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THE PHILOSOPHICAL JOURNAL

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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JUNE 14, 1902.

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No. 24.

LIFE WORTH LIVING.

Is life worth living? Yes, indeed!
True life is like a bounding steed
Which never feels the galling yoke
Of one that has been "halter broke!"

Freedom, such as truth makes free,
Like the waves on lake or sea,
Rollicking where'er they will,
Freely with a glad some thrill!

Is life worth living? True enough,
Life to some does seem most rough;
That is because they're not alive—
To live half dead is not to thrive!

To live in love with everything,
To love the bird upon the wing,
To plant the smile of hope just where
Of late you only saw despair—

To plant the rose where once were weeds,
And promises replaced with deeds;
To chase the tear of grief away,
And change hard labor into play—

This will make the life worth living,
This will be a blessed giving,
For what you give you will receive,
This is correct you may believe!

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

us. Some of these communications were from deceased persons, with whom we had been acquainted, and some were from those of whom we had never heard.

Mr. —, an attorney-at-law, with whom we had been acquainted and who had died shortly before, appeared regularly for a time and talked upon scientific subjects. Finally he gave way to a celebrated statesman, who during nine sittings discoursed on the most absorbing political questions of the day—the

financial question—in a communication containing about 3,400 words. The thoughts and the language of this remarkable communication could only have come from a profound thinker and most scholarly person.

I will add that I shall believe the communications to have been spiritualistic until I am convinced by some better argument than that contained in Hudson's "Law of Psychic Phenomena," that they were telepathic.—*Chicago Herald.*

Specimen of Spirit Writing.

Showing the same words copied by Mrs. Sara A. Underwood.

Question.

What should be our most reasonable attitude toward the existing religious systems?

Answer.

The attitude of convicted believers in Spiritual life towards the blind leaders of the blindly dogmatic in Spiritual matters should be that of the Seers, to those yet in the dark, so full of livingness and tenderness as one who sees to those bereft of sight, eager to remove their disability but patient with their natural mistakes and halting steps. Remember as they are so once were you, and they too shall be ultimately led to the light.

Copy by S. A. U.

The attitude of convicted believers in Spiritual life towards the blind leaders of the blindly dogmatic in Spiritual matters should be that of the Seers, to those yet in the dark, so full of livingness and tenderness as one who sees to those bereft of sight, eager to remove their disability but patient with their natural mistakes and halting steps. Remember as they are so once were you, and they too shall be ultimately led to the light.

The foregoing are samples of the spirit writing which came through Mrs. Sara A. Underwood, as shown in her excellent volume, which should be read by every searcher after Truth. For sale at this office. Cloth bound, \$1.00; postage, 10 cents. In paper covers, 50 cents; postage, 7 cents.

Automatic Writings.

LYMAN C. HOWE.

One of the most interesting phases of mediumship is automatic writing. It was manifested in the early days of Modern Spiritualism. Silas Walden was one of the most peculiar and convincing among that class—according to the best evidence I have. He wrote with both hands at once, commencing in the middle of the page and writing toward the margin right and left with great rapidity. A peculiarity of this phase was that the words were all bottom side up to him, and when the page was finished it read from left to right without a break, connected in the center so perfectly that no one reading it would suspect that it was written from center outward, or in any but the ordinary way of writing, from left to right.

Of the quality of the writing I do not know, but I have been told that they consisted to a large extent in personal messages to friends and were correct and convincing. Whether they represented a high order of intellect I do not know; but probably the personal messages were in keeping with the intellectual development of the spirits that communicated. That fact alone, so abundantly illustrated in the dawn of the new dispensation, bears strong testimony to the spiritual theory, and the identity of communicants. In the "Writings of Mrs. Underwood" this phase is very marked, and the evidence irresistible. But perhaps the most striking feature to her writings is the clear, strong intellectualism, and the high literary qualities that characterize much of her remarkable book.

Besides this, the fact that many portions of it were in direct opposition to her own ideas, and often squarely against her strongest prejudices. Some statements therein made are startling and some mystifying; but, as a whole, they are remarkably clear, consistent, and philosophical, and often scientifically profound. In some cases they are conflicting and contradictory, just as human nature is in this world. One of the most striking features, it seems to me, is the persistent refusal to locate the abode of immortals. When questioned, they always insist that there is no language in our world that can correctly express the reality; that their mode of being is so different from ours, and we "are so limited." They repeatedly assert that time and space have no reality to them!

But A. J. Davis, seeing directly into spirit-life, as he claims, by independent clairvoyance, declares

BORDERLAND

The Ouija Board.

In the Winter of 1895 and 1896 three attorneys-at-law, of whom I was one, and the wife of one of them, residing in a certain city of Wisconsin, all of whom had been investigating Spiritualism and psychic phenomena for several years, and who had had considerable experience with professional mediums, determined to undertake an independent investigation.

For that purpose we met regularly once a week during the entire Winter.

