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T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, APRIL 26, 1902.

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No. 17.

## WHENCE COMES THE LIGHT?

Whence comes the Light?  
From a mighty Throne  
Where old Nature dwells alone,  
In a sea of deepest night;  
Working in love forever,  
To give us light and life;  
Or, comes it from angels bright,  
Or demons dark, in shrouded night?

Is it in realms of deepest, darkest shade,  
Beyond the stars, where light is made;  
Where vibrant powers meet to display  
Their mighty strength and create the day;  
Or to meet and greet, and  
Turn the darkness of night  
Into an Eternity of Celestial Light,  
Where starry Zodiacs, blazing forth,  
With magnetic, beautiful light,  
Shine on, shine on forever,  
Arching the depths of Night?

Is it in unfathomed, caverned night,  
Beyond the thoughts of man,  
That eternal, vibrating power  
Starts forth to meet the Sun,  
And give it never-dying light,  
Its celestial course to run?

Light is the Universal Power,  
Which guides the fate of Man;  
Hope on, 'tis thine; hope on forever;  
Light, Truth and Love are one!

JOHN J. HOWARD, San Francisco, Cal.

and soon he had mastered "Holy City," "Nearer, my God, to Thee," "Mother's Prayer" and other hymns.

## Psychic Experiences.

W. J. COLVILLE.

My introduction to the London public took place on Sunday, March 4, 1877, when I was just over 16

years of age. The memorable event has naturally remained green in my memory, and I often return in thought to that strange occasion when, as a mere child, I was presented to a distinguished audience, including many venerable men and women older than my grandparents, and in their presence, led by unseen prompters, to expound the philosophy of life here and hereafter.

I was then, and am still, an inspirational speaker. Words flowed through my lips in those old days when I first confronted public audiences precisely as they flow now, and though it was phenomenal in the extreme that a mere child, without any special training, should be led to discourse profoundly on unstudied matters of science, religion, philosophy, and art, I can truly say that I was

## BORDERLAND

### A Musical Wonder.

John McLaughlin, a 2 years and 8 months' old youngster of Philadelphia, Pa., is a prodigy in the world of music. His family and friends believe him to be the youngest child singer in the world. He appears regularly at the People's Bethel Mission in the City of Brotherly Love.

The boy is still in kilts, but proudly boasts that he will soon grow out of them and into trousers, with real pockets in them. His voice is a clear soprano, and he sings with expression far beyond his years.

The boy singer has been appearing at the mission concerts and other entertainments since he was a year old. He sings hymns requiring a considerable compass of voice with the greatest ease, and at every concert he is obliged to respond to several encores. His repertory covers almost the complete hymnal of the church. He has what musical critics call a remarkable ear for music. When he hears a melody once his memory retains it, and he can sing it without accompaniment immediately afterward.

The boy's talent was displayed when he was a year old. He heard the hymn, "I'll be Ready When the Roll is Called," and later he was heard humming the melody in clear soprano tones. His parents at once began to train the small youngster,



Spring Blossoms.

In the Spring-time, when Nature puts on her Verdant Robe, and happy birds trill their merriest melodies, is the season of the year gladly welcomed by all humanity, as well as other animate creatures,

never an *unconscious* medium, but I felt myself raised into a truly super-ordinary state.

I think it may interest the general inquirer into psychic mysteries to learn from my own pen of my exact sensations when delivering my maiden speech to a Metropolitan audience. I cannot say that I was entirely unaccustomed to public appearance, because I had been on the stage and sung in concerts previously, and had also functioned at drawing-room entertainments; but, despite this comparative familiarity with the lecture platform as an institution, I had received no usual education or preparation whatsoever to qualify me to officiate as an orator. I never "sat for development," in the usual spiritualistic meaning of that term, but I had undergone a psychic unfolding for a period extending backward to my infancy, for at the early age of five years I had evinced remarkable clairvoyance, to the great amazement of the very common-place people, among whom my earliest years were spent.

When, in 1874, I attended a splendid meeting in Brighton, at which the world-renowned Cora L. V. Richmond (then Mrs. Tappan) was the inspired speaker, I discovered immediately I had left the hall that inspirational speaking was my forte also, and had I been a little older, or a little freer from the dictation of a legal guardian, I should doubtless have made my bow to the great public nearly three years earlier than the date when I actually stood before my first London audience. Quite self-possessed and curiously interested in what was to be spoken through my lips, I stood on the large rostrum of a great hall and listened for an hour to sentence after sentence falling from my lips without forethought and entirely without faltering. I seemed enveloped in an auric cloak, a kind of photospheric sheen which completely sheltered me from varying mental currents, and made me feel as much at ease and as thoroughly at home as though I had been an old professor re-delivering for the hundredth time a most familiar lecture. Then, when the speech had ended and music had followed, the presiding officer (the well known James Burns, editor of the *Medium and Daybreak*, at that time the only newspaper in England devoted to psychic mysteries) requested members of the audience to suggest topics for an impromptu poem. Three subjects were selected, and the three were deftly woven together into a chain of extemporaneous verse which, if not sublime, was at least creditable poetry. During the poetic recitation I simply followed the meter, and consciously wondered how a stanza was going to rhyme next.

