

EVERY SATURDAY.

PRICE FIVE CENTS.

THE PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

✧ Established in 1865. ✧ Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. ✧ One Dollar a Year. ✧

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

SAN FRANCISCO, CAL., SATURDAY, MAY 24, 1902.

{ 1439 Market-st. Between 10 & 11th-Sts. } No. 21.

NEVER SAY FAIL.

Keep pushing—'tis wiser
Than sitting aside,
And dreaming and sighing
And waiting the tide.
In life's earnest battle
They only prevail
Who daily march onward
And never say fail!

With an eye ever open—
A tongue that's not dumb,
And a heart that will never
To sorrow succumb—
You'll battle and conquer,
Though thousands assail!
How strong and how mighty
Who never say fail!

In life's rosy morning,
In manhood's firm pride,
Let this be your motto
Your footsteps to guide:
In storm and in sunshine,
Whatever assail,
We'll onward and conquer,
And never say fail!

BORDERLAND

Spirit Turns on Water.

Faucets are said to be opened by unseen hands every night in the deserted tenement house, 14 Brook St., in the "Little Italy" district of Paterson, N.J., and rappings and mysterious sounds follow throughout the building. The house is the one in which Peter Panquili was shot dead on Easter Sunday night after a family row. Since then all its tenants have fled through fear of Panquili's spirit.

Some of the people, in their haste to remove, did not even stop to take away all their belongings, and the articles so left behind are said to be used nightly as missiles by the vaporous hands of the spirit, and, thrown against walls, doors and windows, they contribute to the uproar.

Crowds gather nightly to look for the wraith, which is said to turn on the water each evening at 9 o'clock.

The first story of the murder was that Panquili had quarreled with his father because he did not send more money to his blind wife in Italy, and that his brother, Sabatto, who took the old man's part, shot him. Tony Galsea has since been indicted by the Grand Jury for the crime.—*New York Times*.

A Spirit Dog on Guard.

The spirit of a white dog is costing a rich old Indian chieftain just 80 barrels of good lubricating oil per day, writes the Wichita correspondent of the *Chicago Inter-Ocean*. And 80 barrels of good oil are worth lots of money these days.

The oil is going to waste—flowing down the bed of Beaver Creek, Osage Indian nation. Not even the poor white settlers are allowed to skim it off the waters and save a portion. The owner of the oil well has employed guards to stand watch and shoot the first person who attempts to save any of the oil.

Gray Horse is one of the richest Indians of the rich Osage tribe. He is a half blood and remarkably shrewd and miserly. He has accumulated his wealth by playing on the ignorance of his people. It is claimed that he is worth at least \$500,000. Recently Gray Horse began to have oil wells dug on his place near the trading post of Gray Horse, O.T. He struck two gushers and one smaller hole. The oil is being shipped by way of Bartlesville, I. T., to points in the East. These three wells netted him an income of almost \$1,000 per day. That was until the spirit dog appeared. To day they are dry. Only the well where the spirit of the sacred white dog is said to live is running with oil, and it cannot be used or saved.

It seems that Gray Horse had issued instructions for his workmen to dig another oil well in a valley near the banks of the Little Beaver. He had gone away on a trip when they began work. Upon his return the well had been sunk 70 feet and a steady flow of oil was pouring out. It was of even finer

quality than his other wells, which furnished more, but none so good. The old redskin was rejoiced at his good luck, and gave a feast of dog meat for his friends. Then he took a number of medicine chiefs of the tribe out to see the well, and the moment they set eyes on it they exclaimed:

"You have dug into the graves of our sacred brothers. The crow will pluck out your heart for that."

Gray Horse pretended to be frightened, but in reality he did not care whether he had sunk a well through a graveyard or not. It was oil that pleased him. But when the medicine man threatened to have the curse of the dead chiefs upon him unless he closed up the hole he frowned, but finally agreed. In their presence the well was plugged, but imagine the surprise of all the hundred or more guests when a white dog came and pulled it out.

"It is the spirit of old White Dog, the prophet," the terrified medicine men cried. "He will haunt you all your days." And they fled the place.

Gray Horse called upon the Indian agent, Mr. Mitchener, and told him of the spirit dog that was bothering his oil wells. He begged that officers of the pale-face courts be sent to capture the animal. Two deputies, Willis Ackerman and Allan D. Smith, proceeded to the farm of Gray Horse, a distance of some 50 miles from the Osage capi-

tal, Pawhuska. They saw the dog come and pull the cork out of the well every time the oil Indian or his men would put it in. The officers shot at the dog, stood at the mouth of the well and tried to catch him with their hands, but they only took hold of the empty air.

After a day of fruitless shooting around, they left the place in disgust and told the old man to go ahead and use the oil despite the warnings of the old medicine man. Gray Horse was only too anxious for such advice, for he is a miserly old man, who hates to see anything belonging to him wasted.

So he devised a plan of allowing the oil to flow away in daytime, but at night he managed to convert the flowings into a tank. On the second night he went out and found that all he had saved the night before was turned into blood. He tried to catch no more, but went to his tepee and poured out his wrath in an appeal to the evil spirit to get revenge upon his neighbors, the medicine men, whom he blamed for all his troubles.

He went to his wells, only to find that the three wells which had not been haunted by the presence of a white dog had stopped flowing, and that the spirit well was still spouting out its four or five barrels an hour. This has been taking place since that time, and all efforts upon the part of the Indian oil magnate to square himself with the spirit



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have proved of no avail. The chief medicine man of the Osages, Kuna-tah, says that the wells will always remain dried up because Gray Horse disturbed the resting-place of the dead medicine men and then tried to slay their spirits, which appeared only in the role of a friendly warning.

Dr. Peebles in the Antipodes.

EDITOR PHILOSOPHICAL JOURNAL:

You see by the date of this that I am again in New Zealand. I was here 30 years ago accompanied by Dr. E. C. Dunn, a superior, unconscious trance medium. During the two months of my lectures here, I had very large audiences in the Queen's Theater. Some few of the old friends of a generation ago remain firm Spiritualists, rejoicing in the knowledge of immortality. Last evening they gave me a grand reception here, consisting of instrumental music, solos, songs, speeches, followed by a general conference and refreshments.

