

MY 6 1902  
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# THE PHILOSOPHICAL JOURNAL

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

SAN FRANCISCO, CAL., SATURDAY, MAY 3, 1902.

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## WHO IS MY BROTHER?

Who is my brother? Oh, tell me, pray,  
Who is my brother in life's rough way?

He is my brother, in want and need,  
He is my brother whose heart doth bleed,  
Sad-hearted, toiling beneath his load,  
Wearily onward along life's road;  
He is my brother, a helping hand [stand,  
Might raise from the mire and cause to

Who is my brother? Oh, tell me, pray,  
Who is my brother in life's rough way?

He is my brother whom cares oppress,  
He is my brother whom cares distress,  
Wearily plodding the path of life,  
Soul-burdened, worn and faint in the  
strife.

He is my brother, to whose sad heart  
I may a ray of joy impart.

Who is my brother? Oh, tell me, pray,  
Who is my brother in life's rough way?

He is my brother whose hopes will live,  
If I but a word of comfort give,  
He is my brother, whom words of cheer  
Will brighten his skies so dark and drear,  
He is my brother whom I can aid  
In climbing life's rough and rugged  
grade.

Who is my brother? Oh, tell me, pray,  
Who is my brother in life's rough way?

He is my brother who wanders in  
The broad and winding highway of sin,  
He, who but a word might lead aright,  
To walk in the paths of truth and light,  
He is my brother, to sin a slave,  
He whom but a gentle word may save.  
ADELBERT LEE YOE, Tioga, Ill.

The celebration of high mass was recommenced. Soon came the solemn moment when the priest slowly raised the Sacred Host. With trembling fingers Perez touched the keys.

A slow, prolonged, majestic harmony rose from the instrument. Gradually it died away like the lulling of a mighty storm, and soft, caressing strains succeeded—the voices of angels wending their way earthward.

The many-voiced tones of the organ slowly died away one by one. A deep hush pervaded the church. Suddenly it was broken by a woman's cry—a cry of terror and anguish. The maestro was dead! He sat at his beloved instrument, his head bowed on the keys, his daughter kneeling by him, calling upon him to speak to her, and pressing the once magically endowed hands to her heart.

A young and arrogant physician of shallow capacity offered to play the mass. He had bitterly envied Perez his renown, and showed unkindness to the gentle old man. Now, as he seated himself before the organ, his face expressed self-confidence.

He pressed the keys, and almost at once he started and the color dropped from his cheeks. A magnificent burst of melody flooded the church. The people looked wildly at each other. It was the touch of Perez; it was his music; none could mistake it.

Pale as death, the unhappy man at the organ seemed unable to take his hands from the keys, until at length the music died into silence. Then he staggered to his feet and descended from the organ-loft, a look of awe and terror upon his face. All knew why. Other hands than his had touched the keys that night.

Another year passed. The abbess of the convent of Santa Inez and Perez' daughter were talking in subdued undertones as they sat in the dimly-lighted choir of the old musician's church. The bell summoned the faithful; but only a few obeyed the summons.

"You see," whispered the mother superior to her young companion, "your timidity is groundless. Hardly a score of people have come; everybody is flocking to the cathedral. Do, then, play the organ. You are among friends

only. What can make you hesitate?" "I am afraid," replied the young girl, shrinking back.

"Afraid? Of what?"

"Mother, I know not. Of something supernatural. Last night I heard you say you wished me to play at mass to-night, and, proud of the honor, I thought I would go into the church and practice a little, so as to get accustomed to the instrument. It was dusk when I came here, and not a soul was in the place. Far away, like a star shining on a dark night, burned the lights of the high altar. By those lights I saw—mother, I am speaking the truth and nothing but the truth—I saw a figure seated before the organ. He sat with his back turned toward me, and began to play the most wondrous strains mortal ears ever listened to. Suddenly he moved. I was going to say that he looked at me. That he could not do, for he was blind. It was—it was my father!"

The mother superior took her seat among the nuns. The trembling girl, daring no longer to disobey, rose, slowly opened the door of the little staircase, and climbed to the organ-loft.

The service began, and nothing unusual occurred until the consecration of the Host. Then the organ pealed forth a glorious strain, above which rose a piercing cry. The mother superior, followed by the nuns and some of the congregation, hastened up the staircase.

"Look at him—my father!" cried the girl, pointing with trembling fingers to the seat she had just quitted.

Nothing was seen; but still the organ continued to give out the same wonderful melodies of former Christmas eves. No visible fingers touched the keys. The musician's stool was empty. BECQUER.

## Some Stray Thoughts.

SARA A. UNDERWOOD.

A belief in spiritual progression from this elementary, unsatisfactory primary school of earth-life to higher planes makes life much less of a mystery than it now seems. Such progression seems the only legitimate explanation of reason for being, as it also makes this life a thousandfold better worth living and the higher virtues better worth striving after.

Once, having to my thought no reasonable assurance of continued existence and progress, I tried to convince myself that I was content to add my small quota to the progressive and humanizing work of the world with the bare hope of helping in the uplifting and devel-

## BORDERLAND

### Perez, the Organist.

A poor blind organist, whose whole life had been dedicated to music, played in an old, half-dilapidated church in Seville. Seated at the organ in a shadowy niche of the venerable church, he would elicit such strains from the time-worn instrument as mortal ears had never before heard.

One Christmas eve a vast congregation assembled to hear the music. The service began, but the noble head, the pale, grand face of the blind musician did not appear. A rumor spread like fire through the church—Perez was ill.

As another musician was about to ascend to the organ-loft, a second murmur ran through the assembly. This time it was a murmur of joy and relief. Perez appeared once more among them. Pale and feeble—evidently in the last stage of mortal weakness—he was borne by two men to his old place in the chair. He had insisted on coming to perform the task he loved best—to play the music for the midnight mass of Christmas eve. Not the commands of his physician nor the entreaties of his beloved daughter could prevent him.



The Young Child Singer.

opment of future generations without any individualist hope for greater knowledge or a more extended area of life and experience for myself than this repressive life of discipline here afforded; but when through my spiritual experiences there opened before my mental vision the possibilities for each human being of the life to come, then I began to understand with what half-heartedness I had really worked in comparison with the longing thrill of endeavor which the thought of such possibilities becoming certainties for me and for all whom I love, awakened in the depths of my spiritual being.

