

VERY SATURDAY.

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T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JANUARY 11, 1902.

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No. 2.

The Philosophical Journal.

How dear is the bright PHILOSOPHICAL JOURNAL,
That visits our home every week in the year.
It leads us thro' Eden's sweet meadows supernal,
Progressing in knowledge and light that is clear.
It dives in the depths of new-century science,
Developing truths that are suited to all,
Well worthy the merit of strictest reliance—
The dear old JOURNAL which comes at our call.
The high-standing JOURNAL, the up-to-date JOURNAL,
The newsy-new JOURNAL which comes at our call.
R. B. D.



Psychic Sight.

A soldier, late from the Philippines, told me recently an incident in his career that he had heretofore feared to tell lest he be jeered at.

"I began to be afraid," said he, "long before we reached the islands, and came to the conclusion that I was too cowardly to face the enemy and should run at the first fire. After we landed, this fear became intensified, and as I lay down at night I was in terror. All at once I felt peculiar and saw my mother, who died when I was a boy, and she told me that I would not be harmed. From that moment I never had the slightest fear. I was ready as any of my comrades. I have not been able to understand it, but that I lost my fear is a fact."
—Now.

Clairvoyant Visions.

In this age of progress, even among the most orthodox, one may note a broadening of views. Many of them are beginning to "see things" for themselves, and are not so ready to scoff at recitals of clairvoyant visions and "such things as dreams are made of." I have in mind, at present, a member of a very strict orthodox church; a firm believer and a sincere Christian. Some months ago this lady (Mrs. K.) told me of a "peculiar occurrence" in her room about five years ago.

Mrs. K. had been ill and was still unable to sit up. One night, she thought she was awake. Her mother, who, at the time, lived a few miles away, came to her bedside and laid such an icy hand upon her that she sprang up with a scream.

Mr. K. was alarmed and endeavored to soothe her, but Mrs. K. declared she knew her mother was dead, or would soon die.

The next day a telegram announced the serious illness of Mrs. K.'s mother, and excitement lending strength, Mrs. K. roused up enough to be taken to her father's home.

She was in time to be recognized, and have a few words with her mother, who soon after passed away.

Not very long after the funeral, Mrs. K. was thinking of a dress that she had always liked to see her mother wear, and wishing she could have it. It was of a heavy, rich material, beautifully made. But, by some mistake, the basque had been sent away with the laundry, and had not been returned. Mrs. K. was grieved about it and somewhat vexed, too.

That night she distinctly saw her mother standing beside her and heard her say: "My dear child, don't worry any more about that dress. It is all right, and you shall have it."

In a few days that dress was brought to Mrs. K., who laid it away with many a tear and loving pat. It was occasionally taken out and looked at during three years.

Then one day Mrs. K. thought the skirt might be utilized, rather than to risk having it destroyed by moths; so she began to rip the band.

Only a few stitches, and she stopped short. Though she could see nothing, Mrs. K. said she heard, in her mother's voice, the words, "Not yet," thrice repeated. Immediately that garment was laid away, where it still remains.

About a year ago, Mrs. K. (who was alone in the house at the time) saw some one sitting in a rocker in the next room.

Wondering how anyone got in without her knowledge, she went in to see who it was, but the form vanished.

She was frightened, and in telling me of it she said she feared she was "going crazy."

I told her to have no fears of the kind, as she was only one among thousands who have such experiences. It is becoming a comfort to her to think of her mother as being near her, and interested in her pursuits as of old.

Many experiences have been told me which justify the belief that the churches here, as elsewhere, have more than a few good Spiritualists among them. Some are not really aware of a great change in themselves, while many have not the courage to free themselves from allegiance to old, effete creeds. But, "there'll come a time some day" when they will. J. M. Wichita, Kan.

Psychic Healing.

Prof. H. E. Streight, the artist who painted that wonderful picture, "The Mount of the Holy Cross," that attracted so much attention when exhibited in the Eastern cities several years ago, and whose fire scenes are the wonder of the craft, is a member of *Now* Class, and in a letter of Oct. 23, 1901, writes of a phenomena that is of immense importance in our study of "Man's Greatest Discovery." He says:

"Since my hard experience with a carbuncle on the back of my

neck, I have nights of restlessness and pain in my neck and back. One night, when I was suffering, you seemed to be with me and you gave me a treatment. I was greatly relieved by it. You excused yourself, was gone a minute, and returned covered all over with rags. You played the part of an Irishman, and were so disguised that I could hardly recognize you. You looked at me and smiled, then threw off your ragged coat and were clothed in a beautiful new suit of dark blue. You stood before me a moment, then spoke the word, 'Now,' and disappeared, leaving me free from pain. So I know you have not forgotten me. I told Mrs. Streight that you were getting into better conditions."
—Now.

Grandeur of the Human Soul.

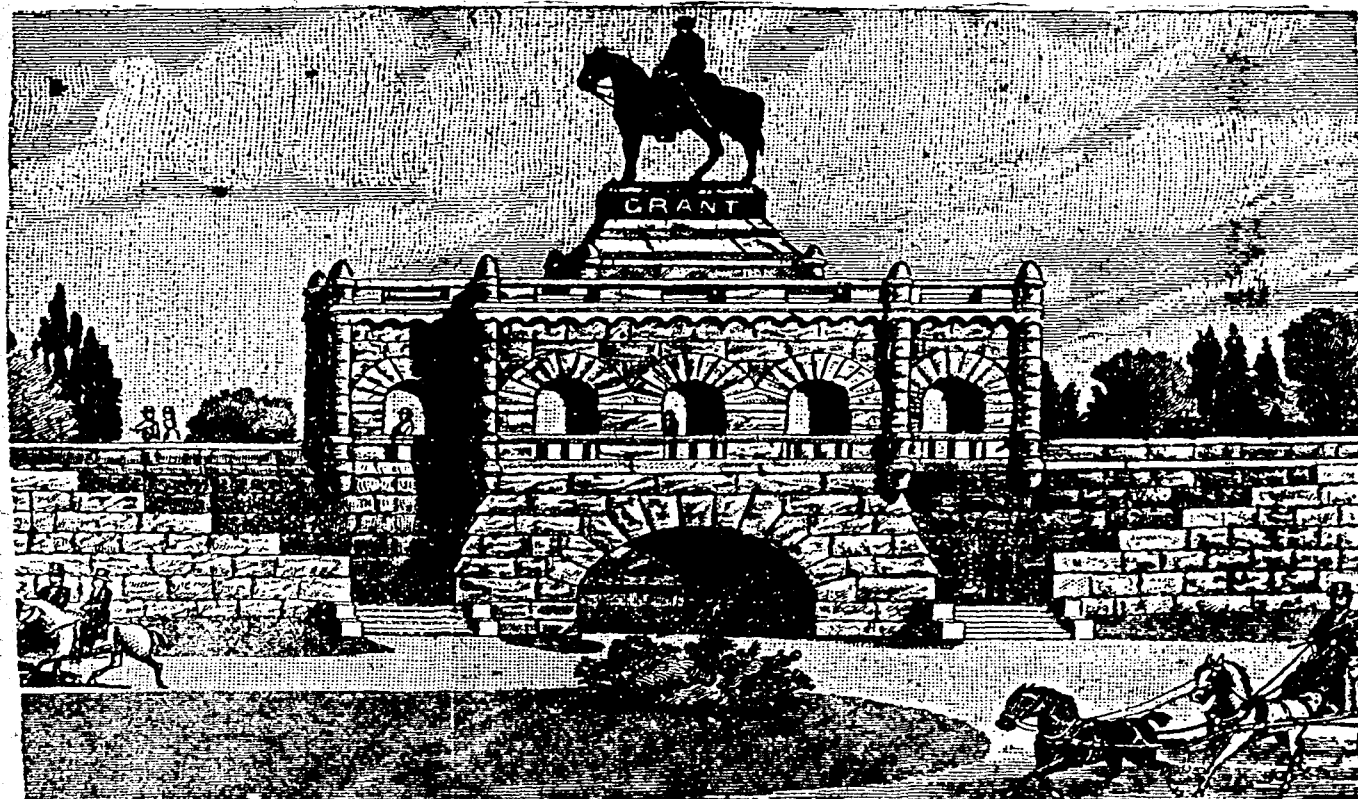
MISS DE LA BAERE.

