audience.

**The World** is evidently now in the throes of the birth of a new epoch. Its coming will break up nearly all the old systems of both religion and science, but it will be progression and hence a benefit to the world.

**Mr. J. Clegg Wright** has been occupying the platform in Lake Helen, Fla., during February and March, but will return to Washington, D. C., in April.

**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.

TEMPLE OF THE ROSY CROSS, by F.B. Dowd, exponent of the Rosicrucian Fraternity, Salem, Mass. Eulian Pub. Co. Price, \$2.00.

This excellent book is composed of revelations upon subjects of spiritual importance, and embodies many of the principles of the Brotherhood of the Rosy Cross. It is the product of one who is illuminated by the Spirit, and contains 21 chapters, which cannot fail to give students the help they need in attaining the altitude and high attainments, for it treats in the most lucid manner of the spiritual relations of the body, mind and soul, the perfecting of each, and reveals methods for the attainment of spiritual gifts.

In this book mystics will find a feast, for the author well knows what real Rosicrucianism means, both to the members of the order and to those outside. Its teachings cover the whole ground, from the hour of initiation to the conferring of the sublime degree of perfecting.

Higher Science is the name of a new monthly published by Franklin H. Heald, 215 Stimson Block, Los Angeles, Cal., at \$1.00 a year. It is devoted to science, truth, investigation, and matters of general interest.

Push is the title of a new monthly devoted to the development of the Industrial and Spiritual Science, published at California, Mo. 50c a year. The first issue has a communication from spirit Paul, the Apostle, on "The Law of Spirit," translated into English by spirit John Milton. The destruction of St. Louis, Mo., is prophesied by spirit Isaiah and will be detailed in the April issue.

Spiritualist News and Liberator. Devoted to Life, here and hereafter, and especially to the here and now. Published monthly by the Mystic Order of the Sacred Twelve. The Mystic Twelve, editors in charge. \$1.00 per year.

The Cow Pea is the title of the latest publication issued by the Experiment Farm of the North Carolina State Horticultural Society at Southern Pines, N.C. This book, neatly bound and illustrated in plain and concise manner, discusses the value and uses of this important crop, the cow pea. Every reader can get a copy free by writing to the Superintendent of Experiment Farm, Southern Pines, N. C.

The March number of Mind has a half-tone portrait of Warren A. Rodman, who contributes the opening essay, entitled "After I am Risen." This is followed by a biographic sketch of the writer by Editor Patterson. W. J. Colville gives some of his recent experiences at the Antipodes in an article called The New Thought in Australasia. 20 cents. Alliance Pub. Co., Fifth Ave., New York.

Even as a child, while living in Italy with her mother, Kate Field possessed a personality which drew attention and, or many

years before her return to her native country, she was referred to in the artistic circles of Boston and New York as a singularly gifted creature. A charming sketch of this brilliant and generally beloved woman, from the pen of Dr. S. R. Elliott, appears in the April Delineator, accompanied by some rare portraits.

**Letter from San Jose.**

TO THE EDITOR:

The forenoon and evening meetings of the Spiritual Union Society are quite interesting, the evening meetings being especially so. Mrs. Gillespie is winning friends at every meeting. All look to her coming as for an angel's visit. Many strangers are becoming interested in our Philosophy.

The subject on Sunday evening was to explain Christian Spiritualism, showing its inconsistency. No true Spiritualist could be a Christian, and no true Christian could be a Spiritualist, taking the Christian creed as a basis; blood atonement, forgiveness of sin, loading our sin upon some innocent person, being inconsistent with Spiritualism.

After the lecture a sweet, soft influence came over the speaker, and in a beautiful way spirits were described and kind words sent back to relatives and friends. After the dismissal many lingered and shook hands and talked of the Summerland. H. H. NICHOLS.

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

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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"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.

