

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 22, 1902.

1429 Market-st.
Between 10 & 11th-Sts.

No. 12.

A DAY DREAM.

I'm resting on the bank of a river,
And gazing far out o'er the stream,
And I see the barks glide by me ever;
I'm enchanted like one in a dream.

And I hear the sweet voices blending
With the music that's borne on the breeze
And I hear the sweet cadence ascending
From river, and leaflet, and trees.

And with rapture I join in the chorus
Hallelujah again and again,
As the veil from our eyes lifts before us,
Hallelujah! Hallelujah! Amen.

And now I began to look around me
And behold with great joy and delight
That my loved ones from earth are
around me
Robed in garments as pure as the light.

And I behold with the greatest of pleasure
That I, too, have a robe bright and new,
And I ask them who took my measure
That this robe should fit me so true.

And a kind angel friend floats beside me,
And my eyes open wide to behold
From her hands she was weaving a fabric
Bespangled with jewels and gold.

And I hear her sweet voice gently saying:
"Wonder not at thy garments so true;
For while you were toiling for others,
An angel was weaving for you."
G. W. SANFORD, Verdugo, Cal.

he's killed! he's killed! I know it.
Mon Dieu, il est mort!"

With that a quantity of blood gushed from his mouth and he fell back in the rigor of fast-approaching death. There was just one last sobbing cry, heard above the litany of his comrades as they knelt around him in the old habitant fashion, "Marie, oh, Marie!" and he had gone.

Perhaps it was natural that on Christmas day some of the idle men should make their way to the pile of logs, the scene of the accident of the preceding day. But they were quite unprepared for what they found there.

During the night several of the logs had bulged out of their places in the heap and rolled down to the roadway. And underneath them, crushed into the snow, and, of course, stone dead, was an elderly man, and near by a little valise he had apparently set down while resting on the pile.

The body was carried to the shanty and laid in the next bunk to that occupied by Joseph Gingras' body. In trying to learn the

man's identity, the lumbermen discovered in one of his pockets this letter written by Joseph Gingras:

"MY DEAR PAPA: All goes well so far, and now we are settled for the Winter near Catfish lake. You must know the place just near the Homassine portage road, three or four miles north of the lake. But yet I know not why I stay, unless it be to forget all about Marie and her deviltries. For the work I like not, and Israel is not here after all. No matter; the good God will not let him escape for what he has done to me with his lying tongue.

"And me? My father, you must do just this one thing for me. Come to me here. Come for the Noel sure. Maybe you will see me never more if you come not now. I did wrong to leave you, to persuade you not to come with me as before. Sure, sure, come for the Noel. Your affectionate one,
JOSEPH."

So it was father and son, killed within a few hours of each other, at the same spot, who were lying in neighboring berths in the same

shanty in the stillness of death at the Noel, or Christmastide.

Just two days later the clerk of the shanty and one of the teamsters were in the office awaiting their turn to report to the local manager of their employers' firm at River Desert, when they heard a voluble, showily-clothed woman asking where Joseph Gingras was employed.

Her sleigh was outside and she was distracted until she could reach that place. Monsieur would believe her, for truly, yes truly, she had been told in a vision of the night and in her own soul she felt that she was wanted.

Two or three days before, she had heard her Joseph call to her, and go to him she would, to leave him nevermore, no matter what people said any more. And the old man Gingras, he had himself sent a boy to her house on Christmas day to tell her to make haste and go to River Desert if she wanted to meet Joseph once more.

And the lumbermen were compelled to tell her that the bodies of father and son were ever then on the sled at the door.

It was 11 o'clock on Christmas eve, when Marie was putting on her wraps in the hallway of her room to go to midnight mass, that she distinctly heard her lover call her name in agonizing tones, she fancied, from the head of the stairs. At which hour the man she had parted from in anger because of evil reports of his sayings respecting her, was dying 300 miles away with her name upon his lips.

Strange Psychic Experience.

REV. MINOT J. SAVAGE.

I am now to detail a little experience which seems to me to have about it certain features which are very unusual, and therefore unworthy of special remarks. Never in my life, until my son died two years ago, did I attempt to get into communication with any special person at any sitting held with any medium. I have always taken the attitude of a student trying to solve the general problem involved. On two or three occasions, however, within the last two years, I have tried to see if I could get anything that appeared to be like a message from my boy. He died two years ago last June at the age of 31.

I was having a sitting with Mrs. Piper. My son claimed to be present. Excluding for the moment all other things, I wish definitely to outline this one little experience. At the time of his death he was occupying a room with a medical student and an old

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Call Heard Miles Away.

These peculiar cases of telepathy were reported by a correspondent of the New York Sun:

