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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 22, 1902.

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No. 47.

THE NEW RELIGION.

I hear an anthem ringing
Adown the track of time,
And countless voices singing
A chant in rhythmic chime;
Louder the chorus swelling,
Earthward it wends its way,
To weary mortals telling
The dawn of a newer day;

When creeds no more will bind us,
Nor caste be recognized,
When selfish scales won't blind us,
But Truth be realized,
So each will know his brother
To be one with himself,
And men will love each other
Far more than fame or pelf.

With no loud clash of cymbals,
Nor trump, nor chiming bells,
Nor noisy sound of timbrels,
But through the heart's deep wells
The message thrills with glory,
It rings through earth and Heaven,
The very same old story
To listening shepherds given,

Of good-will, peace and true love,
Sung on Judea's plain,
By shining hosts from realms above,
The self-same sweet refrain
In clear tones now is ringing,
Knowing no priestly ban,
The Christ-religion bringing
The "Brotherhood of Man."

LIZZIE DUCKER LYNESS.

BORDERLAND

Saint Peter at the Gate.

Not long since I dreamed that I stood just inside St. Peter's gate, and this was what I saw and heard:

Among a number of disembodied spirits who appeared at St. Peter's gate was one of short stature whose form and features were nearly hidden by a cloudy veil that clung closely about her. She approached Peter and inquired, "Is this the gate through which earth's great ones pass to reach the Kingdom of Heaven?"

Peter replied, "All pass in here regardless of rank." Again she addressed him saying, "I was one of earth's greatest sovereigns. On my kingdoms the sun never set. Were you not informed of my coming? I expected there would be a great retinue of angels, with harps and cymbals to welcome me and conduct me to a seat up near the throne among those of my own station. I desire that you furnish me a guide to conduct me there."

But Peter only shook his head, and with a wave of the hand beckoned them on and as she passed through the gate she heard the words, "Seek and ye shall find." Some easily found the path, while others wandered blindly to and fro. Among these was the lately arrived sovereign who soon became weary and discouraged and sank down by the wayside. Ere long, through the intense stillness that pervaded the place, there came

to her ears a sound as of women's and children's voices, sobbing and moaning in most heart-rending tones. These sounds of wailing and distress alarmed her and she became sorely troubled. Soon she heard the sound of footsteps; then a tall, venerable form with white hair, and long flowing beard, a book in his hand, approached, and seeing her dejected attitude, thus addressed her: "Sister, what troubles thee?" "Who art thou that dares address one of my rank in such unseemly manner?"

"I am one appointed to minister to souls in darkness and prepare them for coming into more harmonious conditions with life on this plane."

"Were you a bishop, or a cardinal while on earth?"

"Neither, madam. I was an editor. Bishops and cardinals seldom become ministering apostles over here, at least not until they have been here a long time."

"Well, you may read some from your book. Maybe it will help me to forget those awful wailing sounds I heard just before you came, and I fancied I saw gaunt forms with long, bony fingers and hollow eyes peering at me through the darkness."

"Perhaps you did. Between the wars and famines on earth thousands and thousands of poor creatures are coming over here faster than we can take care

of them, and their pitiable condition often makes the angels weep."

"Do angels weep over here?"

"Yes, especially of late. They realize that the people from earth must continue to come here in this undeveloped condition and that a true civilization will not be reached by man for ages yet; that living up to that highest standard for human action, the Golden Rule, must continue to be but a dream, an ideal, a far-off reality. As long as men are barbarous enough to go to war, they will continue to come here fresh from the field of battle, their last breath going out while heart and brain were fired with a demoniac desire to rob a fellow being of that sacred thing, life; perhaps, one that had never harmed him. They will come here with souls seared and darkened with stains eternity can scarce efface. Listen, madam, do you hear those mournful, pleading voices? Perhaps, you remember the famine in Ireland many years ago when thousands and thousands had to come here because they had no food to sustain life there. Among them were many children, and some of them were so wasted and dwarfed that they have never grown any in body or mind all these years. Oh! oh! it's pitiful to see them hold out their little wasted hands, and look up at one so imploringly, their plaintive voices always repeating the words:

'Give me three grains of corn, mother, oh, just three grains of corn.' Why, it's enough to make stones weep as well as angels."

"Well, I don't think any of my children or grand-children will ever come here in that condition. I have been looking out for that all my life, and left them many millions. I always tried to be kind to the poor, especially children. Only a short time ago I went to visit an orphan asylum and I gave every one of the children a stick of candy, and let them take hold of my hand, even if it did soil my gloves. Now, sir you may read a few passages out of your book for a change. Is it a Bible or a prayer-book?"

"Neither, madam. It's primary lessons on natural law or the laws of life intended for beginners on this side."

"Don't you use Bibles and prayer-books here?"

"No, madam, our instructions are only intended to impress on the learner's mind useful, simple, natural truths. Bibles appear to have been a failure on earth. Their ethical teachings have had very little impression on mankind. For centuries they have been familiar with the commands: 'Thou shalt not kill,' 'Thou shalt not covet,' 'Love thy neighbor as thyself.' Yet they go forth with great pomp and trumpeting to slay their fellow man that they may enter into his possessions, and when victorious, with great rejoicing they assemble in their so-called sanctuaries and their well paid prayer vendors thank an imaginary god of battles for helping them to deprive the greatest number of their brothers of life, and of course, thus causing the greatest number of widowed mothers and fatherless children. Now I will read you a few passages before I go. They will be familiar to you. 'A new commandment I give unto you, Love one another, and bear each other's burdens,' 'Blessed are the merciful for they shall obtain mercy,' 'Remember the widow and the fatherless,' 'Inasmuch as ye do it to the least of one of those, ye do it unto me,' 'Where much is given, much will be required,' 'It is easier for the camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven.'