As my first public discourse was widely reported and commented upon in the public press, I soon became well known as a lecturer of a distinctly peculiar type, and as "The Kitten Orator," as I was facetiously termed, I soon found myself something of a celebrity. During the remainder of 1877 and until near the close of 1878 I remained in England, not only establishing a platform in London, but filling numerous engagements all over the country. Nov. 1, 1878, found me in America, where at 18 years of age I at once became a prominent exponent of so-called advanced ideas in the great city of

Boston, often styled the Athens of Western civilization.

During my long connection with public life I have traveled around the world, and visited and many times re-visited many important sections of it. I could never confine myself to any particular creed or ism, as I found too many restrictions in all and too little latitude in any. I have been and still am a "free lance." I go where I am called, and never force myself anywhere. The inspiration which came to me in childhood has never deserted me, and though I have warmly advocated the practice of mental therapeutics, and enjoyed innumerable positive evidences of telepathy, my faith has never been shaken in the cardinal verities of Spiritualism.

I have been since 1890 a member of the Theosophical Society. I have peered as deeply as I have been able into the wonders of occultism, but far from agreeing with T. J. Hudson and other prominent telepathists, who imagine their theory of human duality serves to take the basis from under the platform of rational Spiritualism, my researches and experiences are continually demonstrating to my intellect with increasing clearness the impregnable character of the rock on which the essential doctrine of spiritual intercommunication is securely based. Clairvoyance and Psychometry have asserted themselves in my career times without number, and I never take an important step unless led to it by those *unseen* but not *unknown* helpers who have been my faithful counsellors from infancy to the present hour.

During my recent visit to Australia and New Zealand I enjoyed many unmistakable confirmations of the fact of continued spiritual guidance, and concerning prediction I can truly say all that was predicted concerning my coming career through my own lips 25 years ago has already been literally fulfilled. I have enjoyed a singularly large measure of health, and have met with numberless kind friends and true supporters wherever I have journeyed. It is therefore with heartfelt gratitude that I confess at this time that though life has been by no means unshadowed, I have found up to date in all my wanderings that sunshine far exceeds gloom, and joy is a much larger element than sorrow.—*Two Worlds*.

### Psychometry; Soul Measure

BY DR. GEORGE W. CAREY,  
PROFESSOR OF BIO-CHEMISTRY.

"As Sons of God, let us reason together."

Matter is a universal substance found throughout the universe in different degrees of fineness, produced by different rates of vibration. *Something* produces or causes the vibrations.

When this substance is in a certain degree of fineness, or rate of vibration, we name it ether. A different rate or degree is called atmosphere. Another change and we have water. Still another and the vegetable appears. Other changes or combinations of the principles composing the substance termed matter, and rock, marble, iron, or diamond, appears. All of these manifestations depend on *Something* quite independent of the material or substance composing the symbol or manifestation. This *Something* is Spirit, which is

the "same yesterday, to-day and forever."

Spirit is unchangeable, but manifests its thoughts, attributes, purposes or love through matter—its clothing or substance—as an artist manifests his deals with material called paint.

Then it must be clear to your understanding that you, as a living, thinking, conscious entity, are Spirit, and not matter. If so, and you *know* it is so, you performed a part in forming, creating, all that is now formed or created, and all that *ever* will be formed or created.

But you say: I did not create or form the worlds and all their component parts alone; therefore, how can I understand how it was done, is now being done, or will be done in the future?

I answer: By a recognition of the operation or process called co-operation; some might say the law of co-operation; but the Science of Soul, or Being, does not recognize law at all. It is the law, and co-operation is its operation.

"If ye are in the spirit (i. e., spirit consciousness) ye are not under the law," but *are* "a law unto yourself."

So, then, by recognizing the Universal co-operation of the attributes or thoughts of which, and the "words" through which, Infinite Intelligence operates or "proceeds," you, a soul, one of these thoughts or words ("and the Word was made flesh and dwelt among us") are enabled to free yourself from the seeming environments of matter, and thus realize your dominion over all that you have taken part in creating, and you have assisted in the creation of all that is. Being a thought of the Universal Spirit called God, you are co-eternal with it.

With this consciousness comes the feeling of creative (or, rather, formative) power. You will realize that there cannot really be any creation. The Universal Substance from which all clothing of Spirit is formed (I mean flesh, vegetable, mineral, etc.) is an eternal Substance, co-eternal with God, and was, therefore, never created. While this Substance is not Intelligence, it is the material used by Intelligence, or Spirit, to manifest to material consciousness.

Now, Psychometry is simply recognizing the soul's own creations, or formations, and interpreting the same. The vibrations that manifested or materialized in matter, are analyzed and understood and described just as a painter may explain his painting, or a mechanic the result of his handiwork.

In a material state of consciousness we do not realize the fullness of our own wisdom. When we awaken to soul-consciousness, that is, a realization that we are souls and have bodies, and not bodies that have souls, we see the object, the reason of all symbols, i. e., created things, and spell the words over again, which is called reading by Psychometry. The word "Psychometry" was coined by Prof. Jos. Rodes Buchanan, who passed to spirit-life at San Jose, Cal., Dec. 26, 1899. It is taken from the Greek, *psycho*, meaning Soul, and *meter* or *mitron*, to measure, and, therefore, means Soul Measure. We understand an object better after we measure it; therefore, we may say that Psychometry means Soul understanding.