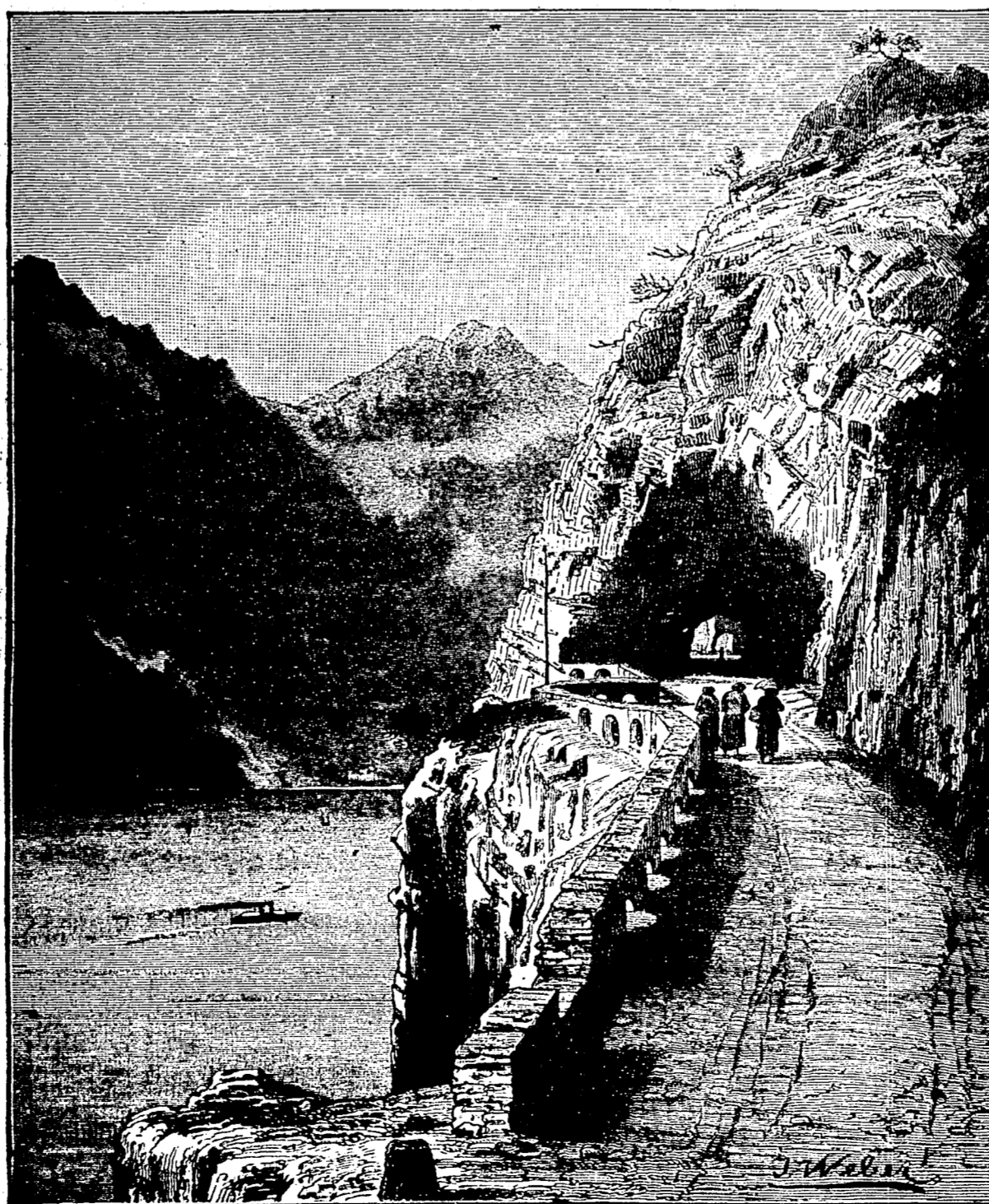
A party of lumbermen were engaged in piling logs on Christmas eve. They made the piles unusually high. The teamsters expostulated with the log-rollers for doing so because of the danger to the lumbermen, if their can-hooks should slip while they were rolling the heavy logs to such an elevation.

Joseph Gingras, a young French Canadian, had just made some jesting reply, when his foot slipped and the 40 inch 13 foot log slid down upon his shoulders and rolled over him to the ground. His companions carried him to the shanty, where he was immediately put to bed and made as comfortable as possible.

As night came on he fell into a kind of stupor. From this he awakened in a high fever, talking about his father.

"I knew you would come. I was sure of it, father mine. You had better hurry, step along, come quick, my father," he kept calling.

After a time he went on: "Keep away from that rollway; don't rest there; get away from the logs." And then, in greatest excitement: "There! just what I told you! Oh,



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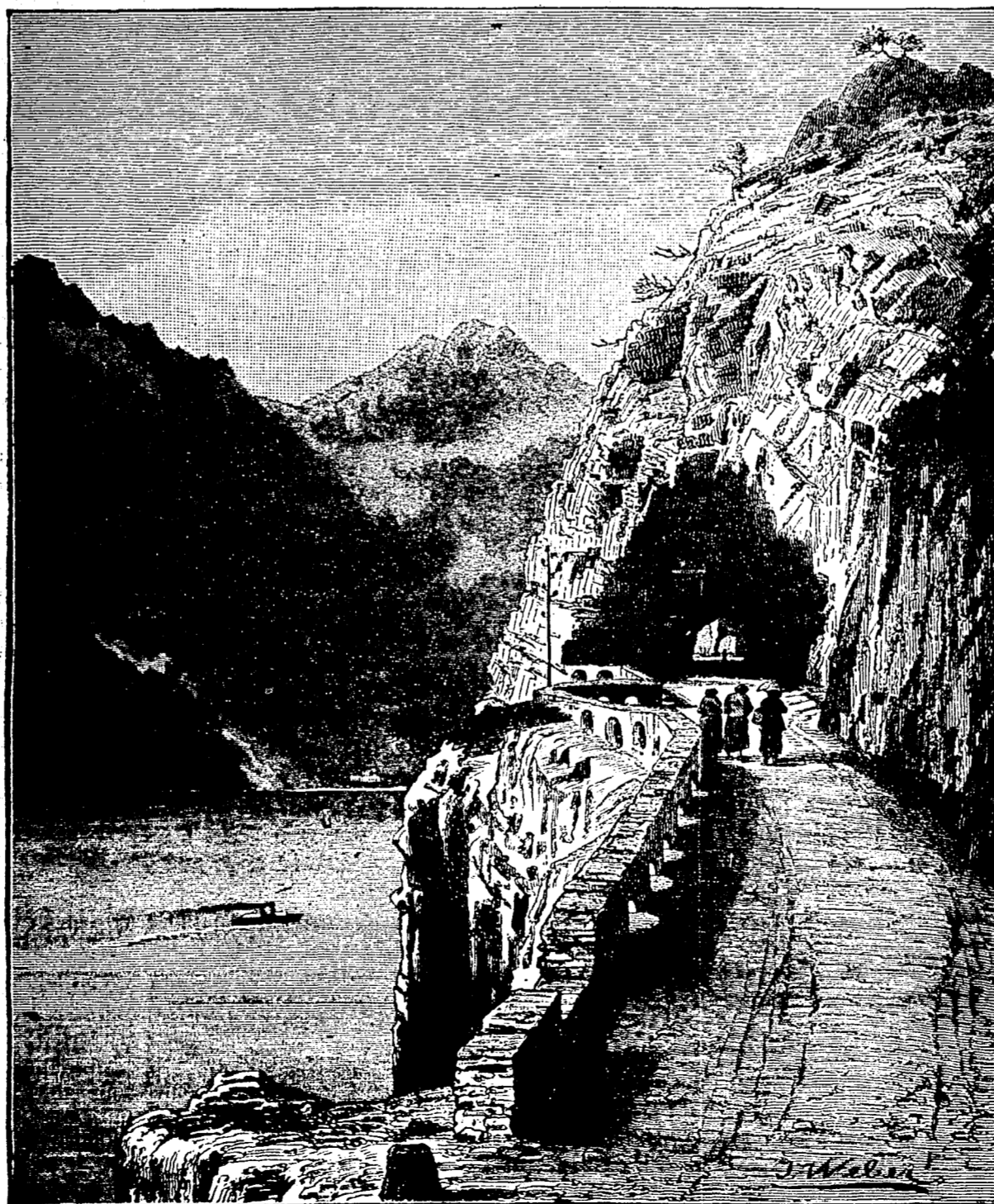
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personal friend on Joy street in Boston. He had moved there from a room he had occupied on Beacon street since I had visited him, so that I had never been in his present room. I knew nothing about it whatever, and could not even have guessed as to anything concerning it which he might say.

