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T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MAY 10, 1902.

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No. 19.

THE MUSIC OF SILENCE.

I fain would sing a song of light,
Whose waves of sound my spirit fill;
A song of joy and radiance bright,
That would the starry midnight thrill;
Could I but catch the rhythm sweet,
That surges through the ambient air;
Could I but catch the music fleet,
That winds about me everywhere.

There's music in the wind that blows,
And in the storm-cloud's awful roar;
There's music in the fragrant rose,
And in the rocky wave-washed shore;
There's music in the sturdy voice [fear,
That speaks the truth, and knows no
That bids us evermore rejoice,
Enjoy and use our freedom here.

But when descend the shades of night,
Or when dark clouds of care appear,
And o'er us shines no ray of light;
If we would listen we will hear
The mystic waves of solitude,
That strike upon our inner ears;
Not billows that are dark and rude,
But music of the heavenly spheres.

Would we but tune our ears aright,
We'd catch the waves of silence deep,
That throng upon our senses quite;
A benediction ere we sleep.
And I would sing a song of joy,
Could I but voice the heavenly strain;
Could I but seize without alloy,
The mystic rhythm all unseen.

EMMA D. PITTS.

BORDERLAND.

Learned her Piece in Sleep.

We have three little girls attending school, ages 6, 12 and 15 years. Ina, the 12 year-old girl, was requested to learn a piece for Christmas. Accordingly she carried to school an old "speaker" from which the teacher selected her a piece to speak. She either left the book at the school-house or lost it on the way home, for a thorough search failed to find the book. Ina has been very much worried over the loss of the book, as she is very fond of speaking and delights to please her teacher.

However, her trouble was turned into joy, for during the time she was sleeping, some spirit friend brought her an exact copy of the book, from which she learned the piece, so on arising she was delighted, and repeated it to her mother, without hesitation.

C. W. LITTLEFIELD, M. D.
Alexandria, Ind.

Dual Personality.

Is Earl Wood a man with a dual personality? That is the question which is puzzling the medical fraternity of Portland, Ore. At one time a sailor and again a common laborer, he had forgotten two-thirds of his life, and now some-

thing has happened to bring back a chapter of the career, which was seemingly a closed book.

Five years ago he was injured in an accident, the effect of which was to shut off all remembrance of his own life. Cards showed that his name must have been Earl Wood, and he continued under that name. In February he was knocked down by a piece of timber while working, and taken to the hospital.

Hypnotism was tried upon him and Woods gave a clear resume of his early life, but remembered nothing of his life for the past five years. When not under the influence, his mind retains only the remembrance of the last five years. Medical experts believe he has a double identity, or a double consciousness by which he has become one of the most remarkable psy-

chological cases ever known.—*San Francisco Chronicle.*

A Ride with the President.

THOS. H. B. COTTON.

On Tuesday, May 14, 1901, the day of President McKinley's formal entry into San Francisco, I found myself pondering over a curious fact which I am free to declare gave me no little satisfaction. It was the happy event which enabled me to enjoy his visit with a quiet pleasure unknown to the prominent gentry who commanded the proud distinction of being manager and escorts in what promised to be a pageant of extraordinary brilliancy, but which was so suddenly cut short by the cruel hand of fate, to-wit: Mrs. McKinley's illness.

The reflection was nothing more nor less than the fact that the President had, some two months previously, in the discharge of his official duty, granted a request of mine. This event afforded me an exquisite pleasure peculiar to that kind of enjoyment that has for its basis the impulse of humanity expressing itself in an act of kindness.

To be specific, I had read with an interest that stirred the inmost fountains of the soul, that heart-rending account of distress, appearing in a local paper the morning after the election in November, 1900, the heading of which contained these words:

"Terrible Fate of Certain Alaskans. Hundreds dying of starvation. An appeal to the charitable people of the United States. White man's camp-fires have played havoc with their forests and destroyed much animal life." The details which followed and which were furnished by an eye-witness whose word no one will question, were stated in part as follows: "There are several tribes of them in that district (Cook's Inlet), numbering in all, I should say, over 1,000 persons. I know I am not wrong when I say there are over 400, including children and old women, who are starving and freezing to death for want of food and clothing. In former years they have made a living by hunting. Since the advent of the white man their condition has been growing worse. Miners, from their camp-fires, set the forests aflame. The young fox and other fur animals that are reared in the hollow roots of trees, have been destroyed, until to-day in that section there is, practically speaking, no hunting at all. These creatures have, therefore, no furs with which to make their clothing. They have no furs with which to do any trading or to buy food, and their condition as I have described it is the result."

On reading the above words, my peace was gone from me until I made some definite effort looking to their relief. I finally wrote a petition and sent a copy to each of our representatives in Congress from this State. One copy, I recollect, contained 12 other names besides my own; another perhaps 15 names in all. I am proud of my countrymen when stating here that they gave that petition a respectful consideration in every instance, promising to do all in their power to have an appropriation made for the relief of the sufferers. In due time I saw our representative, Mr. Julius Kahn, at his office in San Francisco. I referred to these suffering Indian tribes and asked him if the San Francisco papers were censored concerning news from that section, or why did we not hear more about it? Never shall I forget his welcome reply in these words: "No, no; the press is not censored. We get all the news; but the fact is, Congress made a small appropriation and relieved those people."

Since then I have felt that to be an American is indeed a thing to



INDIAN GRAVES.

be proud of; and when on Tuesday, May 14, I saw the President of the United States, with hat in hand, as he rode along Market St., bowing his respects to the admiring throng, I said to myself: "He has proved himself a President and something more. In one emergency at least he has risen to the greatness of the occasion. In this noble act he has shown himself indeed a true servant of the people."