"Sir, do you think that last passage about rich men applies to women too?"

"You will receive an answer to that, madam, farther on."

"I don't remember of seeing those passages in my Bible or prayer-book. I wish I could have brought my prayer-book along. It was just elegant. Nearly bound in solid gold and had a large diamond in the clasp. If I had it now it would be a great comfort to me."

"Don't deceive yourself, madam. I must now pass on to my work."

"Do they work over here?"

"Yes, madam, none escape. All work, part of the time for their own growth and development and a portion for the advancement of others."



Three Happy Children Enjoying Themselves.

"Well before you go I wish you to tell me where heaven is."

"Madam, the kingdom of heaven is within. Jesus told you that. And men talk of hades as a far-off place of torment, little dreaming that it is often within sound of their own heartbeats."

"Well, sir, I have always been told that heaven was a beautiful place with a great white throne and streets of gold and everything lovely."

"I have never seen any such place, madam."

"Well, I am sure there is, and that my husband, Albert the Good, is there. I want to go where he is."

"A certain wise man once said: 'There are none good, not one.' I know a spirit called Albert, (we dispense with titles here) who is working in a division we call the India division. You see the poor unfortunate people who come here from that country have always been starved, not only physically but mentally and spiritually, and are wholly unprepared for life on this plane and a long time must elapse before they can come into harmonious conformity with conditions here, and those who look after them are the ones best fitted for the work. It would be injurious for fine, delicate, highly developed organisms to minister to such crude and as yet material creatures."

"What is my husband doing among those people?"

"He takes care of the children, rocks and swings them and keeps them from crying for their mothers. A very necessary work, madam."

"Well I must say that's pretty business for one who occupied the high station he did! Nursing children! Black ones at that! I never thought of asking him to take care of our own children!"

"Well, madam, you see he spoke of being the father of a large family and that's one reason he was put there, and another was that they were your subjects while on earth. You might get a place as his assistant if you desire to be with him. I will do all I can for you, and let me assure you, madam, that this is a realm where exact justice is meted out to every individual! Nature's law of compensation is always in operation. Somewhere, sometime every good act is rewarded, every wrong one atoned for, perhaps in silence, but no less with certainty. I now leave you to your own meditations."

As he passed on I seemed to hear the words, "I don't think I shall like it over here," uttered by her late majesty.

LINCOLN, Neb. V. G.

She Preferred to go to Hell.

A young lady of Toronto, formerly a Presbyterian Sunday School teacher, who has recently developed mediumistic powers and is well known in Toronto Spiritual Circles, was recently visited by her former pastor.

"Why," said he, with great astonishment in his voice and manner, "I hear you are a medium."

She neither affirmed nor denied, and when he expressed a doubt about mediumistic power she asked him: "If I were to tell you of your friends, whom I had never seen in the body, their names, character, appearance, and about whom I could have learned nothing through ordinary channels, what would you say?"

"I would say it was of the devil," said he emphatically.

"Then you believe that the devil and evil spirits can communicate with men in the body?" she asked.

"Assuredly so," he replied.

"And you do not believe good spirits can communicate with men in the body?"

"They cannot do so," he affirmed.

"Then," said she, "I'm going to be wicked, for when I die I'm determined

to come back and communicate with my friends, and if the wicked have more privileges than the good, I'll be wicked."

Spiritualism in Olden Times.

J. R. GUELPH-NORMAN.

In the JOURNAL of Nov. 8 appeared an interesting article by Lida Briggs Browne on "The Shakers," which, among other things, speaks of the phenomena common to that sect, such as "visions, trances, speaking in foreign tongues, inspirational poems and songs."

The phenomena, as stated, antedating the rappings at Hydesville, N.Y., is but one instance that justifies the qualifying adjective applied to Modern Spiritualism.

The evidence of both the old and new testament alone is proof positive that Spiritualism is as old as that authority. Cicero's "wise men, augers, and diviners"; the ancient hereditary caste of Persian priests, or the Magi of Median origin, prophets devoted to the gods, all bear witness to the part spiritual phenomena played in the churches of the ancients.

The classical terms *magia, magice*, etc., as applied by the Western nations to psychic and spiritual manifestations, show the important place this phenomena held in the intellectual world, though but little understood.

The "Spiritual Gifts" (Abhijña) as described in the Buddhist Scriptures, having 500,000,000 adherents, may be interesting to some. There are six Abhijñas, which one may attain: I. "The celestial eye, or an intuitive insight of the nature of any object in the universe; II. The celestial ear, or the ability to understand any sound produced in the universe; III. The power of transformation, transfiguration, the apparitional body, or the power of adapting one's self to all conditions of all beings whom one may teach, whether beings terrestrial, or beings celestial; IV. The knowledge of all forms of pre-existence of one's self and of other beings; V. Intuitive knowledge of the minds of all beings; and, VI. Knowledge of the finality of the stream of life."

