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THE PHILOSOPHICAL JOURNAL

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

SAN FRANCISCO, CAL., SATURDAY, APRIL 12, 1902.

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COULD I.

Could I but leave some written word
That friends would prize when I am
gone,
Some thought by which the soul is
stirred,
Or even some sweet little song,
I'd haste and write without delay;
To us there is no promise given;
This spark of life on earth to-day,
May on the morrow shine in heaven. □

Then let's improve each shining hour
And lend a hand to those in need;
The tempter's voice will lose its power
If we the highest light will heed. □

Then ope the windows of the soul
And let the light come pouring in;
'Tis not for part, but for the whole,
And it will joy and comfort bring.

Then shed abroad the love you have
And daily thus increase your store;
The more you give, the more you'll have,
For giving but makes room for more.
G. W. SANFORD, Verdugo, Cal.



BORDERLAND.

A Case of Telepathy.

C. H. GREEN.

My sister, Mrs. J. St. G. Honner, of North Redwood Falls, Minn., was on a visit at father's home about the year 1877. She sat opposite to me at the dinner table, talking very cheerfully about persons here.

Suddenly the tears came to her eyes, and putting her hand to her breast, she said: "Oh, my heart will break; my child is in distress and calls for me at home." My father sprang for medicine. I took her by the arm and walked out to the garden. She said: "Is it my babe?" I said: "No; it's your second son who is sick and calls you. He will be better when you hear from home."

This was on Sunday, and on Wednesday a letter came from Mr. Honner. At the moment this call for mother came, Mr. Honner had gone to Redwood Falls for a doctor. The boy, who was left with a hired girl, feared the results would be fatal, and he perhaps would not see his mother again, and he was in mental anguish.

I was driving through the hills south of Andover, South Dakota, about the year 1881, when suddenly a cold wave struck with such force that I pulled my horse to a stop. This came: "Your sister Antoinette (Mrs. Honner) is in great distress at her home. If you ever want to see her again, you must not go home without calling on her." I was in Dakota on business and had no thought of returning by Redwood Falls. My daughter had been teaching school in

Dakota for some years. I was driving from my son's, west of the hills, to where she had been teaching, east of the hills, some 15 miles distant; 7 miles was through gulches and hills unsettled and no road.

I found that she was in Iowa at Harland, Shelby county. I wrote her to return as soon as possible, and the next Saturday we were at North Redwood. I never was there before, and as soon as I saw the house I knew I had seen it as plainly and as perfectly when my sister was at my place in Wisconsin ten years before. I found that at the moment I received the sense of terrible distress in Dakota, she had been stricken and fell unconscious to the ground, being alone in the garden near the house.

At the time that I was there (one week) she felt so much better that she sat in a chair for an hour each day. It was the last time I saw her in the body.

Two years later, residing on my farm six miles northwest of this village, I was awakened about 9 o'clock by my sister's spirit. She was sitting at the dinner-table conversing cheerfully with her daughter. Suddenly her head fell to the table; she was dead; another stroke of paralysis. She had a cheerful and heavenly countenance. When she awoke me I aroused my wife and told her that my sister Antoinette

was there and that she had made her transition into the spirit-land. That evening I wrote to her daughter. After writing it I saw that it was in my sister's own handwriting. My wife had put on the table my sister's last letter. I had put the letter down that I had written and asked for one of her letters. My wife came and picked it up and said: "Here is one of your sister's letters." I asked if she was sure. She answered: "Yes"; that no one could deceive her on that hand. I posted the letter, showing it to the post-mistress and others, telling how I came to write it. One of my neighbors had been to Doylestown, where we get our mail, and heard of my sister's death.

Heard his Mother Call.

In company with a German friend not long since, he told me that some years ago he was suddenly awakened during the night, and, crying, told his wife that his mother was dead in Germany. His good wife tried to quiet him, saying that he was dreaming, but he refused to be satisfied, stating that his mother was dead; that she had called his name twice. In due time a letter reached them saying that his mother had died at that time in Germany, and those who stood by her bedside said she called his name twice before she died.

His good wife told me that as she stood by the side of her mother's grave, while the coffin was being lowered into its last resting-place, she felt as though her heart would break, and that she could not give up her mother. In this state of mind she prayed for comfort and help, and she immediately saw her mother's face near her clothed with angelic loveliness that no tongue could describe.

When dying information can be transmitted across the ocean, and words spoken in Germany by a person can be heard in America, can we not hope to communicate with our distant friends while in health?

When the laws of communication are better understood, we may look on death from a more cheerful standpoint. The celebration of success in business and marriage are legitimate, but the release of a soul from bondage through the gateway of death should be attended with greater feeling of cheerfulness. This happiness is only progressive to a higher state of the soul—all is advancement. As we rejoice at the success of our friends' graduation from college, so should we rejoice at the freedom of our friends from the environment of all hindrances to happiness.
H. J. Haga, Keith, O.

Among Great Spirits.

Will some of the newspaper cranks who are looking for something new, novel and nice, explain to us poor mortals how some of these incidents were done? When the spirits were bringing their wonderful messages from the next world to compose the two phenomenal books, "Rending the Veil" and "Beyond the Veil," it is reliably reported that spirit messages were received before reputable witnesses at the rate of from 200 to 600 long-hand words a minute, "the spirit writers meantime either holding conversation or talking to members of the circle at the ordinary rate of talking on an entirely different subject from that on which he was writing," etc., thus writing at the rate of 36,000 words per hour, or six times faster than a person talks (or writes shorthand). Similar incidents have repeatedly occurred in the history of Spiritualism.

Has your clergyman told you about them? Did they ever tell you how Evans, the medium, who gave the ex-champion, John L. Sullivan, his well-known spirit slate writings in New York, has received 12 foreign languages at one time between sealed slates?

G. E. LOTHROP JR., Boston.



Sweet Little Birdies.

His Friends Appeared.

A student at Harvard, in 1875, entered into a solemn engagement with a fellow-classman that whichever of the two died first should return after death and visit the other. The contract was written out in the most solemn manner, and actually indited in the blood of the parties.