He said: "Papa, I want you to go at once to my room. Look in my drawer, and you will find there a lot of loose papers. Among them are some which I wish you to take and destroy at once." He would not be satisfied until I had promised to do this. Mrs. Piper, remember, was in a dead trance at the time, and her hand was writing. She had no personal acquaintance with my son, and, so far as I know, had never seen him.

I submit that this reference to loose notes and papers which for some unknown reason he was anxious to have destroyed, is something which would be beyond the range of guess work, even had Mrs. Piper been conscious. Though my boy and I had been intimate heart-friends all our lives, this request was utterly inexplicable to me. It did not even enter into my mind to give a wild guess as to what he meant, or why he wanted this thing done. I went, however, to his room, searched his drawer, gathered up all the loose papers, looked through them, and at once saw the meaning and importance of what he had asked me to do. There were things there which he had jotted down and trusted to the privacy of his drawer which he would not have had made public for the world.—*Ainslee's Magazine*.

A Science or a Religion.

ARTHUR S. HOWE.

If we are to understand the word "religion" to mean theology or "the homage or worship that man pays to some deity or divinity," then, of a certainty, Spiritualism cannot be considered a religion, ready to take its place among the great religions of the world. But if, by religion, we are to understand a defined system of morality to be used for the welfare and improvement of the race, then Spiritualism is not only a religion, but it is the religion of to-day, for it embraces the teachings of all religions, so far as true altruistic principles are concerned. To my mind, science would be a better term, for the word science seems to cover to a fuller extent the verified facts and phenomena of Spiritualism, as well as embracing the facts and teachings set forth in the philosophy. The intelligent Spiritualist does not believe in hearsay testimony, but demands proof for every assertion which may be made.

In seeking proofs, the intelligent and studious portion of this generation do not seek them in the creeds and dogmas of the age that is past, but look for them in the researches of science and in the evident facts which come to our daily notice. Written Revelations(?) of different religions are instructive to us in a way. They are like a mirror which reflects the social and moral character of those who wrote them; but for the Spiritualist of to-day to try to include in our truth the errors and divinities of any religion is a complete failure, which brings to light one of two things, either misunderstanding or insincerity.

To attempt to reconcile our philosophy—which teaches eternal life

for all, eternal progression, the brotherhood of man, the equality and oneness of the soul principle, and the eternal principles of justice and truth—with the Christian religion, which teaches that eternal life and happiness depend on blind faith in one whose very existence (19 centuries ago) is a question which is not satisfactorily proven; that "without the shedding of blood there is no remission of sin," and whose avowed mission on earth is not to bring peace but a sword, is, to say the least, inconsistent.

The effort is constantly being made on the plea that the Bible (that is, the Bible in question) has a hidden and mystical meaning, which may be true and probably is, for its own votaries do not agree, even on such important doctrine as the future condition of the soul and the resurrection of the body.

Spiritualism, properly applied to the lives of men and women, would indeed make earth a paradise, so far beyond the pictured heaven of the religions that are passing away (where the occupation of the "saved" for an eternity of ages is represented to be the performance of one song, and one only, upon a harp, and whose recreation is supposed to be the witnessing of the eternal tortures of the damned), that there is no comparison. Let us then be natural and rational. If we must worship, let us bow to reason, and let us not ape the customs of Churchianity by adopting similar forms of worship.

Prayers to spirits (ancient and modern) are as superstitious and upon the same plane, as prayers to the Virgin Mary, to Jesus, to Jehovah, to Allah, or to any of the ancient myths. The sooner Spiritualists cut adrift from error and superstition, the sooner will our Cause become respected and our name honored both by our adherents and our opposers.

In the unobstructed light of the truth of to-day much more of truth will be discovered, and in the future Spiritualism will become the science which embraces all sciences, and in the truest sense a consistent and scientific religion.

Los Angeles, Cal.

Spirit all There is.

WM. C. CRAWFORD.

All that constitutes man is invisible, is spiritual. You never see your friends, only the body. Behind the physical form, operating through its agency, dwells the intelligent entity who looks through his eyes, listens with his ears, learns from experience and executes his intentions or obtains satisfaction of his desires and ambitions through the instrumentality of the organs of the physical senses.

But to say that the brain originates or creates thought; to say that consciousness is clouded with matter, is to affirm that which has not been proved, or cannot be proved. It is true that brain activity occurs coincident with thought manifestation. It is true that there is an expenditure of phosphorous in connection with such action on the part of the individual to express himself, but that is no more than saying that there will be the same expenditure of steam on the part of a locomotive when the engineer opens a valve.

All that is of man is spiritual; the body is not man, but merely the erection or organism which

temporarily serves his purpose. We Spiritualists claim that man is a spirit and everything he does is spiritual. Consequently all the inventions, all the wonderful houses, the arts and sciences, literature, etc., philosophies and religion, are but the outward and visible evidence of the dwelling spiritual personality. Nay, more; we claim not only that man is spirit, possessed of these powers, but that the whole universe is permeated by spirit; otherwise these things could not be.

The brain is dead; it knows nothing of thought; it is the individual who uses the brain that knows, and, therefore, it is the individual we wish to discover and understand. Now, Spiritualism is the science of the manifestation of spirit. In all its conditions you may suspend the operation of spirit temporarily. Anyone interfering with the organism of brain or body simply destroys the instrument, and it no longer responds to the will or purpose of the operator, and, therefore, you have no manifestation of its purpose. Restore the condition and you have the manifestation. Death breaks the condition, severs the chain and you have not the outward and visible sign.

