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T. G. NEWMAN,  
EDITOR.

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No. 22.

## THE BLUEBIRD'S CALL.

"Wake up! wake up!" sang the bluebird,  
"Put on your bright dresses of green,  
Oh, little brown buds on the tree-tops,  
'Tis time your new robes should be seen."  
"Wake up, oh, brave little crocus!  
Put on your rich purple and gold,  
And list to my song of the Spring-time:  
'Tis the gladdest of songs ever told."  
"Wake up, oh, shy little violet!  
Look up at the clear, sunny sky;  
What flower can rival your sweetness?  
Come forth, for the Winter's gone by."  
"Wake up, wake up, dandelion!  
Get ready your gold right away;  
The children are longing to greet you,  
They'll be soon in the meadows at play."  
"The brooks are all laughing and singing,  
Pussy willow's been waiting here long,  
Come, flowers and leaves and dear children,  
And join in the happy Spring song."  
—Selected.

## BORDERLAND

### Message from Jesus,

THROUGH D. A. C. TOWNER, OF  
BUFFALO CREEK, COLO.

Dear Little Ones: I have sometimes, since I came to this life, addressed an earthly audience, and I am glad here to find so quiet and attentive a gathering.

Do not stand in any awe of me, I beg of you. I am simply a man, born as other men are, with all earthly passions and appetites, which cost me great trial and suffering to properly control.

I was then what you are now, my brother, a medium for the manifestation of spirit power.

I was no more God than you are. I did no greater or more wonderful works than are being done every day by the mediums of this age.

But I thought I had a divine mission, and I fully believed myself to be the Messiah, though at times I had very hard work to reconcile the prophecies of the Old Scriptures with the hard facts of my own sorrowful career.

My life was truly one of sorrow, of bitter trials and temptations, of bleak poverty, of hopeless love; for I dearly loved her, who never could be mine in the earth-life, but who is eternally mine in this glorious existence.

I spoke of the Father very often, during my ministry, and I am pictured by my fond disciples of this age, as standing before His great throne, interceding for the sins of those who believe on me.

Believe me, my dear little ones, I have never seen the Father, or his throne; and instead of making intercessions for others, I am fully occupied in watching myself.

I am busy here in my favorite pursuit, that of a teacher, the most gratifying and satisfying pursuit that an intelligent man can engage in.

I am also engaged in healing, and I shall improve the first opportunity to bring my influence and that of my brother healers to bear upon yourself, and your dear sister, who bears the sweet name of the woman I always loved and always shall love, with a love surpassing all power of words to express.

My dear ones, I could talk with you all night, but I fear I would weary you.

My blessing upon you all. Ye, whose heads are turning hoary with age, well have ye fulfilled your life task; and be assured that in my Father's house are mansions for you, where I hope to greet you before many years, for, thank God, it is my great pleasure to visit such as you.

As for you, my brother and sister, keep on in your good work; you will have some stormy times yet before you have crossed the sea of life. But in all your troubles remember your brother who trod the thorny path before you.

Yours in love,  
JESUS OF NAZARETH.

## Can Immortality be Acquired

B. F. UNDERWOOD.

Rev. Dr. Parkhurst of New York recently declared that in his opinion there is no immortality for all men; that there is no warrant in the Bible for the belief that all men will live forever; that immortality is something that must be gained or developed; that its development depends upon character; upon the growth of conscience; upon the building up of the moral nature of man; upon the evolution of true manhood and womanhood.

The question arises according to this view, which is an old one, whether men like Socrates, Aristides, Timoleon, Themistocles, Marcus Aurelius and Epictetus developed the capacity for immortal life. Does the boon depend upon intellectual and moral merit? Are all men of intellectual ability and high character combined, likely to be immortal? Or must there be added to these qualities the right religious faith? Or may those without extraordinary or unusual powers of mind, but of fine moral fiber, hope for immortal life? What is the real criterion, according to Prof. Parkhurst, beyond the incomplete statement to which reference is here made?

Viewing the subject without reference to scripture or theology, purely in the light of reason, it would seem that if man is an immortal being; the fact is due to attributes of mind possessed in common by all who have human characteristics. If one man is immortal, naturally, it would seem that all other men are immortal; for, continued life after the dissolution of the body would seem to depend upon something indestructible which man possesses by virtue of his being a man. It does not seem that immortality is something to be developed. How can it be developed unless it exists potentially in the human mind?

It is an old truism that from nothing, nothing comes. If man does not possess the attributes of immortality, or the capacity for it originally, by virtue of his intellectual and moral nature, how can there be a development of it by experience?

Dr. Parkhurst's views would seem to imply that immortality is a special gift to certain individuals conferred by means of a miracle or the exercise of power not in accordance with any laws or methods known to the student of nature.

Should it be true that immortality depends primarily upon character, a large number of those who count themselves among the probable recipients of divine favor may be among those who will never realize immortal life, and among the favored ones may be multitudes who have not classed themselves among those particularly deserving of such an exceptional destiny. It may be, indeed, that the majority under this rule who will be blotted out of existence are among those most confident of their worthiness. And the majority of those who will continue to live, may largely be of those so occupied with the duties of life that they have had but little time to give to the consideration of this subject.

The doctrine of immortality,

## NO TAXES ON MEDIUMSHIP.



DR. GEORGE E. CHESBRO AND MRS. MAUD CHESBRO.

These are the Mediums who were fined \$30 by Judge Austin in the Police Court of Los Angeles, Cal.: their offense being "practicing the business of mediumship, clairvoyance and life reading, receiving fees for the same, without having first obtained a license from said city to do so."

Judge Smith, on Thursday, May 22, in the Superior Court, reversed the decision of the Court below.

"There is no question," said his honor, "but that the city has the right to license all trades, businesses and professions practiced within its precincts. This is a general right guaranteed the municipality by the law of the land, but there is one exception to the callings that shall be licensed. This exception is found in the Constitution of the State of California, which declares that any and all religions may be practiced without hindrance or discrimination."