Upon reaching Australia several months ago I was received by a committee of the Victorian Association of Spiritualists, given a lunch, and then taken to the hospitable home of Mr. W. H. Terry, the able editor of the *Harbinger of Light*. I lectured four months in Melbourne, Australia, in the Masonic Hall, to audiences ranging from five and six hundred to a thousand people. It was characterized as a revival. I also lectured before the Progressive Lyceum several times, the vegetarian society, and in the Unitarian Church. Unitarians and Spiritualists in this country are on exceedingly friendly terms, but Theosophists, suffering from the Hindu pompousness of swell-headism, put on lofty airs, and profess to be in advance of Spiritualists. This would be amusing if it were not so painfully pitiable.

I lectured also a month in Sydney to the Psychic Society in the evenings, and Sunday mornings in the Australian Church, of which the Rev. Mr. Walters is the excellent and clever pastor. I also lectured for the Metaphysical Society that invited brother W. J. Colville to Australia; to the Alliance Society in Queen's Hall, and to the Friend's Church. Brother Colville did an excellent work in Australia, and his return is expected. He will receive a warm welcome. The Victorian Association of Spiritualists are corresponding with Mrs. Brigham, J. Clegg Wright, of America, and J. J. Morse of London, hoping to engage their services to further the work in the Australian Commonwealth.

From Melbourne I proceeded to Tasmania, landing at Launceston, a city of some 15,000. It is situated in a valley, two-thirds of the way rimmed around by hills, through which are deep gorges. My lectures were the first ever delivered in this sea-girted isle of the southern ocean. You know it was formerly called Van Dieman's Land, and was the home of a native race resembling the Bushmen of Australia. The last man of this race perished about 30 years ago. The civilization—the Christian civilization of war, tobacco, whisky and beer, literally extirpated them. Some of their photographs were presented me with other beautiful views of the island, by the people to whom I ministered.

From Launceston we took the railway train to Hobart, 130 miles distant, and the capital city of the

State of Tasmania. I say State of Tasmania, for it is now one of the States of the Australian Commonwealth. New Zealand, one of the most prosperous countries in the world, stands aloof from any federation with Australia. Hobart numbers about 25,000. It is a beautiful city on the right bank of the river Derwent, a broad river widening into the ocean about 20 miles from the city. Two or three friends procured for me the Masonic Hall. Unexpectedly, it was literally crowded, some leaving, not being able to get standing room. It was the first lecture ever given in the city upon Spiritualism. I fed them on strong meat, spiced and seasoned with Biblical texts, relating to signs, visions, trances, the discerning of spirits, and the phenomena attending primitive Christianity. At these meetings in Launceston and Hobart there were several clergymen present. Be it remembered that I delivered the first course of lectures upon Spiritualism, not only here in Tasmania, but also in Australia and New Zealand, and further in England, in 1869 or 1870, under the auspices of Mr. James Burns. This series of lectures in London was given Sunday evenings in Cavendish Rooms during a period of about three months. Several times I saw the distinguished Alfred R. Wallace in the audience, and S. C. Hall, the noted writer and book-reviewer. He criticized me severely for being un-Christian.

I go from here to Wellington to give a course of lectures, and the Chief Justice of the colony, Sir Robert Stout, is to preside the first evening, introducing me to the audience. He was a personal friend of mine, when 30 years ago I was in Dunedin. At that time he was a brilliant barrister, and the son-in-law of Mr. Logan, a prominent citizen, who, becoming a Spiritualist, was excommunicated from the Presbyterian Church. Scotch Presbyterianism has a strong hold in this city. One of them wrote to brother Terry of Melbourne that "old Peebles was announced to come here again," and that "he had better mind his p's and q's, and not deal out such blasphemies as he did when he was here before concerning Christ and the atonement. We are not in need here of long-haired men and crop-headed women." This shows the animus of orthodox theology in New Zealand.

Traveling so much on missionary pilgrimages by land and by sea, I seldom have a new experience; but in coming by steamer from Tasmania to New Zealand, our vessel was quarantined at a place called The Bluff, and we all passed through an examination to show that we were not plague stricken. About 100 have had the plague in Sydney, but only one or two in Melbourne. But this was enough to frighten all New Zealand, and after reaching this city, Dunedin, we have had to report ourselves every other day at the District Health Officer's for examination. There is altogether too much made by the newspapers about the "plague." It is a filthy disease, and is not as dangerous as the typhoid fever. Those observing the laws of sanitation, and keeping their bodies clean inside and out, need have no fear of the plague.

Before this reaches your readers I shall be on my way to the U.S.A. by way of London.

J. M. PEEBLES, M.D.
Dunedin, N. Z.

Lessons of the Hour.

F. N. BLACKMAN.

The recent horror at St. Pierre should not be without its lessons, for Christians believe—or pretend to—that Sodom and Gomorrah were destroyed by fire sent from Heaven as a special act of God to punish the inhabitants for their alleged wickedness (?).

What reasons are there for believing that these ancient cities—if they ever existed—were not destroyed as the result of natural causes, the same as St. Pierre? Not the slightest. The ignorance and superstition of the people of that time, nearly 4,000 years ago, with a tendency to call every phenomenon a miracle that they did not understand, together with the willful distorting of facts by later historians to serve their own selfish ends, will account for the halo of superstitious fear surrounding that fiery event.

Then the story of Lot's wife; is there an intelligent or rational person living to-day that honestly believes that absurd falsehood? No; I do not think there is. I believe Lot's wife was too fresh for such a fate. The story is too silly for nursery tales.

Lieut. Lynch of the U. S. Navy visited the place in 1848, and saw a pillar of natural formation near the Dead Sea 40 or 50 feet high called "Lot's wife." Josephus speaks of the same object being seen which he thought was the pillar into which Lot's wife had been transformed. She must have been a *whopper*, and, to quote from the Bible: "There were giants in those days."

M. Lartet found evidences of volcanic action, and the formation of immense quantities of basalt. Bitumen is found in the Dead Sea, and during earthquakes in recent times, to which the place is still subject, large masses of it were thrown to the surface. The whole country surrounding the Dead Sea shows unmistakably the effect of subterranean upheavals, and it is not necessary to go into the realms of the miraculous to account for the destruction of Sodom and Gomorrah, if, in fact, such cities ever existed, of which there is not the slightest proof to be found to-day. The Dead Sea is 1,312 feet lower than the Mediterranean.

San Francisco, May 14, 1902.