With the full realization of the truth as set forth above, comes the power to psychometrize any article

or material symbol. Fully realizing that all material formations, whether the handiwork of man or of "Nature," are the products of our own intelligence, we begin to see how it is possible to understand the history of a certain article or substance, whether manufactured by man or nature. The full consciousness that the same power that carries on the processes of nature, in the vegetable and animal world, also operates the chemistry of life in our own organism, and through the brain cells, nervous system and muscular tissue, operates and forms the handiwork of man, enables us to come *en rapport* with all formations of matter.

Now, when we wish to psychometrize an article, or read a person, by touching flowers, or a ring, watch or handkerchief, that has been in contact with their person, we should remember the relation we hold to the objects and to the eternal creative or formative power is truly Omnipotent (all power), Omniscient (all knowing), and Omnipresent (all present, or *everywhere* present).

Let us here make the proper distinction between reason and intuition: Reason is based on a supposition that a certain thing, or idea, or belief, is true; therefore, a foundation or basis from which reason may logically build up a true theory. But if it turns out that the basis or foundation was merely a belief and not truth, the whole structure falls.

Intuition is knowing; therefore truth. It does not depend on reason nor so called logical deductions.

So, then when we psychometrize we wait for the "still, small voice" of intuition, and do not attempt to find truth by the material process of reason and logic.

If, as has been written, we as souls have assisted in the formation of all material things, why may we not know it by intuition, spiritual knowing, instead of trying to logically reason it out in material consciousness, which is simply belief?

In the attitude of Spirit understanding we repeat the words given us by the "still, small voice" of intuition, or knowing, and this is Psychometry—Soul Measure, or Soul Understanding.

No effort of any kind is needed when we psychometrize. We should relax all the bodily functions, and thus still the material consciousness. By this process the most wonderful readings of inanimate objects have been given.

Psychometry is miracle made natural, and occultism engrafted into every-day life.

Nothing is hidden that shall not be revealed, and humanity stands at the door of the day when "None shall say: 'Know the Lord, for all shall know Him, from the least even unto the greatest.'" San Francisco, Cal.

### A Pleasant Occasion.

The First Spiritual Church of Buffalo, N. Y., tendered its pastor, Moses Hull, and his wife, Mattie E. Hull, together with F. Gordon White, who has been serving the church for the month of March, a reception at the Temple, Thursday evening, April 3, which was one of the most successful and enjoyable gatherings ever held in honor of any worker, in the city of Buffalo. The rostrum was tastefully deco-

rated with palms and out flowers. The success of the social gathering was largely due to the president of the church, Mr. Albee, whose generous donations in a financial way are always equal to the occasion. The writer was appointed by the president master of ceremonies. The program was quite lengthy, consisting of vocal and instrumental music under the direction of Miss Bessie Starr; and of short and pointed speeches by the officers and leading members of the church, and others; after which the pastor responded in his usual humorous way, apropos to the occasion, which was generously applauded.

Mrs. Hull, in her word-picturing remarks, spoke of the many tender associations which had been engendered during the past four years, and lamented that they would soon have to depart for other fields of labor. F. Gordon White also lamented that he, too, had to depart for other fields of labor, "but then," he said, "it made but little difference," as he was, in common with other itinerant workers, "only a tramp, at best."

Last, but not least, the large audience retired to the dining-hall of the Temple, and indulged in refreshments, and a good, social time.

The audience, about 200 people, after having expressed a vote of thanks to Mr. Albee for his generous entertainment, adjourned at midnight, all regretting that midnight comes so early in the evening.

W. V. NICUM.

### Survival of Consciousness.

O. O. BURGESS.

It is always well to know something of what a thing is before seeking to find out what becomes of it.

What is consciousness?

In an able writer's recent effort to show that consciousness, like mind, had no existence as an entity, it was said that it was something which could not be defined. In a strict sense, that saying is true, not only of consciousness, but of everything else. To describe all the known properties of a thing is not telling what that thing really is. Nobody knows to a verity what either a cabala or a cabbage is.

To begin with, it should be pointed out as a mistake to limit consciousness to the human mind. For, while it certainly underlies all the phenomena of mind, as well as to enable it to know its own state and actions, it is also true that it, or something that represents it, is a governing faculty which is both inherent and essential to the existence of every other form or condition of being. Whether it be termed consciousness, instinct, natural selection, electrical or chemical affinity, or what not, this faculty is always found in a stage of development which is commensurate with the development of the form of being it inhabits. It is consciousness that sends the hungry mind in quest of immortality, and the hungry animal, man or monkey, in quest of food. It tells the jelly-fish that pebbles are not suited to the requirement of its nutrition, as it tells certain atoms to embrace each other to form air or water. It is the awareness which teaches every atomic, molecular or other constituent of organic or inorganic being just what it is expected to do and just

when and how to do it. While the diamond is crystallizing, no base material need apply. The nucleus of a nerve cell, or of any other cell, knows exactly what to select from the richly-stored blood current to serve its purposes of development, life work and reproduction.