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Of all we deem this mortal life,  
Take time to send a loving thought  
To one whose hours with pain are fraught  
Whose days are full of weariness,  
And nights of lonely restlessness,  
And it will soothe the weary breast  
And to the restless heart bring rest,  
And it will grow and travel on  
To bless some other weary one,  
And in thine hour of deep distress  
It will return to cheer and bless,  
So beautiful and tender grown,  
Thou'lt scarce recall it as thine own,  
But think an angel visitant  
From out the gracious heavens sent  
To bear a healing balm to thee,  
Such is Love's helpful ministry.

Amid a life of happiness,  
When every hour's a dream of bliss,  
Take time to send a loving word  
Where loving words are seldom heard;  
And it will linger in the mind,  
And gather others of its kind,  
Thou'lt loving words will echo where  
Erstwhile the heart was poor and bare;  
And somewhere on thy heavenward track  
Their music will come echoing back,  
And flood thy soul with melody,  
Such is love's immortality.

'Mid daily cares so manifold  
They seem more than one heart can hold,  
Take time to lend a helping hand  
Where loving deeds are nobly planned,  
For those to whom such deeds are rare;  
And it will ease thy load of care;  
For Love doth every burden bear,  
And when it rules the daily life  
It lightens labor, stills all strife  
And sheds a radiance divine,  
A very healing oil and wine,  
Upon the fallen and the weak,  
The bowed in spirit, and the meek;  
And then returns an hundredfold  
To bless the giver with the gold  
Of peace and joy and happiness,  
Such is Love's wondrous bounteousness.  
I. G.



The Editor is not responsible for the opinions of correspondents.

## Letter from Kansas City, Mo.

TO THE EDITOR:

An interesting program of 15 numbers given at the graduating exercises of the Mental Science Class, instructed by Prof. M. F. Knox during the past two months, evidenced that the students had received a good insight in the science.

The papers were all clear, incisive and to the point, and were well received by the large audience in attendance at the graduating exercises. The members of the class will form a permanent center here in Kansas City, Mo., and go on with the study of this great philosophy. CARL GLEESER.

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And this is right, for we are nomads, gypsies on the king's highway. Those whom we love cannot be with us always. Their duties, aims and aspirations are sacred to themselves alone. Each has his work and each must go his way. We may assist those whom we meet and they may give their aid to us while it may be, but neither one can turn aside the other from his goal for long.

Let us then take the spirit of our fellow-travelers while we may, and part from them in peace and not in tears—for each has given to the other what he could receive—and Duty calls each one a different way, where others wait. The world is wide and broad—its ways are long. We must touch many natures as we go along the path, some but lightly, others more closely, and still others not at all. We must feel the thoughts of many ere we reach the end, for this is why we journey, and though one life may seem far more to us than all the rest, it is not so, and must not be, for others wait us, and still others farther on, and we must see their faces, press their hands and still keep on our way.—*Exch.*

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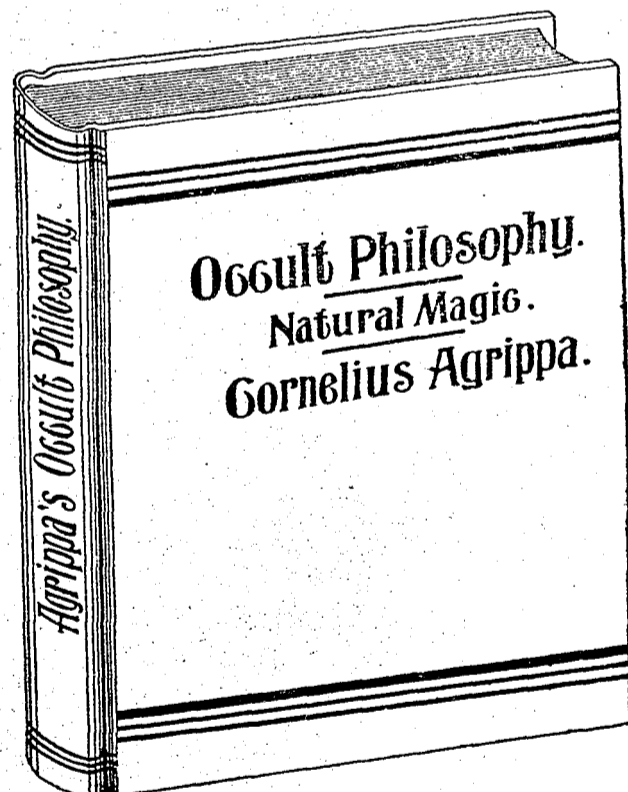
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## Local News Summary.