Necessarily it must prove a great help on entering our next phase of life to have understood before entering upon it, somewhat of its possibilities. We can so better take, and understand, our place as workers and students of the new life and knowledge-fields opening therein to us. It will enhance our happiness to understand at once that that knowledge is exhaustless, and that its area will broaden for us just as fast as our souls grow capable of grasping its teachings and meanings, and that not only in the few directions of which we are here cognizant, but in myriad directions which are only nascent in our being at present, to be developed in higher planes.

There can be no true growth in character or spirituality here until we come to recognize our own limitations and small area of knowledge at present, as well as immensity of spirit-life as a whole.

Human beings, our fellow-men, become considerably more interesting to us when looked upon as souls going onward to pass by the gates of death to their invisible goal, the most of them unaware as yet what they are, or whither tending. Love grows in the heart for even the most uninteresting of these when we remember that as prisoners in the flesh they are here for trial and teaching, even though they do not recognize that fact. One feels a flash of wonder in considering them as spirits with a perhaps endless spiritual destiny in ways as yet to us and them unknown, and now in the prison of the body subject to all tests and spiritual sculpturing in the form of trials and temptations, pains, privations, and bodily mutilation. As we consider this, there comes a throb of loving sympathy for each and all—all the more strong because we realize our own liability to every possible form of human suffering while on earth, as well as the ups and downs of physical and spiritual joy in existence, in suffering, and in pleasure.

One of the deeper joys of the life to come must be that of "knowing as we are known." To have revealed to us all the beautiful and lovable traits and phases in the characters of friends and enemies which here we have not perceived, or have misapprehended and misunderstood—to take others and be ourselves taken at our best and highest, instead of at our lowest and most perishable. What a delight will that be when the mists of misconception and depreciation shall have "rolled away" before the sunlight of spiritual apprehension and appreciation of real goodness! How many lovely-minded people here are all unknown to us because of the illusions of earth.

They who steadfastly work on patiently without hope of fame or financial reward, for the pure satisfaction of having done some little in helping other souls to awaken to great truths, cannot well help reaping a present spiritual reward in finding their own souls grow, expand and develop to daily higher appreciation and knowledge of spiritual wisdom and truth.

Even in the hours when grief presses heavily, when care broods darkly over the soul, when friends seem false, when slander stings, when privations fetter man's powers and physical pains torture the body, the Divine Spirit does not entirely desert pure souls, for out of the stress and storm comes ever the deep underlying sense of good somewhere, somehow to come out of the crucible of human suffering. The best, the bravest, and noblest men and women of all ages have endured and risen above such periods of trial of spirit and suffering in the flesh, in sure faith as to the reality and fixedness of the basis of Goodness and Love underlying the laws of the Universe.

### Some Pertinent Questions.

JESSIE S. PETTIT FLINT.

It is not a question as to what we like, but as to what is truth. Are we able to always recognize truth? At least let us be consistent in our reasoning, use some judgment, some common-sense. We can well see that the Law of Change governs all matter on the physical plane, and yet some of us Spiritualists talk about fadeless flowers, evergreen fields and changeless, undying spirit forms; that we go to these Summer-lands, never to have any more sorrow, grow younger instead of older, (we who are old) and never part again from our loved ones. Also, those who leave earth-life while in infant form grow to maturity.

Now, please, what is this growth of an infant's spirit body to maturity, but change? And if one body—one tiny form on the spirit plane is ruled by the Law of Change, why is not all spirit matter under the same Law? Nature does not discriminate in such a manner, even if man does—and really, is it consistent in us to deny change in all other forms of life expression and accept it in the one infant body? We all say there are flowers and fruit. How did they come to bloom and fructify except through the Law of Change? And Change does not cease with maturity. How, then, about the fadeless quality of those flowers? Stop and think—and then those fruits! Our friends in the spirit-world speak of the delicious fruits grown on the spirit plane: they eat them—at least, they say they do. Now, that being the case, does it not seem probable that the Law of Change governs fruit as well as the infant form of man? That this Law governs all spirit, as well as physical matter?

Another thing—we talk much of progressing in spirit life. How could we progress without changing? What is progression but changing for the better? It seems to me that in this Law of Change through matter lies man's opportunities. A blessing, inasmuch as it allows the elimination of the denseness and darkness that hinders the perception of the higher life, the penetration of Soul through matter. And it is in this

subjugation and control of matter that man's progression lies. Matter is the governor of our expression, and of our perception.

If we would perceive clearly the Laws that govern higher life, we must bring our physical and spiritual bodies in harmony with that life. Above all things, let us seek fearlessly for truth, put aside the petty likings and personalities, and be broad, just and consistent.

We are not doing our best for our beloved Cause when we are so illogical in our reasoning.

### Influence of Great Names.

LYMAN C. HOWE.

Most people count much on the authority of great names. A picture that would not sell for \$5 if were known to be the work of an amateur, will at once command \$100 to \$5,000 if a noted artist be credited with its production. Rarely is anything judged upon its merits.

"DEATH—MEANING AND RESULT," is the title of a book recently published, which contains as much valuable matter and remarkable newness of experience, as anything that has appeared in the last decade. The author is a lawyer living in Bradford, Pa. It is written in an attractive style, with the impress of truthfulness and integrity of purpose in every line. The writer, John K. Wilson, is not famous as an author, as his talent has been directed to his profession; but this book ought to make him famous in literature. He does not hedge and apologize for his convictions, nor attempt to juggle with facts; but plainly relates what occurred under his own observation, and frankly acknowledges the conclusions to which they lead, as he interprets them. And he seems not ashamed to call himself a Spiritualist. Why should he, after having the "proof palpable?"

If this book were credited to Prof. William Crookes, Dr. Hodgson or Prof. Dolbear, it would command a ready sale and be extensively read. After the demise of Oliver Wendell Holmes, "Upham's History of Witchcraft" was in great demand. It had long been out of print. Very few people cared for it. Previous to the transition of Holmes it could be bought for 50 cents or less. But it was dedicated, by the author to Holmes; and the passing away of this Harvard author and poet, suddenly created a demand for the book. I was not aware of the situation, but I wanted the book on its merits. I supposed it would be easy to get a copy in any second-hand book store. But I could not find it. I was ignorant of the cause, until I found a man who said he could get it for me, if I was willing to pay for it. Of course, I expected to pay. But it occurred to me to inquire the price before ordering it. I was just a little surprised, as well as chagrined, when he said it would cost me about \$30. I did not buy it.