Somerville, Mass.

The Trinity of Existence.

ARTHUR F. MILTON.

Undoubtedly the figure Three (3) found its way into human thought by force of a naturally existing truth concerning it.

The very remotest idea that none can deny, and on which it may be founded, is time.

Time has three states—no more, no less—past, present and future—agreeing with the latest generally-accepted truth, which is soul, spirit and body.

The theories existing in connection with these are manifold. They may have served a purpose, even though fanciful in aspect—truths converted into poetry and sentiment, philosophy and religion.

But how can we practicalize them—make them of scientific value?

Perhaps by theorizing on the three prime life-principles of the human make-up, which are intelligence, will-power and love—agreeing with those which we recognize in nature as design, force and creation, and specifically in man as reason, locomotion and generation, with consciousness governing all three in the latter.

Now, as an effect or evolution of nature, we may infer that nature, like man, is conscious, but not absolutely so—if we can comprehend what that implies. Perhaps not, however, in that we are only relatively so—unless perpetual inspiration constitutes that condition, and which some claim to have, barring, of course, physical fatigue, which may not obtain in spirit with those so conditioned or perfected.

But does this form of absolute intelligence imply a like condition of the will?

No, for there are mortals under constant inspiration, who are weak in will-power, while there are some who have the will to command circumstances, but lack inspiration as a perpetual life-principle.

We also find some who may be said to have absolute love—that is, are generous to a fault, see no

wrong in humanity, are charitable to the point of infusing it into others, are a blessing to humanity wherever their presence is manifest—yet lack both inspiration and will-power. Their judgment is faulty and they are readily controlled or imposed upon.

All this goes to show that man is not perfected through either one of these standard life-principles alone. He must become absolute or positive in all three to be in harmony with nature—become "one with God," as theology puts it—also a poetic truism of a scientific fact.

That God is but nature deified—personified—is unquestioned; and that man is this God or nature individualized can now be asserted without fear of a gratuitous incineration. And that this God was three-fold baptized through man's inspirational or intuitive consciousness of the triune condition of nature may be safely inferred.

No personification of nature could exist that filled all space; for where should the rest of mankind find standing-room? Nor would such a being represent infinite justice or love. Heaven is not a Trust to be owned by one individual. "God is love," not selfishness. To "become one" with nature is to become her equal in principle. Our struggle for this equality would be fruitless if we are to be absorbed by her; and such would be the result if a personified being—an individuality—filled the entire universe.

It is also against every possibility of reasoning to suppose that two individualities can occupy the same space. It would certainly be the annihilation of one, and that would deny every hope of man's salvation—the very essence of his *raison d'être*. The first law of nature is self-preservation; and what applies to the body applies to the spirit. That principle stands for individualized immortality. Consistency in all inspired truth requires an open way to the beyond—no impediment in the shape of a universal deity.

A "free" man implies a free heaven or spirit world; and the responsibility imposed upon him is the assurance that such is a fact. Therefore, too, the necessity of reaching it in a state to be able to appreciate it—to harmonize with its condition.

A fish is not constituted to live in the open atmosphere. Perhaps man, unperfected, will not be constituted to live in the free atmosphere of the spirit-world. He is therefore inspired to govern himself accordingly, or is taught by the inspirations of others.

While still in ignorance or innocence such teachings may not have been necessary, and he probably unfolded naturally to suit circumstances—unless there is a sort of spiritual evolution awaiting him. But we can appreciate any kind of moral lessons now that point the way to redemption or the perfectibility to enjoy life after death.

If nature represents intelligence, will-power and love in the absolute, we can readily see why man should reach out for a similar state of being. How to reach it, may be inferred. The opposites of these three principles in man are undoubtedly sensualism, arrogance or pride, and selfishness or hatred. We know what has been taught us to overcome them. Their resistance is adding to their antithetical impulses or principles. Actual indulgence in the positive or spir-

itual end of these life-conditions is adding to them doubly—building up on them exclusively. Those who are disinclined to any one of these principles, materially or negatively, find an easy road to the absolute and are soon possessed of a virtue, a power or a gift that is both beneficial to themselves and to mankind. Those who practice such an attained virtue, power or gift to its full value, rise to eminence. Those who reach out for all three will naturally enjoy results accordingly.

Sensualism, under control, reaps inspiration.

Arrogance or false pride rooted out generates a positive will.

Selfishness or hatred freed from the soul constitutes love or contentment—happiness.

When a man has truth, power to command and contentment, he has heaven. Thus the assertion that "heaven is within."

But does such perfection exist among mankind?

Why not? What do our great men and women stand for? Who were the successful reformers but individuals who could command circumstances? What led to the many charities—to civilization—to the upbuilding of mankind? Are there not perfected children of nature among mortals as among spirits? Do not the many effects manifest a divinity among men as there is in nature? Is not man an individualized God himself? May not the intuitive sensing of many such in spirit have led to the theory of a universal God?

Let us seek our God among men and women, and, if possible, create one out of the object on hand—self!

We, too, constitute a trinity—soul, body and spirit—and when we pray, let us pray to the God within to lift us out of the material trinity of sensuality, pride and selfishness into the spiritual trinity of inspiration, manhood and good-will to all!

Evolution.

LIZZIE DUCKER LYNESS.

Man is not a fallen angel; he is a rising monad, and it doth not yet appear what we shall be. The endless pathway of eternal progression stretches away before and beyond us, leading out of our sight into the illimitable vastness of God's eternities.

Tune yourself to harmony with Nature's laws, which is simply God's will in operation, and lay your ear to the ground; listen to the low rumble; it is the majestic tread of the conquering heroes. Do you not hear the thunderous tramp of the onward marching feet of this mighty army, rock and earth, and plant and animal, and man? Expressed life is ever ascending in the scale of being, through different grades of matter; through change, decay and death it is ever climbing to higher heights; each time it manifests it is through a more complex body, through a finer grade of matter, and thus is spirit ever refining and spiritualizing matter, and raising all things to a higher, a finer vibration, up from the rude, the crude, the coarse, the gross, from the low, the slow vibration, to the high.