"Until more light is thrown upon the subject, neither the Court nor the jury has a right to declare that Spiritualism is not a religious belief. In the event that it is shown to be such, no license can be imposed upon its advocates or devotees."

maintained on natural grounds, seems to imply that as the activity of human life is part of the phenomenal manifestations which we know comprehensively as force, so human life itself, or the real man, belongs to the eternal, noumenal order of being, and is immortal, not by special gift or acquirement, but by virtue of self-existence, regardless of its limited duration as a personal force in the phenomenal world.

If man, in his essential nature, came into being by physical reproduction and birth on this planet, there seems to be no logical reason, from the nature of his constitution, for the conclusion that man is immortal, though the usual moral reasons for immortality may remain unaffected.

If the human soul, however, is a part of the Divine Immanence, or a "spark" from the Infinite Life, then reproductive and evolutionary processes need not be considered in the discussion of immortality, for, by parity of reasoning, the soul did not originate in these processes which are but phenomenal manifestation of that divine nature or of that noumenal order to which the soul itself belongs. Natural Immortality implies that,

Our birth is but a sleep and a forgetting  
The soul that rises with us, our life's  
Star

Hath had elsewhere its setting,  
And cometh from afar.

Who can disprove this? The materialistic theories of immortality, with the conception of *beginning*, have no validity.

Quincy, Ill.

### Spirituality.

WALTER DE VOE.

We are living spirits now. There is no need of waiting until we drop this physical instrument of objective sensation to realize our spiritual powers and live a spiritual life. What is the object of our present embodiment but the manifestation of the spiritual powers that are cradled in our soul's life? It is here that there is need of voices to express and lives to act out the truths of immortal life. It is here among the shadows of Time that our spirit mines the treasures for the larger life to be.

The mind of the race has so long been immersed in ignorance, and experienced and contemplated only limitation in their long acquaintance with this one side of existence called earth-life, that they would formulate from their experience a law of bondage, and forge its fetters on even the emancipated ones; judging that they were under the compelling influence of some law which timed and limited their spiritual existence.

The only law seen by those who have been educated from out the mortal concept of law, is Freedom.

Praises to the unlimited intelligence of the Eternal One, its law is freedom; and wherever freedom is preached, there springs forth from the intelligence of God in man a joyful response; for almost all minds recognize that freedom is the true law as well as the true condition for humanity. It is only the Spirit of Freedom that will inspire mankind to walk in the path of progression, either toward developing a better civilization or a higher grade of spiritual manhood.

The race did not realize any great degree of advancement during the dark ages, when all their

intellectual powers were limited by the numerous beliefs in a vengeful and evil-seeing God; for the spirit can only thrive and expand in the free atmosphere of Truth, where there are none to freight it with the teaching of a limiting law, or hang the milestone of condemnation around its neck.

Therefore, when the emanations of truth found place in the minds of men, a nation arose and stood for Freedom, with the glorious result that the whole spiritual world drew closer to inspire humanity with a new and grander activity. And as the representatives of this nation marched at the head of the Allied Forces into Peking, so, as the symbol of the most inspiring attribute of the Infinite One, this nation must lead the world in the grand march of progression; and all the divine sciences and noble arts that are stored in the great repository of all knowledge, will, through the ministrations of the mighty masters of wisdom, become the heritage of humanity, and find expression in this earthly kingdom of heavenly liberty.

As knowledge grows, limitations vanish, and we stand face to face with the unlimited possibilities of God, involved and latent in all the substance of time and space, and merely waiting the recognition of some more thoughtful mind to yield an heretofore undiscovered energy, or virtue, or possibility, which will be of greatest benefit to the race.

Education is the only means of growth. There is no limit to the divine possibilities latent within us, for we are each a manifestation of that Infinite Intelligence called God, and as we advance in knowledge we are able to individualize and express the more potent influences of the Divine Mind; growing in the more positive characteristics of knowledge as our minds progress from the negative concept to the more positive realization of Truth. For instance, there is truth in the present teaching of the law of karma, but it is a negative and limited conception inferred from the noticeable action of the law of cause and effect in this or supersensuous worlds of appearances. But the law of Freedom is the most positive truth, and it carries an awakening conviction, because the knowledge of it is deduced from the contemplation of an absolute principle of Being; inferring that if freedom is the necessity of the Eternal and Infinite Intelligence, it must be the law of the universe which intelligence has produced.

The universe is an intellectual thing, the evolution of a vast intelligence, and everything in it is intelligent in a greater or less degree, according to its development and unfoldment. Every step in the path of progression is a step in knowledge, a growth in understanding, which enables the initiate in the divine mysteries to read a deeper and broader meaning from this Book of Life, the Word of the Living God, which is constantly expressing before our eyes and manifesting the glory of Almighty Intelligence in every detail of Nature's endless display; in the unfoldment of consciousness in bird, beast and man; and in the circumambient ether with its multitudinous worlds of progressive life.

We can learn the meaning of it all, for as there is a spirit to a book, or discourse, or painting, which is the meaning involved in

it, so there is a great Spirit of Truth expressing in all this visible exhibition of intelligence that surrounds us; and that mysterious, much-sought-for something called spirituality becomes a natural attribute of our own beings as we develop our spirit here and now to understand the Spirit of all Life, thus growing in unity with the Power which gives us the knowledge and strength to overcome every obstacle and surmount every difficulty in the way of a most perfect and progressive development while in this grade of Life's great School.

Chicago, Ill.

### The Universe as we Find it.

A. MARK STODDARD.

This universe of materiality is quite a different thing from what we at one time thought it was. Science is on the advance; the conclusions of to-day will not do for to-morrow; the human mind is constantly broadening out towards the Infinite.

Not very far back, scientific men believed and taught that the earth was flat and rested on the back of a huge turtle, and that the turtle swam on a great pond of water; but some one asked what the water rested on, and behold! their entire system of Science vanished.

Now, there are to-day many questions popular scientists do not pretend to answer from their premises. They assume certain propositions to be true, but when forced to give evidence as to fact based on present active phenomena manifesting in the Universe, they are quite at a disadvantage for evidence.

The word "science" is a term quite largely used in connection with the subject of "Radiant Energy." From a scientific standpoint (as we understand science) there is no such thing as "radiant energy"—it does not exist; it is a confounding of cause and effect. Energy, under no conditions, can ever become radiant, but it can and does become the cause of light in our atmosphere; then why call it "radiant energy?" If energy is radiant (light), how is it that no telescope has ever revealed its passage through space from sun to planets? Light is a something that can be seen wherever it exists, yet no one has ever seen it outside of atmosphere.