"Ye can be what ye will to be," is a most consoling subject for meditation. Meditation itself is the mental digestion and assimilation of the truth needed to build up the individuality through conscious understanding. Hence the importance of dwelling upon the grandeur of our possibilities rather than upon the material shackles which surround our personalities.

We are free! Oh, the grand thought. We are free in mind and Spirit, and all the rest is but illusion. What if those of the sense world are possessing more toys and baubles than we? and if, perhaps, they rob us of our own besides? Toys are often taken away from those who are ready to forego play for more serious work.

We are free! is the thought which is now impressing itself upon us with a more forceful realization than it ever has before. We are free! even when stooping under the weight of our burdens, for through these efforts are we gaining strength. It is the tree of good and evil which is teaching us all things.

Divinity will not, and humanity cannot restrain the freedom of the soul. Our own God within, or Divine Intuition, should ever be our surest guide, and our personal experience is a more reliable teacher than all the philosophers and writers of the world, for how often do we not deplore that we should have so much to *unlearn* as a result of having crammed ourselves in somebody else's cradle. Who dares to dictate to a free soul, and say: Thou shalt do this, not that? Neither is argument advisable between strong individualities, for they cannot or will not understand each other on the



The General Grant Monument in Chicago.

mental plane, and it is far preferable not to speak than to be misunderstood. Therefore, silent meetings, or solitary meditation, is more conducive to harmony and individual experimentation. To love freedom, to regulate our lives so as to deserve it, then to constantly dwell upon it, must bring it about, and prove the Grandeur of the Human Soul.

Justice and Right.

THOS. H. B. COTTON,

What good thing waits for me to do on New Year's, 1902? This question came to me with great force as I was about sitting down this morning after a comfortable breakfast (Wednesday, Jan. 1), and the following notes are the immediate result:

WHO IS RESPONSIBLE

For the continued massacre of the Boers in South Africa?

Reader, I fear that you and I are more to blame in this matter than we have ever realized. That the universal verdict outside the British nation has ever been that of condemnation of the British Government in this conflict none can doubt. In the light of the encroaching wisdom of the new thought, how is this stupendous fact to be viewed? There can be but one sequence. The silent condemnation which to-day holds Great Britain guilty of the slaughter of thousands of innocents, and the banishment of others, will surely result in the downfall of the British nation and the ultimate extinction of her glory. This effect remains inevitable, whatever may be the immediate outcome of this horrible crime, perpetrated under the still popular (?) name of war.

And still the question comes: What's the matter? Why is it that this universal condemnation, which is so plainly felt to-day by all lovers of justice, fails to express itself in "words that burn," sufficient to arrest the attention of the world, and pave the way for others to join in the cry, until, as a mighty shout that rends the heavens and the earth, this cry of condemnation shall reverberate from center to center, through all the nations of the earth? Echo answers: Why?

Reader, you and I are called upon to answer this question at the bar of our own conscience. Here we shall stand ultimately condemned or justified in this matter. Which shall it be? Impartial Justice sits mute with scales in hand; while Mercy, torn and bleeding at her side, looks at us through her tears, and with uplifted hands pleads silently for the aid which you and I can render if we will!

BUT HOW?

I answer: By refusing longer to remain silent. In such a crisis we are justified in saying: Let the truth be told, though the heavens fall. Who will speak first (or next?)

Opening Address

Delivered at the Dedication of Barrett Lyceum.

JESSIE S. PETTIT FLINT.

Reaching far back in time, before the beginning of the Christian era, history holds in her records instances of spirit communion. Christ demonstrated the truth of it, and from his day to this, in-

stances have continually been placed on record, until now, in the present time, not a hamlet or town but contains its medium or seer. Instead of being a rarity, it is now a common thing to find in a household, one, two, perhaps more members, who have become sensitive to the Powers of Soul, and who have yielded willingly, or have been forced to yield, to the demand of decarnates for communication with the loved ones still in earthly form. Based on Natural Law, and the knowledge of it established by scientific investigation, spirit communion cannot longer be relegated to a back seat. It stands out foremost in this strife of religious sects and seeks to bind them all in one great whole, with charity and love. It asks to be allowed to demonstrate the truth of conscious, intelligent immortality.

The phenomena of the present day will place the stamp of truth on olden history, and bring into vitality a dying flame, for what is now has always been, and shall be. How can a man judge of what has been, except by the present? How can he fathom the future except he understand the Law of cause and effect, and learn the cause? How shall he know by faith? Without that faith flows in harmony with Natural Law, it availeth not. But man, knowing the Law, reasons from cause and finds of a surety that the effect will come. Law is unchanging; it turns aside for no man, and so we know that the demonstrations through spirit matter that are occurring to-day, may have occurred yesterday, and many days before yesterday. It is not faith; it is knowledge and reason. But knowledge and belief in spirit communion, alone, does not make a man a Spiritualist. To be a true Spiritualist; there is much more than that. There is work to be done, and no idly sitting down to contemplate the beauties of Nature.

The term "spiritual" pertains to the Soul, and it is the permeation and penetration of Soul through matter to a degree of conscious, intelligent Power, that makes one a Spiritualist. Think what that means! To purify and elevate the physical form, to dominate it with the attributes of Soul, to bring into play the finer part of our natures. Then envy, jealousy and malice will be gone. Kindness, love and charity will be in their stead. So you see one can believe in spirit communion and still not be a Spiritualist; just as one can believe in Christ and not be a Christian. For if one has not the Christ teachings in his heart, where is his Christianity?

It is to develop these Christ principles; to penetrate matter with the Divinity of Soul, that Barrett Lyceum opens her doors to us to-day. Strength lies in the brotherhood of Souls, and in the seeking for truth and purity, let us give each other a helping hand. As Soul is pure and beautiful, resting in aggregation in the Complex Deity, let us turn in our hour of need to the Divine Power within, knowing that every good thought will be made better, every good resolve strengthened.

The battle is always on between Soul and matter. There is never a resting place on debatable ground—it is either growing better or going backward. Let us go forward, and, as we go, take courage, believing that what others have done we can do, and remember always to give charity and love to those who prove weaker than

ourselves, even to the full measure, as we would it should be given unto us. And thus in Soul communion with each other, and with the dear ones decarnate, let us grow together; let us build our bodies of good matter; let us penetrate and permeate them with the highest ideal the Soul can send through, upward, onward, our ideal advancing as we creep slowly along.

It is the little growth that is dangerous; it is the little knowledge that makes one arrogant. Breadth of thought and Soul penetration bring modesty and humility. The broader the plane on which we stand, the greater our outlook—the farther we can see beyond and the more we realize our smallness in this great Universe of Life and Matter.