The Power of Belief.

HUDSON TUTTLE.

EXAMPLE OF THE PURITANS.

It is wondrously strange, but true, the less a man knows about God, the more positive he becomes; and the more uncertain his religion, the more dogmatic and arrogant and the readier to prove his belief by being killed or killing some one else.

History furnishes no instance more striking of the overshadowing influence of belief than in the Pilgrim Fathers. As God gave Canaan, flowing with milk and honey, to the Israelites, so he gave the New World to the Pilgrims, and the right to smite the redmen and claim their lands. That horrible mandate of blood, by which the people of one of the fairest provinces of Asia were destroyed by a wandering horde from the desert, written in a sacred book, came down for thousands of years and spent its force on the countless tribes who inhabited America. It

sanctioned every atrocity and forfeiture of every pledge, and has resulted in sweeping the Indian from the face of the continent.

Backed by its terrible theplogy, from the day Miles Standish went forth to smite the forest heroes, as Samson went out to destroy the Philistines, to the present, every pledge made by the Christians to the Indians has been broken; every treaty repudiated; every right trampled under foot. This Christianity crystallized in the expression: "The only good Indian is a dead Indian." As the nomads of the desert overran the fruitful land of Canaan, and slaughtered its people in the name and by command of God, so the Pilgrims and their descendants occupied America, and destroyed one of the bravest and most high-spirited races of the earth.

The views of man's duties were almost as disastrous on the Puritans themselves. Pleasure was a sin, and they believed that pain was the road to Heaven. They were never so happy as when they were miserable—and enjoyment of every kind was of the devil. They were cruel and unmerciful to others; and when it is said they came to establish religious freedom, the facts of history are forgotten. They came to establish religious freedom for themselves, but were among the most bigoted and intolerant of others. They were ready to whip and hang the Quakers, and go wild in their superstition over alleged witchcraft. The minister had as much power, by virtue of his godly office, as the medicine man, and was expected to bring rain or fair weather by fast days and prayer. To speak disrespectfully of the minister was next to blasphemy, and not to attend meeting a crime.

JONATHAN EDWARDS.

When Jonathan Edwards, by the inevitable conclusions of logic, made the frightful statement that the unregenerated must go to eternal torment, and the floors of hell were paved with infants' skull, not a span long, his wife, holding her babe in her arms, with tears streaming down her cheeks in the agony she suffered, asked him if that child would be one to suffer—and he gave her no consolation.

What could he give? Was his child better than others? and by his logic there was no escape for one who died in sin. What sin? Not anything they had done themselves, for the new-born infant could not sin, but for Eve's serpent experience!

What a gulf lies between that doctrine which the Presbyterians of to-day are so ashamed of that they dislike to cut it out of their creed because that would be a confession they once believed it, to the affirmation of Spiritualism to-day—that every child is a divine child with infinite possibilities?

CREED CLUBS.

It is probable that not one in ten who sign their names as church-members know the creed, or would sign if they knew. Presbyterianism, as written, is to-day what it was in the days of Edwards, and Methodism what it was in the days of Wesley; but there have been wonderful changes, and if an attempt was made to hold the members strictly to the creeds the churches would go to pieces tomorrow. Yet as long as these beliefs are even lingeringly entertained, their malign influence will be felt. A creed club, to study the creeds, would be a potent influence

to free church-members from their bondage, for scarcely one knows or understands their dogmas when they become members. There is no mystery of godliness about creeds. They are man-made, and can be studied like other human creations. With the Browning Clubs, and Tourists' Clubs, let there be clubs to study the creeds and allow the members to understand what they subscribe to.

BELIEF IN AN ANGRY, REVENGE-FUL GOD,

And his terrible punishment of hell has fostered the same feelings in the punishment of criminals. The law of Love has had a hard shuffle against the rule of State and has not yet the mastery. Even the serenity of science and the ingenuity of invention has been made tributary, and the horrible electrocutor's chair is the latest delight of the religion of hate—"an eye for an eye and a tooth for a tooth."

When we read how learned doctors and high State officials take the oringing criminal, helpless as an animal driven to the slaughter, and bind him to the electric chair, while the waiting "expert" stands ready to touch the fatal button which shall rend with one fierce shock every fiber and cell of his body, we shudder with inexpressible horror, and acknowledge the last expression of the belief in the vengeance that was upheld through all the dismal ages by dogmatic authorities: "Vengeance is mine, saith the Lord," and that vengeance outwrought by man has been of direful consequence to the race.

MAN MADE FOR GOD'S PLEASURE.

Equally potent has been the belief that man was created by God for his pleasure, and to subserve his caprice. Out of this belief have grown all religious rites and observances, and all dogmas are dependant thereon. Just as far as these beliefs are received is the soul blighted. The effect has been like the care given by the Japanese gardeners to the forest trees exhibited at the great Fair.

THE CLIPPED TREE.

Those who were so fortunate as to visit that exposition will remember the oaks and pines, said to be centuries old, growing in little pots, with gnarled stems, twisted branches and knotty limbs. The care of generations had been given them. Their roots have been cut off, their branches pinched; nourishment withheld, their trunks scarified to imitate the blow of the lightning, their limbs twisted as though torn by storms, and now after hundreds of years of this persistent arbitrary restraint, under the mistaken belief that a thing of beauty would result, we see a scragged pine, scarcely taller than the knee, its growth so restricted that it no longer persists in its efforts, and the gardener has triumphed, and points with pride to his success.

What a mistake! Compare the little blasted shrub with the giant pines which grow in the valleys of Washington, with stems straight as a plummet line, twice as tall as the tallest mast, and clothed with wreaths of brightest foliage, through which the wind sings dirges plaintive as the voice of the sea from which it comes! That is a tree which expresses in full measure the laws of growth, true to its nature, and unlettered by the misunderstanding of art, or belief in what a tree ought to be.

There you have an illustration of the effect of belief, of what the old belief has done and is doing. The natural expansion according to the laws of growth, the beautiful processes of evolution, have been repudiated, and reprobated as sinful. The growing tendencies of the race are—as in the child—to reach out and perfect its powers according to the laws of its organization, not after the mistaken usages and beliefs of tradition, superstition and ignorance.

We are forcibly impressed by the Japanese scraggy pine and knotted oak, which represent that people's ideal of beauty, and think of what they might have been had they been planted on the mountain-side, and felt the warm sunshine, been drenched by the rains, and battled with the storms.