Again, if we consider the conclusions of newspaper scientists of value, the Universe is in great danger of going to pieces at any moment. We can not tell just what may happen; it's all supposition and chance work. We do not believe this great Universe is run that way, but, on the contrary, is governed by law and order throughout all nature, back of which is intelligence manifesting conscious design. If this were not so, no definite results could be reached in what we call system. Any and all propositions in physics or metaphysics not in harmony with this one eternal system of truth made manifest throughout all universal being can not be true or scientific in any sense. We do not claim nature is intelligent of itself, but intelligence is manifesting through materiality, in the form of law, which determines at all times everywhere what matter shall do and be in its relations to life.

In regard to some of the unanswered questions our newspaper

scientists have encountered of late, we wish to first notice some quotations from the *Electrical Review*, in which the editor of the paper seems to be in great darkness as to what "matter, electricity, force and all surrounding ether" is. We belong to a school of scientists who ignore mysteries entirely, not that we know it all by any means, but so far we have found no mysteries, and perhaps we may be able to help the editor of the *Electrical Review* out a little.

At the outset we wish to state that the manifestation and prime origin of all mechanical power comes from the law of balance in the Universe—in other words, a portion of nature has been thrown out of balance by some cause or other, and the law acts on the unbalanced condition, and in its effort to produce a balance, we get the manifestation of mechanical force.

Electricity, as it is called, is energy; there are two conditions of energy, or electricity—passive and active. The passive condition we find throughout nature; the active condition is where law is acting on it to produce a balance in nature, as stated above.

Energy is the product or result of three active prime factors centered in life, or a living entity, such as organized man, and the factors are consciousness, intelligence and will. In other words, we create energy by the action of will, in the production of thought. Matter is crystallized energy, produced under planetary laws and conditions.

If the chemist returns the degree of heat which was a condition in the energy before the crystallizing process began, the substance, or matter, is again returned to its prime state, that of passive energy.

In other words, if we take a piece of iron, for instance, and heat it up to its normal condition, it disappears and becomes invisible energy in nature, and so with all known substances.

So far as the "all-surrounding ether" theory is concerned, it is a misnomer. All our planets are hollow globes moving in a vacuum in obedience to law. They have no weight, and there is no disposition or inclination to go wrong in their movements in space, and consequently they need no governing power outside of eternal law; the nucleus of all our planets was formed in the sun. Out of energy and from their parent, the sun, they receive their motions and form, while through the long eternal years of time they gain their development and majority, and again return to their parent in the form of energy.

Energy is purely a material substance. We prove it to be such in three ways: First, Prof. Tyndall said in a lecture before the Royal Society of Great Britain: "Anything that can move a material substance is of itself material." Second, Energy, passed through any material substance, causes heat in the substance. Heat is the result of friction of one or more material substances in active contact; consequently, energy must be in this case one of them. Third, Energy will obey the law of balance in the Universe, and we know of nothing that will respond to the action of law, except a material substance. In our reference to that, we wish to say that the phenomena of light and heat (solar, we mean) is produced in our atmosphere and does not come from the sun at all.

Energy, a material substance,

comes from the sun, and through its active contact with our material atmosphere, heat is generated. Light is the result of the vibrating energy; each is produced at the same time and are conditions and not things.

The proposition that heat comes from the sun to the earth, is not only absurd, but ridiculous, for the reason that the sun is about 94,000,000 miles from our little planet; every foot of this vacuum space would be an absorbent of heat. Our atmosphere is some 55 miles in extent; 45 miles of this distance is so cold that no instruments have yet been invented to measure the temperature. Now, the very ugly question arises: How does heat from the sun get through this condition without effecting a change of temperature in our atmosphere?

Present and past science (so-called) has been telling the people many things that are purely fallacious. They are unreasonable and have no foundation in fact. They are in most cases the result of tradition and should be consigned to oblivion. We see a perfect design and system from beginning to end, throughout all animate nature, and we find no mysteries that are unsurmountable, provided we adopt a correct premise.

### The Coming Science.

When we glance back into the distant past and reflect for a time upon the source from which the various theories and methods of healing embodied in the term "Psycho-Therapeutics" have sprung, we must naturally come to the conclusion that considerable progress has been made in this as in every other branch of knowledge. True, the process of evolution has been slow in this particular channel, when compared with others which have long since been expanded into definite and finally accepted sciences; but the fact nevertheless remains that, although the career of Psycho-Therapeutics has been of a chequered and spasmodic character, it has advanced to an appreciable extent on each successive revival of interest in it.

To go back no further than to the time of Mesmer, we see that the efforts then made to give the phenomena produced a permanent root as an actual reality have not been in vain. To-day we have, as the result of that root, a fairly large tree, but it is a tree with anything but a perfect foundation, and with so many straggling branches that the trunk is not nearly strong enough to give them all continuous sustenance.

There are now in our midst so many different phases of healing, all known by different names, and having their own particular followers that they cannot possibly all be destined to continue a separate existence. The same evolutionary process which has caused them to rise slowly into being will as slowly and surely be the means of sweeping them away. But it does not follow that no permanent value will have been derived from their existence. From the present chaos of innumerable theories and many doctrines, and upon the ashes of those which will some day be swept away, there will arise a grand new science, the finally fixed science of Psycho-Therapeutics, of which we are now very probably sowing the seed.

That the various methods of

healing now in vogue have a fundamental principle underlying them all there can be no doubt, but that fundamental principle does not seem to have yet been definitely realized. The basis upon which each individual system at present rests is not by any means impregnable, and it is upon the discovery of a law or principle, acceptable to science and explanatory of Psycho-Therapeutics as a whole, that the great future of this branch of knowledge depends.

Recognizing this, the London Psycho-Therapeutic Society does not ally itself to any one of the various schools of thought now existing. Whilst believing thoroughly in the theory of transmitted nerve force, the value of which as a therapeutic agent it has all along advocated, it takes into consideration all the other methods of treatment now resorted to, such as Mesmerism, Hypnotism, Mental Science, and Thought Healing, and by studying the claims put forth by the advocates of each system, and by careful investigation of the results produced, the Society is endeavoring to pave the way for what must undoubtedly be regarded as the Coming Science.—*London Psycho-Therapeutic Journal.*

### Earthquakes and Religion.

REV. THOMAS B. GREGORY.