We adopted as the instrument for our investigation a kind of "Ouija" board, which we made, consisting of a large, hard wood board, with the alphabet, the numerals and a number of words most frequently used, written upon it, and a side of a cigar box slightly warped, with a hole about an inch square cut in the center. We made the edges of the concave side of the small piece of wood smooth, so that it would move easily over the face of the larger board.

The two persons operating the apparatus placed their hands on the little board, and it would move over the face of the other and come to rest with the hole over a letter, a number or a word.

We all obtained results with this apparatus, but Mr. and Mrs. P. were the most successful, probably because more mediumistic than the other two.

We received communications which were astonishing, at least to

both to be as real with the spirit as with us, and locates the Summerland—or second sphere of being—among the constellations with a good deal of particularization, and apparently speaking from definite knowledge. But spirits may have different modes of life in localities which they cannot describe, but not in the beautiful Summerland. On one occasion Mrs. Underwood's communicants declare that they have no sex there. But a little further on they speak of men and women. Mr. Underwood sees the contradiction and says: "Then you do have sex over there," and they reply: "Yes, we have sex, but not as you understand it." This shows that the spirits communicating were not very critical and painstaking in their attempts to express a truth, that had some qualifying peculiarities not familiar to the questioner.

Though ten thousand spirits should tell me there is no time or space in the spirit-world, I do not think I should credit the statement. If there is no time or space, there can be no vibrations, and Mr. Dabarn's philosophy could have no support. But these automatic writings are of great value and should be studied by all Spiritualists.

Decoration Day.

MRS. C. K. SMITH.

There should be no soldiers' graves to decorate. There should be no wars, then there would be no use for warrior soldiers. Is it not time for "nations to learn war no more?" What is war but murder—wholesale murder? It is no less wrong because man-made laws pronounce it legal—no less murder! "Thou shalt not kill," is a law for the multitude as well as for the individual. There has been much wrong perpetrated by law. No less a wrong when legalized. Conscience is stifled by the query: Is it according to law? instead of the question: "Is it right?"

Why do we not have manufacturing or workshops where swords are beaten into plowshares and the spears into pruning hooks—the instruments of death converted into implements of husbandry? The powers that can declare war, wholesale murder, ought to have the ability to declare peace and sustain peaceful pursuits. It is the spirit of war that produces disobedience, and anarchy gives expression to the feeling of injustice thereby engendered.

San Diego, Cal.

Jastrow and Podmore.

JAMES MARTIN.

Joseph Jastrow, Professor of Psychology in the University of Wisconsin, has published a book, entitled "Fact and Fable in Psychology." There is a chapter on Spiritualism, but it is plainly apparent that he is strongly biased against the truth of it. As an instance, he calls the simple and convenient arrangement that was established, by the spirit and the Fox family, at Hydesville, for the communicating and understanding of messages, a "childish invention," and he further says that "the rappings were conclusively traced to the partial dislocation and resetting of a joint of the knee or foot." It is amazing that at this late day (the book is dated 1900) a Professor in a University has no more

sense and judgment than to publish such ridiculous nonsense. Naturally, a feeling of pity is evoked for the students who have to take their teachings of Psychology from such a source and to listen to such utterances.

The Professor is also very ready to quote anything that can be said against Spiritualism, and cites a lot of twaddle that took place at seances of third-class mediums, controlled by inferior spirits, as if it were a fair specimen of the communications and phenomena indorsed by Spiritualists.

He infers that Spiritualists will swear to anything in favor of their belief and in support of this statement quotes from Frank Podmore, a prominent member of the Society for Psychical Research, London, to indorse this inference. Podmore says: "Not a few would be capable of testifying, if their prepossessions happened to point that way, that they had seen the cow jump over the moon and would refer, for corroborative evidence, to the archives of the nursery." Nothing is more easy than to make assertions of this kind, but it is mere waste of time, as the same may be said of the believers of any tenet or doctrine in existence. It shows conclusively that those who make such assertions have no sense of fairness in their composition, and this is more plainly exemplified by what Jastrow says of Professor Zollner of Leipsic.

It is well known that Zollner, assisted by other scientists, testified, after a long and painstaking investigation, into the phenomena exhibited by Henry Slade, the medium, that it was genuine. Prof. Jastrow terms the meetings of these scientists a "coterie," as if they merely assembled for familiar and friendly intercourse and not for a serious scientific inquiry. He then quotes as follows from what he calls "a reliable observer," but no name is given: "Of the four eminent men whose names have made famous the investigation, there is reason to believe that one Zollner was of unsound mind at the time and anxious for an experimental demonstration of an already accepted hypothesis (the fourth dimension of space). Another, Fechner was partly blind and believed because of Zollner's observations; a third, Scheibner, was also afflicted with defective vision and not entirely satisfied in his own mind as to the phenomena; a fourth, Weber, was advanced in age and did not even recognize the disabilities of his associates."