A few months later one of the students left college and went West. On Oct. 14 of the same year the one who remained at the University was returning about noon from a recitation to his room in Matthew's Hall, when he was surprised to observe his former chum entering before him. He ran as fast as he could to overtake the returned crouy, who disappeared through the doorway and could not afterwards be found, although the corridors were thoroughly explored by the anxious undergraduate.

Within 48 hours a telegram reached him announcing the murder of his friend by Indians in Arizona Territory, at an hour very little before the appearance of the specter—as it would seem to have been—at the entrance of the dormitory buildings in the University 2,000 miles away.

The Veil of Isis.

W. P. PHELON, M. D.

There has come down to us in the records of the past, a description of "The Veil of Isis." This is supposed to have belonged especially to the ritual of the Egyptian ceremonial. The fact is, however, the "Veil of Isis" is but a symbol of the condition of man upon the earth. This, as a symbol, was first manifested and used in the Temple of Atlantis; re-appeared in the Temple of Karnac at Luxor, as the "Veil of Isis," and later at the Temple of Jerusalem, as the "Veil of the Temple."

These three Veils, marking different dispensations of religious thought in different places, exceeded each other in glory; but our space will allow only the consideration of the first.

This, with all the embodied thought, with all that it in its purity was intended to teach, was in Atlantis, at the beginning of days.

The inner sanctuary of the great Atlantian Temple of Isis, directly under the Tower, held within itself the central thought and the means for the concentration of thought from all over the world, as well as their own country, for those who, going hither and thither, were scanning the broad seas, and who still, at stated times and seasons, as among the Brotherhood of the present day, were required at fixed times and seasons to turn their thoughts toward a central point.

This central point is called in the modern tongues the "Shekinah," or the "Holy of Holies," meaning the central place of all Light and Truth. So thus strongly built upon the foundation of the Everlasting rock beneath, whatever rested above it, possessed from the very condition of the foundation, and from its use, more power for the triad of force at the upper mount, for the inspiration that affected men's minds everywhere, than otherwise could have been done.

On the other hand, the heads, faces, and fore parts of the bodies of sphinxes, carved in white marble, formed the portals of the en-

trance. Over this entrance was the winged globe, also in white marble, resting on the tips of its outstretched wings. Neither of these emblems were original with the later Egyptians, but had been transferred from the carvings of the most ancient city.

Under the winged globe, held by rings of pure gold without alloy, reaching in under the outer edge of the carvings of the winged globe, hung the first and most glorious "Veil of Isis." It was made in two parts, lying closely together, in folds, or pleats. The stuff of which it was made was of the finest linen; because the vegetable does not contain the grossness that would come from stuffs made out of other material. This linen was dyed blue, the blue of the heavens, and so richly wrought with gold, it seemed as if the whole texture of the stuff had become almost metallic. This opaque curtain represented the "Veil of Isis." It was a known fact, to those privileged to know, that in the shrine, in ordinary times, there was only intense darkness. Even when the outer Temple was lighted, if the Veil was drawn aside, inside would appear only a blackness so perceptible as to be impenetrable to the hand.

It is needless to say the Veil itself and the Shekinah were carefully and constantly watched and guarded by those whose business it was to see that no profane hand nor touch should be laid upon the Veil. No hand might touch this Veil, except those who were ordained to that particular office. Once a year, at the time of the yearly Convocation, when the fullness of time had come, and at the very height of expectation, of intense emotion and centered thought, the Veil, moved by invisible hands, would unfold, and then instead of the darkness usually behind it (the blackness typical of the darkness and silence holding within themselves the possibility of everything that can be manifested upon the earth), would come a brightness far surpassing the light of the Sun. The whole interior of the Shekinah would seem one blaze of dazzling whiteness, not radiating from any central point, but appearing of itself to occupy the whole space, pouring forth in great floods upon the assembled multitudes.

This light was of itself soul-inspiring, uplifting and creative in many ways. It contained within itself intelligence, intuition, inspiration and potency. It assisted all who saw it to a better understanding of the higher realms and of the highest truth. This light was the symbol of the All-Light given to men. It was real concentration—it was absolutely white. You have now many lights, and amongst them a peculiar radiance developing as the product of internal action, which will give some idea of this light, thus filling full the shrine, with its brightness and whiteness, before the Veil was withdrawn, as, in the ceremonial of the mysteries, the great multitude stood with their eyes fixed, their centered thought brought the possibility. The light would dawn as when the Sun rises, growing brighter and brighter, until at the last, with a sudden movement, the unfolding Veil would be laid aside, and for a few minutes this miracle of the shrine filled with light would be visible. Then, when its office had been fulfilled, whoever it fell upon

directly, whoever could receive a ray from the body of the light, would be healed of whatever physical disease he was afflicted. He would be healed in body, mind and soul, and thus lifted up, into union with the perfection which we all acknowledge, but which few try to perceive. And this was the first "Veil of Isis."

San Francisco, Cal.

From N. S. A. Headquarters.

During this year the National Association has spent from its treasury about \$1,000 defending wills made by Spiritualists, most of which is lost—as there seems to be no way to regain any of this money, two of the wills thus defended being pronounced invalid, because made by Spiritualists, the one in Philadelphia, giving to Spiritualists an insult of the direst kind, as the jury—upon the opinion of the Judge—brought in its verdict, the statement that all Spiritualists are of unsound mind. Now and then the bequests of a Spiritualist to our Cause are allowed to be paid, as others interested make no complaint; we know of one or two of this kind, but the usual fate of a will that dares to favorably mention Spiritualism and bequeath anything to the Cause, is contested.

The best thing for an intelligent Spiritualist intending to leave anything to a society or an individual in the ranks of Spiritualism, is to do as a friend of mine did several years ago. While possessing some property and all the while doing good deeds to individuals and to societies, he wished to do something more, after having no need for physical support. As he knew that his will would be likely to be contested on the plea of unsound mind, he had his will drawn and witnessed; on the same day he had himself examined, physically and mentally, by three expert physicians, each of whom, before a notary, made sworn statements to his health and soundness of mind. These statements were filed with his will, each document of the same date, and there is no apprehension that his will may be contested, or, if it is, that it will be disproved.

Two generous men promise to give jointly to the Mediums' Home \$1,500 for repairing and equipping the institution, provided the Spiritualists at large would raise \$1,500 more.