As to my "ride with the President," that occurred in my dream, late in the night following the day of that eventful parade. In that dream I was alone with the driver in a carriage, passing through a field where there were cattle. The President happened to be passing afoot. I invited him into the carriage. He accepted and rode with me to the end of the dream. The only incident of the short journey was, that the driver having reminded me by a look that fare was due on account of an additional passenger, I was about to pay the fare, when Mr. McKinley anticipated me and handed up the change before I was ready. I recollect plainly seeing the silver in my own hand, as also in his, as his promptness prevented me from paying for the ride.

THE INTERPRETATION.

After four days in which to ponder on the meaning of this dream, I reached the conclusion that the above-mentioned petition to Congress was the invitation in the dream; that the President, in graciously accepting the invitation to ride, shared with me the privilege of doing good; was even willing to pay for the ride; and that the "small appropriation" mentioned by Mr. Kahn, was the sum paid for this privilege. From the contents of a certain letter received from William T. Harris, Commissioner of Education, Washington, D. C., I inferred that the amount of this appropriation was probably \$50,000. The cattle in the field are those dependent waifs of Alaska, whose keeping will in future, we trust, be in safer hands than in the past.

That this interpretation is a correct one is perfectly evident to my mind. There is, however, another interpretation which has a deeper and more personal meaning, which I may see fit to disclose at some future time. It relates to a similarity of personal experience in my life and his which involves a prophecy by far too serious to mention here. Should this prophecy be fulfilled, it will then be in order to relate the second interpretation.

The above was written on May 18, four days after the parade, and while the Presidential party were still in the city. The prophecy mentioned referred to the critical condition of the President's wife, whose death was at one time hourly expected.

San Francisco, Cal.

What Good Has It Done?

MRS. C. K. SMITH.

"I don't see anything good that Spiritualism has ever done," is a remark recently made.

A person born blind, without the smallest sensation of feeling, might be pardoned for saying: "I don't see any good thing that the sunshine has ever done." Midnight to such a person would be the same as noonday." He might be ever learning and never come to a knowledge of the truth, as has been said

in the past, and may be properly said to-day of some who have eyes and see not, ears and hear not.

Strange that church members who read the Bible should reject Spiritualism. Equally singular that Spiritualists should object to its plain teachings. Take what proves Spiritualism out of the Bible, and what would there be left? If the phraseology of the Bible was rightly understood, there would be less fault found. Or if readers who find they cannot accept the apparent teachings literally, and do not understand the symbolisms, would leave the same and incorporate into their lives the good that they do understand, there would be less of ignorant and useless controversy.

San Diego, Cal.

Mystic's View of the Crisis.

W. P. PHELON, M. D.

The situation of to-day is not so bad as we are sometimes persuaded to view it. In the long ago, man, unaided, with his own strong, right hand, his muscles of brass, and sinews of iron, fought his way against conditions of the material. Always seeking dominance, because he possessed within himself spiritual power, little by little he advanced into the arena where there could be a better chance for the display of the power of the Invisible, the potency of the spirit, and of its original condition of ruling over the environment of the physical.

To-day, there is a question before all those who think. It is a serious question for the solution and rounding out of the people at present upon the earth.

We say, in speaking of it, we have Labor on the one side, and Capital on the other. We also say, with the present organization of Society; neither side can be spared from the arena. For the best development of the race, these two must exist. They must exist because there can be no progress without the existence of both.

Now let us see in what condition these apparently warring elements can be placed in the spiritual nomenclature, so we can understand what is behind the thing we see by our physical sense.

In the spiritual realm, we know concentration is absolutely necessary for all forceful attainment. There must be concentration of thought, of energy, of strength in the unseen. That is why the symbol of the Omnipotent One. Everything is concentrated to the single point of united energy, of united everything. We also know that which stands on the other pole of concentration, is the scattering of force.

Under present conditions Capital simply represents concentration of force, power and energy. All that man fears from Capital, as we know, speak and think of it, is the concentration that lies behind it.

Labor stands for the opposite pole. Instead of drawing to itself, it is putting forth all the time. It is because the laboring man is thus manifesting a part of himself, he is not able to accomplish that which results under concentration. Perhaps, this will give the clue to an otherwise perfect enigma.

But, whenever Capital passes over into Labor; that is, when it infuses its peculiar spirit into Labor and gathers the proceeds together; then that which was before negative, becomes positive.

The infusion of the concentrated strength appears at the negative pole. The result is a certain amount of unfolding and progress.

The question arises, how much the negative may suffer under these conditions of, for a time, being wiped out of its standing place.

That we may consider rightly, the problem of to-day, of that which is about us, and ahead of us. That we may decide whether the world is going on toward destruction; whether the race is getting ready to scatter itself into the wildness of the Universe. Let us look back along the lines of historic conditions and see.

I make the assertion, precisely this state of affairs has existed ever since man, as a spirit, was hurled into matter for his own development.

When he first began to meet the material single-handed, it did not take him long to find out that two, if they could be in harmony and unity, were of more force in the affairs by which he was immediately surrounded, than one. Moreover, power was multiplied in greater ratio, with the increasing number.

This was on the material plane. After a while, when man had multiplied upon the earth, and could come together in bands—in families, in tribes, in nations—the lesson remained. And when it was deemed advisable by one tribe to have some conflict or controversy with another, they did not send out a single man for the fight. They selected all their strongest material. Nor was that all. They were not satisfied to move forward as scattered units, each animated by his own thought or impression. But they chose for themselves a head—that is, a single point of concentration, a focus. And from this focus went back such direction and steadying as could hold the men in the army as one.