"It's a corker! It will do more to knock out the ghost called religion than anything that has happened for a long time. Where is your God, that He should have allowed such wholesale slaughter, when by a turn of His wrist He might have averted it all?"

The speaker sat near me on a grip car and he was addressing himself to a member of the Salvation Army, who a moment before had mentioned the terrible disaster at St. Pierre.

Before the broadside thus given him by the agnostic, the meek-looking little Christian went down "all in a heap" and made no attempt at a counter discharge.

Taking no part in the controversy, I simply remembered that 147 years before, on Nov. 1, 1755, a similar disaster had overtaken the city of Lisbon, Portugal, a disaster which involved, as does the one at St. Pierre, the sudden and complete destruction of some 40,000 human lives.

I also remembered a bit of skepticism that was elicited by the earthquake of 147 years ago.

Living over in Germany at the time was a little boy six years old by the name of Goethe, afterward the greatest of the Germans. When the news of the Lisbon catastrophe reached the ears of the little boy in question, he astonished his parents and all of his elders by declaring that he was greatly troubled in mind, since he did not see how he could reconcile the belief in a God with tidings so terrible as those which had just come to him from Lisbon.

A century and a half passes, and the man in the grip finds himself troubled in the same way that the little German boy was. A great many things have happened in the meantime in the world of thought.

When Goethe was a boy science was in its infancy. Darwin was not born; Huxley was still many years in the future; Herbert Spencer had not seen the light; not one of the men who have given us our wonderful modern science was then on earth,

A hundred and forty-seven years ago religion was largely anthropomorphic, and the prevailing idea was that of the *Deus ex machina*. God dwelt just a bit outside of the realm of the visible and managed things about as the engineer manages his engine.

The conception of a law of nature was entertained only by the enlightened few, the rank and file knowing nothing about such a thing as natural law.

But to-day things wear a different aspect. Darwin, Huxley, Spencer and many of their illustrious co-workers have lived and labored and died, and the world has entered into the fruits of their toil.

To-day the world believes in natural law, believes that the planet on which we live, together with the whole universe of being, is characterized by the play of forces which is rigid, unyielding and irresistible.

Two and two make four. Water boils, the conditions being the same, at 212 degrees Fahrenheit, and freezes at 32 degrees Fahrenheit. Fire burns, disease germs kill, it rains or it does not rain, according as conditions are, or are not, ripe. Nothing happens by accident. Nowhere is there such a thing as chance. This is a world, not of caprice, but of law.

So men think to-day. Such are the conclusions in which their minds are firmly fixed.

What about the 40,000 men, women and children who perished at St. Pierre? There is but one answer: "They perished because the conditions down the interior of Mont Pelee were ripe for their perishing." A century and a half ago, when Lisbon met with a similar fate, the world said it was a judgment of God. Nobody will say that about St. Pierre. The world has learned something since 1755.

When Lisbon sank they said it was a visitation of Providence. When St. Pierre is wiped out men call it a "seismic disaster."

And now a word about the religion in the case. Is there anything in the Martinique horror, or in the Lisbon earthquake, or in any similar disaster, to weaken our faith in the idea that there is a governing Head to the universe, and that that Head is attending strictly to business? There is not.

Let us admit that the swift and sudden destruction of the 40,000 at St. Pierre was a fearful affair; but let us also admit that, fearful as it was, it was not so bad as it would have been had all humanity been destroyed. And what is it that preserves humanity and that keeps the whole universe in order? Natural law—the very thing that is responsible for the seismic disaster we are talking about.

It is logical to believe that, as Alexander Pope well put it, "God works not by partial, but by general laws," and that it is better that such should be the case. As things now are, the balance is unquestionably on the side of order, harmony and happiness, but were the laws interfered with, it is as certain as can be that the balance would be on the other side—on the side of chaos and hell.

Putting this and that together, then, I see no reason why we should lose our trust in Infinite Wisdom and Love because of the St. Pierre catastrophe. The laws of nature in this case hurt a great many people, it is true, but a great many more would be hurt if the laws of nature did not keep right along about their business.—*S. F. Examiner.*

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By E. TOWNE.

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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 31, 1902

In Sweden the Princess Karaja has espoused the cause of Spiritualism, and has not only attended seances and defended the philosophy and phenomena wherever she found an opportunity, but has also written a book entitled "Spirit Phenomena and Spiritualistic Views," which has had a large circulation in that country and is making many converts to the Cause.

The Golden Jubilee of the First Association of Spiritualists of Philadelphia, Pa., was held from May 11 to 14, and was a grand success. The pioneers of the Society when it was formed, over 50 years ago, were on the platform and were saluted by the large audience. The arisen workers were all remembered in an address by Mrs. M. E. Cadwallader. The auxiliary societies of this Association were all represented and joined heartily in the exercises. It is the oldest Spiritualist Association in America, antedating the "Rochester Knockings" by several years.

Andrew Jackson Davis was its principal worker in the early years, and the society was founded on the philosophy enunciated through him from the spirit-world.

In Bulgaria there seems to be a stir on the subject of Spiritualism, and seances are being held among the wealthy inhabitants of that country where physical manifestations are given, and reports have been sent to the Spiritualist papers on the continent of Europe concerning these seances.

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

**Spiritualism Has a Standing in the Courts of Law.**

The attempted licensing of mediums in Los Angeles has resulted in establishing their claim to the same rights and privileges given under the law to other religious ministers. Judge Smith has proven himself to be possessed of a mind capable of discerning the right, and manhood sufficient to maintain that right; and by his clear and lucid arguments has placed Spiritualism on a firm basis, so far as the laws of California are concerned.

This decision means that as Spiritualism is a religion, (in the common acceptance of the term), city ordinances cannot be enforced which impose a license tax upon Spiritualist mediums, clairvoyants and life-readers.