Let us climb together the rugged heights of self-control. Let us eliminate the dross from mind and heart and body. Let the Soul beautiful shine forth, and then the Kingdom shall be here, on Earth, as it is in Heaven.

Our Prides.

ARTHUR F. MILTON.

"Why should the spirit of mortal be proud?"—*Lincoln*.

To the intuitive, or spiritual-minded, this expression conveys a meaning as though made in the agony of despair or hopelessness of converting a stubborn believer to the truth of a case in hand. But the stubborn term this principle—a claim only too often based on partisanship, bigotry or personal aggrandizement—vanity, conceit or prejudice.

Such is neither principle nor pride, unless we qualify it as sensual pride, to distinguish it from true pride, which is dignity, high-mindedness, deference.

A man may stand on his dignity when absolutely assured of having the truth. But who can claim absolute truth in all matters because suited to his taste? Dignity is forfeited as the mind is narrowed down to a lack of consideration for others' rights or claims. A high-minded soul, even when in error, never forfeits self-respect by vainglory, indelicacy or lack of deference for his opponent. And when he is assured of being right, he pities rather than condemns. He is not troubled with sensual pride, or that arising from his personal conception of things.

Other forms of this incommmodity are vanity, conceit, self-righteousness, self-sufficiency or anything that defies flesh and bone. Thus we may term it the pride of sensualism.

Some men are proud of their power—either as an athlete, as a combatant, as a terror to the frail or timid, as an authority in office or of the law, as the possessor of wealth or property of some kind that attracts attention.

We may term this the pride of arrogance in that it affiliates with or courts material prestige—worldly power or influence; arrogance *per se* being the abuse of power; and its antithetical impulse, or life-principle, being that mind-force or power of the soul which rules by the potency of will, unaided by matter or worldlyism. The pride of arrogance is thus a boon companion of the sensual form.

But the acme of all subordinate forms is the pride of selfishness. Its manifestations are prejudice—often based on a false sense of dig-

nity; hatred—due to the same evil and not infrequently an effect of education; and the desire for revenge.

They are the most difficult forms of human pride to overcome, because it requires an impulse of love to subdue them, and prejudice or hatred is love turned down—reversed.

The other forms of pride admit of modification if sympathy can be brought to bear on them—provided, of course, the sympathy of the possessor is capable of being aroused. If not, the pride obtains and we term it stubbornness or bigotry, false pride, pure and simple.

The only true pride is that of dignity. A man may be proud of his attainments, but when perverted by vanity or conceit, he loses prestige. He may be proud of his influence, but when exercised for individual glorification, he becomes an autocrat. He may be proud of his virtues, but self-love destroys the luster with which they crown the possessor.

True pride is dignified or modest, high-minded or manly, deferential or considerate—conscientious in all its bearings, for it is based on the highest of all principles, which is love.

Phenomena of Spiritualism.

WM. J. COWEN.

By this we become *en rapport* with the world of spirit. The phenomena which demonstrate the reality of the existence of the spirits are divided into two classes, or two divisions of occult demonstrations by which we are brought in contact with the spirit-world and its inhabitants.

We have those manifestations of spirit-power which are denominated the physical phases of mediumship. These phenomena include the spirit raps, table-tipping, independent slate-writing, materialization of spirit forms, the moving of heavy bodies from place to place. These are the principal phenomena which demonstrate the existence of the spirit. There are others, such as the use of the trumpet for the receiving of the vocal messages of the spirits. Spirits also deliver messages through the means of the typewriter and the telegraph instrument. The spirits paint upon substances placed between two slates fastened together; and there are many more phases of mediumship which we will not enumerate.

The second division of spiritualistic phenomena consists of inspirational manifestations. We have the inspired platform lecturer, the test medium, clairvoyant and clairaudient seers, inspirational writers, poets and authors. We also have the mind-reader, the psychometrist, the psychologist, and others of that phase of manifestation. We also have magnetic healers of various degrees of ability, the palmist and many other phases of mediumship which explain and teach the philosophy of Spiritualism.

The spirits have opened many ways by which we can study and obtain knowledge of the spiritual truths of the religion of Spiritualism.

During the remote ages of the world's history, the people lived in very close communion with the spirit-world, and the visits of angels, or spirit visitors, to the mortals of earth were quite frequent and were not considered as

being a phenomenon of rare occurrence. The history of the Jews as related in the old testament of the bible, records these visitations of spirits in many places. This period of history is called by religious writers and critics of bible history the age of miracles. Why the spirit-world should manifest itself in that remote age of the history of civilization and not manifest itself to us at the present day, is a question which puzzles the student of psychical research. Yet we are informed by those who claim to possess the guide to spiritual knowledge that the age of miracles has passed by, and that we do not at the present day receive any communications from the world of spirits. We will endeavor to show you in this that the age of miracles is still with us; that the spirit-world does manifest itself to us, and that we do receive communications from the departed friends who have preceded us to the realms of spirituality.

Of course, we cannot here present the phenomena. The study of the different phases of manifestation which demonstrate immateriality is a personal matter with each person who desires to investigate Spiritualism. There are many mediums who have developed the phenomenal phase of independent slate-writing, of materialization, and others which we have mentioned. To these the investigator must go, and through these instruments of the spirits obtain for himself the evidence which convinces him that his friends who have passed from earth still exist in another sphere of activity and can communicate with him.

Having taken the first step forward from the state of skepticism, in which he has been so long, the investigator soon passes into the ranks of those who have espoused the cause of right. The skeptic has become a believer, and through the manifestations of spirit power which he has witnessed, has become convinced of the truth of the existence of spirits and of spirit return. He is now in a proper frame of mind to be taught the philosophy of Spiritualism and to be guided by the higher intelligences of the spirit-world. This is the object of the spirits of the advanced spheres of spirit-life. We must first attract the attention of mortals to the object lessons which constitute the first grade of spiritual knowledge; then the investigator, having become convinced that the spirits do exist, turns his attention to the philosophy and teachings of the spirit-world.

Spartansburg, Pa.

Mental Science in England.

DR. PAUL EDWARDS.

The bounding strides Mental Science is making in America and England certainly amazes one. When I visited England in 1898, I found Mental Science wholly unknown. Many thought it a new theology; others saw in it the propagation of some dark, mystical, Oriental creed. The London Star sent its reporter to ask me to define Mental Science, stating that it was, of course, "a new religion." After this was published I was visited by the representatives of all the great London dailies and asked again and again to define Mental Science. Then invitations to dine came pouring in from the

best-thinking families, and not a few of the nobility invited me to call, and talk of "the new religion." Finally Lord Lorne gave a lecture, and to some extent or degree explained the new thought. My reception rooms were now crowded from morning until evening with the sick, and with the well; some seeking health, others information. Letters came in abundance, until my morning mail numbered 60 in a single delivery.

I started Mental Healing, but could not see one-fourth of my callers, so numerous were the sick that came. I published a book about this time, explaining some points and advantages of Mental Science, which was eagerly purchased by the hungry people. During all this time I was not charging for my services; I treated all who came free of charge.

Indeed, I can say that my advent in England, heralding the liberating banner of Mental Science, thoroughly aroused the whole of England. . . . To-day I am receiving letters from all over Great Britain, telling me of the rapid spread of Mental Science. One lady says it has set the north of England ablaze, and that people are calling aloud for healers and teachers. . . . All this is written to show how the practical truth of Mental Science is appreciated by thinking, progressive people, as the English people surely are. . . .