At the beginning of this quotation it will be noticed that the "reliable source" calls the four scientists "eminent men," and then goes on to show that they were not eminent, but were more or less a set of imbeciles. The language used is, undoubtedly, very rude, and especially with reference to the individuals mentioned, not such as a professor in a university would be expected to indorse.

The same unfair bias is manifested on other subjects that Jastrow treats upon. On Theosophy, for instance, Madame Blavatsky, in a moment of relaxation and in a joking, friendly way, referred to Colonel Olcott as a "psychologized baby." This Jastrow brings forward as her carefully uttered opinion and infers that although Col. Olcott was her "staunch supporter," she had a slighting opinion of him. The very opposite was the fact. He also treats on Hypnotism, Telepathy, Astrology, Christian

Science and other matters, in a similar strain.

There are 370 pages in his book, but, from the foregoing, the reader will have an idea that there is not much reliance to be placed on his opinions. But having these opinions and being desirous of enforcing them, he did well to quote from Frank Podmore, who supports him in every way, and is congenial in every respect. He, also, has published a book, "Studies in Psychical Research, 1897," and is a contributor, also, of various articles that are published in the volumes issued by the Society of Psychical Research. Whenever he is a witness of spiritual phenomena, he casts about, in his own mind, for some explanation of the cause of the phenomena other than the plainly apparent cause. That is too reasonable and simple. In some instances he calls it "the subliminal self," an idea that was much in use for a time by a few members of the Psychical Research Society, but has now been abandoned.

It will be seen in reading his book that in his examination of the phenomena of Spiritualism he is strongly biased against the truth of it. He will admit no testimony in its favor, however well substantiated, without a quibble of some kind. As Alfred Russell Wallace says: "His evidence consists of doubts, suspicions and probabilities." He does not come to the examination with a judicial, but rather with a prejudiced frame of mind. Those who have anything to say against it, or those who profess to have caught mediums in trickery, he indorses at once, without further question. In his estimation all who believe in the phenomena are to be looked upon with great suspicion as being either rogues or simpletons.

On nearly all occasions he is most unjust to mediums. Mediums are, of course, subject to the same temptations as other mortals, in their desire to earn the "almighty dollar," and no sensible person assumes that all mediums are, at all times, truthful, any more than that all men, engaged in business, are, at all times, truthful. Podmore generally assumes that if a medium, male or female, is once caught in a fraudulent transaction, his or her whole mediumship is fraud, and that there is no truth in them. He instances some well-known materializing mediums, who have been caught in fraudulent manifestations—in some instances, it may be said, on grounds that were open to great doubt. But admitting there was no doubt, he immediately argued that they were unable to produce genuine materialization, and this in despite of the evidence, to the contrary, of hundreds of reputable persons who had witnessed it: If there be phenomena that has the indorsement of eminent authority, which he cannot venture to dispute, he takes good care to cast doubting reflections or slighting insinuations of some kind on the matter.

As an instance, Thomas Wilson, Bishop of Sodor and Man, when in spirit, gave, with other communications, to the well known Stainton Moses—since deceased—a long biographical account of his life. As Mr. Podmore cannot venture to say anything against the sanity, truth and integrity of Stainton Moses, which was too well established, he can, at least, make an ambiguous slighting insinuation of some kind. This is what he says:

"It is interesting to recall, in this connection, that Mr. Moses passed part of his early life in the Isle of Man."

It is plain that Mr. Podmore is in desperate straits, at times, to make a captious reflection or innuendo of some kind. He, no doubt, thinks the foregoing a profoundly wise suggestion.

A similar slighting remark is made against Florence Cook, the medium who assisted Sir William Crookes in his researches in Spiritualism. Here is what he says: "She withdrew from a career which was more hazardous than lucrative." His book has many such sneering and untruthful remarks.

Where he cannot impugn the honest intention of those who testify to genuine phenomena, he can, at least, cast a doubt in some way on their observation as thus: "The witnesses were to some extent hallucinated." He is so desirous to cast doubts upon phenomena, that logical reason is cast aside. He takes note that, at one time, D. D. Home, the well-known medium, at a certain seance, handled red-hot coals with his bare hands. Although Podmore must have known that Home had repeatedly done this at other places, in the presence of numerous reputable witnesses, he does not scruple to say that Home had some non-conducting substance on his hands which enabled him to perform the feat. He makes no reference to other persons in the audience, who, in like manner, handled the fire, nor to a white pocket handkerchief, which also was uninjured, when the red-hot coals were put upon it.

But what is this "non-conducting substance" he speaks of, that Home had on his hands, which was not seen, at any time, at his seances by the persons present? Chemists would much wish to know what it is, and conjurers, also, so that they might perform the feat. The plain truth is, there is no such thing. It is merely one of the reckless assertions Podmore makes in such cases.