This judicial decision in the Superior Court will form a precedent which will be generally quoted all over the country as a guide for judges and juries, and will be of great value to Spiritualists everywhere. The argument of the learned Judge is worth preserving, and we, therefore, give it to the readers of the JOURNAL. He said:

There is no question but that the city under its charter and the police powers conferred by the Constitution has a right to license all trades, business and professions. This is the general rule, but to this rule there is an exception, and the exception is found in the Constitution of our State. It is as follows: "The free exercise and enjoyment of religious professions and worship without discrimination or preference shall forever be guaranteed in this State."

It is claimed by defendants that at the time in question, they were exercising the rites and performing the acts in accordance with and as a part of their religious faith and professions, and accordingly defendants sought to show upon the trial that they were what is commonly known as Spiritualists; that Spiritualism is a religion represented by a regularly organized religious society in this State, and what they did (for which they were called in question in this case), they did in accordance with the rites, ceremonies and practices of such religious society.

The ordinance requires a license of \$5 per month from those who practice mediumship, clairvoyance, clairaudience and life-reading.

The case was evidently tried by the Court below upon the theory that these terms, "mediumship," etc., have a definite and well-understood meaning, and that they are outside the exercise of any form of religious rites. None of these terms are defined by our statutes, nor by the ordinance in question. If we refer to the dictionaries to ascertain their meaning, we find the Standard dictionary defines "medium" as follows: "Anything that acts or serves intermediately; a secondary or proximate agency by or through which a primary agent acts." Second meaning: "Spiritualist, a person believed to be possessed or controlled by the personality of some person who has died, so as to speak or act from the intelligence of that person; also, one whose organization supplies the psychic force used by spirits in materialization"; and mediumship is thus defined: "The state or condition of being a medium." No doubt the term in the ordinance is used in this spiritualistic sense. In the same work clairvoyance is defined: "Ability to see or discern objects not within reach of the eye under normal conditions, as in a trance, claimed to be possessed by some persons in the mesmeric trance state; second sight; seership; hence, intuitive sagacity or perception." Clairaudience: "Ability to perceive sounds not within reach of the ears under normal conditions, alleged especially of persons in the mesmeric state."

It must be apparent from the foregoing definitions that persons doing those things which go to make up the mediumship, clairvoyance, clairaudience and life-reading, may be in the legitimate exercise of religious rites and ceremonies, and since the law is powerless to circumscribe or prescribe any form of

religious worship, so long as it does not interfere with the peace and good order of society, it follows that it was perfectly legitimate, upon the trial of this cause, to show on the part of the defense (if they could) that what defendants did was in accordance with the rules, tenets and theology of a regularly incorporated religious society of this State. In other words, using the language of Art. I, Section 4, of our Constitution, what defendants did may have been in the "exercise and enjoyment of religious professions and worship"; if so, the municipality is powerless to compel defendants to pay license for so doing. And in any view of the case, the Court should have permitted defendants to show that Spiritualism is represented by a religious society; that such society has ministers, and that what they did was in the exercise of the rites and privileges of that church or society. All this the Court below refused, and exception was taken by defendants.

The ultimate question in the case was: Did the defendants do the acts complained of in the exercise of a religious belief and in accordance with the tenets of a religious society? This question had to be passed on by Court or jury, and as the cause was tried by a jury, how could they determine the fact without hearing evidence? Neither the Court or jury could say arbitrarily and without evidence that Spiritualism is not a religious belief, and that mediumship is not part of such belief, and that clairvoyance and clairaudience is no part of the exercise of such beliefs; hence, we hold it was error to exclude the class of evidence referring to supra.

The defendants asked the Court to give to the jury instructions numbered from 2 to 5 inclusive, and they were refused. The third instruction, asked by defendants and refused, embodies substantially the law as expressed in the other three, and is as follows: "You are instructed that all religions are equally respected by the law; one is not to be favored at the expense of others, or discriminated against, nor is any distinction to be made between them either in the law, in positions under the law, or in the administration of government. The Constitution of this State forbids restraints upon the free exercise of religion according to the dictates of conscience, and the exercise and enjoyment of religious profession is not subjected to the censorship of the State or of any public authority. The city of Los Angeles has no right under the law to require a license from any person to perform, profess or exercise religious rights and ceremonies. The ordinance of the city of Los Angeles is to be construed as not including in its provisions the profession or practice of religion. Therefore, if you entertain a reasonable doubt as to whether or not the acts of the defendants testified to were done and performed in the enjoyment and exercise of religious profession and worship, as they believed it, then you should acquit the defendants." The instruction should have been given and it was error to refuse it.

The judgment of the lower Court is reversed and a new trial awarded in the Court, and it is so ordered.

(Signed) B. N. SMITH, Judge.

Mont Pelee is still belching forth lava, and it threatens the destruction of the entire island of Martinique. The crater is now said to be two miles wide, and ashes and lava are continually pouring forth in enormous quantities. The lava is running in great streams from the top of the mountain to the sea, devouring everything in its path.

Thunder Mountain, the highest point in Northern Wisconsin, is now belching out smoke, alarming the inhabitants in that region. Unrest is the condition of the whole earth, in its interior and exterior. Every day shows some new trouble in the physical, commercial or industrial world—exciting the people and causing general apprehension.

Mrs. Maude Lord Drake is holding meetings in Denver, Colo., with great success.

Freedom, that excellent weekly published by Mrs. Helen Wilmans-Post, in Sea Breeze, Fla., makes the following complimentary remarks:

The PHILOSOPHICAL JOURNAL is always entertaining. It is devoted to spiritualistic ideas in particular, but it is broad in its conceptions and sympathies, and allies itself with progressive thought in general. In the issue of April 12 is an interesting article by Dr. R. S. Clymer, in which he prescribes a sure and positive protection against all evil effects of vaccination, should one be compelled to submit to the practice.

M. E. Taylor, a veteran Spiritualist lecturer (formerly a clergyman), who resides at 512 Garden St., Santa Barbara, Cal., is about 86 years of age, and is now in need. His friends will be glad to aid him, as soon as this fact is known. Send to him at the above address, and it will be appreciated, and add to your riches in the spirit-world.

Mrs. Georgia Gladys Cooley is still laboring in Texas to the great advantage of the Cause there.