The spirit force of concentration is clearly illustrated. In this way they went forward to meet their enemies. They went forward to meet any obstructions they might find, whether they were of man or beast, or of their own conditions. But it was always in this direction of concentration. Over and over again this continued, until man, having thoroughly learned the lesson, now moves forward in the same fashion to higher stages of development.

Not satisfied with driving his herds over measureless plains; weary with dwelling in huts; too refined to continue the wearing of skins of animals as clothing, he began to build a city with walls for protection. Because the service of the focus has been acknowledged he thinks it should be so distinguished, not only they of the nation may know him, but that all strangers traveling back and forth could see this was he, who stood as their representative—the focus. Thus came the Ruler. They built him a palace, a little better than the other dwellings. It was built by the concentrated labor of the slaves which they had brought as captives from their enemies.

Capital against Labor.

Concentration had forced from the scattered natives whatever they possessed of power. They were dispersed from their own nations because they were weak and unrestrained. Thus they were unable to use concentration for successful resistance.

It was only the influence of spirit-guidance that made it pos-

sible for man to conceive of a higher life; of something in which the spirit itself should govern. Inspired by this, but often misled and misguided—always by the material—when he sought to manifest his thought, he made such poor work of it. But then there were centuries, thousands of centuries, ahead. Why should it matter how much was sacrificed if the lessons were only taught?

As the cities enlarged, there came more and more demand for concentration on the material lines in manifestation. Ideas that originated in the spiritual plane, this force of concentration or success made more and more evident, more and more intense in their action.

When one of the ancient kings wanted to build a pyramid, he said to his people: "I demand of you money." That is to say: "I propose to concentrate the symbol of power. Having concentrated this symbol, I shall be able to use that which lies behind. That which I cannot now grasp in any other way, I will buy in fair exchange."

Then having concentrated—forcing this symbol from his subjects—he was able to engage the kind of talent he could get in no other way. But his architects and builders said: "We have material, but no labor." The king called together his army, and makes an onslaught on some neighboring nation. He brings back into Egypt some thousands of captives who can do good work, whose bodies are suitable material. He concentrates these captives whom he has seized, by the dominance of his own will, not only over his own subjects, but over hostile nations. That which he seeks to do is done.

All along the track of the past centuries, all the ruins of the magnificent palaces and temples of the eastern lands and the western lands are marked by the consequences which arose from this injustice in the method of concentration. It was unjust because it bore unequally on that which was to be concentrated.

So, moving still farther along the upward line of man's development, we see finally the growth of a fierce opposition against the principle of concentrating unwilling Labor. Man agrees with himself and his neighbor that there shall be something to represent this labor. All consent that this symbol shall stand for so much labor done. That is, it shall be a measure of labor, and it must be of such a character as will be enduring, so that it may not be easily destroyed, and also that it cannot be added to by those who have no right to add.

This gives rise at the present day to the symbol of value we name money. Money is the measure of labor; the value of labor performed.

Capitalists are the persons whose previous lives and present peculiar conditions have made them foci. They were foci of concentration in the ancient times. They concentrated labor willingly and unwillingly. In the same way, they concentrate to-day the symbol of labor. By the force of dominance carried beyond the line of justice, they seek to bring about certain things, which, in the end, are for the benefit of all.

But labor is the corner-stone. It is to the concentration of labor that everything in the line of improvement is due. At the same time, as we have tried to explain, there must be concentration, and

the focus, or else there would be no successful operation.

Take, for instance, the railroads, built for the carrying of man and his belongings, from and to all parts of the earth. It is intended that every person who rides upon a railroad shall help pay the first cost; they shall also pay the cost of maintenance. In fact, at the end, all that is put out for cost is paid for by those who use it. He who pays the smallest coin of the realm, once a day for a ride, when multiplied by many, brings about the result of which we are speaking. Suppose we were to wait until the payments he made should amount to enough to build these improvements. It would be many, many centuries before it could be accomplished. These scattered payments have been concentrated until they could be put into operation in advance. Labor even can take advantage of these improvements, and thus be benefited.

But the point to be made is this, that the capitalists, or foci, of concentration, have concentrated the effort of past labor, turned it over and over, and made it manifest in the visible, of labor now in existence, or what will be. So long as men shall be obliged to labor on the physical, material plane, he will be dispersing himself. It cannot be otherwise. But if Labor will concentrate itself, so as to seize that which belongs to it as the legacy of the ages, demanding justice in a fair apportionment of that which is common to all men, the time is coming when concentration will be a link instead of a bar between the mass and the foci.

But that which comes to our faces and cognition, perhaps unpleasantly, has been repeated over and over again, ever since the race started out.

To-day labor has a chance to remonstrate against injustice. A thousand, ten thousand years ago, labor had nothing to say about it. The foci of concentration absorbed everything, and demanded all as its right.

So there is an advance. And if man could understand fully and completely this thing as it is, and the relations that these two bear to each other, and comprehend also that labor can do nothing single-handed, or must become capital or concentration before it can accomplish, perhaps the question might be of easier solution.

But here comes the danger, that labor, perceiving the power of concentration, will concentrate on the physical plane alone, and by physical means seek to over-throw law, which, having behind it the spirit force and power for the improvement of the race, can not be crushed nor pushed aside.

If there had been no concentration, man would have been a savage to-day, everywhere.