Life implies activity; evolution is a great undeniable fact; Spirit is Life itself, and all life is one, oneness in its essence, though multi-form in its manifestations; Love is it in essence, but Life in expression, so Love is the motive power, the dynamic force that

uplifts all expression of life, and it is done always by evolution through slow gradations. At first Spirit manifested through what we term the lowest forms of life, sitting up individualized centers of expression in the crudest forms, building up an organization through which it manifested; every shrub and plant and tree, every animal, your body and mine, are all organizations through which spirit manifests, or actualizes itself upon the planes of objectivity, and wherever it does this, it spiritualizes every atom in that organization, and raises it to a higher vibration; if it but manifests through a homely weed growing by the roadside, it spiritualizes it to an extent, and gives it a higher rate of motion, and thus is all matter spiritualized.

Mother Nature is no niggard; she gives everything forth with a lavish hand, but she never wastes a single atom; she uses over and over again every molecule of matter, as she builds up the different forms of life, for she is a marvelous chemist and in her grand laboratory she performs most marvelous works.

Spirit-life is a grade higher than earth-life; everything is in a finer form; they have homes and flowers and natural scenery, we are told, just as we have here; but everything is more beautiful, their flowers are richer and more delicate in color, and are more fragrant, and though everything is as tangible to them as our world is to us, yet it is all so etherealized, so spiritualized, it is raised to such a high rate of vibration that our blind eyes could not see it, our gross hands could not feel it, our slow physical senses could not perceive it, nor could our dull ears hear their music, for everything there is keyed to a so much higher note.

All life in the aggregate is spiritualizing all matter, but we each have an individual work to do. Spirit is the one same source from which all manifestations proceed—in its oneness it is that which we call God, but each one of us is an individualized entity, an expression of that Infinite Oneness and that which we call "I," the ego, that is the soul which we have builded in all these centuries since we started out as separate entities, and the soul is the aggregation of our individual experiences. The soul is that which differentiates us from every other individual, and every other organization; so, while the spirit, the life principle, within each one of us is the same, the soul is entirely differentiate; each one of us has had different experiences, and hence there is infinite diversity.

Aspiration, desire, is the well-spring of power that raises us upward. An old philosopher said: "The spirit sleeps in the rock, dreams in the animal, and awakes in man." Longfellow said:

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle,
Be a hero in the strife!

We are like dumb, driven cattle, when we simply drift, without conscious, intelligent effort on our part, letting evolution do all the work of uplifting us, without any assistance from ourselves. But if we tuned ourselves to harmony with the Divine Law that is ever working for our upliftment, and consciously with intelligent effort, through aspiration reached out constantly after higher things, earnestly desiring (which is prayer)

more wisdom, power and light, how fast would we grow; what a mighty power we would be as individuals; what bright lights to point the way to others, and how humanity would stride forward on the pathway of progress; but we are only coming into the consciousness of our Godhood, and learning that all power is ours, if we but learn how to claim it.

We must learn how to go into the silence to find and realize our oneness with the Infinite, who is the source of all our strength, and when we can come into harmony with that well-spring, then can we draw that which will supply our every need. When we reach that place, no longer will we be the puppets of fortune, the foot-balls of fate, the play-thing of the elements; instead, we will say: "I am sole ruler over the heritage of self; I am the controlling element; I am no longer servant; I am master!"

Oh, if we would but try to launch out upon the Infinite ocean of Wisdom, to search the yet unpenetrated and unfathomed depths, to sound the measureless depths of Truth—but we enwrap ourselves about with the garments of fear, and shrink back within ourselves; we play with the pebbles on the shore; at best, we but stretch out timorous fingers and touch the waves that gently lave the beach; we are such timid creatures, fear rules our lives, and fear is the great bugaboo that has always retarded the world's progress. Let us ever remember that God is our Father, Mother, whose innate function is Love, that we cannot set foot on any part of the Universe where God is not; therefore, there can be nothing anywhere to fear but ignorance.

Arroyo Grande.

The Newest of the queer religious sects is the "Association of Christian Brethren," which, according to the New York Sun, is "sailing down the Mississippi in a modern imitation of the ark to tell people that the millenium is surely coming in 1941." Megiddo is the name of the boat, and nearly 100 persons, men, women and children, are aboard of her. The president of the sect is L. T. Nichols, of Minneapolis, and he launched his craft at the end of November. He holds himself mainly responsible for the support of his followers, who are planning to live on the Megiddo until the day of the millenium.—*Literary Digest.*

America is a term now universally applied to the United States, because it is the government of the West; to no other nation is the name of a whole continent, an entire hemisphere, applied. There is a prophecy in this usage; it presages the ultimate growth of the first nation of the West, until it involves the nations of Pan-America.—*Flaming Sword.*

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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 22, 1902.

Where the Shoe Pinches.

In one of the minor cities in California the City Council has levied a license tax of \$5 a year on all physicians. As a result, the doctors are kicking, and threaten to apply to the courts for exemption. They are quite willing to have magnetic healers and Spiritualist mediums taxed and thrown into jail for non-payment of such unjust legislation—but are not willing to have the "city fathers" tax them! Then the shoe is on the other foot.

Albert Morton, author of "Psychic Studies," who was well known in San Francisco, passed to spirit-life from his home in Summerland, Cal., on Jan. 30. He was a thorough Spiritualist and an excellent man, well prepared for the progressive life he has entered upon in the Beyond.

Writes in her Sleep.—The Chicago papers have been giving a good deal of space to the achievements of Miss Euretta D. Metcalf, a literary prodigy, who, if the stories told about her be true, certainly eclipses previous records in a similar line. Miss Metcalf, it is stated, "composes and writes poems, novels and magazine articles in her sleep." The Chicago *News* declares that she turns out excellent copy in her dream state, and that it shows a marked departure from the beaten paths of literature.

A Mass Meeting has just been held at Winona, Minn. It continued for three days and was productive of much good both in enlightening the public and in unifying the Spiritualists.

Unwarranted Conclusions.

Prof. Thomas Jay Hudson has written an article published in the *Era* for February, in which he claims to give the reasons for the rapid spread of Modern Spiritualism 40 years ago, and also for its decline during the past decade or two.