Spiritualists have been wanting mediums' homes, and ask what Spiritualism has ever done to show such homes and other needed institutions to the world. Now the opportunity is given for Spiritualists to help toward just the home they have been demanding to see established, where our worn-out mediums can find home comforts free, and be kept from the poor-house, and unless these people come forward and respond with their financial help in a cheerful spirit, they should forever after hold their peace concerning the needs of Spiritualism and mediums and the duty of Spiritualists.

It will take \$3,000 to get this work fully established. This amount we must have, although the Home is paid for now; then hundreds of dollars will be needed to keep the Home going. This is a good work; all will surely see its importance, wish it well and send a mite, even at self-sacrifice.

The last sums printed amounted

to \$71.50; we have now to report \$132.75 more.

MARY T. LONGLEY, Sec. N. S. A.
600 Pennsylvania Ave. S. E.,
Washington, D. C.

The Time to Talk.

W. S. HASKELL.

I notice that the fellow who talks the least usually says the most.

Words are but empty things. Ideas are more to the purpose, and come from original thinking.

Mind is sole possessor of the brain, and its best working hours when the mouth is shut.

Who thinks, thinks well, but the thoughtless have a monopoly of words.

Time to talk, when the idea is born, not before.

Originality is independence and freedom, following after fashion, dependence and slavery.

Small-Pox and Vaccination.

R. S. CLYMER, PH. G., M. D.

It is not my desire to write a work on the subject of vaccination and small-pox, as we have plenty of them now; but it is my desire to give a positive system to humanity that will protect them against both small-pox and blood-poisoning by vaccination, so that they may protect themselves, since neither the physician, nor the law will do so at the present time.

During the past few years we have had hundreds of deaths caused by vaccination; good, honest and true men have written against vaccination, showing its terrible results and horrors; men have fought the question before the Legislature with no other results than that there were still more stringent laws passed, which force the people to have their blood injected full of poison, which gives no protection against small-pox. The reason for these results is because a certain portion of the great medical profession is in power at the present time: I refer to the pseudo-scientific portion of the profession.

There is a positive preventive of small-pox, one that never fails; there is also a positive protection against "successful" vaccination, and as this is the only way that a man may protect himself and family, since the law is against him and good health, I will here give the system, and I know that if all will follow the simple system here outlined they will not take the small-pox, nor need they fear that they will get poisoned by the deadly vaccine virus, even though they may be forced to be vaccinated by police power.

PREVENTION OF SMALL-POX.

It is a well-known fact that small-pox can easily be cured if the right treatment is employed; therefore, it stands to reason that if a disease can be cured when it is once broken out on a person, it can also be cured before it is started, or, in other words, it can be prevented in the first place before it has started. To prevent small-pox and become immune against it is very easy.

Sulphur is one of the best and most simple germicides that is known to the medical profession; at the same time, it is non-poisonous and healthy, cleaning out the system if the bowels are kept in good condition while it is used. If

the bowels are not kept open, the person taking it is very apt to break out in small pimples. When the system is saturated with sulphur, which is death to all germs or diseased substances, no contagious disease can get a foothold in a person that has used, or is using, sulphur. Take one-fourth teaspoonful of sulphur, one-half teaspoonful of cream of tartar, pour in a glass, add a little sugar, and fill the glass half full of water and drink; do this every morning about 9 o'clock, and repeat the same dose in the afternoon about 3 o'clock; it is also well to drink plenty of lemonade, as a lemon contains an acid that is death to all germ life or diseased matter, and is something that every person should use at all times. Before going to bed take a dose of Cascara Sagrada; this can be had at any first-class drug store; the dose is on every bottle. This will keep the bowels in good condition without causing any pain.

The best time to take this treatment is in the Fall of the year, or when contagious diseases are apt to make their appearance; also at times when exposed to a contagious disease, and should be continued for one week at a time, about once a month. If this is done, no one need to fear any contagious disease, as it is utterly impossible for one doing this to take any such disease. This system is very simple, and is good to follow at all times, whether there is danger of any disease or not, because it cleans out the system. During the Summer it is not necessary to do it, but it should be done by all means in the Spring. Lemonade should be used freely by everyone throughout the whole year, especially in the Summer. That this system will make anyone immune against small-pox I have proven for myself, as I have been exposed to small-pox as much, if not more than a great number of physicians, have never been vaccinated, but thus far have not taken the disease.

IMMUNITY AGAINST VACCINATION.

Vaccination is one of the most loathsome and most deadly practices that can be employed. It is all right for those who wish to be vaccinated, as they must accept the consequences; but to force it on those who do not want it, is a crime. Since there are laws in nearly all States and countries by which pseudo scientists can force people to have their system injected full of this foul matter, it is well to teach the people what they can do in order to protect themselves and their families against being poisoned or crippled for life, or perhaps being poisoned to such an extent that lockjaw sets in and death results, as has been the case in hundreds of instances within the last year.

After the Board of Health (death) orders vaccination, take the same treatment as outlined in the foregoing to prevent small-pox; do this for one week before you allow yourself or family to be vaccinated; in case of children, give smaller doses. As soon as the operation of vaccination has been performed and the physician (poisoner) has left, have the best alcohol (90 per cent. pure) ready and wash the wound right well with it. After washing it with alcohol, wash it with the best castile soap, dry with a soft woolen rag, dress it with pure ointment made with pure vaseline and the best powdered sulphur, then wrap up well so no cold or dust can get into the wound,

but do not wrap too tight, so as to cause the blood from circulating freely. Do this washing with alcohol and soap twice a day; be careful so no dust gets into the wound. Also take the treatment internally; be careful to keep the bowels regular. If these simple directions are followed, no one need to fear that the poison will enter into the circulation, as the internal treatment of sulphur and cream of tartar will not allow such pus to enter at once, and the washing with the alcohol and sulphur ointment will kill the poison on the wound.

In this way, the people who know what vaccination is can be protected, and they need not fear that the vaccination will "take," as it will not. This is the only protection the people of this free (?) country can find against having their system poisoned, but it is sure and safe, and Class Legislation can have no terror in this respect for those who follow these instructions.