Now, it was the great name of Oliver Wendell Holmes that put this fabulous price on the book, although he was not the author of it. But his name was in the dedication. Perhaps some day John K. Wilson will sell this identical book, "Death and the Meaning," at a fabulous price. Now it can be purchased for \$1.50 or less, and the matter it contains will be valid, and perhaps more interesting, 10 or 20

years hence than now, for the more this subject is investigated, the more interest it has for all growing people. But I had in mind the author's reference to great names, as an index to the importance which Spiritualism has in the scientific and literary world.

Mr. Wilson quotes from the address of Sir William Thompson before the British Association for the advancement of Science, in 1871, these significant words: "Science is bound by the everlasting law of honor to face fearlessly every problem which can fairly be presented to it." But how recreant to this "law of honor" have been the great majority of scientists when the facts of Spiritualism have challenged them.

But there have been some noble exceptions. Prof. Robert Hare, of Philadelphia, was among the early investigators, who had the manliness and honesty to tell the truth when he had the evidence. There was at that time no man in America whose ability and attainments in science surpassed Prof. Hare. He had found no evidence of immortality in the religions and bibles of the world sufficient to convince him of its reality. He commenced the investigation of Spiritualism with a view to exposing and explaining the fraud; for he regarded it as a superstition, in common with all other religious movements. But he found facts that he could not explain, and these multiplied under the strictest test conditions, until he was compelled to accept the one only rational interpretation that has ever been made; and that was that spirits of men that once lived on earth can and do communicate. He offered a resolution at a meeting of the American Society for the Advancement of Science, of which Prof. Henry was president, asking an investigation of Spiritualism. Prof. Henry was first to veto it, and it was rejected with contempt. It was too trivial a question to engage the time and attention of that royal body. But it is reported—on apparently good authority—that that same night that learned conclave devoted the genius of their wise heads until the small hours of the morning to the discussion of the momentous question: "Why do roosters crow at midnight?"

Whether the farmers got any more eggs from the hens or the roosters in consequence of this great mental effort of this scientific body we are not informed. But the question of human life and destiny received a quietus, and no time was wasted on the age-long problem of immortality, involving the hopes and fears, the joys and sorrows, and all the social and moral issues and relations of time and eternity, for the whole human race. This was too trivial a matter to engage the attention of this body of rooster-crowing students for even an hour. But Prof. Hare was not daunted or demolished. He frankly and fearlessly gave the truth that he had found, and was converted from, infidelity to a joyous knowledge of a future life, and openly proclaimed it as long as he lived; and passed away happy in the knowledge of immortality.

Prof. John K. Wilson in his new book refers to a list of great names in the past and present who have accepted the lesson of facts and who "affirm that spirits of the so-called dead can and do hold converse with the so-called living," which I quote for the benefit of such readers as think that Spirit-

ualism is only accepted by the ignorant and credulous. Intelligent readers may think there are none who thus judge at this late day, after the millions of demonstrations that have been made, but I can assure them that there are many thousands who are just so ignorant of the facts and evidences known to investigators. Mr. Wilson gives the following as affirming Spiritualism:

Prof. Challis, of Cambridge, England; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Gustav T. Fechner, Professor of Physics in the University of Leipsic; Lord Royleigh, F. R. S., Professor of Physics in the University of Cambridge; Prof. Scheibner, teacher of mathematics in the University of Leipsic; W. E. Weber, Professor of Physics in the University of Gottenburg; Franz Hoffmann, Professor of Philosophy, Wurtzburg University; Prof. Wagner, geologist, University of Russia; Prof. Butler, chemist, of Russia; Prof. F. Zollner, Leipsic, author of "Transcendental Physics"; Prof. Nees Von Esenbek, president of the Royal Academy of Sciences, Germany; Benjamin F. Wade, of Ohio, ex-United States Senator; Senator Howard, of Michigan; N. P. Tallmadge, ex-Governor of Wisconsin; Sir Edward Bulwer Lytton; Alfred Tennyson, poet laureate; Mrs. Browning; Oliver Johnson, former editor of the *Christian Union*; Joseph Jefferson, the celebrated actor; M. Theirs, ex-president of France; Dr. Robert Chambers; Hiram Powers, the sculptor; Lord Dunraven; Hon. Alexander Aksakoff, imperial counsel, St. Petersburg; William Lloyd Garrison, of Boston; Judge John W. Edmonds, of New York; Richard Hodgson, Professor of Psychology at Cambridge University, England; James H. Hyslop, Professor of Logic and Mental Science, Columbia University, New York; Rev. Minot J. Savage; W. T. Stead; editor of the *Review of Reviews*; and Mr. Wilson adds "many others." These would seem to be enough to settle the jingo cry of superstition that only the ignorant and weak-minded are Spiritualists. But these names can be more than duplicated. Mr. Wilson might have added the names of Queen Victoria, of England; Emperor Napoleon and Empress Eugenia, of France; Prof. William Crookes, one of the foremost scientists of Europe; Prof. Oliver Lodge, who avowed his convictions in an address before the Royal Association of Great Britain, when he was president of that most distinguished body of scientific thinkers in the world; Alfred Russell Wallace, the most noted living naturalist, and the peer of Darwin in discovering the laws of evolution and natural selection.

Gerald Massey, the great English poet; Prof. William Denton, the greatest geologist of his time; Prof. Winchell, Government Geologist; Prof. Elliott Coues, reputed the most brilliant American scientist of his time; Prof. S. B. Brittain, of New York; Prof. Kiddle, Superintendent of Schools; Hon. Joshua R. Giddings; Hon. Thaddeus Stevens; Abraham Lincoln; the parents of Gen. Grant; Rev. R. Heber Newton, of New York; Mary A. Livermore, the orator and advocate of Woman's Cause; Anna Dickinson, the noted orator. James G. Clark, the great American poet; Edison, the wizard inventor; Ella Wheeler Wilcox, the poet; Lizzie Doten, poet par excellence; Mark Twain (a medium; Victor Hugo, the

greatest French writer and poet of the 19th century; and hundreds more among the highest ranks of literature, science and religion in all parts of the civilized world.

Ralph Waldo Emerson, our great American poet, spoke for a Society of Spiritualists the consecutive years. But great names prove nothing, only that Spiritualism has something of value, sufficient to enlist the attention, and establish conviction in the minds of the most profound thinkers and most scholarly students of the world. While Spiritualism, like Christianity, has a following among the lowly, it also has the endorsement of the most cultured, and these may be counted by hundreds of thousands of the best minds on earth.