The writer, while grinding out and jotting down the thought, feels disposed to fancy that he is bossing the work all the way from brain to finger tip. But the truth is that he is not even conscious of how his brain, as a mind organ, is doing its work as a whole, let alone the detail work throughout its structural elements. Of the myriad millions of agents employed in that work, from the molecular cell atom upward, each individual possesses awareness of what is wanted of it and both the disposition and the ability to properly discharge its duty. This involves, sometimes, only a poor little modicum of consciousness, but it is always sufficient unto the work required of it. When a commanding general directs a movement of his army, it cannot be duly executed without the conscious co-operation of every soldier in it.

Come to think of it, all the armies the world ever saw would not equal in numbers the army of agents at work in this little act of mentioning them! The idea is stupendous, but it falls within the reality.

What is herein emphasized is the point that consciousness is essentially the life of being. For without it no form of being—not even the ultimate—could have existence. It follows as a corollary that the duration of consciousness will exactly correspond to the duration of the form of being to which it happens to be allotted. That of the ephemerid is brief, and that of man, as an animal, is but three-score years and ten. If the animal be all there is of man, then death is the final term of his consciousness.

It is wise, however, to consider in this connection that life is activity, movement, ceaseless change in the relations and conditions of being. And it is these life changes which bring about evolution from the ultimate of every other form of being that ever has or ever will come into existence. Beginning with simple, inchoate forms, these progress in development and complexity until they culminate in that form known as the human. This is our cosmogony: Life is activity. Activity is movement impelled by this or that phase of consciousness. Movement is being, for movement implies the combination of something moved and something to move it. It has been objected that we have no right to claim man as the end product of evolution, for the reason that we know not how much further he may yet be evolutionally developed. But this reason loses force in view of the fact that the culmination of development, as exhibited in man, is not animal but mental.

There are many animals who in some respects are superior to man. So that what makes him really the lord of creation is not his physical but his mental supremacy. As to physical development, it is chiefly his brain which is so vastly superior; and the purpose of brain development as his mind organ is too obvious for comment. It follows that no further evolution of the animal into something greater than man can ever take place.

Man may be improved upon only in a mental direction through expansion of his knowledge. But to make a better man out of him would not be to evolve him into a higher class of being. He is already like God. That is to say, our experience of the past teaches us that if in the future man should ever come to know everything he would be competent to rule the universe. Knowledge is power! Omniscience is omnipotence!

By the way, man is a good deal of a potency already. Let us call it multi-potency.

There is no escaping the conclusion that the human mind is an end product and as such a return to and a condition in ultimate, eternal being. Man's animal consciousness is simply an improvement in some ways upon the consciousness of other animals. His higher consciousness is the consciousness of his mental being; it is self-consciousness. The deduction is obvious. He has acquired a state of selfhood which is an individuation in the ultimacy of the universal consciousness. Beginning as a mere point of potentiality it has been enlarged by experience to its present actuality. To morrow that selfhood will be different to what it is to-day. But, although it realizes its characteristic acquirements and the changes in itself that are constantly taking place, its abstract sense of selfhood remains always the same.

It has an incomprehensible way of recognizing its own identity which would not be at all disturbed should it find itself thrown into the midst of a thousand other selfhoods so precisely like its own that one could not be distinguished from another except as each knew its own personality. Its relations to eternal life are the same before death as after it, and its conscious identity cannot be diffused and lost in the Nirvana, the infinite sea of ultimate existence, nor fished out of it again for reincarnation. Death, in sundering the material relations of human selfhood, does no more than to change its methods of manifestation of itself to itself and to others. In this regard it seems not unreasonable to suppose that it may require time for it to become familiar with post-mortem methods which must seem to it so different and new. Indeed, it is impossible to conceive just how one is to learn anything or do anything without the aid of the senses.

It would be but a thankless and uncalled-for task to bring evidence to prove the possibility and the inevitability of the survival of consciousness nowadays, when there is within reach the testimony of thousands upon thousands of credible witnesses to the effect that the continued existence of friends of theirs as conscious spirit entities has been over and over again demonstrated to them as satisfactorily as ever was their bodily existence, were it not for the outcry that this is a class of evidence which cannot be admitted because it is an outrage upon common sense. And that, while in our present state of knowledge this proof of continued existence cannot be controverted, yet it surely will be some day, when we come to know more than we do now. But here are the earmarks of an old argument which has been brought against even mathematical certainties. Thus, so far as we know now, two and two make four, but conditions may some day be found under which two and two

will make five, or another number than four.

But the main contention of this article is only that, because it is an inherent faculty of that form of being which is known to have no end, neither bodily death nor even a cataclysm of worlds could prevent the survival of human consciousness.

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SAN FRANCISCO, APRIL 26, 1902

An Earthquake shook up San Francisco on April 19, at about 8 o'clock in the morning, but no damage was done beyond the shake-up, which lasted only for a moment. Other places in the South also felt the temblor, which increased in force until it reached Mexico, where considerable damage was done, but in Guatemala it wiped out of existence two cities, destroying property amounting to several millions of dollars, and destroyed several hundreds of human lives.