It is not to be thought that the "still, small voice of conscience" will, on this earth, twit such a self-satisfied being as Mr. Podmore; nor can he, perhaps, be legally punished for the insinuations he makes against reputable persons; but there is some satisfaction in knowing that, on the other side of life, justice will, in proper measure, be meted out to him. The medium who is tempted, from want of means, for subsistence, to take a fee from a sitter, when conditions are unfavorable and no spirit communication is received, will be judged, on the other side of life—not as here, by mere facts—but by the necessities of his or her case and the amount of temptation to which either were exposed.

A discriminating person will be inclined to take his chance, in the other world, with the medium rather than with Messrs. Jastrow and Podmore. If they wished to write on the subject of Spiritualism it was their clear duty to make an honest and impartial investigation of it, and report accordingly. It is plain they have not done so. They have tried to promulgate their false and prejudicial opinions, to the injury of a doctrine, which is more comforting to the honest mortal than any other in existence.

When adversity comes, friends generally go.

Trouble Ahead.

W. A. REDDING.

Every person who has studied the influence of the planets well knows that the planet Mars carries with him his butcher-knife for trouble. When his influence strikes this earth it stirs the people to war and blood. All past history shows this. Mars is the bloody butcher. His next period or cycle will set in the latter part of 1909, and it is sure to stir up the people to anarchy and trouble. His influence projects ahead of him like the light projecting from the head-light lamp on a passenger train, so that the light strikes a bridge or a tree, ahead of the train, long before the train arrives at those objects.

Just so does the bloody influence of Mars project ahead of him, so that people feel it and become angry and warlike several years before Mars arrives; therefore, trouble will begin to grow in the people from now on up to 1909 with increased activity, as Mars comes closer to us, and when he crosses his line and opens upon us squarely, you may look for great trouble among the people. It will increase to a high pitch the first half of Mars' cycle. The cycle commences the latter part of 1909 and will run 36 years. The first 18 years of this will be terrible and disrupting on nations and people. It is an extra bad cycle of Mars for the reason that other cycles of planets will be such as to throw their influence to Mars to aid him with his butcher-knife. A culmination or doubling up of influences comes on with this Mars period in a way not usual. Extreme trouble will be the result.

Most people laugh at the idea that the planets have any power to influence people on this earth. This reveals ignorance. The ancients understood planetary influences. The Bible writers talk about the planets and their influences. Moses says the planets were made by God for "signs and for seasons," (see Genesis 1:14). God talked with Job, and asked Job certain questions that show the different influences from the different planets. God asked Job this question, to-wit: "Canst thou bind the sweet influences of Pleiades or loose the bands of Orion?" (see Job xxxviii:31). Pleiades are the seven stars that come over us the first part of each year. This shows that they give out a sweet influence. No man can bind or ward off that influence.

Orion is another planet with bands tied on to him to keep him down, as he has something to do with storms, and the ancients regarded him as a giant fighter. He lies south of the ecliptic and has a belt of three bright stars. His influence stirs things to high pitch; and so the Bible tells us that Orion has bands on him. God asks Job another question that gives us a hint of the action of the planets. God puts it this way: "Canst thou guide Arcturus with his sons?" (Job xxxviii:32). Arcturus is the "Bear's Tail" in the heavens, and the "Sons" are the stars (probably) in his constellation. He cuts some kind of a figure in influence, else God would not have brought him to notice. "Canst thou bring forth Mazzaroth in his season? Knowest thou the ordinances of heaven?" (Job xxxviii:33).

Mazzaroth is another planet in the heavens. He performs a part at certain "seasons." The Bible writers have much to say about the

wonders of the heavens. David, the inspired king over Israel, writes about it. He says the planets declare the works of God, and that their "line" goes out to every part of earth. The word "line," as David uses it, means the waves or vibration sent out by a planet into all directions. They "talk" to us, if we can but understand their language. This is why David says their "voice" is heard everywhere. Yes, this is exactly so; but people do not understand their "voice," and hence their warnings are not heeded; and then when trouble comes it is attributed to something else.

David tells it thusly: "The heavens declare the glory of God. There is no speech nor language where their voice is not heard. Their "line" goes out through all the earth and their "words" to the end of the world. In them he hath set a tabernacle for the sun." (Psalms xix:1-4).

This tells it right, but people understand it not. Occurrences on this earth take place as the influences of the different planets strike the people. Therefore, history is an exact science and can be written out long before the occurrences take place. This is how the "wise men from the East" knew that the Christ was born; and they started out to hunt Him. They were "wise" men, the Bible tells us. Yes, they were the Eastern astrologers and astronomers who were well versed in this planetary subject, and they knew that some great personage had been born because the "star" producing such things had come into its cycle for this earth. Now hear the New Testament tell it as follows:

When Jesus was born, "wise" men from the "East" came to Jerusalem, saying: "Where is he that is born King of the Jews? We have seen his star in the East and have come to worship him." Herod called the wise men out privately, and asked them what time the star appeared. (Matt. ii).