All around us are illustrations, striking object-lessons of the effect of dogmatic belief on human character: Life made narrow and bitter; joy overshadowed by fear and anxiety for the future. Bigotry and intolerance subvert love and charity, and man is dwarfed into a sectarian slave! Not a Christian, but a Methodist, a Presbyterian, a Baptist—one of the many sects—whose small differences sharpen the swords of the theological combat in ratio to their nothingness.

You will recall a score of examples: There is old Deacon Blank, a pattern of propriety. He is punctual at church, bows low, and has repeated for 40 years the same prayer, in which he libels God by telling him what a botch he made on "this poor sinful worm of the dust"; gives liberally to the support of the church, and is loud in speech for missionary work. "A pious man!" says the world; but he is steeped in selfishness. He gives to the church because he will be "damned" if he does not, and he gives to nothing else! No needy neighbor ever troubles him by asking him for alms; no orphan or widow comes to him for aid. A big dog growls at his gate to frighten away "tramps." He is cold and unfeeling even in his family relations—and his children leave home as soon as they are able to support themselves. He calls his merciless hate, his unfeeling inflexibility, *godliness*, and his intolerant selfishness "sanctification."

There are women whose chief end in life is to attend church, and make slippers for "our dear pastor." They are over zealous in missionary work; but while natty white aprons are being made for the dusky belles of the Congo at the church sewing circle, their unbridled tongues slander character, as cannibals prepare and enjoy a feast!

But of all these artificial growths, cut and dried, and gone to seed specimens, the most most peculiar fruitage of the church doctrine is

THE SANCTIFIED MAN,

The most detestable and greatest all-around nuisance. He has laid up with Jesus such an extra stock of righteousness, consisting of reiterated prayers, berating himself and praising the Lord, that he has been taken into partnership by the Almighty, and ordinary sinners have no rights he is bound to respect!

Do not deal with him if you do not want to be cheated; do not argue with him, or he will go away and lie in his report of you. It is his high privilege in dealing with infidels to put the withered peaches at the bottom of the basket, wormy

apples in the middle of the barrel, and accommodate the needy with 20 per cent. loans!

Hudson Tuttle on Mediumship

J. S. LOVELAND.

I know of no recent work, from the Spiritualist press, which so thoroughly meets the wants of the times as "Mediumship and its Laws," by Hudson Tuttle.

The captious critic might object that it does not take up the subject in a rigidly scientific manner. To this it may be replied that it is not unscientific, and presents the subject in such a manner as to be readily understood by those who most need instruction. It is what every medium ought not only to read and also study, but every Spiritualist should most carefully read and re-read it. Mediumship is passing through a tremendous crisis. The enormous amount of fraud, and the rapid development of Psychometry and Telepathy, are making it necessary for the highest grade of mediumship, and for the exercise of the most level-headed judgment and prudence on the part of Spiritualists in general.

This work of Mr. Tuttle is, as it seems to me, pre-eminently fitted to meet the emergency. His many years of mediumistic experience, with his extensive acquaintance with mediums, and observation of mediumistic manifestation, qualify him in a special manner to discuss the question.

When I began reading the book I commenced marking salient passages for quotation, but I soon found I was marking a large portion, and concluded to advise all Spiritualists to get and peruse the entire work, which I now do. It is particularly refreshing, in the midst of such a mass of occult, New Thought and reincarnation literature as now gushes out from the press, to find a genuinely common-sense production discussing mediumship and spiritualistic problems allied therewith in a style level to the comprehension of the masses of the people. Get the book, read it, and it will help you largely in acquiring a practical and benegical knowledge of mediumship.

"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.

Just How to Wake Solar Plexus,
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SAN FRANCISCO, MAY 24, 1902

Spain has a new King, Alfonso XIII, whose coronation occurred on Saturday, May 17, when he obtained his majority, according to the Constitutional law, the age of 16.

Mt. Pelee, in Martinique, is again on the rampage. Flames are lighting up the sky and volcanic dust is sweeping over the entire island. There is a report that the government will prohibit the rebuilding of St. Pierre, and should prohibit the whole island from being inhabited hereafter.

A Cyclone has been sweeping through Texas and a tornado destroyed the town of Goliad, scores of dead being buried under the ruins of the buildings demolished in an instant by the twister.

Mabel Aber Jackman, the notorious fakir, who has been often published as a fraudulent medium, in Chicago, is now under arrest for concocting a scheme which has led Dr. Cole to lose \$8,000. It consisted in tapping the wires of the Telegraph Co. and getting news in advance concerning sporting matters. Her scheme required partners, and Edward White and Charles Edwards, who helped to carry out the scheme, are also under arrest. We hope that this notorious woman and her pals will receive their just deserts.

Prof. W. M. Lockwood, a prominent scientific lecturer, is drawing crowds in the East, by his methods of scientific analysis and demonstrations, showing Nature's cosmic forces. The Professor is an able exponent of Spiritualism and should be kept constantly at work demonstrating its truths.

Electric Waves.

Scientific discoveries are being made in rapid succession, and apparently the ultimate object of all these discoveries and inventions is to prove the philosophy of Spiritualism, which has been announced from the spirit-world through mediums and seers during the past half century.

The Italian wizard, Marconi, has done a great deal to brush away the cobwebs of ancient superstition and ignorance, by discovering the fact that he can harness the electric waves of the Universe, and send messages through them, without any connecting links or wires. These waves are everywhere found, not only surrounding the earth, but throughout the Universe, in the stars, in the sun, and planets, as well as occupying what is called "empty space."

The appearance of that mysterious phenomena called telepathy, or thought-transference, astonished the world; while some were inclined to laugh and sneer at it, others thought it to be vagary or insanity. But it has shown itself to be a fact indisputable—undeniable. The thought-waves are akin to the electric-waves of science, which are being demonstrated by later discoveries. These all show the possibilities of telepathy, and confirm the fact of its existence.

Surely man is soon to become the master of the forces of Nature. Repeated discoveries and delving into this is foreshadowed by off-resonant chambers of the Universe and exposing to view the wonders of nature heretofore undreamed of. Man is therefore the master—the king—the god in whose hands are the keys of "the kingdom of Heaven," and from Heaven's treasure-house he is daily extracting "things new and old."