Reader, you need not be afraid to take hold of this valuable, progressive thought. Mental Science gives a practical solution to the very problems you are now trying to solve. There cannot arise a condition in your life that Mental Science will not adjust and explain. There is not a trouble it will not dispel. There is no sickness it will not relieve or cure. There is no drunkard it will not reform. There is no temper so harsh it will not mollify; no hatred it will not overcome, and plant love in its place.

The thinking Mental Scientist can defy the terror of heredity, disease and poverty. He can spurn opposition to his laudable motives. Yes, the Mental Scientist can glide smoothly over every incident of life. We have waited thousands of years for a creed, tenet, or philosophy, that would adjust our difficulties, and help us in a practical, stubborn life. We now have it; let us embrace it with a boundless welcome; let us be wholesome and sincere in greeting this liberating science. When the heart is filled with justice toward our own kind and kin; when man ceases to grovel to man; when murder, crime and stealth are stamped out; when socialism, anarchism and discontent are abolished, then some will ask: "What did it?" The response will come gladly and happily: "Mental Science."

Is it any wonder that the deep-thinking, practical people of England gave this science the welcome they vouchsafed? Is it a wonder they wish to know it more fully? I tell you, reader, that whole countries and nations are looking into this saving, creedless, crampless philosophy.—*Mental Advocate.*

Character-Building.

J. P. COOKE.

With so many states striving to curtail the personal rights of mediums and Spiritualists, it is well for us to think of the growing character of the rising generation.

The gospel of character is the one universal gospel, proclaimed everywhere in all ages; always in the same spirit, always with essentially the same substance, frequently in the same language. It is the gospel of no church, no sect, or religion, but of humanity. All have a right to preach it; none have the right to claim it as exclusively their own. It is no more Christian than it is pagan. The materialist may stand by it as loyally as the Spiritualist. It is the voice of experience, the verdict of the moral nature of man.

A man's character is the reality of himself. His reputation is the opinion others have formed of him. Character is the substance of the will. He who acts meanly or wickedly in private life can never be expected to show himself noble in public conduct. He that is base at home will not acquit himself with honor abroad, for it is not the man but only the place that is changed. Without a quickened and educated will—a character—the man or woman will fall before temptation.

Character must be made the object of education. Character is the main object of a spiritual religion. Do good in order to become good. We must teach our children and youth to "face the right way." This is the all important thing in this world. Which way do you face—up hill or down hill? We all of us slip and fall; but we can all of us face the right way. We can readily pick ourselves up and advance again if we fall.

"Heaven lies about us in our infancy." But we are very apt to get away from it in our childhood, unless we are taught its supreme importance, there and then.

"Youth is the gay and pleasant spring of life, when joy is stirring in the dancing blood, and nature calls us with a thousand songs to share her general feast."

Let us use our liberty wisely—for "Reckless youth makes woeful age. The excesses of our youth are drafts upon our age, payable, with interest, about 30 years after date."

There is a wonderful difference in the effect on the youthful mind, between the influence of the spiritual ideas of God, religion, Jesus, and human society and relations, and the old Calvinistic ideas on these great themes.

As Spiritualists, have we not been too unmindful of emphasizing this tremendous difference? We are backward in grasping the great universal ideas on which the Philosophy rests. We are not sufficiently earnest. We have heard words of burning truth poured out that should have resounded through the country. How little have we done to spread this light and knowledge?

We ought to show that the acceptance of the doctrines of liberty and progress is not inconsistent with the deepest and sincerest piety. Many look upon us as iconoclasts, destroyers of the faith and beauty of the world, as people who would annihilate all reverence. Now this is the opposite of the truth.

Perfect freedom of thought is not only consistent with the sincerest piety, but it is really the only atmosphere in which the noblest piety can grow.

Possibilities of good and evil exist in all things. If you cultivate evil within your soul, you are, with those wrong thoughts, creating a "hades" for your conscience.

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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

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

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

SAN FRANCISCO, JANUARY 11, 1902

Christmas and New Year cards, containing beautiful likenesses of Mr. and Mrs. E. W. Wallis, prominent Spiritualist platform workers in England, are received at this office and adorn the wall near our desk, so that visitors may look on their kindly faces in this far-off shore. Heaven bless them and all who are laboring for the triumph of truth and the elevation of mankind.

An Italian Engineer, M. Triulzi, has devised a special instrument, the cleptoscope, whereby it is possible for the crew of a submarine boat to ascertain what is progressing on the surface while submerged.

Liberal Convention.—Dr. Bowles writes, that the prospects are excellent for a large gathering of liberals at Cincinnati on Jan. 26 and 27. He says his correspondence shows that there will be delegates, not only from all parts of the United States and Canada, but from England and Continental Europe. He extends a cordial invitation to all Spiritualists to attend and take part in this great convention.

Spiritual Science is an appropriate name for the metaphysical and practical thought of this ever-advancing age. All that called "higher criticism," Mental Science and advanced ideas were made possible by the mental emancipation resulting from the Spiritual Philosophy which came from the spirit-world through Andrew Jackson Davis and many other seers. The advent of Modern Spiritualism was an emancipation proclamation to the world. It led out of darkness into light. It destroyed the thralldom of dogmas

and creeds, encouraged men to think, to extricate themselves from the fear of hell torments, and to seek for truth in all the realm of the universe.

Harrison D. Barrett, president of the N. S. A., is now in Wisconsin arranging the transfer of the Morris Pratt property to the N. S. A. for educational purposes, and will give lectures in that State before returning to Boston. His address is in care of Mr. Morris Pratt, Whitewater, Wis.

It Stands the Test.

"Spiritualism—what it is and why; More than a Million Intelligent Men and Women Believe in its Doctrines," is the title of an illustrated article of eight pages in the *Metropolitan Magazine* for January, written by Frederick W. Webber, A. M.

The illustrations are of Andrew Jackson Davis, G. Wines Sargent, Mrs. Mary T. Longley, Mrs. Mary S. Pepper, Mr. Harrison D. Barrett, Mr. T. J. Mayer, Mrs. Cora L. V. Richmond, The Spiritualist Temples of Boston, Mass., Columbus, O., and Anderson, Ind.

The spirit of the article is well embodied in the closing paragraph, which reads as follows:

Whatever may be the actual truth or error of Spiritualism, it is a belief that is full of comfort to those who accept it honestly and implicitly. It is a religion which is an inspiration to better living, and in that respect it is entitled to the fairest consideration of even those who find themselves unable to accept what its advocates claim to be truths.

Its leading representatives are people of large mental capacity, pure character and broad humanity. Its literature is elevating in tone, and is worthy of thoughtful attention. The movement is entitled to respect because it aims to make mankind happier and the world better. Progress is its watchword, and it seeks to lead the world onward and upward.

Merely as a phase of modern thought, it is replete with interest, and under the examination of discriminating and unprejudiced minds, it cannot fail to reveal suggestions of those eternal truths of the relation of man to the great soul of things for which prophets and seers, poets and philosophers, have been seeking through all the ages.

Spiritualism has now passed the stage of being ridiculed by the use of irony and reproach, and now it has permeated the thought of the world, annihilated many of the old doctrines of the church, and its philosophy has found advocates among emperors, kings, queens, statesmen, scientists, doctors, lawyers, clergymen and prominent men of business, in all parts of the world.

Now newspapers and magazines are found who gladly echo its praises, or at least give it a respectful hearing, and often a thorough endorsement and approval. Never before was its power felt as now, and never before did its

light shine so brilliantly as it does at the present time. It is simply illuminating the world, transforming its theories and sciences, and dethroning the idols of mankind.

Thoughts Borne on Rays.