The Second Adventists are rabid opponents of Spiritualism, and in their zeal to check its advance are not over-scrupulous in their denunciations or in the weapons they use. "The Devil" is their great gun and falsehood their small arms. Dr. Peebles, noticing in a shop window here a pamphlet entitled, "Spiritualism Forbidden of God," procured a copy, and in the interests of truth has replied to it in a 28 page pamphlet entitled "Spiritualism Commanded of God, and the Crowning Truth of the Bible," wherein he scourges the writers of the former pamphlet with their own whips, using the Bible freely, and at the same time correcting the perversions of it made by the Adventist writers. The matter is applicable to unscrupulous religious bigots besides the Adventists.—Harbinger of Light, Melbourne, Australia.

**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 COMPREHENSIVE GUIDE-BOOK to Natural Hygienic and Humane Diet, by Sidney H. Beard. 180 pp. New York: Thomas Y. Crowell & Co., 426 West Broadway. Price, \$1.00; postage, 10 cents.

Food reformation is now a serious consideration by many people in all parts of the world—the nature, quantity and quality of our daily food nearly always determines the physical, mental and spiritual condition of mankind. There are very many persons who would be glad to dispense with a meat diet if they could be provided with acceptable substitutes. To supply such, is the object of this book. It gives information in the way of recipes for practical everyday use.

It is not an argument for a vegetarian diet—its space being nearly all devoted to recipes and suggestions. This makes the book of great value to every housekeeper.

SEARCHING FOR TRUTH. 582 pp. New York: Peter Eckler, publisher, 35 Fulton St. Price, \$1.50.

This volume, containing 16 chapters, covering the whole field of religious thought, including orthodox Christianity, is dedicated to the aggressively progressive of this world. The author does not give his name, but says in the preface that it is written "in the hope that it may prove useful as ammunition for their combat with defiant conventionality and obstinate conservatism."

It is inspired with genius, eloquence and truth, and is a clear, concise and convincing product of a master mind.

No basic truth has been ignored, no convincing argument omitted, or irrefutable reasoning forgotten and the entire work is conceived in a noble spirit of wisdom and benevolence—of toleration and kindness—which proves that the learned and intelligent author belongs to that grand and unselfish class who love mankind, and who, to enlighten, instruct and benefit the unthinking masses, freely proclaim the absolute truth, regardless alike of the pious bigot's puerile frown, or the zealous fanatic's senseless hate.

A BOOK OF SECRETS, with studies in the art of self-control, by Horatio W. Dresser, author of "Living by the Spirit," "The Power of Silence," etc. 138 pp. New York: G. P. Putnam's Sons, 27 West 23rd St. Price, \$1.00.

This is the latest book by this noted author and contains 17 chapters, covering the ground of the secret of success, evolution, adjustment, work, health, action and character. It describes specifically the laws of the Universe and elucidates and explains the secrets of the age.

It does not deal in arguments and theories, nor is it burdened with criticism and refutation, but presents to the reader the power of psychological analysis, and is helpful to the advanced student and progressive thinker.

It presents as long, deep harmonies in the symphony of the soul—love, wisdom, joy, peace and beauty. It whispers gentle messages and draws out the good found in every soul.

Now, a Journal of Affirmation, for June is on our desk. It contains many gems of thought and useful and practical essays on suggestion and soul culture. Its editorials on Power of Peace and From Monad to Man, are exceedingly interesting. Now is published monthly at \$1.00 per year at 1428 Market St., San Francisco, Cal.

The Metaphysical Magazine for May contains an interesting article on Delhi, India, and the Palace of the Emperor. It also presents many others on Metaphysical and Occult philosophy, and the New Thought generally. 10c. 114 West 32nd St., 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.

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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 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 reading as well as treatments. Your mental treatments are marvelous, as my pains and aches have all disappeared from the time you began treating me; also your herbal treatments are very effective. May you long live to assist suffering humanity. Yours respectfully, O. L. CHAPMAN.

ANGELES CAMP, Cal., Jan. 16, 1902.  
DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Sir—I received your letter last evening containing the diagnosis of myself, and will say I was wonderfully surprised you could tell my ailments exactly. Please allow me to extend to you my hearty thanks for same. MRS. J. C. BARRY.

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Mediums' Directory

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

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

Spiritual Institute. Dr. and Mrs. Chesbro, 444½ So. Spring St., Los Angeles, Cal.

Mrs. D. M. Colby, Readings, 1041½ Valencia-st., S. F., Cal. Phone. Church 680

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Down deep into the sea,  
And take with manly purpose  
Whate'er may come to thee.

Though wind and tides are swelling  
High 'round thy lonely bark,  
Though storm clouds gather o'er thee,  
Do thou be strong of heart.

For why shouldst thou be frightened  
When dangers threaten wild?  
And why shrink thou from labor  
As though thou wert a child?

The nets that drag so heavy  
May freighted be with pearls,  
The waves, whose eddying currents  
So darkly 'round thee whirls,

Shall test the sinewy strength  
Of manhood in thee grown;  
The tossing sea brings to thee  
A voice beyond thine own.

Cast in! Cast deep thy nets!  
Nor doubt that there shall be  
Rich treasures for thy taking  
On every rolling sea.

A lesson high and holy  
Is waiting for thee there;  
Cast in! Cast in! oh, timid one,  
Nor fear to learn thy share.

'Tis not when seas are smoothest  
Thy faith shall tested be;  
The storm-tossed deep have riches  
That come not to the lea.

And as thou sailest over  
Life's deep or shallow main,  
Cast in, cast deep thy nets  
And let them treasure gain.

Look not with yearning vision  
Where other boats may stay;  
The angels need thy service  
Just where thou art to-day.

And thou doth need the fishes  
That there shall seek thy net.  
Cast in! oh, doubting spirit,  
And take what thou shalt get.

FLORENCE SHAW KELLOGG, Fay, Kan.



The Editor is not responsible for the opinions of correspondents.

## Letter from San Diego. Cal.

## TO THE EDITOR:

Perhaps a few lines in regard to our work in San Diego may be of interest to your readers. We left Fullerton on May 1, arriving here in time to attend the meeting of Mrs. Gregory and Mrs. Elliott on Friday evening. The former, being controlled by a French Professor, gave very instructive answers to many scientific as well as spiritual questions asked by those in the audience. Mrs. Elliott's guide gave some very correct readings, some in rhyme.