#### Letter from an Old Medium.

TO THE EDITOR:

I saw a statement not long since that the postal department paid no attention to the decision of the court, but continued to mark Mrs. Wilmans' mail "fraudulent," and returned to writers; so I wrote to her husband, C. C. Post, of Sea Breeze, Fla., and asked for the facts. He says in reply:

"It is true that Helen's mail is still returned and marked fraudulent. It is also true that the post-office officials assert that they have the authority to do the same by anybody's mail at their option, and that they do not need to even hear any evidence offered by the accused, and that a decision of the court that the party has violated no law, is not binding on the department."

What are the people thinking of that they submit to such usurpation? Doubtless the law under which the department claims this authority was secured in a way that its real object was not suspected. Spiritualist papers are liable to be served the same way, "at their option." Helen Wilmans-Post claims to heal by the power of mind. The department decides that the claim is fraudulent, and suppresses her mail. If the laws under which this is done is permitted to stand, when the department chooses it can suppress the mail of every medium in the land whose claim is that they receive messages from spirits deciding that such claim is fraudulent, and its papers can be treated in the same way.

They only wait their opportunity. Comstockism is the parent of Mad-denism. It took about 30 years to bring about the result, but had the people been wide-awake to resist this first attempt at censorship, Mad-denism would never have been born. Mr. Post adds that there will be an effort made to have the law under which the department claims this right, amended, but, in speaking of the difficulties in the way, says:

"No bill can come before the House for discussion, even until reported from a committee and the Chairman of the Committee on Postoffices and Post Roads says openly that the committee will not report a bill to amend the law. In the Senate we stand a little better show, but it will be a hard fight. All the same, the fight has to be made, and some means must be found to bring an influence to bear on Congressmen and Senators to force them to action."

Cannot Spiritualists do something to help?

AN OLD MEDIUM AND WORKER.

#### Letter from Vermont.

TO THE EDITOR:

As a veteran of the Spiritualist army of the old Green Mountain State of Vermont, allow me to reach over the intervening distance to the Pacific Coast, and shake hands with you in friendly, happy greeting, and unitedly and joyfully pledge ourselves to continue to hold aloft the glorious banner of true Spiritualism until the "boatman, with muffled oars, shall take us across the silent sea," to join the majority of our dear ones, who have passed behind the thin veil and are watching and waiting at the Golden Gate.

This bright, sunny April morning finds me hale and hearty in my 78th year, and at peace with all the human and animal world. All the pleasures and joys of life cannot overcome the feeling of sorrow on account of the personal mistakes, bad habits and actual sins of not a few of the human race, of whom it has been said: "They were created a little lower than the angels."

Human experience and ordinary observation, in some cases, seems to force the exclamation: "How the mighty have fallen!" It seems so strange to me that there should crop out so many defects in the manifestation of the human race, who are considered as the crowning glory of the Infinite's wise and beneficent creation. The great Architect and Builder of the Universe has to work by means, and therefore it was most wisely ordained that the human race should work and strive for the interest and best good of its kind. The strong to help the weak; the rich to help the poor; the learned to teach the unlearned; the well to care for the sick; those who are joyous and happy to comfort and console the sad, discouraged and disconsolate ones. In short, that humanity are the servants in the vineyard of the Almighty ruler, and the "crowns of glory" belong, in justice, to those who use their talents the most successfully.

"Work while the day lasts, for soon the night cometh wherein no man can work."

NEWMAN WEEKS, Rutland, Vt.

**Betterment.**—We can only make better men and women by observing the laws of harmony, just as we do in making better steamships, better sewing machines, etc. We must pattern all things according to the laws of harmony, then there will be no failures in life. Belief in men, books, and an endless number of dogmas and doctrines, stands in the way of man righting himself.—*Lucy A. Mallory.*

**Moses Hull**, president of the Spiritualist Training School, Lily Dale, N. Y., has removed from Buffalo to that city, and for the next three months the address of Moses Hull and Mrs. Mattie Hull will be Lily Dale, N. Y.

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

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

SAN FRANCISCO, MAY 3, 1902

**Harmony.**—A teacher loses control over his pupils, just in degree that he fails to control himself, says an exchange. It is the harmony that the teacher cultivates in himself that teaches the pupils. Harmony of being will accomplish what the most eloquent speech cannot do without it.

**An Expressive Motto** is the one used by Dr. Paul Edwards in his *Mental Advocate*, published at 155 West 46th St., New York. The motto reads thus:

Nothing is greater than Good;  
Nothing higher than Truth;  
He who cannot reason is a fool;  
He who will not is a bigot;  
He who dares not is a slave.

**Golden Jubilee.**—The First Association of Spiritualists of Philadelphia will celebrate its Golden Jubilee in the Temple, 12th and Thompson Sts., May 11, 12, 13 and 14, 1902.

This Association being the oldest organization of Spiritualists in the world, having held continuous meetings for half a century, will celebrate this Jubilee year by holding a four days' meeting. Noted speakers, mediums, workers and musicians will assist, which will ensure an interesting program.

The Progressive Lyceum and Band of Mercy, the 20th Century Sunflower Club, and the Woman's Progressive Union, will also hold special sessions during these meetings.

Nearly all the prominent speakers and mediums in the world have occupied the platform of this society, and all are now cordially invited to send a letter of greeting. Such may be addressed to Capt. F. Keffer, 1243 North 13th St., Philadelphia, Pa.

**Transition of a Philosopher.**

The Chicago *Inter-Ocean* of April 14, 1902, contains the following obituary notice concerning the transition of one of the world's foremost philosophers. It says:

The funeral of A. W. Ovitt was held yesterday from the family residence, 818 Walnut St. The services were simple, and the interment was at Rose Hill, in the family lot.

Mr. Ovitt was born in the northern part of Vermont 67 years ago. He was a resident of Chicago for more than 30 years and had a wide acquaintance among business and scientific men. Since his retirement from active business 18 years ago he has devoted his time to scientific research. He was successful in business, and engaged in many different forms of activity, having successfully engaged in mercantile, real estate, and banking, and later in medicine and science.

Because of ill health, Mr. Ovitt for many years spent the Winters in Florida or California. He was married in 1861, and his widow and five children survive him. His children are Lee S. Ovitt of Waukesha, Edna G. and Charles H. of Chicago, George W. of Toledo, Ohio, and Mrs. Gertrude B. Wing of Marshalltown, Iowa.