The above teaches the possibility of perfecting intercommunion between embodied and disembodied spirits in the fullest sense of the word. It may be attained by means of the practice of the *Dhyanas*, of which there are four. The first is seclusion, in which the mind must be freed from sensuality; the second, *Dhyana*, is a tranquility of mind full of joy and gladness; the third is taking delight in things spiritual, and the fourth is a state of perfect purity and peace, in which the mind is above all gladness and grief. In other words, the first is a state of joy and gladness born of seclusion, full of investigation and reflection; the second is born of deep tranquility without reflection or investigation; the third brings the destruction of the passions, or, self-control; while the fourth is perfect equanimity, making an end of suffering.

Dhyana includes intuition, beatific vision, ecstasy, and rapture, the result of *samadhi*. Buddha did not recommend trances as a means of religious devotion; he urged that deliverance can be obtained only by the avoidance of all evil, the cleansing of the heart, and the perfecting of good deeds, but he did not disturb those who took delight in ecstasies and beatific vision.

Buddha's interpretation of the *Dhyana*, according to the sacred

text, is not losing consciousness, but a self possessed and purposive eradication of egotism.

One who has attained the power of the *Dhyana* is called a *Rishi*, *Yogi*, a prophet, or seer; an inspired poet; one who has attained perfect knowledge of the Law of Life in saintly retirement, by observing the virtues and precepts, charity, morality, patience, zeal in good works, meditation and wisdom.

Love Will Bring my Own to Me.

ELLA DARE.

In love I live, in love benign,
The law that shines with rays divine,
The law that gives to each his rightful due,

The law that writes life's forceful message true.

Oh, love will bring my own to me,
Will bless my soul with liberty!

Oh, love, and love alone,
Will bring to me my own,
Will bring to me
Life's destiny!

Oh, love, dissolver of all hate,
Oh, love, upbuilder of the great,
The potent force that reigns supreme,
That rules the smallest atom seen,
That bids the planets all obey,
And guides them in their heavenly way.
Oh, love, and love alone,
Can bring to me my own,
Can bring to me
Serenity!

I'll answer frowns with smiles of cheer,
'Till dark-browed passions disappear,
And banks of time, bestrewed with flowers,

Perfume each day's successive hours.
Oh, love, and love alone,
Will bring to me my own,
Will bring to me
Love's potency!

Austin Station, Chicago, Ill.

Kind Deeds Undying.

WALTER HYDE.

It may not seem, in the struggle of life, that what we do amounts to much; but a smile now, and a smile then, a kind word to-day and one to-morrow; kind deeds in youth, kind deeds in age, though they may seem to us in our weakness useless efforts, will prove at the end of life's journey to be a book of our own writing—when woven together by the Architect of the Universe.

Think not, for a moment, that your prayer is not heard; that your good deeds are lost. They are not; the sparrow falleth not unnoticed, and the smallest deed of kindness will have its harvest bye and bye.

Life is worth living to the humblest creature, for the good he can do; worth living for the pleasure in it; worth living, even if death were the final end. But vastly more stupendous is the thought, as we realize the eternity of the spirit—the everlastingness of mind—for the power that kills the body can never kill the soul.

All the nations of the earth, human tribes and tongues, whether barbarous, semi-barbarous or civilized, believe in the immortality of the soul. The poetry and music of the world was born with this belief.

Spiritual Life and Hereafter.

WM. J. COWEN.

Life existed before the formation of the world. Even before the world was fit for the habitation of life, the spirit of man existed, as an essence of spiritual force, an element which can not be analyzed, nor its individuality destroyed. We can not destroy life, nor change its destiny. There is a power, dwelling within the physical form, which can not be seen, but this power is the genuine man,

the spirit which shall live forever and whose influence will be felt in all the ages of eternity.

Life began in a primitive condition, but the spirit, or real man, within the physical being, still retained a dim realizing sense of what its future destiny was to be. In the ages which followed his first existence in physical conditions, he has, by the help of higher and advanced spirits, been ever striving to regain his original inheritance in the spheres above. When, in the fullness of time, by the Creator's will, man is ready and willing to leave his physical form, he is then in condition to be guided by the higher intelligences into more congenial planes of existence. But if, by some unforeseen circumstance, man leaves his physical body before he has learned the lessons which this earth-life should teach him, he must take his place in the lower planes of spiritual existence, and there await, until, by his own desire, he wishes to be led by the advanced spirits to higher realms.

We are all teachers, as well as scholars. We learn the lessons of the teachers in the sphere above us and teach them, in our turn, to the sphere below us in intelligence. We must lead some fallen spirit into the light of knowledge, before we can expect to advance ourselves.

Science and Philosophy.

J. P. COOKE.

The ordinary notion regarding the distinction involved between natural and revealed religion takes the ground that certain religious ideas, doctrines, or principles—such as the idea of soul or being—the subjective entity of the universe—the attributes of the mind, the moral government of the world, and the immortality of the soul, are discoverable by the light of nature. That is the unaided human reason. Whilst there are other doctrines, such, for instance, as the idea of the Trinity—atonement, incarnation, etc., are beyond the province of the human mind even in its best estate, and which, so it is alleged, the unaided reason could not have discovered, which needed what has been called a revelation of or from a supernatural world or sphere, in order that they should be rightly apprehended.