There must be a separation in our thought between the focus and the act of concentration itself. Remembering this, that they who act as foci are held responsible on all planes for that which passes through them to accomplishment, if there is willful misdirection, if there is a setting aside anywhere for any purpose of personal aggrandisement, they will have it to account for.

Inasmuch as the spirit shall assist in the operations of this material plane, in so far does the One, the Higher Self, the spirit of all, demand from each and every separate monad an accounting.

So it is not best that these two

should meet each other as in olden times, as bitter enemies. But such an understanding should exist, that the spirit forces, reaching down to permeate labor, and use it for its own purpose, may be generous and just. Love and Harmony are the basic principles of the supreme law of the Universe. When these are manifested in true brotherhood, then will that which has seemed so terribly threatening pass into the far-off haziness of a dream, and man, untrammelled, will have taken a long, long step towards his final unfolding and attainment.

San Francisco, Cal.

Theosophy and Spiritualism

After a lecture in Melbourne, Australia, by Dr. J. M. Peebles, this question was asked: "What is the difference between Theosophy and Spiritualism?" He answered it as follows:

The question could not be fully and minutely answered in an hour's lecture. Modern Theosophy was born in New York and during the time of one of my lecture courses in that city. Madame Blavatsky frequently attended my lectures. At that time she was a pronounced Spiritualist, and I have seen through her organization marvelous physical manifestations. She was a wonderful medium. I was with her and Col. Olcott during two weeks of their stay with the Eddy brothers in Chittenden, Vermont. The first treasurer of the Theosophical Society in New York was one of the wealthiest and most noted Spiritualists in the city, Henry J. Newton. Mrs. Emma Hardinge-Britten was one of the charter members.

Spiritualism was the psychic rock, then, from which modern Theosophy was hewn; and when I hear the eloquent words of Mr. Leadbeater, Mrs. Besant, and those of our scholarly Spiritualists, I see but very little difference between the two cults. Little is heard now about "Mahatma letters," or "shells." Theosophists excel in speculations and dreamy, Oriental theories. Spiritualists excel in demonstrated facts and inspired utterances—and the legitimate inferences flowing therefrom. Theosophists introduce into their writings a large number of Sanscrit and Pali words, while Spiritualists contend that the 115,000 English words, or words found in English dictionaries, are quite sufficient to convey the ideas of the most profound scholars and eminent savants. Both parties believe in the immortality of the soul, the return of the so-called "dead," and in a future life of spirit unfolding, thus being, in essentials, co-workers.

I wish there were more harmony among Spiritualists, and more real co-fellowship among Theosophists. In San Diego, California, and other places, there are three kinds or opposing branches of Theosophists. Those following the popish Mrs. Tingley denounce Col. Olcott, Blavatsky and Mrs. Besant in language most scathing and venomous. They should have more practical brotherhood among themselves. The same may be said of Spiritualists. They lack fraternal co-operation.

Personally, I am a Buddhist and a Theosophist as well as a Spiritualist. I belong to the Loyal Lodge, Adyar, India, and hence I

hold the olive branch of peace to both and to all parties. Bigotry is the symbol of ignorance and selfish conservatism. The trend of rationalistic thought is away from materialism toward Spiritualism—towards the living Christ—the uplifting Christ-spirit of love and wisdom. Personally, I work in the reform field for the truth wherever I see an opening, regardless of name, party, sect, creed, or country. The world is my parish and truth my authority.

A Cure for the Blues.

Recently I dropped into the office of an Irish lawyer friend. I was feeling slightly dissatisfied—disgruntled with present conditions. A copy of "Leaves of Grass" was on his desk.

"You like Whitman?" he asked. I nodded. He opened the book and read, skipping here and there. The poet's subtle, universal consciousness stole over and around me, shutting out the petty things of "business"; time and space disappeared, and as they vanished I felt reproved for having temporarily lost the widest viewpoint.

I breathed a new, a greater and purer atmosphere—the oxygen of infinity. I realized that I am an eternal pilgrim. An immense, ecstatic knowledge, not to be described in words, thrilled and possessed me. Something that can only be called the "music of the spheres"—the cosmic harmony of wholeness—was plainly apparent; not vocal, not instrumental, but both and more; not only heard, but seen, touched, tasted and breathed. It was a part of me and I of it. G.

Pleasant & Agreeable Words

We are social creatures and the happiness of others is measurably in our keeping. The same is true as to enjoyment. Each has taste fancy, others have the same right to theirs. These are often in antagonism, but this need not be known. None are called upon to array taste against that of another.

It can do no good, may instill a feeling of enmity where all was peace before. The tints of a carpet, the arrangement of furniture, the hanging of a picture, may violate some rule of art, and we imagine it calls for suggestion or criticism from us. If we answer the call, depend upon it, the pleasure caused by our visit will be neutralized or destroyed.

If we were satisfied with a certain arrangement, should we care to be subjected to remarks because our arrangement differed from that another would have chosen?

It is well to think twice on such matters ere we venture to speak, then instead of expressing some fault, tell of the points we can truthfully admire. Seek everywhere that which is commendable and commend rather than censure. The pleasure thus imparted will act in a reflex manner, reverting to us again, and giving large increase of joy.—*The Individualist.*

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

SAN FRANCISCO, MAY 10, 1902

Mr. J. Clegg Wright, the well-known trance medium, is now holding meetings at the Masonic Temple in Washington, D. C.

Prof. W. M. Lockwood is attracting great attention in Pittsburg, Pa. His audiences are large, being drawn by his eloquent and interesting lectures.