The "scientific research," mentioned in such a faint way by the adverse papers in their bigoted way, in skimming over spiritual philosophy, does no justice to this late sage. No "Damon and Pythias ties" could bind two brothers with more true love than that which existed between Mr. H. W. Bracken of San Francisco and Mr. A. W. Ovitt of Chicago, and by the courtesy of the former co-worker, we are informed that the scientific research to which Mr. Ovitt had devoted the last 18 years of his life, is a compiled colossal work of occult philosophy far beyond any automatic or independent writing yet published.

This he has done by placing accurately in locality in illustrations and teachings all spiritual spheres, from the lower to the higher, which, with the material, are 12 in gradation. The famous book, "A Romance of Two Worlds," by Marie Corelli, a book which created great comment by all people, and which only Spiritualists could understand, sublime and wonderful though it be, it is less by 99 times than the unpublished works of this philosopher, A. W. Ovitt, who has had 100 times more flights of such experiences than the one described by the author of "A Romance of Two Worlds." The work he has compiled in 18 years of devotion to this philosophy, will, when published, in all probability, make one or two hundred volumes, each one more marvelous and sublime in this philosophy than the book before mentioned.

The mysteries he has solved in his many flights of research, as shown by Mr. Bracken in a concise illustrated page, is "A System and History of Space; Nature's Elements and Their Laws; Origin of Man, Animals, Birds, Fish, Insects and Vegetation; Science of Healing Disease Through Nature's Forces; Teaching the Laws of Life; What Man is, Where he Came from, How he Got Here, and Where he Goes." "Men are allotted to spheres according to their moral, intellectual and

spiritual condition and continuation of unfoldment"; Life, with intelligence on other worlds and spheres far above our system, etc.

Mr. Ovitt was prevented from publishing his vast work each year by his Great Teachers, who forbade it, saying: "The world is not yet ready for it; wait until more of the bigoted superstition, which, by the pulpit, dies hard and slow, has passed off; then we will tell you when the earth is ripe for its publicity."

On Wednesday, April 9, at 8:30 p.m., in a parlor containing six persons in San Francisco, when the medium, Mrs. Sarah Seal, was speaking, she stopped suddenly and said: "Here comes a stranger," described him in detail, and said: "It is for Mr. Bracken. He says he has but a minute. It is Mr. Ovitt, with greetings, and he wants to make a request of brother Bracken, and that was, that he would see to the finishing and publication of his compiled works." Mr. Bracken gave his promise instantly, saying he "had such hopes reserved for over five years."

Mr. Bracken, knowing he was accustomed to such temporary transitions, ranging from one to 20 hours before returning to take on the physical, and knowing he was on a possible death-bed, asked if he had really passed out for all time. He answered: "The thread of life is not yet severed from the material body; I wished to first obtain your promise. God bless you. Good-bye"; and he was gone.

The clairvoyant, Mrs. Seal, saw and described the family sitting around the bed eagerly gazing on the white-haired sage, unable to decide whether life had really parted from the body or not. A week later Mr. Bracken received the Chicago paper with the above obituary notice of his dear friend, Mr. Ovitt, having passed away in Chicago on the very hour of the above mysterious request and promise in San Francisco.

It is curious what a wonderful ado the press, by the force of habit, makes over the transition of tyrannical rulers and bigoted red-caped potentates, but when a great philosopher passes away, years must roll by before 90 per cent. of the public know it.

Millions will come and millions will go; dynasties rise and monarchies totter and fall, and all become extinct and pass into oblivion—but the philosophic works of A. W. Ovitt will shine as a star forever.

**Try to do Something** to relieve the suffering and brighten the lives of others. Never mind about receiving thanks; for very often those who are helped in this way have their perceptions too benumbed to at first fully appreciate any kindness. Something done for another is an added valuable experience for Self; so here alone is a compensation,

**Intelligence is Dominion.**

*Vitality* is the name of a new bi-monthly published by Walter De Voe, 6126 Ingleside Ave., Chicago, Ill., at 25c a year. It contains many bright thoughts and should have a large circulation. Here is a sample of its excellence:

Mental positiveness is the first step in overcoming. The intelligence that you now exercise is divine, and is already in its subjective state the cause of your human organization. Take away the intelligent You and the body will no longer remain a concrete unit, because your intelligence is the organizing power that enlivens and holds your body in form. Your intelligence already has dominion over every atom of your being and is exerting that dominion unceasingly. You can now gain the realization that this is true, and begin to use your power of intelligence consciously in ruling every part of your negative nature, in overcoming all the conditions of disease and pain which exist, because of a lack of positive harmonizing intelligence in the parts affected.

**The Postoffice at Home, Pierce Co., Washington,** has been arbitrarily discontinued, on a trumped-up excuse—the postmistress forwarding a paper, the contents of which she knew nothing of. Two Spiritualists have also been arrested for "the fraudulent use of the mails"—the charge coming from a bigot, of the Anthony Comstock tribe, based wholly upon prejudice and venom.

**Dr. Muehlenbruch,** the Oakland seer, will represent his lodge at the Grand Lodge of the Knights of Pythias to be held in San Francisco during this month. He has a new advertisement on the next page of this JOURNAL.

**Dr. Sylvester Richmond,** a Spiritualist healer in Los Angeles, Cal., has been fined \$100 by Justice Morgan for practicing medicine without a license, though the only thing that was charged against him was that he cured by the "laying on of hands" (magnetism). He has taken an appeal, and we hope will carry it up to the higher courts and get justice.

**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.

**RIGHT GENERATION THE GOAL; An Appeal to Reason and Man's Highest Aspirations,** by Dr. M. E. Conger, author of *The Educator, Cause and Cure of all Diseases and The Nature Cure.* The Educator Publishing Co., 1027 Monroe St., Chicago, Ill. Leatherette binding, 50c; cloth, 75c.

This book presents a subject of great importance to every person—the principal one, in fact; for it is the right to be born and reared physically in the highest scale of human existence,

In the present state of society it is everywhere apparent that something should be done to bring about a more harmonious condition. Inharmony in the home now seems to be the rule, divorces seem to be rapidly increasing, and an alarming state of society is the result. Improvement is therefore a work to be greatly commended, and Dr. Conger's book will certainly awaken an interest and help to point to a safe way out of the difficulty. It is written in an elegant style and should have a wide circulation.