Let all anti-vaccinationists try and teach the people this system of self-protection, and the time will come very soon when the compulsory vaccination laws will become a dead letter, and the poisoners will find their protection and occupation gone. We have fought them before the different States for many years, with but little or no results, because the vaccinating physicians are in power, and the only way to do is to teach the people how to protect themselves against being poisoned.

I have used no scientific or Latin terms whatever, as this is prepared for the good of humanity; it is given in a plain dress so that all may understand, but it is a sure and positive protection against small-pox and the foul, deadly system of vaccine blood poisoning.

Souderton, Pa., or Boston, Mass.

Spirituality vs. Materiality.

ARTHUR F. MILTON.

As a man thinks, he often feels, but oftener as he feels he thinks.

His mind may soar above the carnal as a rule, and yet indulge such a thought under circumstance without inciting the flesh to a desire for the same.

But when he feels a desire or longing for something fleshly, his mind will sooner or later generate thoughts consistent with the feeling.

The reasons for this may be varied. One is undoubtedly due to the fact that he has a sensual force or appetite that is craving indulgence. Whether it be a passion or a natural longing must be best known to himself. An appetite or a desire that cannot be stilled may be termed a passion. There are such, even though they do not control the individual; but he controls it to the degree that he refuses to indulge it—the only method of breaking its force or influence. Every such resistance generates or adds to a counteracting force or influence, which in turn becomes a virtue or gift, having an antithetical craving—absolute or self-acting when it reaches a vibration superior to its opponent.

Every unspiritual sensual craving or passion neutralized in that manner becomes a principle that invites a substitute of a higher order.

Inspiration, for example, takes the place of the sensual craving; and every such desire overcome, adds to the inspirational flow, while the physical appetites become less

and less active in their demands, until they reach a minimum, where Nature intervenes and regenerates the system for cravings compatible with the spirituality attained.

From the coarser and heavier articles of food, the system calls for finer or lighter—crisp fries for rare meats, milk for coffee and tea, and a vegetarian diet for animal food.

These changes do not come over night, as it were, but are evolutionary. The higher spiritual sensations gradually wean the body from its animalism and prepares it for purer and lighter fare.

No doubt every experienced or progressive sensitive is familiar with this fact.

Of course, there are cases where the individual dislikes to surrender past indulgences. But pain is the result. A spirit or soul rising above its normal state needs a body to comport with it, and the obdurate suffer.

In like manner prejudice, neutralized by charity—hatred by love—requires better physical conditions. It may not be attained through temperance in diet, but it can be through temperance in pleasure-seeking, worldliness, and selfish indulgences generally; for the selfish passions have as much effect on flesh and bone, nerve and tissue, blood and brawn, as the sensual passions have, in that they prevent the reforms needed to make the love sensed as it exists in nature.

Reaching out for this form of happiness, for example, by good deeds, charitable acts, etc., must not be accompanied by personal grudges, injustice to a fellow-mortal, or false pride; for they act as deterrents to results unfolding—similar to sprinkling water on drying laundry. It needs more sunshine to undo the injury. Thus a selfish motive or indulgence held fast by the heart-strings needs more soul-sunshine or love to undo the injury done to self, or doing to self in-midst one's progress.

As spirituality and sensuality do not harmonize, love and selfishness disagree in one corporation.

Man must be consistent in mind and body, or suffer. Disease is one effect of this inconsistency; insanity another in large measure—notably when love conflicts with a selfish passion in one body. Other effects may be noted by observation.

Action—progress—is Life; inaction is Death. All things that go to make up the joy and comfort of life are due to harmonious activity of being. Live in a room and neglect to cleanse, warm and beautify it, and it remains cold, cheerless and a prison house. Thus it is with the mind. Neglect of the mind makes it cold, cheerless and ugly. Its possessor wants to flee away from it, and thinks that the pleasures of society will compensate for this neglect, but as society cannot do for his mind that which he must do for himself, when he is alone he realizes his undeveloped condition and is unhappy. Therefore, live for your own best unfoldment, and you will reap a joy that society cannot give. Then when you are alone you will not sigh for a mythical heaven to go to. You yourself will be that heaven.—Lucy A. Mallory.

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Nose	♏	Water	June 21 to July 22
Upper Lip	♐	Fire	July 22 to Aug 23
Lower Lip	♑	Earth	Aug 23 to Sept 23
Upper Cheek	♒	Air	Sept 23 to Oct 23
Lower Cheek	♓	Water	Oct 23 to Nov 22
Right Shoulder	♈	Fire	Nov 22 to Dec 21
Left Shoulder	♉	Earth	Dec 21 to Jan 20
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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, APRIL 12, 1902

Fresno has an ordinance requiring mediums, card readers, astrologers, etc., to pay \$10 per month. Los Angeles proposes to enact a new ordinance (as we notice by a late copy of the *Times*) taxing them from \$10 to \$50 per month. All well enough, perhaps, but they must respect Spiritualist mediums, who are ordained as teachers by the State Spiritualist Association.

An Edict has been issued in Oakland, Cal., requiring all students and teachers in the schools to be vaccinated. Miss Tricano, a student, refuses to be poisoned by virus, as she avers, on account of religious scruples. This will carry it into the courts and test the validity of the edict, and we are glad that a student has had the pluck to defy the doctors. To poison the children by the insertion of virus into their blood should be resisted to the very end.

Many Persons are so situated that they are compelled, by force of circumstances, to submit to the law which requires them to be vaccinated. Such will be glad to know that there is a safe way to counteract the poison injected into their physical systems by this unjust and arbitrary law. All such are invited to read the article entitled 'Small-Pox and Vaccination,' by Dr. Clymer, found on page 2 of this issue of the JOURNAL. It points out a method of preventing the evil effects of the vaccine poison when injected into the human system.

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

Another Victim of the Law.

Sylvester W. Richmond, a graduated physician and surgeon, but who has become a Spiritualist healer, has been arrested in Los Angeles and charged with practicing medicine without having a certificate from the Board of Medical Examiners, and is to be tried before Justice Morgan on April 12.

Dr. Richmond does not deny doing the healing, but it is only by the laying on of hands (as did the apostles), through the power of the soul.

The physicians employed Miss Brooks as a detective, and she is the complaining witness. Her business seems to be the working up of cases of a similar nature, for the doctors.