Mr. D. W. Hull of Norton, Kan., will attend the New Era, Ore., camp in June and intends to spend several months in that locality as may be required.

Mr. and Mrs. E. W. Sprague held meetings in April in Versailles, Ind. The Court House was well filled, and great satisfaction was evidenced with both the lectures and the spirit messages. A new society has been formed and regular weekly meetings will be held there hereafter.

Wm. Erspenmuller, a Spiritualist of Los Angeles, passed to spirit-life last December and bequeathed \$300 each to the Truth-Seekers' Society and the Harmonial Society, both of Los Angeles, Cal., and he also bequeathed \$200 to a Spiritualist paper, but we do not hear that it has yet passed the Court. In this part of the State rich Spiritualists pass away, but not a dollar have they lately given to the Cause. It seems that they prefer to leave their money to relatives to quarrel over.

Mr. Frank T. Ripley is now holding meetings in Erie, Pa., having just closed an engagement of two months in Wheeling, W. Va. He is a speaker and test medium of ability and should be kept busy in the field all the time.

Twice Accused of Heresy.

A noted heretic is coming to California and is honored by the non-sectarian Stanford University. Dr. Heber C. Newton of All Souls' Church, New York, has resigned his position there to accept the pastorate of the Leland Stanford Memorial Church. Dr. Newton is one of the most prominent clergymen in the country and a leader in Episcopalian Church circles. His religious views are those of the most liberal of Episcopalian churchmen, and in engaging him as pastor at the university, Mrs. Stanford has been extremely fortunate in bringing to Stanford a brilliant thinker and speaker and a man whose denominational views will not interfere with the idea of a non-sectarian college.

Dr. Newton is the author of a number of religious works, one of the best known being his "Right and Wrong Use of the Bible."

The building is not yet finished, and the dedication will probably occur on the first Sunday in September.

Dr. Heber Newton has been twice publicly accused of heresy, but was too popular and influential to be injured by the bigots of lesser caliber in the Episcopal Church.

Dr. Heber Newton is a leader in "the higher criticism," as it is called—the "new thought" of the present day, and his coming to California to preside over the Stanford Memorial Church at the University will greatly aid the liberal cause. In addition to his duties as college clergyman, Dr. Newton probably will give a course in ethics in the university similar to that conducted last year by the Rev. Charles R. Brown of Oakland.

It is understood that his salary will be \$8,000 a year. This will keep the wolf from the door, and allow this eminent divine to fearlessly advocate his views at all times, and particularly to instill them into the minds of the university students, and thus their influence will be far-reaching.

Progression is the watchword of these days, and we hail with delight every step in that direction, and therefore we rejoice in the forward movement of the liberal element in the Christian churches. The San Francisco Call makes this comment on the situation:

Dr. Heber Newton has commanded respect because of the courage with which he has proclaimed his opinions. He has made no attempt to conceal them, and threats of ecclesiastical discipline have been powerless to restrain him from their bold expression, and even from going to the extreme of the conclusions to which they lead with a logic so irresistible. His intrepid honesty has made him a distinguished figure in the New York pulpit, so that his withdrawal from it will leave a large vacancy. He has long been influential in awakening in minds unaccustomed to skeptical inquiry the spirit of criticism whence has come the

revolution in religious conviction through which so many people have passed or are now passing.

The Necessity of Transition.

It is said that the duration of the physical depends entirely upon adaptation. That the so-called death is not an essential attribute—that it is neither necessarily associated with reproduction, nor a necessary consequence of it. Electricity is the basis of life, or, really, life itself.

In 1883 the German biologist, Weissman, published a series of articles tending to prove a scientific deduction, that in the lowest orders of creation no such thing as death took place. The conclusion he arrived at was, that "death is not a natural, but an acquired habit which became fixed in the world of life at a definite time, in the history of life phenomena."

It seems clear to us, that as a change becomes necessary, it matters but little whether it be death (so-called) or the etherializing of the material body so as to make it suitable for the next state of existence. The material will be eclipsed, the mortal will put on immortality—as the spirit continues to exist in either case, death is swallowed up in victory.

M. M. Mangasarian, in his "New Catechism," says: "An organization, whatever its end, must have a platform, a declaration of principles, to serve as a bond of union, which, in the largest sense, is a creed. The best creed is one which is most in accord with the facts of science and which keeps abreast of the increasing knowledge of man."

He further says that "Truth is the savior of the world—the Christ of humanity. What we need most is knowledge to make the world and ourselves better. The way to attain knowledge is to study Nature. She is the highest authority, as she is the first and oldest parent and teacher of man."

The San Diego Society is soon to have a new Spiritual Temple. The First Spiritualists' Society has purchased a lot on Seventh St., and expect to erect a temple there this year. It will be a two-story building, and will be a credit not only to the Spiritualists, but also to the city and surroundings.

Those Who Live right do not fear so-called "death." It is an infallible sign that something is wrong when one lives in fear of a transition to a better state in "the next world." Either the education or morality is at fault.

Wrinkles and distorted, unattractive faces can be cured by "the milk of human kindness," which is also the best cosmetic for the complexion. Love is a beautifier!

The Harmonial Association of Los Angeles is doing a good work, and is in excellent financial condition. A correspondent writes:

The largest society in the city, if not in the State, the Harmonial Association, is doing finely under the efficient board of trustees of business men, and the brilliant mediumship of Mrs. Maude L. von Freitag. This society is contemplating building a temple and have started a fund for that purpose, quietly and unostentatiously, and have set a high mark before them for the coming year to increase its membership to 1,000. During the last year this association and its auxiliaries raised \$3,629.91; expenses, \$3,135.93. Cash on hand, \$492.98. This is independent of the temple fund and subscriptions made.