Marvelous Fulfillment of Forecasts. DR. MAX MUEHLENBRUCH THE RENOWNED Forecaster of Events and Psychometrist.

Dr. Muehlenbruch has attained a remarkable success in forecasting events of international, national and private individual consequence. A few fulfillments of international and national forecasts, and testimonials, are as follows: The blowing up of the Maine, twelve days in advance; the American flag floating over Cuba before 1898; the war between America and Spain and its outcome, and the time when peace would be ratified; the assassination of Governor William Goebel at Frankfort, Ky.; the flood at Shawneetown, Ill.; the death of Vice-President Hobart; war and diplomatical trouble for England; the naval victory at Santiago; the China war with the powers; the tidal wave and the destruction of Galveston, Texas; (including a forecast of the assassination and demise of President William McKinley), and many other events too numerous to mention. These are recorded in a 50-page pamphlet, which will be sent on application. Price, 25c. NO SYMPTOMS, AGE OR SEX REQUIRED. Send lock of hair for all Psychometric Readings, Psycho-Horoscopes and Diagnosis. TERMS: Diagnosing disease by lock of hair...\$ 1 00 Six questions answered by mail... 1 50 Character delineation, past, present, and 1 year forecast... 2 50 Life delineation—Psycho-Horoscopes... 5 00 Rocks from mines psychometrically read... 5 00

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Unsolicited testimonials, concerning Dr. Muehlenbruch's Psychic powers, Psychometric readings and Psycho-Astrological Horoscopes. Thousands of testimonials are now on file in our office; however, mail or office consultations are strictly confidential, and testimonials are never used unless permission is given.

The following is from the editor of the Review of Reviews, W. T. Stead, Mowbray House, Norfolk Street, Strand, London, W.C., England, December 29, 1901: "DR. MAX MUEHLENBRUCH, Oakland, Cal.: My Dear Sir—Your delineation was very good and remarkable. Yours truly, W. T. STEAD."

RAILWAY CAMP, MARIALDA, New South Wales. Jan. 6, 1902. DR. MAX MUEHLENBRUCH, Oakland, Cal.: My Dear Sir—I desire to have you know that two years ago you gave me a Psychometric Horoscope, which was marvelously correct so far as the past was concerned, and I am astonished at its correctness for the future, as two years have elapsed and every particular point you spoke of in this horoscope has been fulfilled to the minutest details. Hoping you may long be spared to assist all those who are in need of advice, and work for the promulgation of your fellow-beings, wishing you success and health, Very respectfully, F. PALMER.

McKINNEY, Texas, March 10, 1902. DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Sir—I desire to thank you for the reading received a few days ago. Before I ordered the reading, the price seemed high, and I was a little afraid to risk \$5.00 for a reading, but now I feel well repaid, as the delineation is marvelously correct; and as to the forecast for the future, I can but have great faith. Your diagnosis of my physical condition is surprisingly correct, and if you had been an inmate of my household, you could not possibly have explained conditions therein existing more correctly—in fact, not half so well as you have done psychometrically. I expect to receive much benefit from the reading and forecast, and feel that my money has been well invested. Wishing you continued success, Very respectfully, PROF. D. HARVEY.

FIELDING, Cal., March 24, 1902. DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Doctor—Your psychometric examination of lock of hair for delineation and psychoroscope, with forecast, reached me safely; also your pamphlet which you so kindly sent, and which should be read by everyone, as it contains much food for thought. The delineation and psychoroscope, with forecast, was remarkably correct. Even you made statements of conditions which happened in my early life, and which I had completely forgotten. I will state to you, my dear sir, that you have a power which is remarkable, as you can follow a person clear through life whom you have never seen. I shall do all I can to have others send to you for the enlightenment and promulgation of their mental progression. Long may you live to assist those in need. Very respectfully, MRS. FRANCES MILLER.

FORKS OF SALMON, Cal., Feb. 21, 1902. DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Sir—I have been thinking to write to you to thank you for what you have done for me in regard to reading as well as treatments. Your mental treatments are marvelous, as my pains and aches have all disappeared from the time you began treating me; also your herbal treatments are very effective. May you long live to assist suffering humanity. Yours respectfully, O. L. CHAPMAN. ANGELES CAMP, Cal., Jan. 16, 1902. DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Sir—I received your letter last evening containing the diagnosis of myself, and will say I was wonderfully surprised you could tell my ailments exactly. Please allow me to extend to you my hearty thanks for same. MRS. J. C. BARRY.

Babel and Bible is the striking title that the famous Assyriologist, Prof. Friedrich Delitzsch, gave to the lecture that he was twice invited to deliver before the Emperor of Germany. The story of the excavation of Babylonia and Assyria is second to none in its entrancing interest and tremendous import for religious and secular history, and its fascination is in the present case increased by its being told by the foremost interpreter in this field. Prof. Delitzsch's lecture, with numerous illustrations from the best and latest sources, is appearing in the current numbers of the Open Court.

It is little known that Christianity narrowly escaped being defeated in the great struggle for existence fought on the battle-grounds of dying Rome between the great religions of the Orient. Its most dangerous foe was Mithraism, the religion of the old Aryan and Persian god of battles and of light, Mithra. All Europe, as far north as Scotland and Belgium, is dotted with the ruins of his shrines, and the Roman army in the second and third centuries of our era was thoroughly Mithraic in sentiment. The story of the spread of this religion, which is being told in the current number of the Open Court by Prof. Franz Cumont, of Ghent, Belgium, the greatest authority in this line, reads like a romance.

The San Bernardino Spiritualists held a very successful entertainment and social on Saturday, April 19. The hall was prettily decorated with flowers and flags, and the entertainment consisted of music by the Guitars Club, quartet singing, recitations, banjo solo by Mr. Howe, and a reading by Col. J. L. Dryden. Ice cream, cake and lemonade were provided; also a large cake was sold by slices, and one piece bought by Mr. Peck contained a gold ring. Mrs. Howe read the hands of 20 persons. Although no admission was charged, the sum of \$16.65 was realized, which will be expended on repairing the building. Mr. and Mrs. Howe left for Fullerton Sunday morning, where they held a meeting at 2:30 p.m. in Bank Hall. In the evening they held a circle at the home of J. C. Deuel. These are the first known Spiritualist meetings held at Fullerton. A small but interested audience was in attendance.