Philosophy is at home with the former class of ideas, but is supposed to be debarred from the latter; they transcend the grasp of human reason and involve an inward experience of the central spiritual system, beyond that of ordinary philosophic and coherent thought.

Whilst in the early ages of thought, general views were eagerly sought and easily obtained, yet as science became rich and complex, various divisions took place and one cultivated one science and others another. Even then general notions were not lacking. But as the tide rolled on, one discovery after another, and new provinces of inquiry leading to vast tracts of undiscovered truth, it became necessary for one man to devote himself only to a small fraction of science, which he pursued in detail, leaving to others the task of bringing his facts under the broader general heads. Such a minute division of work was necessary for the advancement of exact knowledge. But its inevitable result was to make men of science specialists; leaving the broad, general, constructive views to philoso-

phers. Such a course had its drawbacks, and at present the domain of thought and nice perception is divided into two spheres—general ideas and positive sciences.

The coming spiritual philosophy will present a positive and demonstrable doctrine, elaborated from the sciences, grounded on real facts and possessing all the desired generality by its synthesis in the one central and universal cosmic spirit, or life, avoiding past errors of vagueness, instability and inapplicability.

This newer philosophy, which may be called Spiritual Cosmism, shows that the universe itself is an organism, "whose body nature is, and God the soul." The spiritual philosophy and the higher mediumship has shown this.

We accept Herbert Spencer's statement that "The divine energy, which is manifested throughout the knowable universe, is the same energy that wells up in consciousness," and we have no less faith in the integrity of this "divine energy" when it guides us toward the truth and the living light of the cosmos, than we have in it when it guides each star along the course of its trackless orbit through the abyss of space.

We hold that good is essentially stronger than evil, and that every soul must continue the struggle to overcome evil with good, here and hereafter, until all evil is overcome.

Our faith and hope rests upon the firm belief in the ultimate and fundamental moral and spiritual integrity of our own inner nature, or life, which is germ or spark of the divine life.

Is Life Worth Living?

LIZZIE DUCKER LYNESS.

We often hear this question asked, and, looking at society in its present condition, it is not surprising that men ask it in all seriousness, for to many it is a serious problem, and some, after deliberating the question, decide in the negative and take the "leap in the dark," which they think is to end the life which has become unbearable to them.

But that individual life is not ended when the connection between the Life Principle and the body, which we are in the habit of calling the man, is severed. Our life, as we know it, is a collection of experiences which is not blotted out of existence when we cease to manifest through a physical body. Those experiences are built into us—they are the very warp and woof of our being; they are that which is building us up into the character that is the man, into that which we will be when we have attained; now we are but going toward something; bye and bye we will be that something; but without these experiences we could never reach that for which the spirit aspires.

The Life Principle within, ever acted upon by the Infinite Power which is the source of all life, must keep on growing, aspiring, ever reaching out, and, if we are fully alive, if the soul is not dormant, our ideals must be ever growing more beautiful—what was our highest ideal yesterday, will, when we have grown to it to-morrow, look very common place, as we see a more beautiful one higher up the mountain-side, up which we are ever climbing in our progress toward perfection. Life is a growth; if growth should cease, we might

well say the man was dead. There is no standing still in life; life is a continuous chain of experiences, and we are continually building ourselves. We are to-day the product, the sum total of our past, while our present is shaping our future.

Now, if this stage of existence were all there is, what we know of it here, from the cradle to the grave, to many the question, "Is life worth living?" would not be a difficult one to solve, for the pain so far outweighs the pleasure, the rainy days so far outnumber the sunny ones, so those who have not made the truth of immortality their own, would be certainly justified in giving a negative answer; but we who know that life is unending, take a broader, a more comprehensive view, and so we believe that these experiences, bitter though they oftentimes be, but serve to round out our characters into symmetry and beauty, and whatever tends to beautify our characters, which is in reality ourselves, that experience was certainly worth going through.

We learn only by actual experience; no amount of advice ever really teaches us anything; so if by burning my finger I learn how dangerous a thing is fire, and thus avoid a larger fire where I might lose my body, the experience of the burnt finger, painful though it might be, meant a great deal to me. So each experience in life teaches us something we could not otherwise know, and it is to that extent useful, and the most beautiful characters we see are usually those who have come through what we would term the hardest experiences.

We can never feel the same depth of sympathy for others until we, too, have experienced the same sufferings; then is a chord of sympathy struck that will awaken in us a fountain of tenderness that will well up in a living stream, bringing balm to the suffering heart of a brother, besides making our own characters sweeter and more fragrant. The tears of grief we shed, water the gardens of our hearts, and cause beautiful flowers of tenderness, sympathy, charity and brotherly love to grow there—flowers whose rich coloring and delicate perfume sweeten and make beautiful our whole lives, till our presence is like a benediction to those whose lives touch ours.

The world has had many saviors, but it is not yet saved, because it has not found the universal savior. That savior is knowledge, and through it every man must save himself.

There is but one life, that is the Absolute, or God, Supreme Spirit, but there are many organized forms throughout Nature, all of which are manifestations of the One Life, and all entitized beings, whether perceived or not by mortal vision, are differentiated forms of this One Intelligent Universal Life Force, or Principle, and when we have come into the God-consciousness of self, conscious of our at-one-ment with the great Artificer of Life, then we have the key to the problem; we have solved the meaning of the great mystery of life, though we have not yet worked out the problem to its solution.