Mrs. Georgia Gladys Cooley is now pastor of the new Spiritualist church at Evansville, Ind., and is quite popular there, as we note by the local papers. She is a fluent speaker and presents the Spiritualist philosophy with clearness and ability.

The Will Case at Lafayette, Ind., where William Case left \$15,000 to the National Spiritualist Association—was on April 12 decided in favor of the National Association. Good enough.

Rev. Granville Louthier of McPherson has been expelled from the Southwestern Kansas M. E. Church conference for heresy. He is a popular preacher, but could not any longer endorse the fossilized theories of the Church. The conference asked him to abstain from preaching his advanced views, and would gladly have kept him in its folds if he would do so, but he declined, saying he could not be true to himself and refrain from declaring his honest opinions. This is another case where advanced truth could not be bound by church organization.

**Insulting Epithets.**

Prof. John Fiske, in *Life Everlasting*, remarks as follows about communications from spirits: "If its value as evidence were to be conceded, it would seem to point to the conclusion that the grade of intelligence which survives the grave is about on a par with that which in the present life we are accustomed to shut up in asylums for idiots."

This is about on a par with the decision of the Philadelphia Judge in the McIlroy Will case, who remarked when deciding the case against Spiritualists, that to be a believer in Spiritualism was *prima facie* evidence that the mind was unsound.

Having failed to meet the arguments in favor of the sublime philosophy of Spiritualism as given through media by advanced spirits, our enemies now aver that to endorse Spiritualism is an evidence of unsound mind, and that communications coming from the spirit-world are of the grade of intelligence of those "we are accustomed to shut up in asylums for idiots."

Ever has it been thus! Those in the vanguard of progression who think, invent and promulgate new ideas or grand machinery are said to be insane or idiots.

Jesus, commonly called Christ, promulgated some of the most sublime teachings in the world, but they were in advance of his age and time, and men cried: "Behold! he hath a devil," and "laughed him to scorn."

When Paul, the apostle of the Gentiles, learned and eloquent, argued his case before Festus, he was taunted with the remark: "Much learning hath made thee mad," but his answer was: "I am not mad, most noble Festus, but speak the words of truth and soberness."

When Galileo, inspired by the spirit-world, announced the fact that the earth was an orb in space, revolving on its own axis, his theory practically destroyed the prevailing idea of his time, that the earth was a flat plane supported by pillars, forming a square, with four corners. He was said to be mad and thrust into a dungeon.

When Luther dared to think ahead of his time, he was said to be insane, and but for the protection of those who had embraced advanced ideas, he, too, would have perished in a dungeon.

Just so it has been in all ages of the world. Advanced thinkers are suitable only for mad-houses.

Were it not for the intelligence and freedom of thought and action in latter ages, resulting from the progress of the race—prisons, dungeons and lunatic asylums would have been the homes of the mighty intellects of later days—such as Watt, the inventor of the steam engine; Morse, the inventor of the telegraph; Bell, the inventor of the telephone; Edison, the inventor of

electric lights; Roentgen, inventor of the X-ray; Marconi, the inventor of wireless telegraphy; DeRochas and Loeb, discoverers of the secrets of creative life—and hundreds of others whose names shine in the annals of history.

Now, to put those who believe in spirit communication in the same list of lunatics, is an honor which all will appreciate. To aver, without the slightest proof, that communications from the spirit world are but the ravings of lunatics, shows a lack of argument by which to meet the evidence thus defamed. The grandest philosophy in the world is that which came through Andrew Jackson Davis and Swedenborg, and its system of ethics to-day has leavened the entire "lump," until professors, doctors, lawyers, ministers and statesmen accept its truth and admit its correctness.

**Organization is a Necessity.**

Everywhere—all over the world—error is organized. Dogma and fanaticism are holding the fort, and pouring shot and shell into the disorganized forces of truth, liberalism and advanced ideas generally! Priestcraft, superstition and bigotry will hold the reins as long as they possibly can, but in the end must give away to the incoming tide of liberality and progressive thought of this ever advancing age. The conflict is on, and if the forces of the New Thought were properly organized, the fight would be short, sharp and decisive; without organization, it will take longer, but the result is certain—Truth will triumph! It must prevail! It has made itself felt in every land, and it is enlightening the masses everywhere! The old systems and old ideas are doomed, and must pass away.

Science.—Although the twentieth century is frequently termed the "scientific age," it is worthy of comment that few who use this term so glibly understand the meaning of the word "science." It is usually understood, even by many who are in a position to know better, in its applied meaning only, as representing investigations into the structure and nature of the material universe. That the term is capable of a wider application seems to have been recognized but by the few. Hence, it may come as a surprise to many that there is a "Science of Being." In "The Builder and the Plan," by Ursula N. Gestefeld, this science of being is most lucidly and clearly set forth, beginning with a basic premise—that will be readily acceptable to all liberal thinkers—and drawing logical deductions from it in orderly sequence until a simple outline of the whole science is presented, as infinite in its possibilities and as exact in application as the science of mathematics. The book can be obtained at this office for \$2.00; postage, 12 cents.