San Bernardino.—Mr. and Mrs. Gilliland-Howe of Boston, who came to California last Summer to attend the camp-meeting, have been working in San Bernardino for the past few weeks in connection with the Society. They have done good work speaking and giving public messages and as private mediums. Their last appearance was as participants in a literary and musical entertainment gotten up to help repair the hall before another Winter sets in. Mr. Howe as a musical genius and Mrs. Howe as a palmist on that occasion, were quite a success. Mrs. Ella Wilson Marchant has given several good lectures lately. Col. J. L. Dryden is at present acceptably speaking for the Society. JAS. BOYD, Pres.

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Below is a list of the courses of Lessons taught. Courses in—

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3. Psychometry (12 Lessons)..... 10 00
4. Special Course for physicians, dentists and nurses (12 Lessons) ... 25 00

The first and second courses are of great benefit to mother and teacher. All the above courses are for intelligent people. Satisfaction guaranteed.

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Mediums' Directory

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

Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.

Spiritual Institute. Dr. and Mrs. Chesbro, 444 1/2 So. Spring St., Los Angeles, Cal.

Mrs. D. M. Colby, Readings, 1041 1/2 Valencia-st., S. F. Cal. Phone, Church 680

Mrs. Eberhardt, 3250 22nd Street. Circle Tues., Thurs. and Sun. evs. Phone Blue 954.

Prof. Fred P. Evans, the world-famed medium for slate-writing and clairvoyance. Interviews daily at his new office, The Occult Book Agency, 400 Fifth Ave., New York City. Send stamp for circular.

Mrs. Mena Francis, Spiritual Medium (Independent Slate Writing) 118 Haight st. San Francisco, Cal.

Mrs. Anna L. Gillespie, 824 O'Farrell, San Francisco, Cal. Readings, Will answer calls for lectures and funerals.

Mrs. Gillingham has closed her office at 305 Larkin St., S.F., for the present. Will resume business later. Res., 532 22nd St., Oakland.

Mrs. Hender-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 835 1/2 So. Spring St., Los Angeles, Cal.

Mrs. Hubbard, 109 Oak St., S. F. Circles Tuesday & Friday, 8 p.m.; Wednesday, 2:30; 10c. Readings daily, 50c. Diseases diagnosed.

Mrs. E. M. Miller, automatic slatwriting medium. 342 15th St., bet. Valencia & Mission. Phone Folsom 3062. No sign.

C. V. Miller, wonderful etherializing and materializing seances. Only medium received prize medal in Paris, 1900. Germany and other countries. Seances Sun., Tues., Fri., 8 p.m., 50c. 1084 Bush St., near Leavenworth.

Mrs. C.J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

Mrs. Jennie Robinson, 509 Larkin St., S.F. Circle Sunday eve. Sittings daily. Readings by mail a specialty, \$1.00. Telephone Sutter 341.

Mrs. Sarah Seal, spiritual, healing and business medium, 1424 Market St. "Avondale," S.F. Readings and treatments daily.

Mrs. Sophia B. Seip, psychometrist and clairvoyant. 251 8th St., Oakland. Read. daily.

C. Mayo-Sears, 112 1/2 Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

Mrs. E. R. H. Stoddard, Convincing test circles. 10c. Sun. & Tues. Readings daily. 278 9th St.

Mrs. J. J. Whitney, trance, business medium; life reader, medical clairvoyant; sittings, \$1; letter, \$2. 1164 O'Farrell St.; Ellis car.

Mme. E. Young's test meetings Tues., Thur. and Sun. eve., Oriental Hall, 619 McAllister St. Sittings daily. Telephone South 764.

Miss Ethel Crindle, a young materializing and only vocal medium in the world, holds her wonderful seances on Wednesday, Friday and Sunday evs. 325 Ellis St. 50 cents. See this wonderful lady.

Asphodel Blooms and Other Offerings.

By EMMA ROOD TUTTLE.

This volume contains a selection of the best poems of this gifted author and stories contributed by Clair Tuttle in her charming style. There are 285 pages, with six full-page illustrations, including photogravures of the author and Clair Tuttle. It is bound in blue with silver embossing.

The author requires no introduction to the spiritual public. Her songs are among the best in spiritual literature. Epes Sargent said of one of her poems that it was the equal of anything in the language, and that she was the poet of the New Dispensation. This volume fully sustains the opinion of the eminent critic.

The author says in the dedication: To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while waiting at the way stations on the journey thither. Price, \$1.00, postpaid. For sale at this office.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.





# PHILOSOPHICAL JOURNAL

[Established in 1865.]

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Those wishing to have the PHILOSOPHICAL JOURNAL stopped at the expiration of the time paid for, should give notice to that effect, or it will be considered they wish it to continue.

Advertisements appearing fair and honorable upon their face are accepted, and whenever it is shown that dishonest persons are using our advertising columns, they are at once excluded.

Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

Money sent in unregistered letters will be at the risk of the sender. We assume the risk if sent by money order, bank draft or registered letter.

The PHILOSOPHICAL JOURNAL is not discontinued to subscribers at the expiration of the time paid for, unless we are requested to do so.

## 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 Mediums' Meeting** at Blake Hall, Oakland, on Friday evening, April 25, was largely attended. Messages were given through the organism of Mrs. Gillingham, Miss Dixon and Mrs. Nelson.

**Mr. Will C. Hodge** of Chicago made a pleasant call at this office on Monday. He has been spending several weeks in Los Angeles and San Diego, and now is making a visit in Oakland, Cal., where he will remain for a few weeks.

**Mediums' Protective Association.**—The semi-annual meeting, and election of officers, will be held Saturday evening, May 10, at 8 o'clock, in the headquarters of the State Association, 305 Larkin St., San Francisco. All members please take notice. J. T. ROBERTS, Sec.

**Mrs. C. E. C. Norris** lectured for the Union Society at Fraternal Hall, Oakland, Sunday, April 27, at 3 p.m., on "Character Analysis," from the letters in the name, illustrated by demonstrations or tests, which proved to be very interesting. Mrs. Gillingham and Miss Dixon gave messages in the evening to an appreciative audience. Sunday, May 4, Mrs. Norris will lecture at 3 p.m., and Miss Dixon and Mrs. Gillingham will occupy the platform in the evening.

**Mrs. Ada Foye**, who has been laboring very successfully in Denver, Colo., for the past six months, has now returned to Oakland, Cal., and will shortly resume her labors both in Oakland and San Francisco. Her address for the present will be 721 16th St., Oakland, Cal. Mrs. Foye is one of the best platform test mediums in the world, and her many friends in this locality will be glad to learn that she is to remain here for several weeks. Due notice of arrangements about places of meeting in the two cities will be given hereafter.