The Hot Springs in Arizona are at boiling point on account of the active fires in the interior of the earth, as shown by the volcanic eruptions at Martinique and St. Vincent. The inhabitants in the neighborhood are alarmed, and many are leaving that part of the country.

Dr. Hirsch, the noted Jewish Rabbi, declares that he will preach no more funeral sermons, believing that "God is not the God of the dead, but of the living." It is now very generally understood that "there is no death"—that what has been formerly called by that name is but a transition from one plane of existence to another, and therefore it is quite common for people in general among the laity and clergy, as well as editors of secular newspapers, to announce simply the "passing away" of those who in former times would have been called "dead." Even the use of the language is therefore being remodeled to conform to the New Thought of the present progressive age.

Dark Picture of the Church.

At a meeting held in the Fifth Ave. Presbyterian Church for the purpose of stimulating interest in evangelistic work, and at which the great church was crowded to the doors, Rev. R. F. Coyle of Denver drew a somber picture of religious conditions in the West.

He said the people there were irreligious when they began life, and by education were prejudiced against all sorts of Christian work. He implored the common evangelistic worker to go into Western fields. He is reported to have said:

None of your heavy, soggy, water-logged Gospel preachers can ride on our Western waves. We want no pyrotechnical preachers, nor do we want any sensationalists, nor do we want any Gospel platitudes. We do not want any theology which is frayed in the ends and moth-eaten in the middle.

In my church at Denver we have dismissed as many members as we have received in recent years.

What an astonishing picture, after 2,000 years of strenuous efforts to convert the world, by a rich and powerful organization, aided by the civil and military power of many mighty Nations!

The people are tired of musty creeds and antiquated dogmas, and will not much longer tolerate even the showy ceremonies of a religious hierarchy, already dead and powerless.

Mrs. Nellie J. T. Brigham, pastor of the Spiritual and Ethical Society of New York, accompanied by Miss Belle V. Cushman, her friend and co-laborer, will pass through San Francisco early in June on their way to Australia, where Mrs. Brigham has an engagement in the lecture field with the Spiritualist Associations.

The Society of Progressive Spiritualists has made arrangements to hold two meetings on Sunday, June 8, when Mrs. Brigham, who has a world-wide reputation as a speaker, will give lectures in the afternoon and evening, assisted by Miss Cushman, Mrs. R. S. Lillie and others. These meetings will be held in Odd Fellows' Building, Seventh and Market Sts., San Francisco, Cal. Mrs. Brigham is a silver-tongued orator and this will be a rare treat for the Spiritualists of Northern California and their friends.

While here she will be the guest of Mrs. J. J. Whitney and Mrs. R. S. Lillie at 1164 O'Farrell St. She will leave for Australia on the steamship on June 12.

The Fox Family Home at Hydesville, N. Y., is reported to have been wrecked in a wind storm last month. That historic building ought to have been the property of the Spiritualists, and could easily have been secured years ago, but for the lack of organization and method which have been the bane of the movement from the start.

Mrs. Maud E. Chesbro writes that the Judge has not yet handed down his decision in her case. He is probably waiting until the excitement subsides consequent upon her arrest for practicing mediumship without obtaining a license from the city of Los Angeles. The whole thing is unreasonable and can only be justly decided by a verdict in her favor. It has taken considerable money and influence to attempt to secure a just verdict, but it will no doubt be finally obtained. The Spiritualists of Riverside have circulated a subscription paper to supply funds to help meet the expenses of this case, and have collected \$12 in addition to the amounts we have published before. We hope very soon to be able to give the decision of the Judge in the case, and that it will be a just judgment.

Disasters, accidents and calamities seem to be the rule this year and especially during the past month. Just as the JOURNAL is prepared for the press this week, in addition to disasters already mentioned, the newspapers report plots to murder Austria's Emperor and Spain's new King. In Tennessee in a mine disaster 200 men and boys met instant death by gas explosion. In Texas, scores are slain by a tornado and an earthquake causes a scare in Central and Northern California, and Mt. Pelee is still belching forth fire and volcanic dust.

Mrs. Maude L. von Freitag was taken suddenly ill on the platform in Los Angeles, while holding her public seance on May 11. The Medium says: "A number of messages were given, but the meeting was brought to a close by the sudden illness of Mrs. Von Freitag. She was assisted from the platform to the dressing-room, where she lapsed into an unconscious state, from which it was found impossible to arouse her, and she was removed to her home in a carriage."

Prof. Fred Evans of New York writes as follows:

I have given up my office in New York for the Summer months. Mrs. Evans, daughter and myself are now the guests of Mr. and Mrs. H. D. Barrett at their home, 125 Kent St., Brookline, Mass. I will remain here a few weeks and will, no doubt, devote a few hours per day to those desiring interviews.

In June and July we are going to the Adirondacks and will be the guests of Mr. and Mrs. Scott G. Boyce at Malone, New York.

Love.—An exchange says: "We should change the word fight to Love in the old saying: 'If you get anything in this world, you have got to fight for it.'"

The Tenth annual convention of the National Spiritualists' Association will be held in Boston, Mass., in October next.

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.

Health Culture for May comes out in a new illuminated cover, and opens with a very thoughtful paper by Dr. V. P. English—discussing the causes that produce the various temperamental conditions, the writer claiming that we make our own temperaments, and not, as is sometimes supposed, that our temperaments are the controlling factors in our lives. 10c. Health Culture Co., 483 Fifth Ave., New York.

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.

Spiritualist Camps.