**Divine Revelations.**

It is often stated that Spiritualists have no creed, no divine revelation, no inspired book to guide them; but the fact is that they have a revelation, or, more properly, have revelations of the divine mind which are superior to anything which a mortal could conceive. They are the expressions of the Supreme Intelligence of all the worlds and all systems, and to Spiritualists are the real expressions of Infinity. They come not in a closed book, but in the open book of nature, in the rays from the supernal sun, in the still, small voice of spirit, in suggestions and impressions conveyed through the human system, but all are the revelations of Divinity. A correspondent aptly puts it thus:

From every rugged mountain top, from the bosom of the great deep, from the tiny leaf of the fragrant wild flower, from the wings of the storm, from the silence of the forests and from the great deep heart of humanity, there gleams in dazzling splendor a light which flows continually from the very essence of the Great Over-Soul to light man on his way onward, upward, Godward. That is the Divine revelation upon which Spiritualists rest their faith and hope, and they want no other.

Spiritualists who do not subscribe for the PHILOSOPHICAL JOURNAL (or some other Spiritualist periodical) are getting behind the times.

The article in the PHILOSOPHICAL JOURNAL of April 12, entitled "Spiritualism and Vaccination," is worth much more than a year's subscription, to every Spiritualist family, whose members may be in danger of being compelled to submit to "vaccination" against their wills. There are also many other single articles in the JOURNAL which are worth much more than a year's subscription.

Every issue of the JOURNAL is also suitable for placing into the hands of investigators, presenting unanswerable arguments in favor of spirit return and communion with those yet on the physical plane.

May we not reasonably ask every reader to get another subscriber, and thus aid in promulgating the truths of Spiritualism, which now, more than at any other time, are engaging the attention of thoughtful persons everywhere?

Dr. Horatio Stebbins has passed on, in the fullness of his 80 years. He was the successor of Thomas Starr King in California, in whose pulpit he stood erect, magnificent and stalwart as one of the pines of the Sierras until old age gently withdrew him. He passed away in the home of his son at Milton, Mass.

A New Spiritual Temple was dedicated at Galveston, Texas, on Easter Sunday, and will be occupied by the Spiritualist Society.

**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.

**MAN'S GREATEST DISCOVERY**, by Henry Harrison Brown, 1423 Market St., San Francisco. Price, 25c. For sale at this office.

This book is a series of Soul Culture Essays comprising the following: Thought as a Form of Energy. Telepathy—the Missing Link. The Ultimate of Power—the Universe is One. Life—its Potentialities and Conservation. Vibration. The Victory over Death—Levitation, Materialization and De-Materialization. Also giving as an Adenda, a successful experiment in levitation.

It is a pamphlet of 70 pages and contains matter of vital importance to every thoughtful person. The magnetic and motive powers of the human system are but very slightly understood at the present time, and Mr. Brown has done a real service to humanity in pointing out in this book some of the methods of developing these powers and their uses.

He says that when he became conscious of the extent of the subject, that he was overpowered in contemplating the possibilities that were presented to him, as in a vision, which awakened within his heart a feeling of joy and unutterable pleasure. The reader will no doubt catch the inspiration and joy in the enthusiasm of the writer while perusing its contents and contemplating the immense possibilities which are presented therein.

All life is the result of vibration, and the different rates of it produce life in all forms and states of being. What we need is to ascertain the laws which control not only heat, light, chemical affinity, etc., and then we can apply man's ingenuity to them and thus ascertain his possibilities. The author says: "Power has been the one principle without which no other could be. It has been the one thing without which there was no thing. With Power—Omnipotence—all things were possible. Hence in the Ideal, Power has been the chief and the prime constituent. To subdue, to create and to exercise Power has been man's ambition, for Power is Life and Life manifests in Power. So much Power, so much Life."

The Open-Air Number of the *Saturday Evening Post*, of Philadelphia, which will be issued on April 24, will be one of the most notable special numbers of the year. In it William Marconi, the inventor of the most successful system of wireless telegraphy, tells, over his own signature, of the experiments which led up to the marvelous results that he has achieved.

*The Breath of Life* for April contains articles under the following headings: The Conquest of Old Age, Echoes from the Inner Circle, The New Creation, and The Season's Gospel. Published at Battle Creek, Mich. 10c.

"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.

**Transition.**—H. G. Green, business manager of the *Free Thought Magazine* of Chicago, and son of the editor, has just passed to spirit-life. Near the same time, the wife of Mr. Shaw, editor of the *Searchlight*, at Waco, Texas, passed away. Our brother editors have our sympathy in these trying hours of parting. We wish that they could realize that their loved ones are not dead, but gone before.

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**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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"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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The Editor is not responsible for the opinions of correspondents.

## Letter from Dr. Spinney.

TO THE EDITOR:

I wish every Spiritualist could see the face and look into the eye of Theodore J. Mayer of Washington, D.C. He has a head large and well proportioned, and is a man of large perceptive powers, great intuitions, with great business sagacity, backed by honor, truthfulness and integrity, with firmness and sagacity. Yet the jewel in his character is his love for humanity and love for the good he can do.