You see by this that Herod and his officers, who lived right there at Jerusalem, did not see the star. The "wise men" said they saw it "in the East." They lived over in Babylon or India, or some of those Eastern countries where the planetary influences were a science and were studied as such. Herod and the people around Jerusalem had no understanding of such things. This is clearly shown in the second chapter of Matthew. But the "wise men from the East" woke up the Jerusalem people about it. "We have seen his star in the East." His star. They knew that particular star had caused an event to the world. They knew the nature of it.

They started out to hunt the great King of the Jews (Jesus). They had no other information about his birth except what the star indicated to them. No telegraph or fast mail in those days. They figured on that planet only. They were versed in that science. This is why the Testament calls them "wise men." The science of the planets was a study for the Eastern Chaldeans. Some of the ancient Bible men understood some of these mysteries. This is shown in several places in the Bible; especially is it hinted in the first chapter of Daniel, where it speaks of those who had "wisdom and were cunning in science." The "cunning wisdom" was taught in Egypt, Assyria, Chaldea, Persia, and elsewhere. David, Job and

Daniel refer to it. It is an old science. The world has forgotten its mysteries.

The "wise men of the East" saw his star, and they knew it had brought him. I now see the planet Mars approaching to its cycle time, and I know that trouble is sure to come to this earth. Anarchy, war, blood and terror are positively certain. I know it just as well now as I will know it 50 years from now. I know the "star" and what it is sure to bring. I can say, like the "wise men": "Where is the anarchy and terror, for I have seen their star that is sure and certain." It will increase from now on up to 1909, and then the door will be swung wide open, and trouble will accumulate rapidly and terribly for 18 years from 1909. The 18 years is the first half of the Mars cycle. It will be terrible—beyond words to describe.

Pin this article up on the wall and watch it come to pass. It is sure and certain.—Eleanor Kirk's Idea.

Unrepublican & Discourteous

JEWISH QUAKER.

The declarations, "Christian statesmanship and Christian civilization," which are often used by those who address audiences and readers, is not only unrepublican, but misleading and discourteous. The father of this republic declared that this nation was neither Christian nor Mohammedan. The fathers of this republic were not of the faith of the so-called Christians. They were theists, and the Jewish faith would be in accordance with their conception of religion.

In that great eulogy of Secretary Hay on President McKinley he said: "Where are the fathers? Where are the prophets?" The Secretary answered this biblical declaration as follows: "We are the fathers! We are the prophets!" He also alluded to the biblical reference to "the spirits of just men made perfect." The scholarly Secretary evidently holds with Drummond and the up-to-date theologians in the words of that great prophet, Emerson: "The Eternal power still works its will on age and hour."

The short and compact creed: "Love the good God, be good and do good," should be graven in the hearts of those inadequately informed persons who offend broad-minded thinkers by using the term "Christian," which does not represent the teachings of Christ. He was a Jew and declared that to keep the law would save.

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

SAN FRANCISCO, JUNE 14, 1902

The Presbyterians have at last revised their confession of faith and have expunged the matter concerning the infant damnation and some other objectionable parts. The younger element got possession of the body, and, as a result, old fogysm had to pass away. The creeds and dogmas of hundreds of years ago cannot be any longer endured by progressive and thinking minds. Twentieth-Century thought cannot be confined any longer to methods and doctrines originating thousands of years ago.

The Metric System.—A bill introduced into Congress to make the metric system the legal standard of weights and measures in this country, has been favorably reported by the committee and will probably pass and become a law.

We do not think that there is any good reason for this change. It will be very confusing, and it will take a whole generation to get it established in America.

Kind Inquirers ask for news concerning the editor's vision, as nothing has been printed about it for several months. In reply he would say that while a slight improvement is noticeable, he is still unable to read any ordinary printing or writing.

The best magnetic healers have been employed—including mental scientist treatments, suggestion and hypnotism, but all have failed to cure. The case is stubborn, and we doubt if any of these can cure, while we have to use our eyes so persistently.

The Needs of the Hour.

Organization is the watchword, and also the key to success. This is now conceded generally by the more thoughtful and progressive Spiritualists.

We desire to enforce this thought, that concentration of effort and systematic work will place Spiritualism in the foreground, and without such it will lack force and power.

The fear of organization has been the cause of much confusion in the past. It has retarded the work, and ruined the bright prospects for a grand future, which were apparent some years ago. We have tried that plan long enough, and have seen its baneful results—now let us all go to work in earnest to organize, and labor for the general building up, by a union of forces and a systematic effort for effective work.

An effort is now being considered by a prominent business man in San Francisco to organize in all the large cities of the United States, beginning in New York, Chicago and San Francisco, for the free presentation to the people, by the most eloquent and progressive speakers in the world, the philosophy and phenomena of spiritual intercourse and the union of the two worlds. He feels sure that the people generally will gladly receive the truth if so presented. He expects to use his own funds to start it for a time, and then to enlist others to furnish the funds to follow it up and keep it going for an indefinite period.