Under the rigorous law now in force we may soon expect to hear of the arrest of mothers who may give their babies paregoric or rub their limbs or bodies to relieve pain. Let them go ahead; the more ridiculous and farcical they make the law, the sooner it will be repealed. Such tyranny cannot long be endured.

More Wonderful Inventions.

In this age of wonderful inventions we can hardly be surprised at anything which may be announced. Telegraphing without wires has been quickly followed by telephoning without wires. Both inventions are as yet in their infancy, without magnificent prospects for revolutionizing the telegraph and telephone systems throughout the world. Hardly were these inventions announced before there comes another which excited the admiration of inventive minds, and that is the sending of electric sparks without connecting wires in order to ignite the electric lights.

The San Francisco *Chronicle* of last Monday made the announcement in a telegraphic dispatch from Arizona that Eddie Johnson, a young man in the employ of the Eagle Flour Mills, had discovered a method by which he can ignite the incandescent lights of the mill without any visible means of communication with them.

He has also sent wireless signals through the three-foot stone wall of the basement of the mill which separates the engine-room from the milling machinery.

He has invented a coherer which accurately records the wireless signals, and his oscillator consists mainly of two screws which he uses to regulate the size of the electric spark, which he wishes to send into space. The crudest appliances are used by the young inventor, and he spends his spare time as engineer in the mill in developing his apparatus.

The *Chronicle* thus describes the young man and his inventions, which have astonished local electricians;

Eddie Johnson is an orphan boy

and has been employed in a number of mills as electrical engineer. He is a close student of Marconi, and believes that wireless telegraphy will prove all that Marconi claims for it. Johnson sends signals without a ground connection, which has astonished electricians.

The opening up of communication between the physical and the spiritual world through what is known as Modern Spiritualism seems to have been the entering wedge for the spirit world to give to us most astonishing inventions. The spirits take receptive minds in the physical form and fill them with new ideas, and thus reveal to the material world what have been in existence in the spiritual realm for ages. In this way we are getting the most astounding and revolutionizing inventions, and they come in such rapidity that it seems they almost take away our breath, while we exclaim in astonishment: "What next?"

Camille Flammarion.

So many contradictory things have been said of this great astronomer's views on Spiritualism that our readers will be glad to read something of what he had to say for himself in a letter to the Parisian journal, *Le Matin*, on Jan. 27. We translate a part of his statements:

As regards Spiritualism, I have never said nor written that there is nothing real in it. On the contrary, I have always blamed those short-sighted opponents who see nothing in it but fraud or illusion. There is fraud in it; there is illusion in it. But there is something else in it besides; there is in it the play of psychic forces, as yet unknown, which merit the most careful study. * * *

Accusations of the most untruthful character have been made as to the views on this subject of an independent (himself) who has never had any aim other than the search for truth. On the very day of the obsequies of the founder of Spiritualism, Allan Kardec (and that was before the deluge), having been urged to deliver a discourse over his tomb, I proclaimed exactly the same principles I hold in this 20th century when I said: "Spiritualism is not a religion, but a science. The day of dogmas is ended. Nature enfolds the universe. The supernatural has no existence. There are no miracles. All manifestations should be rigidly subjected to the scrutiny of experience." Here you have what I said to an assemblage of several hundred listeners at the cemetery of Pere-Lachaise on April 2, 1869. I neither think nor speak differently to-day.

Pardon this protest, but it is always disagreeable to be accused unjustly. * * *

CAMILLE FLAMMARION.

The Michigan State Spiritual Association held a mass convention in Longwell's Opera House, Paw Paw, Mich., on March 28, 29 and 30, 1902. E. E. Carpenter, president, Detroit, Mich.; Laura Mattlock, secretary, Owosso, Mich. It was a very successful meeting.

Another Wireless Telephone

In the JOURNAL dated April 5 we mentioned the fact that a man in Jamestown, N. Y., had discovered a method of telephoning without wires. Now almost simultaneously with this invention by the New York man we have another by a Californian. The San Francisco *Chronicle* of last Monday contains the following telegraphic description of the latter:

STOCKTON, April 6.—While constructing a barbed-wire telephone system for the farmers in the northern part of the county, J. H. Lillie of Lodi claims that he discovered a new system for telephoning without wires and has already made out the necessary papers for a patent for a system with which he hopes to revolutionize communication by voice in the next few weeks.

Mr Lillie, who has charge of the Sunset or Pacific States telephoning business in Lodi, has been constructing a series of lines for the prosperous farmers in the northern part of the county, and two of these systems were about four miles apart. While testing one wire Lillie heard some one talking on the independent line over eight miles away. This set him to thinking, with the result that he soon studied out the situation and found that he had a wireless telephone which is entirely different from anything ever reported heretofore.

Seattle held anniversary exercises on March 30, at Ranke Hall, with morning, afternoon and evening meetings. The hall, holding some 1,400 persons, was filled, and was beautifully decorated with flowers and ferns. The philosophy and phenomena were well represented, and there was also an excellent musical program.

Prof. Fred Bell, the notoriously much-married man, well known in San Francisco, as well as Columbus, O., and other points, has just had about a column devoted to him in the *Columbus Dispatch* stating that a complaint had been made by Mrs. Bell No. 4 when she heard of his being married to a No. 5 without the formality of a divorce. She proposed to follow the thing out, and it is to be hoped may land him behind the bars, where he will not be able to contract any more such bigamous marriages.

The article states that he is on his way with his bride (No. 5) to the Pacific Coast to spend the honeymoon.

Transition.—John L. Bachelder, Tulare's most earnest and oldest Spiritualist, passed through the change called death, on April 1, at 11 a. m., from pneumonia. He has been an indefatigable talker and worker, and it is through him, more than anyone, that there has been any organization of the kind established and kept up.

Mr. Bachelder came to this State in 1870, where he has resided ever since, and was highly esteemed. His occupation was a locomotive engineer, and he worked for the Southern Pacific Co. until 1898,

when he resigned from active service on account of ill-health.

Funeral services were held at the residence, and the body was brought to San Francisco on Saturday, April 5, for incineration. A funeral poem, entitled "I am not Dead," was composed by Mrs. Margaret C. B. Woodward and published in the *Tulare Register* of April 4. Its extreme length prevents us from copying it here.