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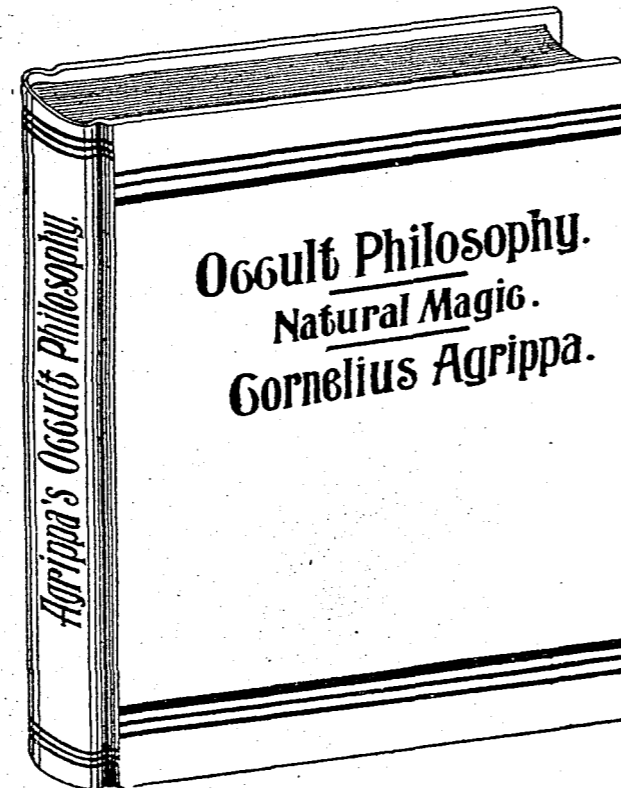
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## Local News Summary.

**Folsom 3044.**—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

**The Ladies' Aid Society** met as usual last Wednesday at headquarters, 1164 O'Farrell St., San Francisco, at 2 p.m. The session was a very interesting one.

The ladies will give Mrs. Gillespie a reception on the eve of her departure to the East in the early Summer.

The time for christening the baby is not yet determined upon, but will be soon. The seance given by Mrs. Cowell for the benefit of the Ladies' Aid on Tuesday was very successful, and she intends to repeat it in about a month.

The next monthly social will be held on Friday, April 25, at headquarters, and a good time is provided for.

**Unity Hall, Oakland.**—There was a large attendance at the Wednesday evening meeting. Mrs. Neilson read articles psychometrically, followed by tests through Mrs. Amanda Smith. Dr. Sol Palmbaum having been entranced, gave a spirit message to Mr. Bernier Sr. concerning his journey to Southern California.

**An Overflowing Audience** listened to Henry Harrison Brown's address upon "Liberty" at Odd Fellows' Building Sunday evening. True liberty was that of mind. It made man superior to conditions; wherever he was he was sure of health, happiness and prosperity.

Next Sunday evening is his monthly illustrated lecture upon "Suggestion."

**A Bouquet** of roses and lilacs was sent to the editor of the PHILOSOPHICAL JOURNAL and his wife by Mrs. Maud L. Von Freitag on her recent visit to San Francisco, which we acknowledge with pleasure. The kind thoughts and remembrances were valued even more than the flowers, much as we loved them. Mrs. Freitag returned to Los Angeles last Saturday so as to officiate for the Harmonical Society on Sunday, of which society she is pastor. She is doing a good work in that city building up the society and giving convincing spirit messages and tests to inquirers after truth, and her services are appreciated by all.

**A Full House** at 605 McAllister St., San Francisco, last Sunday evening greeted Mrs. Sarah Seal, who gave an inspired lecture on "Spiritualism," after which Mme. Young gave psychometric readings and tests, demonstrating spirit-return and power to the audience.

**The Society of Progressive Spiritualists** have given up Occidental Hall and engaged Covenant Hall, in Odd Fellows' Building, Seventh and Market Sts., San Francisco, and last Sunday evening it occupied this hall for the first time. There was a large audience present, and in the absence of the president, Mr. W. T. Jones occupied the chair, and Mrs. Sadie E. Cooke presided at the piano. Mr. John T. Lillie, who has been absent in the southern part of the State during the past year, having returned, was cordially welcomed by his many friends and conducted the musical exercises, rendering two solos with excellent effect, besides leading the congregational singing.

Mrs. R. S. Lillie gave an inspired lecture on "Our Spiritual Ideals," holding that the ideals of mankind formed the index of their lives, and urged all to set their ideals high and do their best to reach them. She then concluded with a very fine improvised poem suited to the occasion.

Covenant Hall is quiet and attractive as well as being beautifully furnished, and the change made by the Progressive Spiritualists' Society is a good one.

**Chas. J. Anderson** lectured on Sunday, April 20, at Woodman Hall, Oakland, Cal., on "The World Beautiful" to a large and intelligent audience, after which he gave psychic demonstrations. Mrs. Amanda Smith also gave messages. This course of lectures are awakening an interest and the audiences are increasing.

**A Strike** of extensive proportions has tied up, for several days during the past week, nearly all the street-car systems of San Francisco, causing great inconvenience to all the inhabitants. At least 200,000 persons have to walk long distances who had made calculations on riding from their residences to their places of business.