He says the rapid spread was consequent upon the general ignorance at that time of the laws concerning psychic phenomena, and the powers inherent in man. Since then he claims that the new psychology, power of thought, suggestion, telepathy, and the sub-consciousness inherent in man, have furnished evidence that communications from the spirits of those who have passed to the other life are but the emanation of the powers inherent in man. He argues thus:

It has been discovered that man is endowed with a dual mind, or two states of consciousness, and they have been distinguished by designating one as the objective mind, and the other as the subjective mind. The former is the mind of ordinary waking consciousness; and the latter is the intelligence which is normally quiescent but phenomenally manifests itself in trance conditions, when the mind of reason is in abeyance, as in mediumship, etc. Among the powers of this mind is telepathy, a faculty which is not shared by the objective mind. Hence the mistake of the early spiritists in supposing that they had eliminated telepathy as a casual agent when a medium spoke of facts of which the sitter was not consciously thinking.

Another distinguishing power of the subjective mind is its perfect memory. This was also a source of error with the early spiritists; for they naturally believed that if a sitter had forgotten a fact mentioned by an alleged spirit, it could not have been in his mind, and, therefore, the medium could not have obtained it telepathically.

The discovery of the law of Suggestion occasioned the fall of another stronghold of spiritism; for one of the strongest arguments urged by spiritists from the beginning was that embraced in the alleged evidences of personal identity afforded by the dramatic personation of spirits by mediums.

The specific character of phenomena necessary to affirmatively establish personal identity is by the communication of personal intelligence under conditions that preclude all possibility that the medium obtained a knowledge, from mundane sources, of the contents of the message. Not even the most ardent spiritists can reasonably find fault with these conditions, nor will any intelligent spiritist object to the inclusion of telepathy as one of the means by which it is possible for a medium to obtain such information.

Telepathy, it has been discovered, is a power belonging exclusively to the subjective mind, and it was found that what a sitter was consciously thinking of rarely coincided with the content of telepathic messages. Spiritists at length admitted the validity of this argument; but took refuge in such spirit messages as revealed a knowledge of facts which the sitter

had completely forgotten, but which could be subsequently verified. Then, when it was shown that the subjective mind forgets nothing, spiritists reluctantly admitted that "whatever has gone into the mind may come out of the mind" (Myers); and that consequently when a so-called spirit communication reveals nothing save that which was once known to the sitter, its value as evidence of personal identity is literally less than nothing. Their opponents, however, are not content with this admission, and their reply is this:

"Certainly, 'whatever has gone into the mind may come out of the mind.' No matter how it got into the mind."

Incredible as it may seem at first glance, the italicized clause of the above is an accurate statement of the whole issue between spiritism and anti-spiritism, as the question stands to-day. The whole question of spiritism, therefore, is now reduced to this one issue:

Can telepathically-acquired knowledge be transmitted telepathically to a third person? To this my reply is that: If I can convey information to B by means of telepathy, B can convey the same information, by the same means, to C, conditions being the same. If not, why not?

Spiritism found the world in ignorance of the fundamental laws of psychic phenomena, and its growth was phenomenal. Its decline was with the advent of the New Psychology.

But Professor Hudson seems to forget that communications coming from the spirit world through mediums often contain intelligence of events which neither the medium nor the sitter have any knowledge whatever, either consciously or unconsciously, neither of the active mind or the subjective mind, and that it sometimes requires much time and patience to prove the truth of the matter communicated. This fact alone is fatal to his fine-spun theories, and completely knocks them all out as if by magic.

Instead of Spiritualism being on the decline, the facts are that it has leavened the thought of the entire world, killed off many antiquated theological doctrines and annihilated hoary-headed dogmas. It pervades the literature and tinctures the poetry of the world to-day, and no orator, whether he be minister or priest, orthodox or heterodox, can draw an audience worthy of the name unless his teachings are tinged with the philosophy of Spiritualism, though it may not be called by that name.

Prof. Hudson has before him a herculean task if his work is to explain away the philosophy and phenomena of Spiritualism. It may require many lives to accomplish even a moiety of that task.

Mrs. Annie Besant, the noted author and Theosophical teacher, is ill in Benares with Indian fever, and her expected visit to England next month will be impossible.

Mr. W. J. Colville's address in England is 99 Gower St., London.

Defend the Mediums.

In Dr. and Mrs. Chesbro's statement of money contributed for the "Mediums' Defense Fund" in the case now pending in the courts of Los Angeles county, we learn that all the societies of Los Angeles except one have contributed and aided in every way possible.

Mr. and Mrs. Dye headed the list with \$5.00; Mrs. Hoskins gave \$2.00; Mr. Matchett 50c. Tulare has done well.

The Mediums' Protective Association headed the list for San Francisco with \$18; Mrs. Gillingham and Mrs. Sadie Eberhardt each gave \$5; Mrs. Sarah Seal gave \$1.00. Other towns are starting a subscription list.

We must all put our shoulders to the wheel, for our Cause is at stake, and everything contributed will help the fund. Receipts for all amounts will be given. Send to Dr. Geo. E. Chesbro, 444 1/2 So. Spring St., Los Angeles, Cal.

A Righteous Judgment has been made in the case of absent treatments. Judge Locke, of the United States Court, has quashed the indictments against Helen Wilmans Post, which charged her with fraud in professing to cure by absent treatments, and using the United States mails for conducting the business.

The Judge held that she believed in what she professed and acted in good faith toward those who had placed their confidence in her. She was therefore legally justified in claiming to heal by Mental Science.

The Judge also stated that: "It was not in the province of others, who denied that she possessed this power, to interfere between Helen Wilmans Post and her clients so long as she was acting in good faith and giving them what they desired and had paid for."

This decision was rendered in the highest court in America and ends the whole matter. It is a decision which will be quoted and relied upon in all the lower courts as a precedent. The new thought, with new ideas, new forms and new powers, cannot be throttled by old fogism and fossilized dogmatic ideas, no matter whether in medicine, philosophy, invention or religion.

An Old Foggy Preacher in Los Angeles by the name of R. A. Henck last Sunday denounced Spiritualism, Christian Science and all modern thought as of the devil and declared that "these and Hypnotism must be overcome"—asserted that "hosts in hell are now suffering tortures too terrible to describe." The fool-killer ought to go down that way and claim his victim.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

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.