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**The Sunflower League** held its semi-monthly meeting on March 6. The Committee on Anniversary Celebration reported that it had secured Odd Fellows' Hall, corner Market and Seventh Sts., for Sunday, March 30, all day and evening; that they were making the program, and expected a successful celebration.

It was decided to give a "Character Party" on March 20 in Occidental Hall; everybody invited to come in costume.

The matter of vacating the Headquarters was called to the attention of the Society, and a committee was appointed to meet and confer with the Board of Directors of the State Association on March 15. After the business, the evening was spent in social converse and card-playing.

**The Board of Directors** of the State Association will meet on Saturday evening, March 15, at headquarters, 305 Larkin St., San Francisco.

W. T. JONES, Secretary.

**Mme. Young** at Oriental Hall, 619 McAllister St., San Francisco, last Sunday evening had a large audience. Mrs. Sarah Seal gave an excellent lecture on "Spiritualism," and Mme. Young read articles psychometrically and gave spirit messages to those present.

**Prof. Whipple**, the astrologer and seer, has spent a few weeks in San Francisco since the death of his wife, but has now permanently located in Ventura, Cal.

**Mrs. Sarah Seal** has removed from 521 Golden Gate Ave., San Francisco, but has not yet found a suitable location. As soon as she does, it will be announced in the JOURNAL.

**The Ladies' Aid Society** held its regular meeting on Wednesday afternoon, March 5. There was a good attendance.

During the meeting, the fact that the State Association will soon have to vacate the Headquarters, was reported. Mrs. J. J. Whitney offered her hall as a meeting-place for the Society. She was tendered a vote of thanks for her kind offer, but the Society decided to await the action of the State Association, in order to act in concert with it and the other societies now meeting in the Headquarters.

**Mr. and Mrs. Gillespie** have moved to 824 O'Farrell St., San Francisco, between Larkin and Polk Sts.

**The Society of Progressive Spiritualists** held its regular services last Sunday evening in Occidental Hall, 305 Larkin St., San Francisco. President Rider, Mrs. Lillie and Mr. Morse led the song service, with Mrs. Cooke at the piano. Mrs. Lillie answered questions, and her guides were asked to give some experiences in spirit-life, and in doing so gave an interesting discourse, ably answering the question, "What is Spiritual Freedom?" The meeting was well attended.

**The Mediums' Protective Association** held a special meeting on Saturday evening, March 8. Mrs. H. A. Griffin and Mrs. M. L. Sablick were chosen to fill vacancies on the Board of Directors, Mr. W. D. Scott withdrawing his resignation and remaining on the Board. This Society has forwarded to Mrs. Maud Chesbro \$16 for the defense fund, and expects to send more. Let other societies emulate this good example.

A committee was appointed to meet and confer with the Board of Directors of the State Association on March 15, in relation to vacating Occidental Hall.

J. T. ROBERTS, Secretary.

**Spiritual Science Meeting** in Sunset Hall, 1684 Seventh St. West, Oakland, was interesting to all present. The subject, "How Can We Know When We Think Right?" was well handled by the first speaker, followed by Dr. Sivvartha. Subject for next Sunday, "Retribution, Justice and Karma." All welcome at 3 p. m.

MRS. E. J. COLE.

**The Wednesday evening meeting** of the Oakland Spiritual Society at Unity Hall, March 5, was very small, the weather being stormy. Miss Dixon gave some fine tests; Dr. Palmbaum became entranced and his tests were convincing.

DR. A. L. ASTOR, Sec.

**Henry Harrison Brown** will be obliged to remove to a larger hall if his audience grows much more. The seating capacity of Remembrance Hall, Odd Fellows' Building, was well taxed last Sunday evening. His theme, "Race Sensitiveness," was so handled as to show that the present sensitiveness that was on one hand, resulting in an increase of disease, was, on the other, resulting in a large development of all psychic powers.