Chesterfield Camp begins July 17 and closes Aug. 24, 1902. Among the speakers are Lyman C. Howe, Jennie Hagan Brown, H. D. Barrett, Willard J. Hull, Marian Carpenter, Anna L. Gillespie, Swami Abhedananda, Edgar W. Emerson, Lizzie Harlow, J. Clegg Wright and others. W. W. Aber, the renowned materializing medium, of Spring Hill, Kans., will be present during the entire season. For programs and other information, address Flora Hardin, secretary, Anderson, Ind.

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.

A CELESTIAL MESSAGE—A Relation of the Observations and Experiences of a Philosopher and Poet in the Spirit-World. Recorded by Erastus C. Gaffield. Boston, Mass.: Lee & Shepard, 202 Devonshire St. Price, \$1.00.

This is a book of four chapters, giving communications from the spirit-world of great interest to every human being. It details not only the current history of our planetary system and its evolution, but also of man, showing his progression from the crude conditions in which he was placed many thousands of years ago, at his first appearance on the earth-plane, following him down through the ages, tracing his progressive steps and outlining his ultimate probabilities when the race shall have been fully endowed with its psychic power, and with wisdom sufficient to grapple with his conditions, and progress to the mastery to which he is destined in the final evolution of the race.

ATHEIST VERSUS THEIST, in three dialogues, by Emil F. Lundstrom, 339 School St., Chicago, Ill. Price, 25c.

This book is couched in the form of a dialogue between a pair of Free-Thinkers of two distinct types—the Atheist and the Theist—the former representing the old, dogmatic, fanatical school of skepticism, whose sole strength lies in the denial of anything and everything that has a tinge of religion; the latter representing the modern, progressive school of Free Thought, in sympathy with the great wave of spirituality and immaterialism that is now sweeping over the world.

In the *Arena* for May, a symposium on "Japanese Buddhism" presents both sides of the discussion. Keijiro Nakamura, a native of Yokohama, describes the philosophic and doctrinal teachings of his religion, and the Rev. Clarence E. Rice writes upon "Buddhism as I Have Seen it." Editor Flower's departments of Topics of the Times and Books of the Day are instructive and entertaining. In Editor McLean's Notes, an interview with C. W. Penrose, of the Salt Lake News, on the Mormon question, is announced for publication in the June number. 25 cents. Alliance Pub. Co., Fifth Ave., New York.

The April issue of the *Metaphysical Magazine* contains articles on the following subjects: Hebrew Scripture Interpreted Astrologically; Occultism Man's Greatest Study; Panorama of Sleep; Religion of Humanity; The World of Thought, etc. 110 West 32nd St., New York. 10 cents.

Will Carleton's Magazine is entitled *Everywhere*. The issue for May is bright and interesting, and contains many interesting articles. 10c. Published at 472 Franklin Ave., Brooklyn, N. Y.

The May number of the New Thought magazine, *Mind*, opens with a biographic sketch, accompanied with portrait, of Charles F. Moore, editor of *Unity*. This is followed by a symposium entitled Mental Echoes of the Foreworld. The Will to be Well, by W. J. Colville, is a valuable paper on the mental healing phase of the New Thought. Revelations of the Hand, by Mayne Ravenscroft, is a unique contribution from the pen of an expert palmist. Emily Wright Hood has a vigorous and inspiring article on The Gospel of Love. Alliance Pub. Co., Fifth Ave., New York.

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

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

New Era Camp-Meeting.

The First Spiritualist Society at Clackamas county, Oregon, will hold its annual camp-meeting from July 5 to 21 in the grove at New Era, Oregon. We are very fortunate in securing the assistance of Mr. D. W. Hull, and also Mr. Copeland, of Burley, Wash., for the entire meeting. A number of local speakers and mediums will be in attendance. LORENA LAZELLE.

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

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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

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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 psycho-horoscope, 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 psycho-horoscope, 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.

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Mediums' Directory

(MEDIUMS' CARDS put into this Directory for 25 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. Mens 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. Hendeo 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.

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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."

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YOU KNOW WHO.

The angels are weaving bright garments for you,
Because of the many kind things that you do;
When you smiled on that dirty vagabond boy,
It gave to the mother in Heaven great joy.

The lame dog you rescued from cruel hands
And gave the lads loving, but stern commands,
They went away feeling their kinship to brutes,
Determined hereafter to quit such pursuits.

The doll that you gave to the girl forlorn,
Who, though young in years, was weary and worn;
She felt that the world had in it some good,
And try to be cheerful she evermore would.

Thus the little seeds that you quietly sow,
Though seemingly small, to dimensions will grow;
The difference between a smile and a frown
Is as lifting one up or pushing one down.

A cup of cold water for charity's sake,
The love that goes with it much sorrow will slake;
A gift with love, though small it may be,
The receiver will feel, and almost see!

Go on, my friend, with your unselfish labor,
Love makes every human being a neighbor;
Truly, love is of the law the fulfilling,
No burdens would then be put on the willing.

Angels are conscious of the work that you do,
The measure you mete will be measured to you;
There will be no regrets for your loving deeds,
The reward of merit the merit exceeds.

MRS. C. K. SMITH, San Diego, Cal.



The Editor is not responsible for the opinions of correspondents.

What's in a Name?