Conscious Intelligence is at work in the mass, working for the uplifting of all manifestations of life; so evolution is slowly lifting us, consciously or unconsciously, by the Divine Energy inherent within; but when we come into the consciousness of that power, and know our at-one-ness with it, no longer

will we work at cross-purposes, but in harmony with the laws that work for upliftment. We will do in years what it is now taking us centuries to perform, as we continually give to ourselves this command: "Build thee more stately mansions, oh, my soul!"

Thought Force.

It is now one of the recognized scientific truths that mental conditions have much to do with the physical health. He who cherishes harsh, evil, bitter thoughts is thereby poisoning his own physical system, and laying the foundation for sickness and general disorder of the body; while he who compels himself to put away all unkindly feelings and holds only good, kindly thoughts towards all is thereby creating within himself conditions of health and happiness.

If you ever hear a person express a belief in the general depravity of all mankind and the unfitness of things in general, you may set it down that he is either suffering from indigestion or his own actions require close watching. For the view that a man takes of the world is but the reflection of his own immoral condition. Your thoughts are radiations from your character. As they are, so are you. But some will say, "I just can't help hating people who do so and so." Can't you? Well, then you must suffer the consequences of harboring evil, spiteful feelings in the shape of bodily sickness, and general discord and bad luck until you have learned to hold a feeling of at least pity towards those who may not be so much worse than yourself after all, when considering the conditions by which they are surrounded.

No one is expected to love or approve of certain things. But temper your condemnation with a large amount of pity for such miserable weakness; for, after all, he is your brother, and in him you see what you might easily have been with the same set of circumstances and conditions about you. Don't hold harsh, spiteful, evil feelings towards anybody. They only make matters worse by literally poisoning you and making discord all about you. Kind, happy, hopeful thoughts are the very essence of health and good luck. Keep your mind full of them as much of the time as you possibly can. You will thus be a centre from which will radiate good influences.—*Human Nature.*

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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 arrears are paid.

SAN FRANCISCO, NOVEMBER 22, 1902.

Thanksgiving Day is appointed for Thursday, Nov. 27. Let us all try to make some one happy on that day—as well as every day in the year.

Good Deeds are the true measure of life. Those who know nothing experimentally of doing good to their fellow-men, really know nothing of life and its true philosophy.

Deeds, not years, are the measure of life, Heart-throbs, not figures on a dial of the sun, Show the true worth of man.

The **Ethical Society** of New York has leased new quarters in which to hold its services hereafter, and upon the return to New York of Mrs. Nellie T. Brigham (who is now in San Francisco) dedicatory services will be held, and she will resume her pastorate of the society. Miss Belle V. Cushman is the president. They expect to return to the Atlantic Coast by the first of January.

Marconi intends to locate in San Francisco, Cal. This is the announcement made in the daily press regarding wireless telegraphy and Marconi, its manipulator. It seems that they intend to make this city the central point of all the wizard's schemes. The article says:

Arrangements have reached such a stage that the Marconi Telegraph Company of America is now enabled to outline its plan for a Pacific and Alaskan service, which in its scope will excel any of the others already established or about to be operated.

All of the important points of the coast will be connected with a base at San Francisco. For this purpose a very complete installation is necessary and a station like that at Glace Bay, on the Atlantic, will be erected.

Psychic Facts.

There are those who deny psychic facts, but it is very foolish to do so, and but few are found among educated people who will attempt it unless they are bigoted to an alarming degree.

Speaking of some well-grounded psychic phenomena, Professor Dolbeare, the eminent physicist, well says that these things are "of more importance to philosophy than the whole body of physical knowledge we now have, and are of vast importance to humanity."

Mr. Benj. Fay Mills, in a lecture in this city upon Psychic Phenomena, is reported to have remarked as follows:

By psychic phenomena, I mean the power to move objects without physical contact; hypnotism of others and of one's self; psychotherapeutics, or the power of healing by mental or psychic force; telepathy, including mind-reading, clairvoyance, clairaudience, etc., and the increase of intellectual power, manifested in memory, deduction and intuition. Concerning these and their cause, men may hold one of several theories. They may assert that they do not occur. But all competent investigators, without exception, agree that they do occur. As Dr. Hudson says in his famous book: "The man who denies these phenomena to-day is not entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to enlighten him." "A psychic fact is as much a fact as a waxing and waning moon."

Only the most foolhardy would attempt to deny the facts presented by psychic phenomena, and it is a pleasure to record, not only the language of Mr. Mills, but also Prof. Thomson Jay Hudson.

Physical Immortality is now the topic which engrosses the attention of many. Walter De Voe remarks as follows on the subject:

Life may be perpetuated here in the physical body indefinitely under one condition only. The devotee of Truths shall live in retirement from the conflicts of worldly minds and give the whole mind to spiritual devotion and demonstration of the transforming power of life in the body. Renewal and transformation of the negative pole of man's mental magnet—the body—by the development of its latent possibilities of life and intelligence, is possible to all according to the degree of faithfulness in recognizing the Immortal Presence.