Prof. Pangnos, a Swedish astronomer, head of the Royal Astronomical Society, says he has established communication with other planets. He claims to be in communication with a being whom he calls Alfomeg, dwelling on one of the planets, revolving about the Star Nova, in the Constellation Perseus. He uses an instrument which he calls the "Ideagraph." With it communication is almost instantaneous, and across the great gulph of ether, he can converse with no more sensible loss of time than in ordinary conversation by telephone.

He uses a ray of light to send his thoughts to Alfomeg, and to receive answer by the same means. He says that since the first Novan rays of light struck the Earth, there has been an infinite continuance of rays, and when once the light circuit is complete, it serves as the medium, so that the Ideagraph, sending its message out into space on a ray of light, covers a distance so rapidly that it overtakes the light particles that have, even centuries earlier, much as a telegraphic communication is sent from a railway train in advance of train and passengers.

Thoughts, not words, are the messages sent between the astronomer and Alfomeg.

Drowned as Foretold.

Another steamship disaster occurred on Jan. 2, 1902, on the Pacific Coast near Mendocino county, Cal. The steamship Walla Walla, which left San Francisco with 158 passengers on Jan. 1, 1902, was run into in a dense fog by the French bark Max, and sunk; 36 of the passengers being unaccounted for, were probably drowned. The following from the *San Francisco Chronicle* will interest some of our readers:

Mrs. Minnie Carleton Reynolds, stewardess of the Walla Walla, who is reported as among the lost, lived for some years in Alameda, Cal. She has two small children, now in Victoria. She was about 38 years of age, and has a sister in Vallejo, the wife of the electrician at the navy-yard. While in Alameda Mrs. Reynolds lived with Mrs. Anton Vogel, of Clinton Ave. and Walnut St., and the latter tells a strange tale of the foretelling of the death of Mrs. Reynolds six months ago.

"It seems so strange," said Mrs. Vogel, "that the news should come that she is probably drowned just at this time, as it would confirm a prophecy made last April. I went to a reader for a psychic reading and submitted a letter from Mrs. Reynolds. She said she would pass out by shipwreck at the first of the year."

Mrs. Reynolds was obliged to take a position as stewardess to support her two children.

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 50¢ price, for postage.

ASPHODEL BLOOMS and Other Offerings, by Emma Rood Tuttle. Price, \$1.00. For sale at this office.

This is a volume of 285 pages, printed in large, clear type on fine paper and beautifully bound in blue canvas with aluminum embossing. It is illustrated with six full-page half-tones, the frontispiece being a full-length portrait of the author as she appears on the rostrum.

The volume is a selection of poems of this well-known author, who has been called by such eminent literateurs as Epes Sargent and John Rutherford of England, "the poet of the new spiritual dispensation."

As many of the poems relate to spirit, and spiritual experiences, the volume is named from the flower the ancients thought grew in the fields elysian. As the author daintily says:

In heaven's fair gardens graceful
asphodels,
Golden of hue,
Are holding sweetest nectar in their
bells for you—
For you!

And in her dedication:

"To those whose thoughts and longings reach into the Unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while waiting at the way station on the journey thither."

The reader becomes conscious, between the lines of any poem, that they are the expressions of experiences, the crystallization of tears, the effervescence of joy, the rainbow on the clouds of a storm that has passed. Hence the lines have a subtle spiritual power, and touch responsive chords in the heart. There are vibrations of music beneath the flowing rhythm, soft, sweet, joyous music; now and then, like Tennyson's verse, there is a minor tone which fills the eyes with tears. Yet, unlike Tennyson, she makes the subdued and the sad the contrasting background against which the bird of song, with exultant notes, springs from the mound of despairing death up to the heights of triumphant immortality.

What is more, the critic finds it smooth in measure, perfect in rhyme, as the verses are, with such arrangement that they seem to set themselves to music; they are not written for the rhyme or measure, which seem only secondary to the conveyance of ideas. Such an artist is the author, that there is no trace of effort to clothe ideas with words; they clothe themselves, and it appears that they could not have taken any other garb without weakness.

It is impossible to quote without injustice, for each poem is so complete and perfect that it is like breaking a crystal, and attempting to represent the perfect gem by a fragment. Every poem not only presents a life-experience; there is an object and a moral beneath the lightest song.

The stanza which begins the volume has a world of meaning: When I had my body an angel said, I dead, Who dwells in the land of the so-called I should have done much that I did not do,
Ere the old, sweet life on the Earth was through.

The lesson is not to neglect the

duties of this life, great or small, and not put off anything until tomorrow that can be done to-day. If so, then there is remorse and regret of the spirit.

As a specimen of singing verse, take the following from "How I Would Die":

Oh, let not sobs of woe
Bewail me when I die,
But sing to me and let me rise
Exulting to the sky.

The last lines are:

Like music low and faint,
My soul will float afar,
And wake in heaven, delightful heaven,
Where God's sweet singers are.

Mrs. Tuttle has been for many years an active member of the American Humane-Education Society, and was the originator of the oratorical prize contest plan for its advancement, preparing the book used in these contests and designing the medal that is awarded.

Many of the poems reflect the ideas which come of affectionate and humane regard for animals, and the poem to her St. Bernard is one of the finest tributes ever paid to "man's truest friend." His splendid picture by the side of her daughter adorns the opposite page.

Several prize-poems by this daughter, Clair, who is better known to the stage than as a writer, are introduced, and their subtlety of thought and daintiness of expression show the same spirit of kindness and affection which pledges "to harm unnecessarily no living creature."

We recommend this volume to every lover of poetry of the best, and especially to Spiritualists. It is an inspiration that uplifts and inspires.

THE RIDDLE OF THE UNIVERSE
—three addresses by B. Fay Mills, Oakland, Cal. 25c. For sale at this office.

This book is an answer to a book by the same title by Prof. Heckel of Germany, and consists of Three Divisions as follows: 1. What is the Riddle? 2. Unsatisfactory answers. 3. How I Read the Riddle.

The author disagrees with Prof. Heckel in these points: Heckel contends that there was no design or wise purpose in creation—that the beginning of life was spontaneous. Mr. Mills contends that there was a divine purpose in creation, and says that the fact that he has evolved from the lower animal conditions to a reasoning being, that he partakes of the divine nature, and is capable of attaining to the highest point of intelligence—that these things alone prove that there is a design in creation or evolution.

Mr. Mills makes many excellent points in solving the Riddle of the Universe.

The Psychic Era is the name of a new monthly magazine devoted to spiritualistic truths and psychological phenomena. Published at Pittsburg, Pa., at \$1.00 a year. R. W. Simpson and H. W. Raisse Jr., editors. It contains 70 pages, is well printed and makes a good appearance.

Realization for January-February contains articles of interest to occult students on the following subjects: The Immanence of the Silence, The Limitations of Telepathy, and Raja Yoga. Price, 25c. Published at 540 Howard Ave., N. W., Washington, D. C.

Freedom, published by Helen Wilmans, at Sea Breeze, Fla., has been restored to the mails again. It is an outrage to interfere with the business of legitimate publications, and such will not be allowed in America.

The Higher Law, published by Horatio W. Dresser, 272 Congress St., Boston, Mass., is on our desk for January and contains the following articles, which will be read with interest: The Metaphysical Method of Social Reform, The Higher Consciousness, and Notes on Healing. 10c.