By a lack of organization and interest in the Cause for years, Spiritualists have lost an opportunity to do much good in this line, and we are glad to welcome this effort, even if it does not originate with an avowed Spiritualist.

The spiritual philosophy has permeated the thought of the world, and opened the way for the presentation of the so-called "New Thought" movement, which has decimated the churches and given a death-blow to the dogmatic theology of past ages, and is replacing it with progressive ideas and revolutionizing the whole religious world.

The tide of liberal ideas and a newer theology has set in, and will overwhelm the doctrines of the past ages, and the despised Spiritualism has done a good work in paving the way for the on coming Twentieth Century philosophy and the newer religion of the "ages to come."

Every true medium should now secure the endorsement of the State Associations, which are incorporated in the States where they exist. In this way they can easily prove that they are entitled to the privileges conferred by the Constitution.

In South Africa there is a great interest in Spiritualism, as is shown by the papers of that region.

No Tax on Mediumship.

As there has been such a demand for copies of the PHILOSOPHICAL JOURNAL containing the decision of the Superior Court on the non-collected license tax of mediums in Los Angeles—we reprint it in full in this issue of the JOURNAL.

This decision of the Superior Court in California means that Spiritualism is a religion in the common acceptance of that term, and that no city can collect a license tax on mediumship (which is one of its ordinances) because the Constitution of the State provides that the free exercise and enjoyment of religious professions and worship without discrimination or preference shall forever be guaranteed in this State.

The decision of Judge Smith sets the matter at rest, and puts a quietus on the machinations of our enemies who thought they were going to crush out intercourse between the two worlds by prohibiting mediumship.

This decision should be scattered broadcast and every medium should have copies of it on hand for instant use, to prevent meddlesome and ill-disposed persons from interfering with them.

For this purpose we have printed the Decision in a leaflet, and will supply them at the following price: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

The Postoffice Department cannot legislate. This is the decision of Judge Bradley of the District of Columbia, who has made several gratifying decisions on the subject of second-class postal matter, to which we have previously referred. The *Public*, a political paper published at Washington, D. C., remarks on this subject as follows:

The Court has by these decisions restored to second-class privileges some of the publications which the department had excluded, and has issued injunctions restraining the exclusion of others which the department had threatened. Judge Bradley bases the decisions upon the ground that the Postoffice Department cannot legislate under the guise of making rules and regulations. It cannot exclude publications by a ruling, which Congress does not exclude by law.

This principle is so simple, so sound and so obvious, if government by law and not by bureaus is to prevail, that it is inconceivable that a public officer should ever have questioned it. Yet it was questioned, or else deliberately defied, by the Postmaster-General when he made rulings—now reversed by the Supreme Court of the District—for which his department had vainly sought the sanction of Congress. Congress having refused to amend the law as he desired, he proceeded to amend it himself. This has now been stopped by the interpretation of the courts of the District.

Dr. Peebles in Tasmania.

The *Harbinger of Light* of May 1 contains an article from A. Herbert Green concerning the work performed by Dr. Peebles. He says:

Dr. Peebles has been speaking constantly, with the exception of two Sundays, since he arrived in Australasia seven months ago. Seldom, or never, do you find a person who has celebrated his 80th birthday, 8,000 miles from his native land, journeying hither and thither, spreading the precious germs of truth to all mankind. Not a Sunday passes but that he lectures once or twice, and twice again he lectures on week-day evenings.

Although I have been with Dr. Peebles eight years as his private secretary and stenographer, I see no abatement in his zeal, and his lectures now are just as powerful and soul-stirring as they were eight years ago. Few men at 50 could stand to travel about from city to city, under divers conditions and environments, and, in many instances, hardships, and still lecture with such tireless energy as does Dr. Peebles.

Cardinal Newman on Spirits

A well known, and, indeed, eminent man of letters, contributes to the March number of the *Nineteenth Century* an article which he entitles, "Concerning Ghost Stories," in which he quotes, by way of text, as it were, the following passage from Cardinal Newman's sermon on the "Invisible World":

The dead, when they depart hence, do not cease to exist, but they retire from this visible scene of things, or, in other words, they cease to act toward us and before us through our senses.... They remain; but without the usual means of approach toward us and correspondence with us.... We are in a world of spirit as well as in a world of sense.

Thus the late Cardinal, in the current phrase of the day, "gives himself away" on the question of spirit return; and to him—as an orthodox Roman Catholic, like Mr. Lilly, assures us—"the phenomenal universe was but a veil, hiding from us spiritual realities."—*Exch.*

Oakland, Cal., has trouble brewing for mediums. The city fathers, in their ignorance of the decisions of the Superior Court, have just added a new section to the ordinance, to be known as "Sec. 41," which was published in the *Oakland Enquirer* of June 7. It reads thus:

For every astrologer, seer, fortune-teller, palmist, clairvoyant, Spiritualist or spiritual medium, who demands a fee for his or her services, or gives an exhibition at any place where an admission fee is charged, the license shall be \$5 a week, \$15 a month or \$30 per quarter.