Minister Wu, the Chinese representative to the United States, attended two materializing seances in Washington lately, and the matter was reported in the *Washington Post*. He was very much interested in the proceedings, talked and shook hands with the spirits, and then arranged with the medium for a private seance to be given to himself and his secretary. He received messages written in Chinese characters, and appeared to be very much puzzled and troubled in mind concerning what he saw and heard.

Wild Expressions.

The following is found in a New Thought periodical for this month. We will not name it, because we desire to make our comments impersonal. The editor says:

Everything that you see is yourself. That sounds rather odd, doesn't it? Yet it is a fact that you have never seen anything, felt anything, tasted anything, or heard anything, except yourself. The reason for that is because sight, hearing, touch, smell and taste are mental sensations. They are sensations of the mind—and the mind is you, not the things your mind perceives through any of the avenues of sense. Take away the senses, and no world exists as far as you are concerned. All you know about the world is the ideas that exist in your own mind—and your mind is you, not the world.

You may go to places and see what you consider to be other people, but you do not see any one else there but yourself. There is no one else anywhere but yourself. When you see what you call another person, all you know about the person is your own idea of him or her. This idea is *you*—not someone else. And your idea may be wrong, but as long as it is wrong it represents the person in question as far as you are concerned.

You actually believe your mistake—and therefore you have in mind an individual that does not actually exist. That is, the individual does not exist as you conceive him to live, but he really exists as far as you are concerned.

You will note that you create people. All the people you know or have ever seen or ever will see are creations of your own mind. You have no other way of knowing that they exist except through your own mind. And your ideas concerning them are *you*, not the person.

You are the only person in the world. All the people in it are built by you in your own mind, and they exist in the form in which you know them nowhere else.

Such extravagant expressions as are indulged in by the writer of the above excerpt, bring into ridicule the whole New Thought movement. It is simply nonsense to assert that "You are the only person in the world," and then to rub it in by saying that "There is no one else anywhere but yourself." Talk reasonably if you would have *sane* people listen to what you say!

Unity and Harmony.

These are the watchwords for humanity in the present stage of development. To us these words do not mean uniformity in any mental condition; nor do they mean exact belief in any creed, doctrine, dogma or statement of principles—only unity in spirit in work for the general good, and the uplifting of mankind. Bro. Thomas J. Shelton, in *Christian* for November, sensibly remarks as follows on this theme:

Unity is of the Spirit. Diversity is of the devil. The devil and mortal mind are one and the same thing. Thomas G. Newman, editor of the PHILOSOPHICAL JOURNAL, is one of the sweetest spirits now sojourning on this earth. He can see the truth anywhere and every-

where. He thinks there ought to be union and harmony in the ranks of the so-called New Thought people. There can not be any unity in mortal mind. Just as long as we are struggling out of the wilderness of error, there will be diversity and enmity. Love can not have fellowship with anything other than love. All who are in the truth are in unity.

Mrs. Eddy is Inconsistent.

The most radical innovation ever made in Christian Science has been brought about by the recent agitation growing out of the death of the Quimby child at White Plains.

Mrs. Mary Baker Eddy, the leader of the Society, has forbidden "healers" to treat infectious or contagious diseases, and to report all such cases as come under their attention to the health authorities.

This is a pronounced recession from the principle that the Christian Scientists have held, that they could cure all manner of errors (diseases) by the power of prayer, though she claims that there is no such thing as disease; it is only *ignorance*. Does not Mrs. Eddy now acknowledge the existence of disease by warning her followers to refrain from meddling with it in contagious or infectious form?

In the official organ, the *Christian Science Sentinel* of Boston, word is given the faithful straight from Mrs. Eddy. The *Sentinel's* article is in the form of an editorial, signed by the editor, Archibald McLellan. So there is no chance for any mistake or apprehension.

It would have been far better to have taken the right ground earlier, and thus have prevented much of the trouble which has resulted from the impetuosity of many of her followers.

A Scoundrel representing himself to be John Slater, and a medium, has been swindling investigators in Rockford, Ill. He has a companion with him by the name of Videlle. After getting together all the money they could, by promising big returns for investments and other schemes, they left the city between two days for parts unknown.

John Slater is a tall, thin man of unusual ability as a medium, and is well known throughout the world. This fellow, therefore, took his name as a cloak to cover up his nefarious schemes. Look out for him everywhere. He is a broad-shouldered, square-looking man about 5 feet six inches high. Any one finding such an individual should communicate at once with Mrs. F. C. Cramer, 417 Jefferson St., Rockford, Ill. Of course, he will change his name and appearance as much as possible in every town so as to escape detection.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same

PHILOSOPHICAL JOURNAL

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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

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The PHILOSOPHICAL JOURNAL is not discontinued to subscribers at the expiration of the time paid for, unless we are requested to do so.

Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

Mrs. Kate Hoskins, who spent several weeks in Oakland and vicinity last month, has returned to her home in Los Angeles, and may be found at 153 West 23rd St. She is an excellent speaker and good medium and should be kept constantly employed in the work.

At the Afternoon conference of the Union Society, Oakland, Prof. Lowe opened the subject, "What Constitutes Religion?" Owing to the rain, the audience was rather small. Dr. Stewart gave messages in the evening to an audience that filled every seat in the hall.

B. Fay Mills gave a very interesting lecture last Sunday evening at Golden Gate Hall, advocating the public ownership of municipal and other utilities.