An article in the *Review of Reviews* for January outlines the career of the late Alfred Nobel, of Sweden, the inventor and manufacturer of dynamite, who left over \$9,000,000 for the advancement of science and literature and the promotion of international peace, through the distribution of five annual prizes of over \$40,000 each. The award for the year 1901 was announced on Dec. 10, and the *Review* article contains the portraits of two of the prize-winners—M. Armand Sully-Prudhomme, the French poet and essayist, who received the prize for idealistic literature, and Prof. Röntgen, the discoverer of the X-rays, to whom was awarded the prize in physics.

The January number of *Mind* opens with a paper on The Relation of Christmas to Healing, by Mrs. Ursula N. Gestefeld, who is also the subject of the frontispiece portrait and biographic sketch. The second article of Mrs. Abby Morton Diaz's series on Hindrances to World Betterment is devoted to a two-fold topic—opposition to the new and inherited evil. Kenneth R. Forbes describes Babism, a new Persian religion. L. C. Obenchain writes upon The Gift of Healing. 20c. Alliance Pub. Co., Fifth Ave., N. Y.

The Sun-Worshipper is the title of a new periodical, the first number of which is on our desk. It is devoted to Oriental and Occidental philosophy, sociology and religion. Published at 1613 Prairie Ave., Chicago, Ill., at \$1.00 a year. It contains 32 pages, all well filled with matter appropriate for such a magazine, two pages being devoted to the Mazdaznan Philosophy.

The Psychic and Occult View and Reviews for January contains many interesting articles. Among them we mention the following: Is Interest in Psychic Science Waning? Psychology in Fiction, Science and Religion of the Stars, Psychic Forces in Nature, and Concentration and the Acquirement of Personal Magnetism. 10c.

The January number of the *Arena* opens with a fine essay on Anarchism, by the Rev. R. Heber Newton, D. D., in which the writer discusses the ethical, sociological and political aspects of that burning question. Theodore F. Seward describes the Spiritual Birth of the American Nation. 25c. Alliance Pub. Co., Fifth Ave., New York.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00. For sale at this office.

The Editor is not responsible for the opinions of correspondents.

Charles E. Watkins, M. D.

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Ella Wheeler Wilcox says of it: "Beautiful, interesting and most helpful." A Baptist clergyman of North Carolina writes: "It is one of the most suggestive books I have ever read, and is full of great chunks of thought." A gentleman writes from Brooklyn: "It is like reading a new Bible." A lady, from Chicago: "My daughter is buried in your book. She refused to join a whist party that she might be alone to read it."

"In material, make-up, letter-press, cover and decoration, it is one of the handsomest volumes presented this season. It is a remarkable book in many respects and in none more so than in a spiritual and philosophical character. It has a readable charm about it that makes it as interesting as a romance."—*The Sunday Press*, Albany, New York.

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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.

Mrs. Brooks, spiritual and trance medium, located at 1206 Market St., rooms 84 and 85. May be consulted on all affairs of life while in a perfect trance. Letters containing stamp answered.

Mrs. D. M. Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Phone, Church 880.

Edward Earle, Independent Slate-Writer, 328 Ellis St., S. F. Seances Sun., Tues. and Thurs. Readings daily except Sunday.

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

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

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

Mrs. Anna L. Gillespie, 490 14th St., San Francisco, Cal. Readings. Will answer calls for lectures and funerals.

Mrs. Gillingham, 305 Larkin, Mon. & Thur. 10 to 4. Other days, 532 22nd St., Oakland, Cal.

Horoscope cast and scientific hand-reading. Mme. Arva Pontis, 227 Taylor St., S. F.

Charlotte E. Heywood, rapping medium, 1286 Market St., San Francisco. Questions answered by letter. Room 38; hours, 12 to 4.

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

Prof. A. A. Holtman, astrologer, palmist and psychic; written test reading, 10c. Hours: 10 a.m. to 8 p.m. 1382 Market St.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423 1/2 So. Spring St., Los Angeles, Cal.

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

Mrs. Lester, medium, palmist & magnetic treator. Readings daily. Circles. 148 Sixth St.

Mrs. McMeekin, life-reader and mental healer, 205 Turk St., San Francisco, Cal.

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Sol Palmbaum, Trance, Test and Healing Medium, 856 1/2 Isabella St., bet. San Pablo Ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a.m.; 2 to 6 p.m.

Geo. F. Perkins, spiritual reader & teacher, 1073 1/2 Market St., San Francisco, at Vitae-Ore office. Daily, 10:30 to 5 p.m. Circles, Tuesday, Friday and Sunday evenings.

A circle is now forming for the study of Psychology. Those interested may correspond with or call on L. V. Raymond, 227 Taylor St.

Mrs. Jennie Robinson, 509 1/2 Larkin St., S. F. Circle Monday eve. Sittings daily. Readings by mail a specialty, \$1.00. Telephone Sutter 841.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 521 Golden Gate Ave., S. F., Cal. Readings and Treatments daily.

Mrs. Sophia B. Seip, psychometrist, clairvoyant & palmist. Business advice & life readings, 10 to 5, 7 to 9, 50c, \$1. 251 Eighth St., Oakland, Cal.

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

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

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Mrs. Winchester, trance medium. 1610 Clay St., San Francisco, Cal. Sittings daily.

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

SOWING.

In the Springtime of life we are scattering the seed,
Perchance it may fall by the way,
And is tramped upon by some in their greed,
And its life soon passeth away.
Or perchance it may fall in rich, mellow ground,
And be given protection and care;
But when we are at rest in slumber profound,
Some may reseed with thistle and tare.
Some seed may alight in warm, stony ground,
And come forth at the first break of day;
But there's not enough soil for its roots to be found,
And at noon-time it withers away.
Some fell among thorns, and by them was overcome,
And their life was doomed to decay,
And the harvesters' song in that field was not sung,
For the reapers passed by on their way.
But some seed took root in nice, mellow ground,
Where no enemy came to molest;
Ten, fifty, a hundred to one it was found,
And the reapers were abundantly blessed.
Then stay not thy hand in sowing the seed,
Lest some should fall by the way,
And the fowls of the air in supplying their need,
Leave naught for the reapers to pay.
Select ye good seed, sow none but the best;
We surely shall reap as we sow.
Perchance that the seeds by the angels be blessed;
We may reap them wherever we go.
Then scatter good seed to the right and the left,
Yes, sow them broadcast everywhere;
They are sure to alight because of their heft,
While the chaff floats away in the air.
Apollos moistens the soil, Paul soweth the seeds,
God blesseth the germs that it grow.
If we do our share and suppress all the weeds,
Our heaven will begin here below.
G. W. SANFORD, Verdugo, Cal.



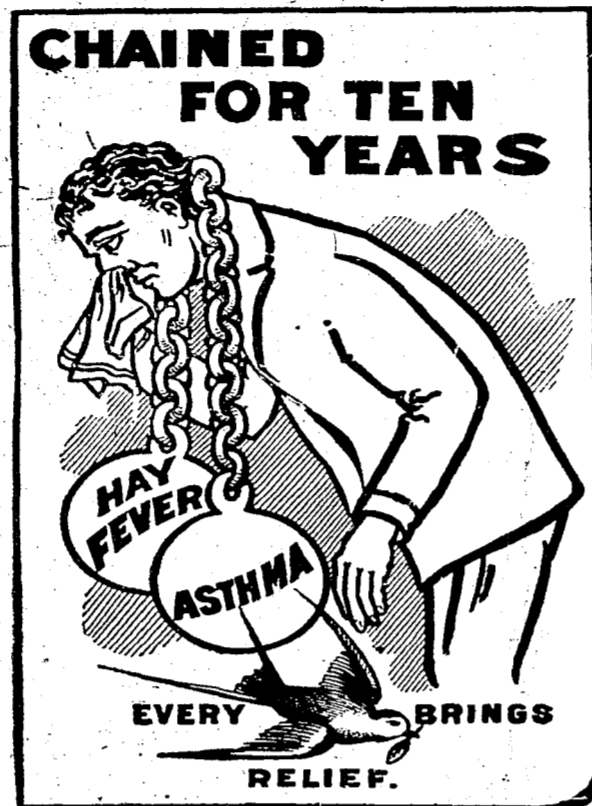
Letter from Los Angeles.