On Sunday, May 4, we attended the mediums' meeting at 10:30, of the First Spiritual Society, and assisted in the service. The afternoon session was the Lyceum, conducted by Mr. Charles Buss, an active, interesting worker for the children. At 7:30 Mrs. Lily M. Thiebaud gave a very instructive address on "Spiritual Growth."

On Thursday, May 8, the regular monthly social was held, which consisted of a musical and literary entertainment; also a force of White Caps presented themselves, armed with warnings for many of the workers, and several were tried and sentenced. This caused much merriment and mirth.

On Sunday, May 11, Mr. Howe delivered a lecture on "Questions Which our Philosophy Will Answer." Independent messages and answers to mental questions were given by Mrs. Howe.

On May 18, Mrs. Howe delivered an interesting address on the subject: "Why I am a Spiritualist," relating several interesting facts

regarding her experience. Mr. Howe then followed with messages, which were well received. Mr. Howe also contributed several vocal solos during the different meetings.

We will remain here a few weeks longer and will assist the society while here. The Temple Committee are all at work, and it will not be long, all going well, when there will be a Temple for Spiritualism in San Diego.

We have still a few open dates for society or camp work.

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Report from the N. S. A.

We feel that the public is interested in our present work, and especially that of the Mediums' Home, as the first of May has expired, the limit set by the friends who had pledged \$1,500 between them for this worthy Home, if the Spiritualists at large would contribute a like amount.

Here are the facts and figures, concerning the repairing and opening of our Mediums' Home: From the Spiritualists at large—from whom we hoped to raise \$1,500 ere this time—we have received up to May 14 the sum of \$111.41. We are also to receive about enough from our esteemed brother, Dr. C. W. Warne of Chicago, as proceeds of the grand entertainment gotten up by the Illinois State Association for the benefit of our Mediums' Home, to make the full sum, about \$500.

Our sincere and heartfelt thanks are wafted to all these good friends and to everyone who is in sympathy with this grand object. As the amount needed to make the house comfortable and ready to support inmates is not now at hand, a new plan is to be adopted.

The Board of the N. S. A. has recently been in session, and the doings of the Executive Committee concerning the Mediums' Home were accepted and ratified. However, as it now appears that the old building would hardly, when repaired, be the best kind of a home for our mediums, it will be better to rent that as a shop for a time, in order to keep its taxes, etc., paid, and to go on with our solicitations to the generous public for contributions towards a new building, with the best of accommodations for the worthy mediums, upon the ground that we own, and which is large enough to build a good brick structure adjoining the Sanitarium.

In the meantime, the N. S. A. will use what money it can afford in providing at the Sanitarium of Dr. Spinney for such sick mediums as may need medical care, and other homeless mediums who need a pleasant home; also, in such cases, where the medium would grieve to leave friends for this more public home to aid in paying the way of such medium in the home or place best adapted to his, or her care. We cannot yet do these things on a large scale, but we can do something right along, and yet look to the Spiritualists at large to constantly, as their means permit—increase our relief, and Home funds for worn-out mediums.

The two gentlemen will continue their offer of \$1,500 until we have enough to build, which will call for a generous sum, but every "widow's mite" will help along the work. Only mediums can be admitted to our charge. Veteran Spiritualists must look to other homes for their needs, as the N. S. A. can do no more at present than to care for the sick and homeless mediums who have done so much for our Cause. MARY T. LONGLEY, Sec.  
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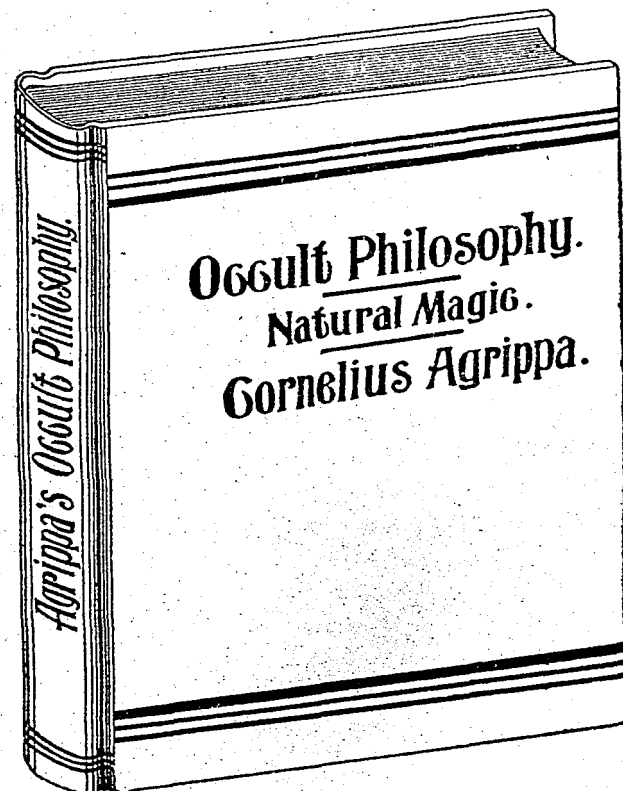
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## Local News Summary.

**Folsom 3014.**—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

**The Ladies' Aid Society** will hold no party on May 30 on account of the christening, and farewell reception to Mrs. Gillespie, which will occur on May 29, at Mrs. J. J. Whitney's, 1164 O'Farrell St., San Francisco. The next regular party will be held on Friday, June 27.

**At Becker Hall,** Washington St., Oakland, meetings are held every Wednesday evening and are well attended. Tests and spirit messages are given by Mrs. W. Welr.

**Mrs. Norris** lectured for the Union Society at Fraternal Hall, Oakland, on Sunday, May 15, at 3 p.m., on "The Power of Thought." The attendance was good and the lecture instructive. In the evening Miss Dixon and Mrs. Gillingham gave consoling messages.

On Sunday, June 1, at 3 p.m., Dr. H. W. Anderson will lecture from the subject, "Shattered Ideals, or God on the Practical Side of Things." Mrs. Gillingham and Miss Dixon will give messages at 7:45.