Mme. Young held a test circle last Sunday evening at 805 McAllister St., San Francisco, after an introductory lecture by Mrs. Seal to a good audience.

Mrs. Anna L. Gillespie addressed a large and appreciative audience last Sunday evening at Alcazar Building, taking for her subject, "Mediumship: its Uses and Abuses." It was a splendid effort—clear, forceful and logical, and entered deeply in the philosophy of mediumship, and the whys and wherefores of the evils that sometimes come out of it, as well as of the transcendent good. After the address, Mrs. Gillespie gave several spirit messages, which were recognized, and proved to the recipients the genuineness of her power.

The Ladies' Aid rummage sale adjourned on Nov. 15 to resume Friday morning at 10 a.m., Nov. 21, at 1508 1/2 Powell St., between Vallejo and Green Sts., San Francisco.

Mrs. Eberhardt held a seance at 3250 22nd St., San Francisco, last Sunday evening.

Mrs. Wermouth, at Friendship Hall, Odd Fellows' Building, corner Seventh and Market Sts., San Francisco, held an interesting test and psychometric meeting, assisted by Mrs. M. E. Gilliland-Howe of Boston. There was a large audience—many skeptics being greatly interested. Fine selections of music and songs by Mr. Howe and others.

Mrs. Nellie T. Brigham of New York, and Miss Belle V. Oushman, president of the Ethical Society, arrived here last Monday morning on the Royal Mail Steamship from Australia, where Mrs. Brigham has had a six months' engagement for lectures by the Victorian Association. They are the guests of Mrs. R. S. Lillie while in San Francisco.

The Sunflower League on Thursday evening, Nov. 20, at the headquarters, 305 Larkin St., will turn its meeting into a reception to these New York ladies, and it is expected that there will be a large attendance.

Next Sunday morning Mrs. Brigham and Miss Oushman will accompany Mrs. Lillie to Oakland, where Mrs. Brigham will give a lecture for the Oakland Psychological Society. This will give an opportunity for her friends in Oakland and vicinity to hear this noted speaker from the metropolis of America.

Next Sunday evening Mrs. Brigham will deliver a lecture for the Society of Progressive Spiritualists in Covenant Hall, Odd Fellows' Building, (Mrs. R. S. Lillie, pastor), and this will be the only opportunity presented to hear Mrs. Brigham. The hall will, no doubt, be crowded. An admission fee of 10c will be charged at the door.

Lyceum.—A large attendance was present last Sunday morning at the Children's Progressive Lyceum. State Organizer Allen Franklin Brown was present and took an active part in the exercises. Arthur S. Howe gave two selections on the life with piano accompaniment by Mrs. Cooke. Among the visitors were Mr. and Mrs. Gillespie. More children were present than on any Sunday in months. The children attending the Lyceum are going to Mt. Tamalpais shortly on a picnic, for which arrangements are about completed.

Personal Experiences was the subject at the conference last Sunday afternoon. Speakers told of what convinced them of the truth of spirit return. Next Sunday afternoon the subject will be, "Objectors to Spiritualism Answered." All are invited. Last Sunday Wm. M. Rider presided, and Mrs. Carrie Wermouth spoke under the control of Col. Hopkins. Others addressing the meeting were A. S. Howe, George Campbell, Carl Eberhardt and J. Munsell Chase.

Mrs. R. S. Lillie addressed a large audience in Covenant Hall, Odd Fellows' Building, last Sunday. It was a "question evening," and her guides displayed great brilliancy in the answers given. The first question propounded was: "Is ignorance the only real sin?" To this she responded, showing that ignorance is the cause of all error, and that sin is error; hence, ignorance is the primal cause of sin. Another question brought out an elaborate explanation of the relation of spirit to matter, and still another the reason why many people, themselves very mediumistic, are not able to hear from their friends except through mediums.

A Directory of spiritual societies and spiritual workers—mediums and speakers—has long been needed, and the arrangements are about complete to have such a directory issued by the State Spiritualists' Association. A few more advertisements are required and then it will be published. It will contain valuable information about the formation of societies, requirements for endorsement, etc. It will be complete as a spiritual messenger and guide. It will be artistic and attractive.

Mrs. S. Cowell, who has been holding meetings very successfully in Los Angeles for some time past, has now returned to her home, 414 East 16th St., Oakland, and will resume her circles Thursday afternoons and Friday evenings.

Mrs. Nettie Howell has been presiding at these meetings and expects soon to organize a society. The excellent work done by Mrs. Cowell in this hall has created quite an interest, not only among the Spiritualists, but inquirers and skeptics who are convinced of the truth of Spiritualism by the phenomena and philosophy presented by Mrs. Cowell.

The Oakland Spiritual Society held its Sunday evening meeting on Nov. 16, 1902, at Unity Hall, 856 1/2 Isabella St., Pres. James Stewart in the chair. After an invocation by Mrs. Cowell, Mrs. Smith gave some tests. Mrs. Cowell, having returned from Los Angeles, made a few remarks relative to the work she had done while South, and about other spiritual societies, and then gave spirit messages. After some remarks by Dr. Pallbaum, Mrs. Stewart closed with a benediction. The Wednesday evening meeting was well attended.