SECULAR VIEW OF THE BIBLE. From Studies of the Hebrew, with the evidences as to Jesus, by Constantine Grethenbach, M. A. and T. A. O., author of the "Secret of Mankind," etc. 1 vol., post octavo, 342 pages. Price, \$2.00. New York: Peter Eckler, publisher, 35 Fulton St.

This is a very interesting volume and throws much light on the subject discussed.

Mr. Grethenbach is a learned savant who may justly claim entire familiarity with the writings of Moses in the original Hebrew.

It is stated in the "so-called Sacred Scriptures," that "Moses was learned in all the wisdom of the Egyptians," and that he taught this Egyptian wisdom to his countrymen, the Jews. It is equally certain that from this "sacred source" the various sectarian beliefs, conflicting creeds and religious dogmas of the present day have been derived.

ASTROLOGY MADE EASY: SECRETS OF THE AGES REVEALED, by Ernest S. Green. Frederick White, publisher, Minneapolis, Minn. Cloth, \$1.00; paper, 50c. For sale at this office.

This book marks a new era in astrological teachings, being a complete departure from all other manuals on the subject. The need of a practical, up-to-date, common-sense text book on Astrology has long been felt, and the present work is designed to supply this demand, and the author has succeeded well in his purpose. The book is full of interesting instructions not to be found in any other work on the subject—such, for instance, as the methods for reading a horoscope when the hour of birth is not known, and for giving predictions on such. Also the diagram showing positions of constellations, as compared with the signs, and the information in regard to the relation of these, is very important to students.

The author sums up the chief objects of this work in his preface as follows: "First, to present Astrology in a simplified yet practical form; second, to correct many errors almost universally taught in other books; third, to supply many missing links that are omitted, and last, but not least, to give a complete daily and general guide for future predictions." See advertisement on page 6, headed "Astrology Revealed."

The Light of Reason, edited by James Allen, Elm Croft, Bath, Eng., and published by the Savoy Publishing Co., Savoy Steps, Strand, London. This is a new Mental Science monthly which was started at the beginning of this year. Three shillings (75c) per annum. It contains 42 pages well filled with excellent articles on the new thought of this progressive age.

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The fashion of giving card parties either in the afternoon or evening, and at all seasons of the year, is in such favor at present that it has become necessary to be a good player if one would go out much in society. A great number of hints, for hostesses and guests, are given in this connection in the department of Social Observances in the April *Delinctor*, with instructions for invitations, suitable prizes, etc., that will be appreciated by every one who aims at good form.

The Medium has started up again in Los Angeles. It is published weekly at 235 E. Fourth St. by E. M. Carlson, at \$1.00 a year.

Memorial Service.

The First Spiritual Union of San Jose has adopted the custom of holding a yearly memorial service for those of its membership who entered within the veil. Sunday, March 16, was selected as the day this year. Loving hands decorated with smilax and lilies the platform and vacant chairs. The large chair which has been known as Mrs. Sleeper's since since the hall was dedicated, was draped in smilax and crowned with lilies. The portraits of Mr. and Mrs. Sleeper were wreathed in green, as was also that of Mrs. E. M. Keyes, a member who has recently entered into rest.

A personal tribute was paid to each member who has gone home during the year. Mrs. A. R. Woodhams gave personal memories of Mrs. Sleeper, and Mrs. Annie L. Gillespie painted a beautiful word picture of the Beyond and gave sweet and tender messages from several whose vacant chairs were wreathed in ivy.

The exercises were: Congregational hymn, "Shall we Gather at the River?" invocation; solo, "The Perfect Life," Mrs. M. W. Putman; opening address, Wm. Vinter; hymn, "Wait and Mourn not," choir; tribute to the memory of A. J. Butterfield, by Mrs. S. A. Bicknell; tribute to E. A. Hubbard, Jos. Murray; congregational hymn, "We Shall Know as we are Known"; tribute to F. C. Wiesman, by Mrs. H. L. Biglow; tribute to Mrs. E. M. Keyes, by Mrs. Geo. Roberts; hymn, "Watching and Waiting for me," choir; in memory of Mrs. Eunice S. Sleeper, Mrs. A. R. Woodhams; in memory of "Our Promoted Membership," Mrs. E. B. Marcen; "A Picture of the Beyond" and spirit messages, by Mrs. Annie L. Gillespie; hymn, "Some Sweet Day"; benediction.

Col. Hopkins' Propaganda Fund.

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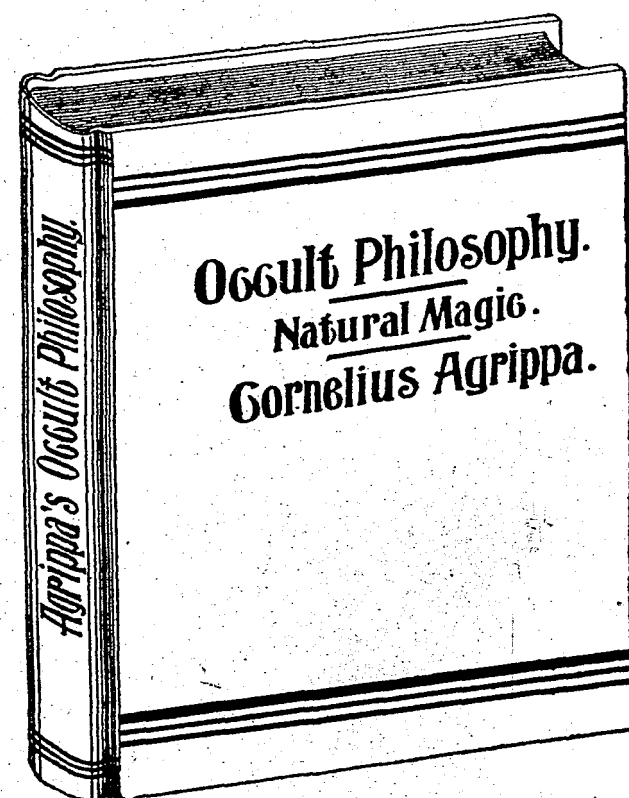
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Local News Summary.

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.