Is there anything occult in a name? The naval superstition that ill-luck attends ships named after reptiles has received strange corroboration of late years. Besides the Viper and Cobra, the Serpent was lost with nearly all her crew, the Wasp was wrecked with heavy loss off Tory Island, and a second Wasp, a gunboat, disappeared in a typhoon, never to be heard of again. In consequence of this double disaster to ships named Wasp, that name has been struck off the admiralty list of available names.

In the past we have lost a Rattlesnake, Gaddy and Hornet. Probably a new Viper and a new Cobra will be built, but should anything happen to either of them the name of the other is almost certain to be changed by the authorities in deference to the sentiment that prevails afloat concerning unlucky names. The only exception that obtains is the Resolution. The present ship is the tenth. No less than eight of them have had tragic fates, and the present one some years since very nearly met disaster at sea. Most of the old Resolutions, however, earned glory first in battle, hence the perpetuation of the name. B.

George Hosmer of Whitman, Mass., writes as follows: "The article on 'Small-pox and Vaccination,' by R. S. Clymer, M. D., I think is good, and wish several copies to circulate in this 'Hub of the Universe' that has allowed the M. D.'s to pass a most stringent law which subjects any person who gives even a cup of herb tea as a medicine to another, to \$500 fine or imprisonment. Such a law would disgrace the most despotic government on the face of the earth if passed and put on record. Verily, our boasted freedom is taking wings."

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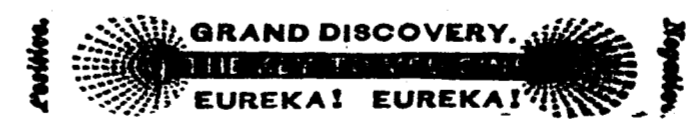
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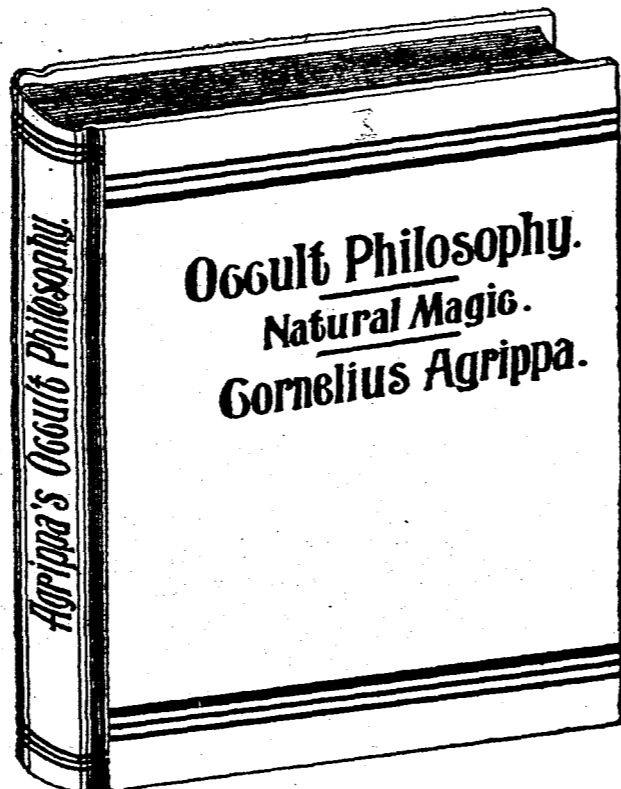
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Local News Summary.

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.

Dr. N. F. Ravlin has changed his residence to 34 Forrest St., Fruitvale, Cal.

Mediums' Protective Association will hold its semi-annual meeting and election of officers, on Saturday evening, May 10, in the headquarters of the State Association, 305 Larkin St., San Francisco. All members will please bear it in mind. J. T. ROBERTS, Sec.

Mrs. C. J. Meyer read flowers clairvoyantly (of which there was an abundance) at 335 McAllister St., San Francisco, last Sunday, giving messages from the spirit-world to her audience.

Spirit Messages were plenty last Sunday at 3250 22nd St., San Francisco. They were given by Mrs. Eberhardt to her audience, interspersed with psychometric readings.

The Mediums' Meeting at Blake Hall, Oakland, on Friday evening, May 2, was well attended. Messages and psychometric readings were given by Mrs. Seip, Mrs. Gillingham, Miss Dixon and Mrs. Nelson.

Mr. W. C. Hodge of Chicago spoke to a filled house of investigators at Loring Hall, Oakland, last Sunday, on "The Invisible Forces," and will speak next Sunday upon the subject, "How to be Saved." Mr. Hodge is a grand speaker and all should hear him. Mrs. Cowell gave tests as usual. The audience left in a happy mood.

To Convince Skeptics. Mrs. Sarah Seal gave an interesting lecture at 605 McAllister St., S. F., last Sunday, and Mme. Young followed with psychometric readings and spirit messages. The hall was filled and the audience showed great interest.

The Meetings of the Temple Association at Woodman Hall, Oakland, are well attended. In the evening Mr. C. J. Anderson lectured on "Radicalism." He showed conclusively that all radicals were reformers, and were it not for those who are in advance of their times, we should yet be under the rule of priests and priestcraft. A large audience was present. Next Sunday Mr. Anderson will speak upon "Spiritualism and the Bible."

Our next entertainment for the benefit of the Temple Building Fund will be on May 25 at 2 and 7:30 p.m.