Is it not strange that these city officials should not have heard of the decision of the Superior Court which has interpreted the law, and decided that such an ordinance is unconstitutional and entirely void? Those interested in Oakland should dose every member of the City Council, the Mayor and City Attorney with copies of the decision of Judge Smith.

NO TAXES ON MEDIUMSHIP.

This is the Decision of the Superior Court.

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.

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 bodies. Judge Smith's very clear arguments have placed Spiritualism on a firm basis in California.

This Decision in the Superior Court will form a precedent which will be largely quoted all over the country as a guide for Judges and juries. It means that as Spiritualism is a religion, (in the common acceptance of the term), city ordinances cannot be enforced to license mediums.

IN THE SUPERIOR COURT OF THE STATE OF CALIFORNIA, IN AND FOR THE COUNTY OF LOS ANGELES, DEPARTMENT NO. 1.

THE PEOPLE OF THE STATE OF CALIFORNIA, Plaintiff, v. MAUD CHESBRO AND G. E. CHESBRO, Defendants. Appeal.

The defendants were convicted in the Police Court of this city upon a complaint filed in said Court charging them with, "unlawfully carrying on, practicing and professing to practice the business and art of mediumship, clairvoyance and clairaudience, and life-reading, in said city, and did then and there demand and receive a fee for the exercise and exhibition of their art without having procured a license from said city so to do, contrary to the ordinance of said city," etc.

The section of the ordinance under which the conviction was had is as follows: "For every person who carries on, practices, or professes to practice, the business or art of astrology, palmistry, chiromancy, life-reading, fortune-telling, cartomancy, clairvoyance, clairaudience, crystal-gazing, hypnotism, mediumship, prophecy, augury, divination, magic or necromancy, and who demands and receives a fee for an exercise or exhibit of his art therein at any place where an admission fee is charged, five dollars per month."

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."

"But the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or safety of this State." Thus it will be seen that the city is powerless to impose any tax or license upon any religious society or upon the exercise of any religious profession.

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 immediately; 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 spiritual-

istic 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 case, 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.

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Local News Summary.

The Mission Lyceum will take a vacation until Sept. 14.
W. T. JONES, Conductor.

A Testimonial Benefit will be tendered to Charles J. Anderson, the "boy orator," by the Liberals of Oakland, at Grand Army Hall, 419 13th St., between Broadway and Franklin Sts., on Thursday evening, June 12. A feature of the entertainment will be an address by the boy orator. Subject: "The Coming Race and the Healing of the Nation." The program will be of a musical and literary nature by prominent local talent. Admission, 15 cents.

Blake Hall.—A large audience was present at the mediums' meeting in Oakland, Friday evening, June 6. Messages were given by Mrs. Anna Gillette, Miss Dora Dixon and Mrs. Gillingham. These meetings will be suspended for the present, on account of alterations in the building.

A Large Audience greeted Dr. H. W. Anderson at Fraternal Hall, Oakland, last Sunday afternoon. Subject: "Am I my Brother's Keeper?" Readings were given by Mrs. Annie Gillette, Miss Dixon and Mrs. Gillingham gave spirit messages in the evening. Sunday, June 15, at 3 p. m., Dr. Anderson will lecture on "We Fall as Leaves"; Mrs. Annie Gillette will give readings. Mrs. Gillingham will occupy the platform in the evening.

Miss Dora Dixon has removed to San Francisco. Her very many friends in Oakland will be sorry to learn this.

Charles J. Anderson gave a lecture in Masonic Temple, Alameda, last Sunday at 2 p. m., after which a circle was formed, all participating. Mrs. Jones of Oregon gave several readings and questions were asked and answered by the circle, and sufficient encouragement was received to continue these meetings indefinitely.

At Loring Hall, 11th St., Oakland, a large audience was in attendance to listen to the messages given by Mrs. Nelson and Mrs. Cowell, assisted by Miss Campbell of San Francisco, who rendered some very good music. These meetings will be continued at the same place next Sunday evening at 8 p. m.

The Oakland Spiritual Society held its regular meeting last Wednesday evening. Mrs. Stewart presided. Addresses were delivered by Dr. Sol Palmbaum and Mrs. Rebecca Stewart. Spirit messages were given by Mrs. Sophia Seip and Mrs. S. Cowell.

State Board Meeting.—The regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association was held at the headquarters, 305 Larkin St., San Francisco, at 8 p. m., Saturday, June 7, President Norton in the chair. On roll call all were present except H. H. Nichols of San Jose. After the usual routine of business, the following was transacted: A charter was granted to California Sunflower League of San Francisco; Certificates of Protection were granted to Mrs. Magdalene Sablick and Mrs. C. Wermouth, both of San Francisco. The Executive Committee of the Board, composed of M. S. Norton, Dr. H. M. Barker and W. T. Jones, were authorized to secure a hall and to make all necessary arrangements for the State Convention to be held in this city in September next.