**Mrs. Eberhardt's Hall** at 3250 22nd St., San Francisco, was well filled on Sunday evening with those who were anxious to receive messages from their spirit friends and were well rewarded by the guides of this medium, who furnished them with the best proof of spirit return that they could wish.

**Mrs. C. J. Meyer**, at Friendship Hall, 335 McAllister St., San Francisco, read flowers and gave psychometric readings last Sunday evening to the satisfaction of her audience.

**The I. F. T. Bible S. S. and Church** held its annual election on Sunday, April 20, 1902. The following officers were elected: President, F. P. Bowker; Vice-Pres., Mrs. E. H. Vigers; Fin. Sec., Mrs. M. L. Bowker (nee G. uwell); Cor. and Rec. Sec., W. F. Wallace; Treas., B. S. Case; Chaplain, Mrs. E. C. Case. The members of the Board of Directors are: Mrs. Mary Thompson, L. L. Nevins; Mrs. K. L. Nevins. There will be a public installation of the officers on Sunday, April 27, 1902, at 8 p.m., at 909 Market St., San Francisco. Free.

**The Spiritualists' Temple Association** of Oakland, Cal., is creating a deep interest in spiritual matters. Our Sunday afternoon meetings are of vital interest to the public and many people are availing themselves of the privileges to be gained at those meetings.

C. J. Anderson speaks to a full house every Sunday evening. His eloquence and logic is unsurpassed by any person in Oakland. Our monthly entertainment for the benefit of the Temple Building Fund will take place next Sunday at 2:30 and 7:30 p.m. We have secured some of Oakland's finest artists to sing. We have sold a large amount of tickets and everything points favorably for a magnificent Temple in the future.

**Mission Lyceum.**—May Festival entertainment and dance on Saturday evening, May 17, 1902, at Mission Opera Hall [large hall], 2131 Mission St. The Spiritualists and friends are earnestly requested to take an interest in this entertainment, as no pains will be spared to make it an enjoyable one.

W. T. JONES, Conductor.

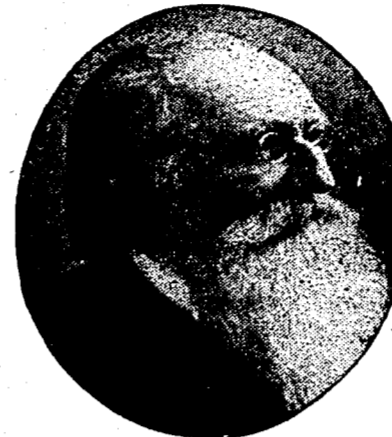
**The Mediums' Meeting** at Blake Hall, Oakland, on Friday evening, April 20, was largely attended, every seat in the hall being occupied. Messages and psychometric readings were given by Miss Dixon, Mrs. Seip and Miss Sundberg.

**Mrs. Gillingham**, who has been suffering from a severe attack of poison oak, is, we are glad to announce, on the road to health.

**Notice.**—Arthur S. Howe and Mrs. Gilliland-Howe of Boston, Mass., well known test mediums and speakers, are at liberty to serve societies by week or month, or for camp work. Can also furnish vocal and instrumental music. Terms reasonable. Early correspondence desired for dates, etc. Address care of PHILOSOPHICAL JOURNAL.

# 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.



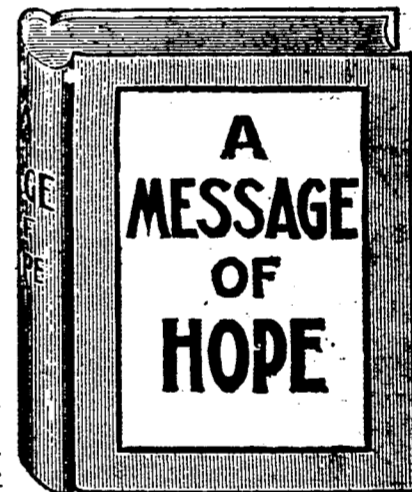
J. M. PEEBLES, M.D., M.A.

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 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 Kalama, Wash. who was completely cured sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. C. writes: "I cannot thank you enough for the good you have done me. You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." F. Villiers of 812 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 now 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.



## The Hermetic Brotherhood.

At the open meeting held on Thursday evening at 509 Van Ness Ave., W. P. Phelon, M. D., gave a lecture on "The Mystical Relations of Form and Number to the Universe and to Man." The speaker demonstrated that within the circumference of the circle all form exists, and the measurements correspond to the fixed parts of the circle. Superficies and solids all are there. Everything in manifestation or form must be numbered. This physical truth was applied to the spiritual, showing how closely the earth-life and spiritual existence are related. SCRIBE.

**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.

**Oakland.**—Mrs. L. E. Drake lectured for the Union Society at Fraternal Hall, Sunday, April 20, at 3 p.m., from the subject: "Is Man Responsible for his Own Destiny?" Those who failed to attend missed a rare treat. Miss Dixon gave messages in the evening to an audience that filled every seat in the hall. Sunday, April 27, at 3 p.m., Mrs. C. E. C. Norris, an ordained Unitarian minister, will lecture on "Character Analysis" from the name, and give demonstrations or tests. Mrs. Gillingham and Miss Dixon will occupy the platform in the evening.

## 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 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.

**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 & 5 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.