California State Association.—A special meeting of the Board of Directors was held at headquarters, 305 Larkin St., San Francisco, on March 15; a quorum being present; absent directors, Messrs. Small, Preston, Parker and Nichols. After the usual routine of business, a Certificate of Protection was granted to Mrs. E. R. H. Stoddard. Certificates of Ordination were granted to Miss Dora Dixon of Oakland, Dr. Sol Palumba of Oakland, and Mrs. Sadie Eberhardt of San Francisco.

A conference was held during the evening participated in by committees from four of the local societies for the purpose of deciding upon a temporary home for the societies and headquarters of the State Board. No action being taken by the conference, the State Board decided to leave the matter of selecting headquarters in the hands of the Executive Committee. W. T. JONES, Sec.

The Phenomena were well represented in San Francisco last Sunday. At 605 McAllister St., after Mrs. Seal's lecture, Mme. Young gave many psychometric readings and spirit messages.

At 3250 22nd St. Mrs. Eberhardt gave psychometric readings and intelligence from the spirit-world.

At 335 McAllister St. Mrs. C. J. Meyer read sealed letters and gave delineations psychometrically.

Spiritual Science Meeting in Sunset Hall, 1684 Seventh St., West Oakland. Mrs. Drake opened with an address, followed by K. C. Gordon of Sacramento, Dr. Gillman and others.

Next Sunday at 3 p. m. the subject will be: "After Death—What?" At 7:30 Mrs. Caroles will give tests and spiritual messages. Mrs. E. J. COLE.

The Hermetic Brotherhood held an open meeting on March 13 at 509 Van Ness Ave. After a song by Mrs. F. C. Germaine, meditation on "Is Man God's Necessity?" a recitation and remarks on "Thought" by several of the audience. After intermission, Dr. W. C. Bailey gave a lecture on the "Training of a Soul." WELD, Sec.

Mrs. Seal has removed to the Avondale, 1424 Market St., San Francisco.

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.

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.

The Progressive Society of Spiritualists last Sunday evening at Occidental Hall, San Francisco, held its usual meeting. After the song service, the spirit guides of Mrs. R. S. Lillie answered questions from the audience, and Mrs. R. Cowell gave spirit messages, some of which were remarkable for the details given by the spirits for their recognition. Mrs. Cowell will be present again next Sunday evening and give more messages from the spirit-world after Mrs. Lillie's lecture. This announcement should fill the hall to overflowing, for Mrs. Cowell is a remarkable psychic.

At Unity Hall, 856 1/2 Labella St., Oakland, on Wednesday evening, March 12, Prof. Allen made an address on Spiritualism, Miss Dixon gave tests, and Dr. Sol Palumba, white entranced, gave an address on "Purity and the Higher Spiritual Laws." Mrs. Amanda Smith, Mrs. Gillingham and Mrs. Riesenweber gave spirit messages, and remarks were made by Dr. Barker and Thos. Ellis. Sec.

Henry Harrison Brown's lecture at Odd Fellows' Building last Sunday evening was upon "Saviors." He claimed that by the Law of Supply and Demand, whatever a man, or the race, needed, came unerringly in the spiritual as well as in the material expression of the one. Hence, Saviors were constantly coming; persons who stood for the manifestation of principle then in demand. When the race needed the magnetic healer and the clairvoyant, he came; when it needed Confucius, Socrates, Jesus, A. J. Davis, or Mrs. Eddy, they came; not because they wished, but because they must. Humanity's needs called them into expression. But the real Savior was the Truth they brought to light. The Savior is in reality only Love intelligently directed. Love, controlled by conscious thought, is found in the command of Jesus: "Love thy Neighbor as Thyself." Next Sunday evening his theme will be: "Man Above Law."

Prof. Geo. F. Perkins, Dimond, Cal., reports an improved condition of Mrs. Perkins and would be pleased to receive appointments to lecture and give tests.

The Star of the Magi, a monthly exponent of Occult Science, art and philosophy, published in Chicago by Dr. N. E. Wood at \$1.00 a year, will be clubbed with the PHILOSOPHICAL JOURNAL and both papers sent to any address in the United States, Canada or Mexico, for \$1.75. The *Star of the Magi* contains 32 large quarto pages and is filled with excellent occult matter.

Dr. Ravlin delivered a short lecture at Fraternal Hall, Oakland, on Sunday afternoon, March 16, and Mrs. Seip answered written questions. At 7:30, Mrs. Gillingham gave spirit messages, and Mr. Cole sang an inspirational poem of rare merit. Miss Dixon, being indisposed, did not appear. Dr. Ravlin will lecture next Sunday afternoon and Mrs. Seip will answer questions. Mrs. Gillingham and Miss Dixon will occupy the platform at 7:30. Sec.

Oakland.—Spiritualists' Temple Association, Woodman Hall, 521 12th St. At 2:30 p. m. the lecture by Chas. E. Van Luven on "The Reality of Thought," many local Spiritualists participating in the discussion of the subject. At 7:30 p. m. Mr. Charles J. Anderson delivered an address and gave psychical demonstrations. Messages were given by Mrs. C. Riesenweber.

Mrs. A. E. Wadsworth has been quite ill for some days, and threatened with pneumonia.

Mrs. S. Cowell will occupy the platform of the Spiritual Union Society at San Jose on March 30, at the anniversary celebration.

Mr. J. R. Armstrong, who has been detained at home for some weeks by la grippe, is now able to be out again.

Mr. E. F. Small is again unable to fill his post at the Custom House this week by reason of indisposition.

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.



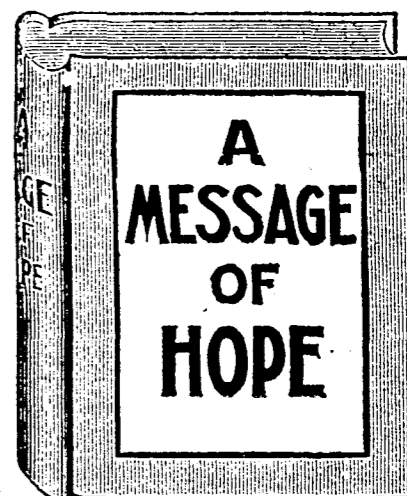
J. M. PEEBLES, M.D., N.A.

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 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 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 Kalamazoo, Mich., 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 Methuen, 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 fee 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."

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Societies and Meetings

LADIES' AID SOCIETY.—Headquarters at 805 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 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.

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