As less than three months remain before the next State meeting, it is hoped that the auxiliary societies will begin at once an active campaign, and send a large delegation of representative Spiritualists to the convention, that we may attain a more perfect organization. The recent decisions by the courts in our favor should stimulate every Spiritualist to make greater effort to secure equal rights. W. T. JONES, Sec.

The I. F. T. Bible S. S. and Church held its regular meetings Sunday, June 8, 1902, which were well attended. In the evening the rostrum was occupied by Mrs. Kate Heussman and Mr. Wilson, and they will both occupy the platform next Sunday evening.

The Society of Progressive Spiritualists held its usual meeting last Sunday evening in Covenant Hall, Odd Fellows' Building, San Francisco. There was a good audience, and Mr. F. T. Lillich presided. After the song service, which has grown in interest since getting the new song-books which have just been published by Mrs. R. S. Lillie, her guides announced as the subject, "Our Relations to Life," and she proceeded to give an inspirational lecture, which proved to be highly interesting and instructive to those present, affording comfort and consolation to those who desired to know why so many suffered in body, mind and estate while in the present physical life, and often inquire why their spirit friends do not provide against many of the afflictions we have to suffer.

Transition.—Mr. Geo. E. White, generally known as the "cattle king," had been quite unwell during the past year in San Francisco. Lately he went to Mendocino county, where he has vast business interests, and while riding horseback was taken suddenly ill, dismounted, and when lying on the ground was found by a passer-by, who took him to his home, which was not far away, where he was tenderly cared for, but, growing worse, he passed away on Monday, June 9, at 5 a. m. At the time of going to press, funeral arrangements are not announced.

Mrs. Ada Foye left for Denver, Colo., last Saturday to resume her labors in that city, where she has created quite an interest. Her many friends in San Francisco hoped to have had her services here, but a previous engagement in Oakland prevented at this time. She expects, however, in the near future to return, and will then give her inimitable séances in San Francisco.

Fred Bell, the notorious talker, is now holding forth at Santa Cruz, as we notice a half-column advertisement in the *Sentinel*.

Prof. E. Whipple, after having spent some months in San Francisco and vicinity, has now returned to San Diego, where he expects to spend the next few years. His address is 2322 Arctic St.

Mr. Will C. Hodge has returned to Chicago, and his address for the present will be in care of 40 Loomis St. He has written up a very fine letter for the last number of the *Progressive Thinker* about the state of Spiritualism on the Pacific Coast—mentioning many of the lecturers and mediums engaged in the work here.

Oakland.—The Temple Association held meetings last Sunday as usual in Woodmen Hall. Mrs. L. E. Drake delivered an address in the afternoon on "Evolution of the Soul." She will continue this subject Sunday at 2:30. In the evening Mr. Chas. J. Anderson was greeted with a large audience. His subject, "Power of Thought," proved very interesting.

Mrs. Usher's Meeting in Templar Hall, 909 Market St., last Sunday afternoon discussed "Ambition." This was one of the most interesting meetings of a long series. Those who attend in the attitude of learners are showing marked improvement.

Henry Harrison Brown was greeted at his hall in Odd Fellows' Building last Sunday evening by one of his largest audiences. His theme was "Life," and he endeavored to demonstrate that since man was a manifestation of the Infinite Life, his source was inexhaustible and he could draw from it at will and never need be sick, or weak, or die. Life filled the universe; therefore, death, which is the absence of life, cannot be. Because man manifests not to the five senses, it is mere assertion, without a shadow of proof in logic or in reality, to call him dead. He is as alive as he ever was, but in some different form of manifestation. Life is all that is; death is an impossibility. Therefore, all our task is to live now in the fullest expression of our powers. His theme next Sunday is "Spiritual Gifts." Meetings are free.

A Minstrel first part and olio, followed by a dance, will be given in San Francisco at an early date, to raise funds for the coming State Spiritualist Convention. Time and place will be announced in the next issue of the JOURNAL, when tickets of admission will be ready for distribution and will be mailed to any address. When you read this, send your order to M. S. Norton, 305 Larkin St., San Francisco.

Hermitec Brotherhood.—Open meeting on Thursday evening, June 5, began with music by Mrs. F. C. Germain, followed by a reading, Mrs. Adaline Lancaster, and a lecture on "The Angel of the Fire," alchemically considered, through Dr. Phelon. The subject excited a deep interest. Longer than usual the guests lingered, chatting over the suggestions presented by the speaker.

Words That Burn, a psychic romance by Lida B. Browne. 366 pp.; cloth. Price, \$1.25. For sale at this office.

I. T. B. Spiritual Society and Church holds a quarterly meeting on Monday, June 16, 8 p. m., at 1238 Howard St., San Francisco, Cal. 23t2

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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. 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 & 3 p. m., spirit messages by local mediums. 10c.