TO THE EDITOR:
Perhaps an account of how the Spiritualists of Los Angeles spent New Year's eve may interest your readers.
The committee on raising fund to pay expenses of one of the ordained mediums now under arrest for not paying a license, held an entertainment basket social and watch-meeting. Over 300 people attended.
After an interesting program of music, songs and readings by many of the leading workers from the different societies, a sale of baskets was made (with Mr. Howe of Boston as auctioneer). Said baskets contained lunch for two and were sold at prices ranging from 50c to \$3.00; many being sold two and three times, netting a sum of over \$35.00. Coffee was served, after which dancing was indulged in by the young people.
At 12 o'clock all present engaged in a general hand-shake and best wishes for a New Year.
The total sum realized by the entertainment will amount to about \$65.00. This amount will go to help pay lawyer's fee for defense, and it will help one of our workers to start the new year with a lighter heart, knowing that we, as Spiritualists, do think, do work, do help each other as our truth teaches us to do.
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REV. DR. MORRIS WECHSLER,

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New York, Jan. 3, 1901.

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After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or other.

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AVON SPRINGS, N. Y., Feb. 1, 1901.

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O. D. PHELPS, M. D.

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	♍	Earth	April 19 to May 20
Right Eye	♎	Air	May 20 to June 21
	♏	Water	June 21 to July 22
Left Eye	♌	Fire	July 22 to August 23
	♍	Earth	August 23 to Sept 23
Right Ear	♎	Air	Sept 23 to Oct 23
	♏	Water	Oct 23 to Nov 22
Left Ear	♌	Fire	Nov 22 to Dec 21
	♍	Earth	Dec 21 to Jan 20
Right Hand	♎	Air	Jan 20 to Feb 19
	♏	Water	Feb 19 to March 21

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More Astrological Verifications.

In the JOURNAL of Dec. 21 was published some astrological predictions by E. S. Green, stating that there would be earthquakes, storms, disasters, deaths of eminent men, and conflicts, between Dec. 10 and Jan. 10, 1901-1902, and mentioning Dec. 10 to 15; 19 and 20; 25 and 26, and Jan. 1 and 9, or days contiguous, as those when the most important of these events would be most likely to occur. Verifications to Dec. 15 were then given so far as reported. The following are additional verifications to Jan. 3, 1902:

Dec. 10 to 15. U.S. Transport Meade in fierce typhoon between Guam and Manila.

Dec. 19. Most bloody battle in recent years fought at Hoda, Columbia; 400 killed.—Train wreck on Santa Fe railroad; three killed, 30 injured, some fatally.—Gas explosion at Pittsburg, Pa., causes death of ten persons, and four injured.

Dec. 20. Another explosion in Pittsburg, Pa. Five killed; 12 injured.—Battle fought with Boers. English lose two officers and 20 men killed. British advance fights until all but four are killed or wounded.

Dec. 23. (Sun opposite Neptune, an aspect overlooked in mentioning special days in the general period.) Two street-car disasters—one in Allantown, Pa., killing six and injuring many; the other in San Francisco. Two killed and many injured.—Desperate fight between Co. F, 21st U. S. Infantry, and a band of Bolo men, near San Jose, P. I. Twenty-two of the enemy killed; two soldiers wounded.

Dec. 24. Fierce attack of Boers on British at Zeenfontein. Six officers and 50 men killed; eight officers wounded; four officers and 150 men missing.

Dec. 25. Steamer Sun burned to the water's edge, near Memphis, Tenn. Four persons burned with it.—Mob of soldiers attack two saloons near Presidio, San Francisco, wrecking them and overpowering a dozen police who were dispatched to the scene, wounding nearly all the police with rocks. Provost guard reinforces police, and 60 soldiers are arrested and placed in guard-house. Next day, Dec. 26, nearly the same scene is repeated.—Walter Morosco, the noted theatrical manager, dies suddenly.—Three murders in San Francisco, in different places.

Dec. 25 to 26. Heavy storm at Port Townsend causes French Bark Henriette to sink in harbor at Astoria, driven on reef of rocks, and three other vessels were driven ashore in Puget Sound, on Smith, Trial and Discovery Islands. Destroys three large canning factories and half a dozen Japanese boarding-houses, with 30 to 50 occupants each, 20 of whom were drowned in the flood. One man killed by a tree carried 50 yards by the wind.

Dec. 26. Desperate battle between Co. E, 9th U. S. Infantry, and Bolo men in the island of Samar, near Dapado. Blinding blizzard sweeps the Northwest, reaching hurricane pitch at points and delaying traffic and telegraph in Montana. Gov. John K. Rogers, of Washington, dies. Battle in a church at Piketon, Ohio. Six mortally wounded and many more or less injured. Senator and U. S. Minister Sewell dies suddenly. Capt. Richard P. Leary, first Governor of Guam, dies suddenly.

Dec. 27. Windstorm blows sand in great clouds off the desert, doing much damage in Southern California, breaking in a plate glass window in the town of Santa Ana, and doing much damage in other little towns. Also buried 4,000 yards of track for the Southern Pacific railway, obstructing traffic 24 hours. Reported as the worst sandstorm in that section in 30 years.

Dec. 29. Train wreck at Malta, Ill. Four killed and 29 injured. (Mars parallel both Jupiter and Saturn, another aspect overlooked in giving the special days.)

Dec. 31. Steamer runs ashore near Astoria, and another capsizes at Portland, Ore. Insane man shoots five persons, at Turner's Falls, Mass.

Jan. 1. Three train wrecks. One near Pittsburg, Pa. Two killed, 17 injured. Gas tanks explode and burn entire wreck. One at Keithville, La., kills two women and destroys some valuable race horses. Another at Kalispel, Mont., in which was coroner and two physicians on the way to the tragedy, where insane man shot himself, wife and grandchild. Big fire on same day in Keith's Theatre Hotel, in New York. 300 guests all escape, so far as known.

Jan. 2. (4 a. m.) Steamer Walla Walla sunk near Mendocino, with 155 persons on board. 39 persons perished or

lost. (Morning). Boiler explodes, killing five and injuring many, three fatally. Military called out to put down labor riots in Wales. Hotel fire at Searchlight, Nev., burns woman and three children.

The number of sudden deaths of persons more or less prominent in every locality was unusually large, especially on those days mentioned, and the number of ordinary disasters, cases of murders, suicide and insanity was also double what is usually reported in the press. It would take pages to mention all such casualties reported in the press in these special days mentioned.

SOME SPECIAL PREDICTIONS.

The U. S. Transport Sheridan, which sailed from San Francisco for Manila, Jan. 1, with troops for the Philippines, and the Grant, which left Manila, Dec. 25, both sailed on extremely evil days. The Sheridan sailed just after noon, in one of the most favorable hours of an evil day, hence will probably reach her destination, but will encounter typhoons or some disaster which will make her think herself fortunate to reach port. If the Grant sailed in a favorable hour, the same will be true of her, but if in an unfavorable hour (of which there were many that day), she will be lost.