The Society of Progressive Spiritualists held its regular meeting last Sunday in Covenant hall, Odd Fellows' building, corner of Market and Seventh Sts., San Francisco, Mrs. B. F. Small presiding; Mrs. Sadie Cooke organist. Mr. John T. Lillie conducted the song service, consisting of "Scatter Seeds of Kindness" and "What Shall the Harvest be?" Mrs. R. S. Lillie then answered the question: "What Must we Believe to be Spiritualists?" in a very convincing manner, concluding with a beautiful improvised poem, entitled "Lead Thou me on." Mr. F. T. Lillie, the vice-president, was then called for and remarked that he had just returned from the North, and was glad to find the Society so nicely fixed and prosperous in its new quarters.

"Spiritual Things Must be Spiritually Discerned," was the theme of Henry Harrison Brown's address at Remembrance Hall, Odd Fellows' Building, on Sunday evening. He held that if one desired to know if he is spirit, he should affirm that he is. He should live as if he was spirit; then, were he not spirit, he would find out his mistake. But, being spirit, he by thus affirming and living finds that he possesses all the powers of spirit now. He can here develop all faculties that heretofore it was held that could only be developed after death of the body. Next Sunday evening his theme will be "Non-Resistance."

Passed to Spirit-Life, from East Oakland, April 22, Dr. Elizabeth H. Johnson, aged 65 years. She was a lifelong Spiritualist, and the remaining members of the family are consoled by the assurances which Spiritualism alone can bring. Funeral services were conducted by Mrs. R. S. Lillie, with beautiful and appropriate songs by Mr. Lillie and remarks by Will C. Hodge, an old-time friend of the family. Interment was made in beautiful Mountain View Cemetery. WILL C. HODGE.

M. E. Taylor writes that circumstances have so changed that he is enabled to return to Santa Barbara, Cal., and may be addressed at 512 Garden St., as heretofore.

First Progressive Spiritual Church held its annual meeting at 1304 Post St., San Francisco, April 30. The following officers were elected: Mrs. H. A. D. Fleming, Pres.; W. G. Keegan, 1st Vice-Pres.; Mrs. M. J. McKee, 2nd Vice-Pres.; J. B. Fleming, Treas.; John Walker, Sec.; Mrs. H. A. Fleming, W. G. Keegan and Mrs. M. J. McKee, Trustees. The directors are: R. Edward, Mrs. R. Edward, Amiel H. Schemiel and John Walker.

The Meeting at Unity Hall, 856 1/2 Isabella St., Oakland, Wednesday evening, was large and interesting. Mrs. Amanda Smith gave tests; Mrs. Neilson gave psychometric readings, and Mrs. Palinbaum read an address prepared by Dr. A. L. Astor.

Mrs. Norris lectured for the Union Society of Oakland, Sunday, May 4, at 3 p.m., on Character Analysis, followed by demonstrations, to a large and appreciative audience. Mrs. Gillingham and Miss Dixon occupied the platform in the evening. The attendance was large, and the messages clear-cut and well defined. Sunday, May 11, at 3 p.m., Mrs. Norris will lecture on "The New Thought," and Miss Dixon and Mrs. Gillingham will occupy the platform at 7:45.

Mrs. Ada Foye, whose reputation is world-wide as a platform test medium and lecturer, has engaged the Maccabee Temple, Eleventh and Clay Sts., Oakland, Cal., and will give a series of public seances in it, commencing next Sunday, May 11, at 7:30 p.m. Her many friends will be glad to be able to welcome her again in the city across the bay. It is quite probable that she may also give a series of seances in San Francisco, due notice of which will be given in the JOURNAL.

Mr. Will C. Hodge, of Chicago, Ill., gave the JOURNAL a pleasant call on Tuesday of this week. He is an earnest and enthusiastic Spiritualist, and we hope his visit to California will be very pleasant.

Dr. G. D. Keeler of Chicago has returned to San Francisco and has located at 824 O'Farrell St., where he will be pleased to greet his many friends.

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.

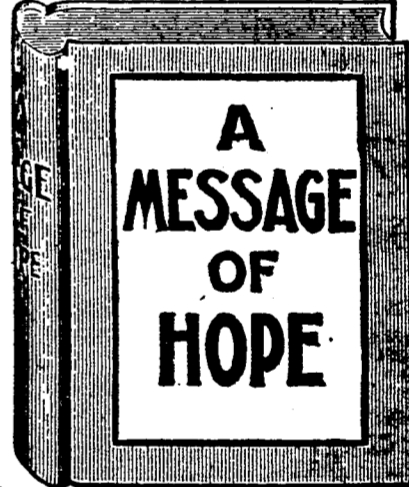


J. N. PEEBLES, M.D., M. A.

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

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Mrs. Daisy Burke of Kalama, Wash., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Methuen, N. C., writes: "I cannot thank you enough for the good you have done me. You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." F. Villiers of 992 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free brochure 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 after 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, Dept. B, Battle Creek, Mich.**

California Sunflower League will give a dancing party at Whitney Hall, 1164 O'Farrell St., on Wednesday evening, May 14, 1902.

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.

ETERNAL LIFE,

By Rev. Minot J. Savage, pastor of the Church of the Messiah, New York. 10 cents.
This famous sermon is calculated to inspire a demand for scientific demonstration of the continuity of life. It cannot fail to awaken an interest in any thoughtful mind. It should be scattered everywhere, and for this purpose 10 copies will be sent postpaid for 50 cents. —

SELF, a New Thought monthly, contains a course of lessons on "How to Enter the Silence." Anyone who reads and practices these lessons cannot fail to realize Health, Happiness and Success. Subscription price, \$1.00; single copy, 10 cents. Address, C. E. O. NORRIS, 1017 Madison St., Oakland, Cal.

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 1164 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.