Sangus Center, Mass.—Aug. 1 to Sep. 29.
Onset, Mass.—July 13 to Aug. 31.
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F. W. Smith, Sec., Rockland, Maine.
Forest Home, Mich.—Aug. 3 to 25.
Anna M. Fox, box 287, Mancelona, Mich.
Bankson's Lake, Mich.—June 14 to 30. Dr. D. O'Dell, Paw Paw, Mich.
Franklin, Neb.—July 19 to Aug. 4.
W. Shelburn, Franklin, Neb.
Chesterfield, Ind.—July 17 to Aug. 24.
Flora Hardin, Sec., Anderson, Ind.
Summerland Beach, O.—Aug. 10 to Sept. 1. S. J. Woolley, Milo, O.
Ashley, O.—Aug. 17 to Sept. 7. W. F. Randolph, Sec., Ashley, O.
Cassadaga, N. Y.—July 11 to Aug. 24.
A. A. Gaston, Sec., Meadville, Pa.
Mowland Park, Mass.—June 2 to Aug. 1. Upper Swampscott, Mass.
Haslett Park, Mich.—July 25 to Sept. 1.
I. D. Richmond, St. John's, Mich.
Delphas, Kan.—Aug. 9 to 26. J. D. Reeves, Asherville, Kan.
Mantua, O.—July 28 to Sept. 2. Lucy King, Sec., box 45, Mantua Sta., Ohio.
Grand Ledge, Mich.—July 27 to Aug. 25. H. Sheets, Grand Ledge, Mich.
New Era, Ore.—July 5 to 25. Lorena Lazelle, Sec., Oregon City, Ore.
Vicksburg, Mich.—Aug. 2 to 25. Jeanette Fraser, Vicksburg, Mich.
Island Lake, Mich.—July 27 to Aug. 25. A. G. Brown, 266 21st St., Detroit, Mich.
Clinton, Iowa—July 28 to Aug. 25.
Mrs. Stella A. Fisk, 18 No. 11th St., Keokuk, Iowa.
Lake Brady, O.—July 7 to Aug. 25.
D. A. Herrick, Lake Brady, via Kent, Ohio.
Lake Pleasant, Mass.—July 28 to Aug. 31—A. P. Blinn, Sec., 603 Tremont St., Boston, Mass.
South Boulder Canyon, Colo.—July 1 to Sept. 30. Mrs. M. Taylor, box 780, Denver, Colo.
Forest Park, Ottawa, Kan.—Aug. 24 to Sept. 21—Jacob Hey, Sec., Overbrook, Kan.
Cedar Vale, Kan.—July 13 to 29.
Leota D. Whartenby, Sec., Cedar Vale, Kan.
Niantic, Conn.—June 24 to Sept. 9—Mary A. Hatch, Sec., South Windham, Conn.
Los Angeles, Cal.—Aug. 17 to Sept. 14—J. D. Griffith, Sec., 101½ So. Broadway, Los Angeles, Cal.

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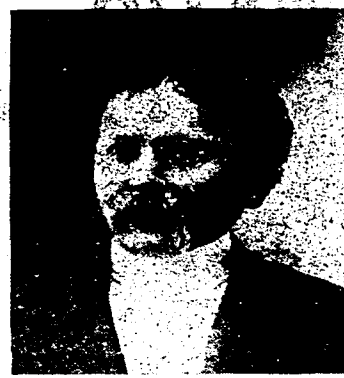
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The following is from the editor of the *Review of Reviews*, W. T. Stead, Mowbray House, Norfolk street, Strand, London, W.C., England, December 29, 1901:

"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. 8, 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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INSPIRATION.

Like the beating of the wavelet, like the ripple of the rill,
Like the gentle breezes fanning on the brow of wooded hill,
Gently comes an inspiration, and it gives us thoughts divine,
And we place them in our store-house to be used some future time.
As the rain upon the mountains finds its way to vales below,
As the rills that feed the rivers gently murmur as they go,
So the light of inspiration from a higher source doth come,
And we listen to their voices as they tell of brighter home.
Like the calm upon the ocean when the storm its force has spent,
Like the gentle light of Heaven from the starry firmament,
Comes to us the welcome message from the glorious realms above,
Telling us that life's worth living if we live for truth and love.
Like the dew upon the roses sending forth their rainbow hue,
Or the sunlight in the diamond as it flashes into view,
So the light of inspiration is in store for you and me;
It is seen on highest mountain, it is found in deepest sea;
It is hid in stately pine tree on the hill-side all alone—
Funeral sighs are in the branches, but there's life within the cone.
We may find it in the mountain rising high above the plain,
Looking down on grassy meadow, on the fields of waving grain—
Looking down upon the reapers as they toil in fields below,
Seeing largest share is garnered by the ones who never sow.
We can find it in an island resting in the deep blue sea,
Watching life that swarms around us—call it fate, or destiny.
If we gaze into the ocean with a scientific eye,
We find fry is food for big fish, and fry feeds on lesser fry.
So we find the wide world over there's for each a constant strife;
It matters not, then, fish or human, all evolve to higher life.

G. W. SANFORD, Garvanza, Cal.



San Jose Notes.

TO THE EDITOR:

The work at this point goes steadily on, though reports seldom reach the JOURNAL.

Mrs. Annie L. Gillespie, the wise and winning lecturer, is nearing the close of her four months' engagement with the Union. Her work, both public and private, has been most satisfactory, and the Union regrets that her Eastern engagements prevent a longer service here. Each and all wish her a pleasant and profitable journeying and hope for her return at some future time.

Mrs. Hendee-Rogers, the veteran worker of the Coast, has been doing excellent work in "sittings" and "circles" for the cause of Spiritualism since taking up her residence in the Garden City.

Another earnest worker, located here at present, is Mrs. M. J. Lenont, formerly of Seattle, Wash.

Mrs. L. D. Lyness, who so acceptably filled the position as speaker for the society two years ago, is detained here by illness. On her way from Southern California to join her husband and children in Portland, Ore., she paused to visit friends and was stricken with illness. Though convalescing, it will be some time before she can resume her journey.

The members of the Ladies' Aid are planning to do many good things during the Summer. It is to be hoped they will be assisted by all who believe in doing good and building up the Cause of Right.