**The Mission Lyceum** expects to have another evening of enjoyment with its friends, on Thursday evening March 27. There will be a short program, dancing and refreshments. Those who attend will not regret it, and will be helping a good work along.

**The Spiritualists' Temple Association** of Oakland held two sessions on Sunday, March 9. At 2:30 p. m. Mr. Van Loven spoke on "Pointing the Way." In the evening Mr. Chas. J. Anderson delivered an interesting address. He will continue these lectures every Sunday evening until further notice. The 54th anniversary of Modern Spiritualism will be celebrated in Woodmen Hall, 521 12th St., Oakland, Sunday, March 30, at 2:30 and 7:30 p. m. There will be a banquet at 5 p. m. Able speakers and mediums will be in attendance.

Sec.

**The Hermetic Brotherhood** held its open meeting on Thursday evening at 509 Van Ness Ave. Music by the sweet singers and a recitation preceded the discussion of the "Growth of a Self," by Jas. U. Spence. After the intermission Dr. W. P. Phelon read an instructive paper on the "Symbolism of Solomon's Temple," which contained some curious statements. After repeating the yearly Mantrims, a pleased audience sought their homes.

WELD, Sec.

**Mrs. Eberhardt's Hall**, 3250 22nd St., San Francisco, was filled last Sunday evening, every seat being occupied. Mr. W. T. Jones, secretary of the State Association, gave an address on the "Spiritualism of the Bible," which was well received, and Mrs. Eberhardt then gave spirit messages and psychometric readings.

**Flowers** and sealed letters were read by Mrs. C. J. Meyer last Sunday evening at Friendship Hall, 335 McAllister St., San Francisco.

**Mr. M. S. Norton**, president of the State Association, has been laid up by a sprained ankle for a week or more, but is now out again.

**A New Hall** and Spiritualist Headquarters will be secured in a short time by the five principal societies of San Francisco. Its location will be announced as soon as selected.

**We are sorry** to learn that Mrs. B. F. Small's daughter is again very ill. The JOURNAL and her many friends hope that she may soon recover her health and strength.

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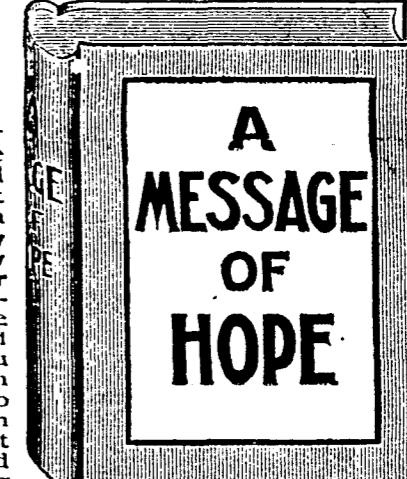
J. M. PEEBLES, M. D., N. A.

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 attention 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 y-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 Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Salama, 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. Williams of 212 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 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 explains fully how thousands of chronic sufferers are being cured after giving up all hope. If you will write them a plain, truthful letter about your 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, Dept. Battle Creek, Mich.



## 54th ANNIVERSARY.

**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.

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

**Dr. Ravlin** lectured for the Union Society at Fraternal Hall, Oakland, Cal., Sunday, March 9, at 3 p. m. from the subject, "To be or not to be." Mrs. Seip answered a large number of written questions at the close of the lecture, to the satisfaction of the audience. Mrs. Gillingham and Miss Dixon gave messages in the evening to the largest audience of the season, and were highly complimented for their good work. Prof. Cole officiated on the violin and Mrs. Watkins at the piano.

Sunday, March 16, at 3 p. m., Dr. Ravlin will lecture and Mrs. Seip give messages. Miss Dixon and Mrs. Gillingham will occupy the platform at 7:30.

At the business meeting of the Society, it was unanimously voted to close Sunday, March 30, in honor of the celebration in Odd Fellows' Hall, San Francisco.

The Union Society will celebrate the 54th anniversary at Fraternal Hall, Sunday, April 6, afternoon and evening.

T. E.

## 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 & 3 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.