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.

YOUR MESMERIC FORCES and How to Develop Them, by Frank H. Randall, author of "Practical Instructions in Mesmerism." 151 pp. New York: Fowler & Wells Co., 27 East 21st St. Price, \$1.00. For sale at this office.

This volume is a clear and concise statement giving comprehensive instructions of How to Mesmerize, also stating the qualifications for an operator and subjects. The author also gives definite directions concerning the training of the eyes, preparing the hands and fingers and describes the methods of concentration.

The book is a practical manual and contains 11 chapters covering the whole ground, including the psychic or spiritual state and how to maintain it.

A MAN AMONGST MEN, by Fredrick Wollpert. Price, 25c. New York, N. Y.: Peter Eckler, publisher, 35 Fulton St.

This is an investigation into the real life of Jesus of Nazareth, criticizing the narratives found in the New Testament, and also the book called "The Apocraphy of the New Testament." In the Preface the author says: "Jesus Christ, the Being whom the whole world cannot help but pity. He, who spoke so many truths. He, who uttered so many words of peculiar folly. He, who has been the Light of many hearts. He, who has been the blight of many souls. He, who all in all will ever remain a peculiar figure. Him would the modern times give the justice, which is His own, Man of a thousand, Man of a few."

The author points out the incongruity and contradictions in the records given by the evangelists; his view of the subject being substantially the same as that entertained by nearly all the advocates of Free Thought.

NOT HYPNOTISM, BUT SUGGESTION—a lesson in Soul Culture, by Henry Harrison Brown, author of "How to Control Fate Through Suggestion," "Man's Great Discovery," and editor of *Now*. Price, 25c. For sale at this office.

The power of Suggestion is one of the latest discoveries of the present age that can be used for the good of mankind. The author claims that through the use of Suggestion all physical, mental and moral conditions can be changed for the better, and that to know the art of Suggestion is to know how to be prepared to live. This book claim that Suggestion is a condition of receptivity necessary to self-mastery.

The term, "in the silence," is

used now to designate the condition that heretofore has been termed "hypnotic." All this phenomena is due to the action of the subjective mind, and should be studied until the art of Self-Suggestion is so perfect that the individual can through it make of himself that which he desires. Suggestion is the natural and ever-present factor in the Evolution of the Individual.

The author gives due credit to Spiritualism as the parent of all New-Thought ideas, and speaks of Andrew Jackson Davis as the seer who gave the first intimation of that state which he called the "superior condition" now commonly known as "in the silence." All the branches of the new thought are but emanations of the Spiritualist Philosophy.

Mind for April contains an article by Mrs. A. B. Miller on "Immortal Youth." Sheldon Leavitt, M.D., has an interesting article on "The Will in Relation to Health," and W. J. Colville writes on "Dominion and Power." The Rev. Helen Van Anderson has a paper on "The Power of Suggestion" in the Family Circle department, which contains four other contributions. It is a superb number. 20 cents. Alliance Publishing Co., Fifth Ave., New York.

Push, a monthly devoted to some phases of the new thought, has not, so far, been admitted to the mails as second-class matter. It is published at California, Mo., at 50c a year, and would unquestionably be entitled to the pound rate before the "Madden" regime with its pernicious "rulings" and interference with the legitimate business of publishers.

Here is a tribute from President Bowles concerning a late book: "In the World Celestial" is beyond all doubt one of the choicest pieces of literature in this marvelous age of books. Every page is a rich mine of intellectual gold; and every sentence, from the beginning of the beautiful story to the last line of its happy conclusion, are precious gems of moral beauty. It matters not to the reader whether he regards the story as an iridescent dream, or a substantial fact in nature, it cannot fail to make him or her stronger, happier, wiser and better. I sincerely trust that this beautiful and marvelous piece of twentieth century Idealism may find its way into thousands of American homes." T. J. BOWLES, M. D., President National Liberty League.

"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.

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

The Spiritualist Training School.—The sixth session of this school will open on the Cassadaga Camp Grounds, Lily Dale, N. Y., on Tuesday, May 13, and close on Thursday, July 10, 1902.

The Shrine of Silence,

A Book of Meditations,
By HENRY FRANK.

This is a work designed to obliterate the line of demarkation between religion and science, and presents the common ground on which both must abide. The style is epigrammatic and poetic. It is designed as a Book of Devotions for Rational Thinkers, and will be found to be a most useful substitute for the usual prayers in the public services of liberal religionists.

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"In material, make-up, letter-press, cover and decoration, it is one of the handsomest volumes presented this season. It is a remarkable book in many respects and in none more so than in a spiritual and philosophical character. It has a readable charm about it that makes it as interesting as a romance."—*The Sunday Press*, Albany, New York.

273 pages, bound in tinted buckram, done in two-color initial letters, designed by H. B. Reisman, printed on soft, dainty paper. Price, \$1.50, postpaid. It may be ordered through any bookseller, or will be sent postpaid for the price by the Abbey Press, publishers, of 114 Fifth Ave., New York, with agencies in London, Montreal and elsewhere, who always issue interesting works.

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Mrs. Gillingham, 305 Larkin. Mon. & Thur. 10 to 4. Other days, 532 22nd St., Oakland, Cal.

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Mrs. E. M. Miller, automatic slate-writing medium. 342 13th St., bet. Valencia & Mission. Phone Folsom 3062. No sign.

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ANNIVERSARY POEM.

Composed and Read by Mrs. F. A. Logan
on the 54th Anniversary of Modern
Spiritualism in Woodman Hall,
Oakland, Cal., March 30, 1902.

How blest are we in this one day,
Removed from dogmas of the past,
So dark and gloomy, even they
Who posed as teachers, shadows cast

On all who listened to their groans
And platitudes of brimstone fire,
For sinners whose blood and bones
Could not escape the wrathful ire

Of God's all-holy vengeful power,
If perchance they died in sin,
Must meet their doom not for an hour,
But through eternity are in.

Oh, God! we thank thee for the Light
Now dawning upon this earth,
Dispelling error's withering blight
With hope of an immortal birth.

Not for ourselves alone, but all
Will find in time a glorious home,
When ignorance with its gloomy pall
Recedes from off this earthly zone.