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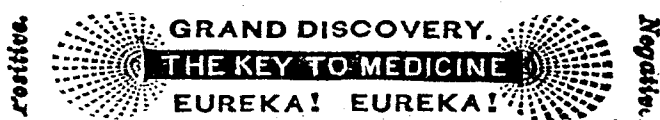
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It was one nice October night,
The fixed stars twinkled clear and bright.
'Twas midnight, the weird watching hour
When mind o'er body has the power,
Our vision took an aerial flight,
We gazed in wonder at the sight;
We ruminate upon the scene,
So grand, so awfully serene!
Orion came with rapid stride,
His sword still hanging by his side;
Old Taurus with his head erect,
Near by his side we can detect;
Bortees, the herdsman, without heed,
Drives on his greyhounds at full speed;
He falters not from year to year,
But keeps on in his wild career!
How grand is the celestial race!
A mighty power keeps them in place!
The dual God, the one who said:
"Let us make man," as we have read.
The night grew chilly, and we fled
Into the house, and sought our bed.
We found our boudoir full of charms,
And found repose in Morpheus' arms.
Our soul, in bed so out of place,
Again sailed into airy space.
The air was peopled now with forms,
Each heart toward the other warms.
All the new-comers as they rise
Look around in wonder and surprise.
Hand-claspings, greetings all around,
Now strike the ear, a pleasant sound.
"Oh, mamma, I have missed you sore,
Now you must never leave me more,"
Said little May; "here I can rest";
Then nestled on her mother's breast.
On wings of love, a mother fair,
Came rushing through the crowded air,
Her little group of four to meet,
With "father" made the group complete.
"Dear wife, I've waited long for thee;
Here is our loved ones, as you see;
I've watched o'er them with tender care—
Our plants within our garden fair.
Now we'll the loving work pursue,
Made doubly dear by help from you."
Then slowly rose a fair maid, Nell;
She says: "Where is my sister Bell?"
Now they are meeting face to face,
They're clasped in one long, fond embrace.
"I cannot on the cold earth stay,
When my twin sister is away.
Our earthly parting! Oh, so sore!
But, Nellie, we shall part no more.
Our Father made us all for bliss,
He loves to see true happiness,
And if we all His laws obey,
We will have joy from day to day."
A new arrival crowned with fame,
None here who call him by his name.
His father grasps him by the hand;
"Welcome to the celestial band!
I'm proud of you, my noble son,
As I look at the work you've done;
For from your rostrum I have heard
Full many a good and truthful word,
Words that if taken and obeyed, [made,"
A heaven on earth they would have
"Dear father, I've tried all I could
To teach my brothers to be good.
I know you have, my father dear,
Learned many a rich lesson here.
What do you think of Mars so red,
And starry canopy o'erhead?"
"My son, I gaze in wonder still,
I gaze, and never get my fill.
What power I know not, in this case
Keeps Saturn's rings within their place;
Or what makes suns and moons so bright,
And send forth such a steady light?
The constellations keep their place;
Not a collision in the race."
Can any wise man tell to-day
The countless stars of "Milky Way?"
Search as we will, on every hand,
God and His works to understand,
We fail. We cannot comprehend
The great, the good, that in Him blend.
The wearied soul no more would roam,
It winged its way back to its home—
Old Morpheus had lost his charms,
And we straightway unloosed his arm.
Old Sol was slowly creeping nigh,
Winking to us with his bright eye;
He'd nattered for us, in the east,
A lovely scene, our eyes to feast—
A scene the connoisseur to woo,
A scene no artist could outdo,
In glowing colors all ablaze,
That mutate as on it we gaze.
The golden hues soon pass away;
We grasp the burdens of the day.

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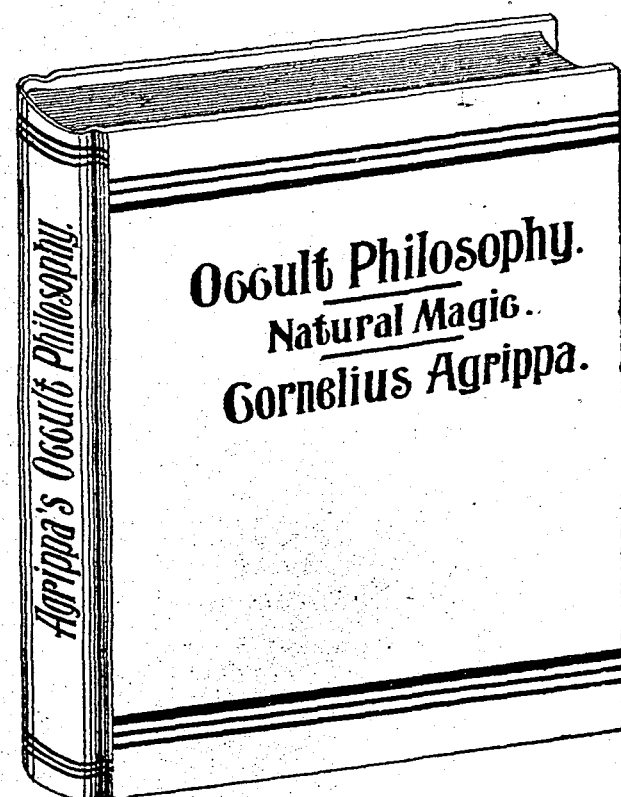
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[Established in 1865.]

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Foreign Postage 50 cents a year extra.
Single Copy, 5 cents.

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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.

Mrs. Ada Foye held a meeting last Sunday at Maccabee Temple, 11th and Clay Sts., Oakland, Cal. Mrs. Michener presided. The platform was profusely decorated with flowers and a large audience was present, who thoroughly enjoyed the lecture and tests. The subject was "Life in the Spirit-World." Many questions from the audience were answered by the guides of Mrs. Foye, which were very satisfactory, and the messages from the spirit-world which followed were convincing and full of interest. Next Sunday there will be a meeting at the same place and the same subject will be continued.

A Large Audience greeted Mrs. Norris at Fraternal Hall, Oakland, on Sunday afternoon, May 18, who discoursed from the subject, "The Power of Healing." In the evening Miss Dixon and Mrs. Gillingham satisfied a large audience that we do survive the change called death. Sunday, May 25, at 3 p.m., Mrs. Norris will lecture on "The Power of Thought," and messages will be given by Mrs. Gillingham and Miss Dixon at 7:45.

The Medium's Meeting at Blake Hall, Oakland, on Friday evening, May 16, was well attended. Spirit messages given through Mrs. Gillingham, Miss Dixon and Mrs. Nelson.

The Oakland Spiritual Society held its usual Wednesday evening meeting at Unity Hall, 856½ Isabella St. Dr. Sol Palinbaum gave a short address and followed with spirit messages. Mrs. Amanda Smith gave tests, followed with an address by Mr. Preston on "The Good Spiritualism Ought to do." Mrs. Neilson gave spirit messages and Mrs. Rebecca Stewart followed with an address on "Life and its Duties."

The I. F. T. Bible S. S. and Church held its regular Sunday meetings, May 18, at 909 Market St. (front hall). Tests by Mrs. Wattman Case and Mrs. Neilson of Oakland. Mr. Wilson read sealed questions. A stranger (Mr. Young) related his experience in Spiritualism. Nine new members were received last Sunday. Mrs. Bowker, Sec.