**Mediums' Meeting.**—A large audience assembled at Blake Hall, Oakland, on Friday evening, May 23. Messages of a convincing nature were given through Mrs. Gillingham, Miss Dixon and Mrs. Nelson.

**Mrs. Clara E. Steers** has gone to Healdsburg, Cal., for a vacation. We are glad to know that she has recovered from her recent illness.

**Mr. Chas. J. Anderson,** the boy orator, gave an excellent lecture at Woodmen Hall, Oakland, last Sunday on "The Silent Power of the Great Majority." It was appreciated by the large audience there assembled.

Mr. Anderson would like to correspond with officers of societies in the southern part of the State. He contemplates making a southern trip prior to his departure for the North. He may be addressed in care of the JOURNAL office.

**San Jose.**—A free spiritual meeting was opened last Sunday at Curtis Hall, 28 E. San Fernando St., between First and Second Sts., by Mr. C. W. Shaw of Oakland. Several good mediums assisted, among them being, Mrs. Hendee-Rogers, Mr. and Mrs. McMeekin, Mrs. L. J. Lenont, Mr. Bidwell and Mr. Hull.

Mrs. W. C. HULL,  
79 East San Fernando St.

**The Society of Progressive Spiritualists** held its usual meeting last Sunday in Covenant Hall, Odd Fellows' Building, San Francisco, Mr. Lilich presiding. In answer to questions from the audience, the guides of Mrs. R. S. Lillie described how to become developed in mediumship, and explained many things in connection with spirit-life in the ethers surrounding the earth and other planets. The lecture was instructive and fully appreciated by the audience.

**Suggestion** was the subject of the regular monthly lesson-lecture given by Henry Harrison Brown in Odd Fellows' Building last Sunday evening. It was demonstrated with several fine hypnotic subjects, and was very instructive. A large audience was present.

**The Oakland Spiritual Society** at Unity Hall, 856 1/2 Isabella St., gave a reception Wednesday evening to Mr. and Mrs. Gillespie. Dr. Palinbaum introduced Mrs. Gillespie to the large audience with appropriate remarks, and Mrs. Gillespie responded in a pleasing manner. Addresses and spirit messages were given by Mrs. Stewart, Mrs. Sophia Seip and Mrs. Neilson. A collation was served in Mrs. Palinbaum's dining-room, to Mr. and Mrs. Gillespie and friends, all wishing her good-speed on her journey East. DR. A. L. ASTOR.

**Mrs. Ada Foye** gave a very interesting lecture at Macabbee Temple, 11th and Clay Sts., Oakland, Cal., last Sunday evening, closing with messages from the spirit-world, which were all recognized. The hall was beautifully decorated with flowers. Next Sunday closes her present engagement at Oakland, where she has done excellent work.

**Hermetic Brotherhood.**—Open meeting on Thursday evening, May 23, was enjoyable and instructive to the full house. Music; an exposition of the "Objects and Aims" of the Hermetic Brotherhood by F. C. Germain; rendition of character by Jean Durell, and a lecture on "The Disasters of To-day" through Dr. Phelon, made up the evening's program. Monotonous sameness is not a feature, but an interest in life underlies all.

**The Annual Meeting** of the Oakland Spiritual Society was held on May 19 at Unity Hall. The elected officers for the coming term were: Mr. Stewart, president; Mr. Orth, vice-president; Mrs. A. L. Astor, secretary; Mrs. Palinbaum, treasurer; Miss Munemaker and Mrs. Heckman, directors. Many new names were received. Committee for visiting the sick—Mrs. Palinbaum, Mrs. Orth, Mrs. Stewart, Mrs. Anderson and Miss Munemaker. A. L. ASTOR, Sec.

**Oakland.**—The Spiritualist Temple Association held meetings in Woodmen Hall, Sunday afternoon and evening, when the program, which was quite lengthy, was enjoyed by large audiences. The talent all deserve much credit for the excellence exhibited. At the banquet some 300 persons were fed, and a neat sum of money was realized for the Building Fund.

**Oakland.**—The attendance at Loring Hall last Sunday was good. Miss Campbell gave recitations and music, and spirit messages were given by Mrs. S. C. Cowell, all of them being recognized. These meetings will be continued every Sunday until further notice.

**The Circle of Harmony** has been resumed by Mrs. F. A. Logan at Masonic Temple, Alameda, Cal., and holds meetings at 2 p.m. every Sunday. Mr. Chas. J. Anderson has assisted during the past two Sundays by giving logical lectures, and several other speakers will participate during the coming Summer. The liberty, freedom and harmony of these meetings under the present management will result in good.

**Prof. Geo. F. Perkins** and wife have now gone to Sacramento and are located at 1520 M St., in that city. Mrs. Perkins is still an invalid.

**San Jose, Cal.,** Curtis Hall, San Fernando St. near First. Mr. Shaw and Mrs. W. C. Hull will hold spiritual meetings every Sunday at 11 a.m. and 8 p.m. until further notice. Admission free and no collection.

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

# A Message of Hope

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



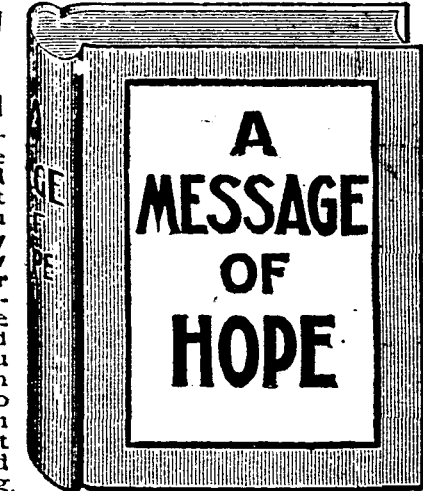
J. M. PEEBLES, M.D., M.A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that any one can take it in their own home without 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 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 Pittsburgh, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. C., writes: "I cannot thank you enough for the good you have done me. You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." F. Williams of 922 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

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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. Battle Creek, Mich.



## 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.]

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
Mrs. Ada Foye.....	1.00
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## 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. C. H. WADSWORTH.

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

**The Independent Free Thought Bible Spiritualist Society** meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 5 p.m., spirit messages by local mediums. 10c.

**Telephone.**—If you are near the JOURNAL office and want to telephone to any one, call at 1429 Market St., where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 8044.