We celebrate this glorious theme
To-day, because the angel-world
Has brought before our minds the scene
Of beautiful light, transcribed, unfurled,

In golden letters: "Life divine."
For every soul that God has made
Will rise triumphantly and shine,
Dispelling every doubt and shade.

We know that angels in the spheres
Will help us if we aspire
To overcome all sin and fears
And every low and vain desire.

And when the Easter Day is o'er,
And our anniversary is past,
We'll treasure still the truth the more,
That light upon our paths is cast.

'Twill guide us safely through the gloom
Of death and all that's drear,
Beyond the confines of the chilling tomb
To a happier home, and more glorious sphere.



The Editor is not responsible for the
opinions of correspondents.

Anniversary at San Diego.

TO THE EDITOR:

The two Spiritualist societies of San Diego, Cal., united in celebrating the 54th anniversary of Modern Spiritualism on Sunday, March 30, by an all-day meeting and lunch at the Lafayette Hall. Mrs. Clara Beck, the president, with a few well-chosen remarks, welcomed one and all spirits and mortals.

Mrs. Jane Mullen gave a very pleasing address in response. Mrs. Lily Thiebaud, who has been lecturing for the societies here, then gave an address, closing with a beautiful ceremony of presenting wreaths of flowers to the spirit-guides and friends, explaining the meaning of each wreath as a symbol. Mrs. Mary Morrill spoke on "Our Fifty-fourth Anniversary."

In the afternoon the Lyceum, with Mr. Charles Buss as conductor, gave a very interesting program.

In the evening Mrs. Lily Thiebaud lectured on "A Child Shall Lead Them." Mrs. Morrill gave the memorial address and Mrs. S. T. Elliott gave messages.

Special music throughout the day, and the floral decoration helped to make the occasion one that all will remember. COR.

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.

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The fact that Mrs. Underwood was an agnostic when the revelations began, the evident candor which pervades the volume, make it a work which no student of psychic science can afford to overlook.—*B. O. Flower.*

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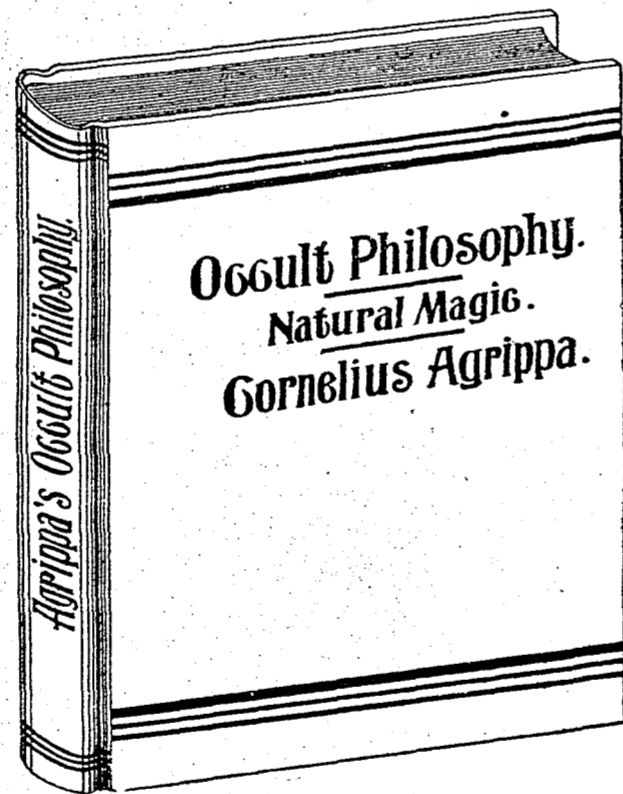
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Local News Summary.

Folsom 3014.—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.

Mrs. Hendee Rogers was too ill to take part in the anniversary celebration at San Jose this year. We hope she will soon recover.

Hermetic Brotherhood open meetings are increasing in interest, if the attendance be any index. Thursday evening, April 3, after the usual opening exercises, C. A. Bailey lectured on "Healing." His elucidation of the Knotty points was logical and satisfying, and the gratification of his hearers was warmly expressed. SCRIBE.

Dr. N. F. Ravlin and A. E. Gilman have opened a School of Psychology at 857 Clay St., Oakland.

It deals with Thought as a creative and curative force and the relation of man to the universal, and reveals the Mystic Key that admits to the laboratory of causation, and makes one at home in the workshop of nature and of God.

The March Party of the Ladies' Spiritual Aid Society was a Sheet and Pillow-Case one and was a great success. The next one will be held on Friday, April 25, and will be a national party, displaying the colors of the national emblem, and will no doubt be largely attended. The election of officers, which occurred at the last business meeting of this society, resulted in the unanimous re-election of the old board.

Mrs. R. Cowell will give an evening's entertainment for the benefit of this society in the near future, due notice of which will be given in the JOURNAL.

The Spiritualists' Headquarters on the fifth floor of the Supreme Court Building, 305 Larkin St., San Francisco, is located in room 13. There is a free circulating library of about 500 volumes, and a free reading-room supplied with all the spiritual periodicals published in the English language. This is also the office of the officers of the State Spiritualists' Association. Open day and evening; all are welcome.
M. S. NORTON, Pres.
W. T. JONES, Sec.

The Society of Progressive Spiritualists held its usual meeting last Sunday evening at 305 Larkin St., San Francisco, Mr. Rider presiding. Mrs. R. S. Lillie gave a fine inspirational address, followed with an impromptu poem. There was a good audience, considering the very inclement weather.

The Oakland Spiritual Society celebrated the 54th anniversary of Modern Spiritualism at Unity Hall, 856 1/2 Isabella St., on Wednesday evening, April 2. Mrs. Drake gave the anniversary address. Mrs. Armstrong followed with a recitation. Mrs. H. A. Griffin and Mrs. G. W. Shriner made short addresses. Mr. Cole recited an inspirational poem. The Mandolin Club rendered sweet music, and Miss Strassburg recited "The Burning Ship." Mr. Norton, president of the State Spiritualist Association, then presented Dr. Palinbaum with ordination papers in recognition of his ability as a spiritual medium. The Doctor's guides then entranced him and acknowledged the recognition, saying that after 25 years of work he had proven his ability and faithfulness. This ceremony was applauded by the audience.