Mme. Young gave spirit messages last Sunday evening at 605 McAllister St., San Francisco. Mrs. Seal lectured on "Ancient Egypt," and Prof. McLaughlin exhibited his powers in hypnotic healing.

Mrs. R. S. Lillie gave an inspired lecture last Sunday evening, in Covenant Hall, Odd Fellows' Building, San Francisco, on the late volcanic eruptions in the West Indies, answering the inquiry as to whether they were "dispensations of Providence or the operations of Nature's law." It was an eloquent and instructive lecture given in the regular course for the Society of Progressive Spiritualists, Mr. F. T. Lillich presiding.

The Sunflower League party held at 1164 O'Farrell St., San Francisco, Cal., on Wednesday of last week was a great success, there being a large number present who thoroughly enjoyed the occasion. The business meeting of the League was held on May 15, and quite a number of new members were admitted and other business of importance attended to, among the latter being a change in the time of holding the regular monthly party. It will hereafter be held on the second Thursday of each month, and the price of admission will be 25c for two persons instead of 25c each.

Mr. Will C. Hodge returned to Chicago last Wednesday after a visit of several months in California. He is a good speaker and a firm Spiritualist.

The Practical Side of Spirit Communication was the subject of a lecture given by Mr. Chas. J. Anderson at Woodmen Hall, Oakland, Cal., last Sunday evening, followed by psychic demonstrations. A good audience was present.

Chas. J. Anderson, the boy orator, lectured and gave psychometric readings at Masonic Temple, Park St., Alameda, last Sunday afternoon. He will give another lecture next Sunday at the same place and hour.

Mr. Will C. Hodge, of Chicago, gave an able and interesting lecture on "Mediumship: its Uses and Abuses," last Sunday, at Loring Hall, 11th and Clay Sts., Oakland, to a large audience. Miss Campbell furnished the music. As usual, Mrs. Cowell gave some very convincing tests, which will be continued next Sunday evening at 7:30.

The Hermetic Brotherhood open meeting on Thursday evening, May 15, included in its program, music; a recitation by Jean Durell, "Rock of Ages"; an address by the speaker of the week before on "Know Everything is Thyself," and the presence of Miss Sarah J. Farmer, the founder of "Greenacre," the famous Summer school at Eliot, Maine. We have something for those who care to listen. SCRIBE.

The Oakland Temple Association held meetings Sunday in Woodmen Hall, as usual. The monthly entertainment for the Temple Building Fund will be given next Sunday afternoon and evening. An excellent program has been arranged, including music, recitations, readings, messages and lectures. Refreshments will be served at 5 p.m.

Ladies' Aid Society.—By an oversight in last week's JOURNAL the date for the christening, and good-bye greeting to Mrs. Annie L. Gillespie was stated to be on May 22, but it should have been May 29. The mistake was made by the party who gave us the information.

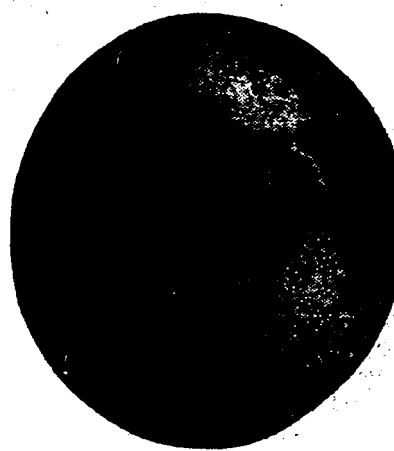
On the next day—that is, May 30—the regular monthly Ladies' Aid party will be held at the same place, and a general invitation is extended, as usual.

The Mission Lyceum gave an entertainment on Saturday evening, May 17, at which a fine program was rendered, under the able direction of Miss Mabel Pfeiffer. Every number was highly appreciated and received an encore. Ticket No. 57 drew the Indian portrait; No. 349 won the door prize—a beautiful jewel-case. Ice cream and cake were served, and dancing, with music furnished by Mrs. A. S. Norton, closed a very pleasant evening with the young folks.

"**Demonstration**" was the title of Henry Harrison Brown's address at Odd Fellows' Building last Sunday evening. He stated that Truth could only be determined by living it, or, as he termed it, by demonstration. Speculation is rife, all sorts of theories are prevalent, but practicability is the best. Can you live them? was the question. The principle of Suggestion is an ever-present factor and is in constant operation. Consciously choose a Suggestion in line with your wishes and hold to it. Demonstrate the Law by being that which you choose. "As a man thinks himself to be, he is." Is this truth? Try it, and when you become happy because you affirm you are happy, you will know that it is Truth; until then you hold it as a theory or a speculation. Next Sunday evening he holds his monthly seance in Suggestion, illustrating this Law with good subjects.

A Message of Hope

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



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

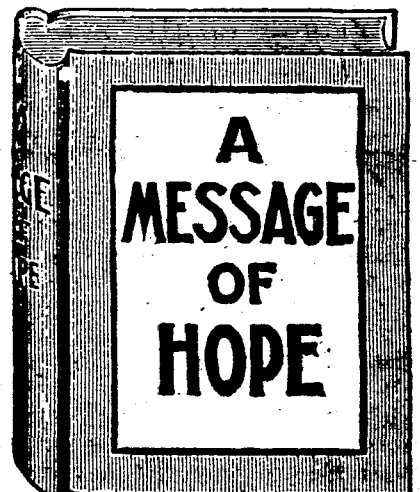
Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a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

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kalama, Wash., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. C., writes: "I cannot thank you enough for the good you have done me. 'You cured me of catarrh 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 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 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

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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.]

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Mrs. Ada Foye.....	1.00
Deficit, Dec. 31, 1901, \$14.20.	

One Thousand [1,000] dollars will be paid to any artist or penman drawing us by the first of July a single-line portrait of President Roosevelt, the same being an improvement upon that drawn by Thomas Fleming of President McKinley, a photo-engraved copy of which can be seen in the book, "Around the Pan," [at all book-stores or postpaid \$2] which is one of the most popular books of the day, the only one giving an accurate account of the Pan-American Exposition, where our late President met his death at the hand of an assassin.

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

Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p. m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker 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.

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 1429 Market St., where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 3044.