The Walla Walla sailed on Jan. 1, one of the most evil days in 1902, and in an evil hour. Any astrologer making a horoscope for that hour would have predicted her destruction on that voyage.

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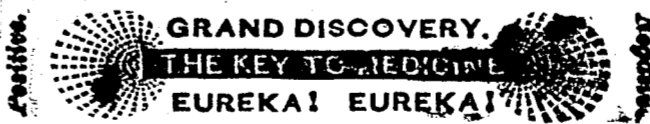
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Local News Summary.

Folsom 3044.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

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.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Mrs. R. S. Lillie gave an inspired lecture last Sunday evening at 805 Larkin St., San Francisco, Cal., for the Society of Progressive Spiritualists, and reviewed the progress of Spiritualism for the past 50 years and enumerated the changes in sentiment it had caused throughout the world. She concluded with an impromptu poem of rare beauty.

Mrs. C. J. Meyer kept up holiday meetings every evening from Friday until New Year's day at 335 McAllister St., San Francisco, Cal., the watch-night meeting being a grand success in every way.

Mme. Young had a crowded hall last Sunday at 619 McAllister St., San Francisco, Cal. Mrs. Seal gave a fine lecture and then Mme. Young gave psychometric readings and spirit messages galore.

Mr. B. F. Small, we regret to say, is again confined to his home by indisposition at 2234 17th street. He is now giving a trial to the treatment of fasting, as advised by Dr. Edward Dewey. We hope it may prove beneficial.

Mr. W. J. Colville held a watch-night service on New Year's eve in Room 11, Flood Building, San Francisco, Cal. The hall was well filled and interest was easily kept up until morning. Mr. Colville was at his best, under great inspiration. Eloquent guides supplied the matter for the lecture and Mr. Colville voiced it with great power.

The musical selections were very fine and received hearty applause. Several local speakers occupied the platform between 11 and 12. The new year was welcomed with music and song. Then all present engaged in hand-shaking and congratulations and dispersed, feeling better qualified to enter upon the realities of the work of 1902.

Mr. Colville left on that morning for Seattle, where he will remain until Jan. 19, and then go East, en route for England.

Mrs. Eberhardt's hall was well filled last Sunday evening, and her spirit messages were well-timed and welcome.

How to Control Fate Through Suggestion, by Henry Harrison Brown. A thoroughly practical and up-to-date book. Price, 25c. For sale at this office.

On New Year's Eve, at the residence of Mrs. M. J. Hearst, 731 26th St., Oakland, about twenty-five Spiritualists had a royal good watch meeting. From 8.30 to 11 they were entertained by the famous medium, Mr. Emil H. Schemel, with full form materialization of their spirit friends and also of some very ancient Egyptians.

After the seance delicious refreshments were served, and then as the old year passed out and the new came in Mrs. Knapp gave each a message from the spirit side of life. Altogether it was an occasion long to be remembered by those present. J. W.

Oakland.—The anniversary meetings of the Union Spiritualists at Fraternal Hall, Sunday, Jan. 5th, were very successful, the hall being crowded afternoon and evening, every number on the program being very good. A graphophone concert preceded the services on both occasions. Mrs. Gillespie lectured in the afternoon, and was followed with remarks by Mrs. Drake, and messages by Mrs. Oowell. Mr. Gillespie rendered some sweet music. In the evening Mrs. Gillespie gave a short address, being followed with messages by Mr. Hargraves; Mr. Gillespie sang a solo; Dr. H. W. Anderson spoke on "Free Thought"; Mrs. Gillingham and Mrs. Cowell gave messages from the spirit world, and Mrs. Gunn made a few remarks appropriate to the occasion; Mrs. L. W. Knott sang "Dear Mother Hands." The meeting closed with some well-timed remarks from Dr. Muehlenbruch. Mrs. Gillespie will lecture and answer questions on Sunday, Jan. 12, at 3 p. m., and Mrs. Gillingham and other mediums will give messages at 7.30. The seats will be free until further notice. T. E.

The Mission Lyceum Association celebrated its fourth Christmas in the Mission Opera Hall, 2131 Mission St., on Monday evening, Dec. 30, 1901. Owing to the illness of W. T. Jones, the conductor of the Lyceum, he was unable to render any service in the preparation of an entertainment as he had done in former years.

The Sunflower Minstrel Club was requested to reproduce the program given by it in Occidental Hall on Dec. 6th under the management of Mrs. Jennie Robinson. A cheerful response came from every member of the club and the program was rendered as a whole to a delighted audience.

The Mission Lyceum desire to publicly return thanks to the Sunflower Minstrel Club for this act of kindness in time of need.

Col. Hopkins' Fund.—The total receipts up to Dec. 31, 1901, was \$35.00. The total amounts charged to that account, from those unable to pay for the JOURNAL, was \$49.00, leaving a shortage of \$14.00; unless some charitably disposed persons offer to help make up this deficiency it will be charged up to the editor.

Our Telephone number has been changed. See notice in the first column of this page.

Watch Meeting.—The Union, Psychical and Spiritual Societies united in watch night meeting services on New Year's eve in Unity Hall, 856½ Isabella St., Oakland, Cal.

After a pleasing program, which consisted of songs, speeches, recitations and tests, refreshment provided by the ladies were served, consisting of coffee, cake and nuts, which were partaken of by those present, after which all enjoyed the greeting of the new year and went home satisfied with the success of the watch night meeting. Vox.

Mr. W. T. Jones, Secretary of the California State Spiritualist Association, is improving slowly, but is still very weak and emaciated. The headquarters at 305 Larkin Street are being kept open during his indisposition by Mr. J. T. Roberts, who will attend to business and welcome visitors.

Mr. M. S. Norton, President of the California State Spiritualist Association, is again indisposed and confined to his room, but we hope it will be of short duration.

Wrinkles; their Cause and Cure. Third edition. Copyright, 1896, by Anna McGowan. Price, 50c. For sale at this office.

Mrs. Sophia B. Seip has moved into her own cottage at 251 Eighth St., Oakland, Cal., where she will be pleased to welcome her many friends.

Dr. and Mrs. Emerson, who were in San Francisco for a year, went back to St. Louis, Mo., for a visit, and have now permanently located in Los Angeles, Cal.

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 3044.

The Hermetic Brotherhood held its annual watch-meeting at Headquarters, 509 Van Ness Ave., Dec. 31. The meeting commenced in the early evening with a social. This was varied a little later by readings, recitations and music in an informal way, but all of interest to the assembly. When "the wee, sma' hours ayant the twal" were reached, the guests partook of light refreshment.

In place of an after-dinner speech, Dr. Phelon, the Elder Brother of the Temple, occupied the last 15 minutes of 1901 with a concise review of the work of the past year and a deductive promise for 1902. It was an enjoyable and profitable meeting.

"Words that Burn," a psychic novel by Lida B. Browne (price, \$1.25) is for sale at this office.

Dr. L. Schlessinger is now at Tulsa, Indian Territory, astonishing the people with his mediumistic gifts.

Dr. and Mrs. W. P. H. Worth are located in that town and are enjoying Dr. Schlessinger's visit.

A Spiritualist Lady would like to obtain light housework from 8 a. m. to 4 p. m. Address, Mrs. IDA SARGENT, 2929 28rd St., San Francisco. 51t4

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

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This method has been so perfected by the doctor and his associates that any one may use it in the privacy of their own home without detention from business or the knowledge of any one. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

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