Short addresses were then given by Mrs. Seip, Mr. Preston, Mrs. Gillespie, Mrs. Amanda Smith, Mrs. Woods, Thos. Ellis and J. Shaw Gillespie, president of the Sunflower League.

Refreshments were enjoyed by over 90 persons. There was a profusion of ferns and flowers, and thus closed a very enjoyable anniversary occasion. Sec.

Chas. J. Anderson [the boy orator] commenced a series of meetings on Thursday, April 3, at Lower Scottish Hall, 117 Larkin St., San Francisco. There was a good attendance. Mr. Anderson lectured on the Spiritual Philosophy and followed with psychic demonstrations. Miss Rene Olson presided at the piano. These meetings will be continued each Thursday evening until further notice.

The Union Society celebrated the 54th anniversary of Modern Spiritualism at Fraternal Hall, Oakland, last Sunday afternoon and evening. The hall was beautifully decorated with flowers and ferns; Mr. Preston presiding. Mrs. R. S. Lillie delivered the anniversary address, and was followed by Miss Dixon with spirit messages. Addresses were then given by Thos. G. Newman, editor of the PHILOSOPHICAL JOURNAL, and Dr. N. F. Ravlin.

In the evening Miss Dora Dixon was ordained to the work of the spiritual ministry by Pres. M. S. Norton, who delivered an impressive address. The anniversary address was given by Mrs. Drake; W. T. Jones sang "The Old Musician and his Harp" by request; Mrs. Seip gave psychometric readings and spirit messages, and the Mandolin Club rendered sweet music. This was interspersed by congregational singing led by W. T. Jones.

Meetings were held last Sunday at 909 Market St., San Francisco, by the I. F. T. B. Society. There was a good attendance and tests were given by Mrs. Hodgson, Mrs. Norton and Mrs. Seeley. Mr. Wilson answered sealed questions.

General election April 20. None but those in good standing will be allowed to vote.
MRS. GRUWELL, Sec.

Mrs. S. Cowell held a spiritual meeting in Loring Hall, on 11th St. near Clay, Oakland, on April 6. Mr. Campbell, president of the Spiritual Society of Nanaimo, British Columbia, gave words of greeting from the brethren of the far North, and his daughter rendered a recitation and song. Mrs. Amanda Smith gave spirit messages. The Handle Bros. also sang a vocal duet.

Mrs. Cowell, as usual, pleased those who ventured out in the inclement weather, with her convincing tests, and no doubt many a searching soul was brought closer to that divine truth of our Cause. There will be meetings in Loring Hall every Sunday evening, conducted by Mrs. Cowell until further notice.

San Bernardino Spiritualist Society held services Sunday at 2:30, with lecture by Col. J. L. Dryden, messages by A. S. Howe, who also sang a solo. Evening service at 7:30. Lecture by Mr. Howe and messages by Mrs. Howe. Officers for the coming year: Pres., James Boyd; Vice-Pres., Col. J. L. Dryden; Sec., Jos. Marchant; Treas., Miss Williams. An entertainment will be held on Saturday evening, April 19, for fund towards repairing of the Spiritual Church.

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.

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.

A Message of Hope

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



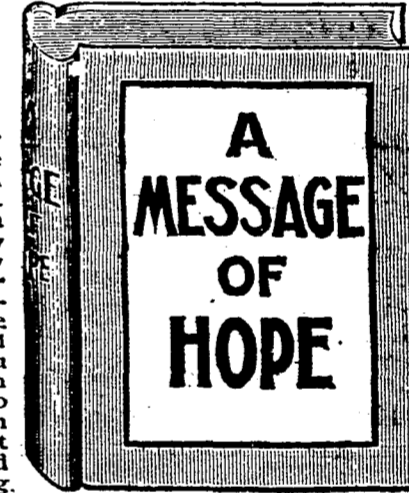
J. M. PEEBLES, M.D., M.A.

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

Mrs. J. D. Stevenson of Hillsdale, O., in writing the 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 Kalama, Wash., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of 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." E. Villiers of 992 N. Francisco Avenue, Chicago, Ill. writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I am freed 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.



Los Angeles celebrated the 54th anniversary of Modern Spiritualism in a befitting manner.

All day meetings were held at Harmonical Hall, 139 West Fifth St., between Main and Spring Sts., under the auspices of the Harmonical Spiritualists' Association of Los Angeles, on Sunday, March 30, 1902, at 10:30 a.m., 1:30, 2:30 and 7:30 p.m.

Morning program [Chairman, Mr. Louis La Grill]—Address of welcome, Pres. W. J. Williams; piano solo, Agnes Buisseret; invocation, Mrs. Mae Hunt; solo, Rhea Buisseret; address, Mrs. Mae Hunt; address, Mrs. Scott-Briggs; poem, H. C. O'Bleness; addresses, Mrs. Foster, Mrs. Green, Mrs. Waters, and others.

Afternoon program [Chairman, W. J. Williams]—Piano solo, Mrs. Lillie McNeil; solo, Mr. Dunscomb; poem, Mrs. Weeks-Wright; address, Prof. Loveland; solo, Arthur Neal; recitation, Miss Emily Miller; violin solo, Miss Annie Lipton; address, Mrs. Nickless-Cobb; spirit messages, Mrs. Maude L. Von Freitag.

Evening program [Chairman, W. J. Williams]—Piano solo, Agnes Buisseret; recitation, Jessie Kerr; vocal solo, G. S. Dunscomb; trio, Agnes and Rhea Buisseret, and Annie Lipton; address, Prof. W. C. Bowman; solo, "Common Brotherhood" [words by H. C. O'Bleness], Lottie Buisseret; anniversary poem, Mrs. E. C. Cornic; address, Mrs. Maude L. Von Freitag; recitation, Miss Isabel Moore; spirit messages, Mrs. Maude L. von Freitag.

The Truth-Seekers' Society also held all-day meetings. Besides the social and literary part of the exercises, Mr. Howe and Mr. Cannon made inspirational addresses, followed by spirit messages.

Societies and Meetings

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.

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.

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

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

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

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 3044.

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