Mr. S. D. Dye of Los Angeles has again been quite ill, but we learn with pleasure that he is now regaining his usual health.

Just Tribute to One Who is Worthy

TO THE EDITOR:

In the beautiful notice concerning the transition of my wife, furnished by Mrs. Lillie in last week's JOURNAL, there is a typographical error in the name of her companion and nurse. It should have been Miss Cosfeldt. And I wish to state in this connection that never has there been an exhibition of unselfish devotion and pure friendship to excel that of Miss Cosfeldt in her ministrations to Mrs. Ravlin during her last illness. She had sole charge of her day and night for full three months, and how she kept up in her unceasing devotion is a mystery to every one conversant with the facts. We know that she was sustained by more than mortal energy. And she earned and received the gratitude of my dear, patient, suffering wife, of myself, as well as of all our mutual friends who called upon us, and of hosts of spirit loved ones who were with her to the end. Miss Cosfeldt has made many friends in California since she has been with us, and never shall I forget her kindness to one dearer to me than my own life.

N. F. RAVLIN, 264 Jersey St., S. F.

Mrs. D. N. Colby has resumed her Wednesday evening circles at her home, 1041 1/2 Valencia St., San Francisco. Those wanting to hear from their spirit friends should embrace this opportunity afforded them to do so.

Hermetic Brotherhood.—The open meeting on Thursday, Nov. 13, was very interesting. The opening meditation was: "Is the human form the outcome of thought?" Mrs. M. E. Harris read the "Objects and Aims" of the Order. Mrs. Virginia Weld sang and Dr. J. E. Morton gave a lecture demonstrating that all human form is the result, not the producer of thought. E. R. Rockwood described the astral body and its experiences. The singing of the "Seven Glorias," and the repetition of the closing mantram left an audience pleased with the finished "feast of reason."

COR.

The I. F. T. Bible S. S. and Church held its regular meeting at 909 Market St., Sunday, Nov. 16, with a good attendance. At 11 o'clock, Mrs. Church and Mr. Matchett gave tests; Mr. Davis gave a brief address. 2 p.m., tests by Mrs. Gillingham, Mrs. Church, Mr. Wilson and Mr. Matchett. 8 p.m., tests by Miss Dixon, Mrs. Gillingham and Mr. Wilson. Mrs. M. L. Bowker, Sec.

Edward Earle, the slate-writing medium, has moved to 1052 Ellis St., San Francisco.

Oakland Temple, 521 12th St., Sunday, Nov. 16. At 7:45 p.m., spirit messages were given by Mrs. S. B. Seip. Sunday, Nov. 23, at 2:45 p.m., lecture by Mr. L. A. Preston. Subject: "The Law of Reincarnation." At 7:45 p.m., messages by Mrs. Seip and Mrs. Gillette. C. F. VAN LUYEN.

Mrs. C. J. Meyer gave spirit messages at 335 McAllister St., San Francisco, last Sunday evening.

Berkeley is being aroused. The State Organizer held a meeting there last Sunday evening in connection with Mr. C. W. Shaw, and gave a brilliant lecture, followed with psychometric readings, Mr. Shaw closing with spirit messages and tests. An organized society will no doubt be the result in the near future.

How to Read was the title of Henry Harrison Brown's discourse last Sunday evening. To merely read with the intellect is of no soul-value. It is thought that penetrates into the subconscious that makes us feel what is of value. His next lecture is upon "The Healing Power."

Mrs. S. Augusta Armstrong was given a reception by her many friends in Buffalo, N. Y., at the beautiful home of Mrs. Jennie Kuhn of Delaware Ave., on Wednesday evening, just before her departure for California. Mrs. Armstrong was also presented with a fine piece of china by the Prince Henry Club, of which she is a member. May good health and prosperity attend our sister in her new home. Mrs. H. N. GRANT.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

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phetic Medium and Healer.

Advice on mines and all affairs of life. Hours, 10 a.m. to 5 p.m. Sundays and evenings by appointment. Sittings or readings by letter, \$1.00. Address: 1342 Shattuck Ave., Berryman Station, Berkeley, Cal. 447

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Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30, 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.

Mrs. Anna L. Gillespie will open a season of lectures in Fraternal Hall, Alcazar Building, O'Farrell St., San Francisco, beginning Sunday evening, Oct. 5, 1902. You are cordially invited to come and bring your friends. Lecture begins at 7:45 p.m. Good music Second floor, front; take elevator.

Mrs. C. Wermouth holds meetings every Sunday evening at Friendship Hall, Odd Fellows' Building, corner 7th and Market Sts., San Francisco. Take the elevator to the fourth floor.

Ladies' Aid Society business and social meetings every Wednesday at 2 p.m. in headquarters of the State Association, 305 Larkin St. Take elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

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Dr. J. M. Peebles, the Famous Physician and Scientist, Has Perfected a System of Treatment That Gives Hope to Every Sufferer.

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If you suffer from any of the above complaints, why don't you sit down and write the Doctor a plain, truthful letter as to your conditions as you see them? Upon receipt of this, your case will be carefully examined and you will receive a full diagnosis, telling you truthfully whether you can be cured or not. You will also receive a "Message of Hope," which will fully explain this system of treatment, and give you knowledge that will brighten the remainder of your life. Write at once. Dr. Peebles' Institute of Health Ltd., Battle Creek, Mich.

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