**Henry Harrison Brown's** address on "The Power of Mind over Body" at Odd Fellows' Building, San Francisco, last Sunday evening was well attended. He demonstrated by four good subjects that the thoughts we think shape the body, and that when we believe in disease we create it. A more deeply interested audience he never has had. Next Sunday he lectures upon "Effort." The public are invited. This lecture is free.

Postage Stamps may be sent to this office only for fractions of a dollar.

**The Society of Progressive Spiritualists** held its second meeting last Sunday evening in Odd Fellows' Building. There was a good audience, and Mrs. B. F. Small presided. Mr. John T. Lillie led the musical exercises and Mrs. Sadie Cooke presided at the organ. Mrs. R. S. Lillie, after answering several questions propounded by the audience, delivered an inspired lecture on "Human Rights" and the possibilities of the race under improved conditions and the environments which will result from the continued elevation of mankind. She closed with a beautiful improvised poem on "The New Era."

**The Sunflower League** will hold its next regular meeting at Whitney Hall, 1164 O'Farrell St., on Thursday, May 1, and all members are requested to be present, as the subject of By-Laws and Constitution will be presented, and other business of importance; also the petitions of many candidates for membership, 17 being elected at the last regular meeting. We trust that all who have the interest of Spiritualism at heart will associate themselves with the League.

**Memorial Services.**—There was a large attendance at the Lyceum at 909 Market St. on April 20. The hall was decorated with flowers and the services were in memory of the arisen members and were very interesting. On April 27 the Lyceum was favored with a visit from Bro. James H. Price of Laurel Dell, Lake county (a former worker in the Brooklyn, N. Y., Lyceum). We are always glad to see our friends.

**Mr. M. E. Taylor** has returned again to Summerland, Cal., to care for a blind niece at the hospital. Mr. Taylor has been living in Santa Barbara for some time.

**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

**Mr. R. B. Dickie** of Roseville, Cal., has sold his ranch and moved back to River Rouge, Mich. His address after May 1st will be Box 66.

**The First Spiritual Society** of San Diego, Cal., has purchased a lot and will begin to build its temple before very long. Mrs. L. M. Thiebaut will remain in San Diego and will lecture during the month of May for that society.

**The Usual Wednesday evening meeting** at Unity Hall, 856 1/2 Isabella St., Oakland, was well attended, notwithstanding the rain. Mrs. Neilson gave over 20 tests of her psychic powers in psychometric readings, giving general satisfaction.

**The Open Meeting** of the Hermetic Brotherhood was held at 509 Van Ness Ave., April 24. Dr. Phelon spoke on, "Why Dost Thou Judge thy Brother?" As we cannot know impelling causes, we have neither the ability nor right to judge another's acts. Mr. Amos Johnson followed with an able and instructive discourse on "The Lord of Time," showing how present religious thought is the direct unfolding of Ancient Mythology. Mr. Johnson is one of the brightest occultists on this Coast. SCRIBE.

**The I. F. T. Bible S. S.** held meetings last Sunday at 909 Market St. Tests by Mrs. Neilson of Oakland, Mrs. Hodgson, Mrs. Vigars, Mrs. Seely and Mr. Wilson. Mrs. Vigars installed the new officers.

**Oakland.**—Spiritualists' Temple Association held its monthly entertainment on Sunday, April 27, at 2:30 and 7:30 p.m. The program was rendered complete and was considered a high tribute to the cause of Spiritualism. There was a large audience, and a good sum of money was realized for the Temple Building Fund.

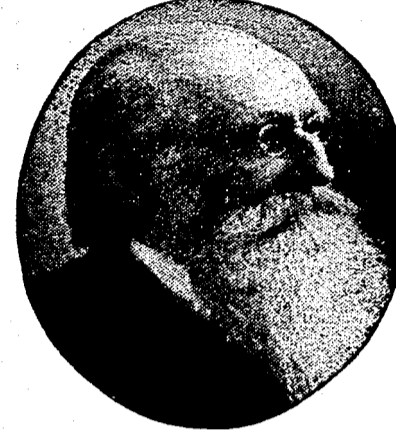
Our next entertainment will be held on Sunday, May 25, at 2:30 and 7:30 p.m. O. F. VAN LUVEN.

**Mr. W. C. Hodge** of Chicago delivered an eloquent address at the meeting of Mrs. Cowell in Loring Hall, Oakland, on Sunday, and will speak again next Sunday at the same place on "The Invisible Forces." Mr. Anderson also spoke very clearly upon the subject of "Love." Mrs. Cowell, as usual, gave convincing tests, and the Handles furnished vocal and instrumental music.

**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.

# 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.



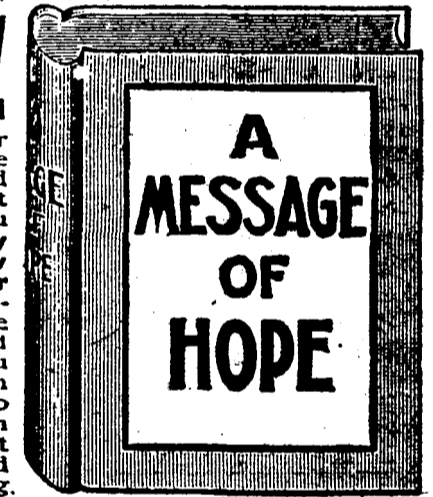
J. M. PEEBLES, M. D., M. A.

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 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 Meadot, 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 922 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

## FREE TO ALL!

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



**San Jose.**—The regular semi-annual meeting for the election of officers of the Ladies' Aid Society of the First Spiritual Union of San Jose, the following were unanimously elected: President, Mrs. H. L. Bigelow; vice-president, Mrs. Kittie Hambly; secretary, Mrs. Carrie Gage; treasurer, Mrs. E. K. Wilson.

**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.

**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.

## Col. Hopkins' Propaganda Fund.

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

Before announced.....\$35.00  
R. B. Dickie.....1.00  
Mrs. Blanche S. Davis......50  
C. C. Davis......25  
Mrs. C. F. Strother.....1.00  
H. Hickman......50  
H. C. McClure.....1.00

Deficit, Dec. 31, 1901, \$14.20.

## 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 11164 O'Farrell 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. O. 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.