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# THE PHILOSOPHICAL JOURNAL

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VOL. 39. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., SATURDAY, JANUARY 25, 1902. 1429 Market-st. Between 10 & 11th-Sts. No. 4.

### A Voice to the Wise.

Arise triumphant o'er the clay  
 For which awaits the grateful earth—  
 Renounce the pleasures of a day  
 To gain the things of greater worth.  
 And some will climb, while others work,  
 Contented in the fields below,  
 Thinking the rugged paths to shirk,  
 And some would reap where others sow.  
 They know not that the rising tide  
 Will one day force them up the steep;  
 That o'er the plain 'tis surging wide  
 And may engulf them while they sleep.  
 So let the careless dreamer rest,  
 And let the faithful watcher climb;  
 To each there cometh what is best,  
 In God's own best-appointed time.

E. K. HURLBUT.



### Some Strange Occurrences.

F. N. BLACKMAN.

Growing on my grounds in Fresno Co., Cal., was a yucca, the kind that grows with a tall, naked trunk and a bunch of leaves at the top. All who are acquainted with the plant know that it is anchored firmly to the earth by means of its numerous cord-like roots.

One day my wife coupled the hose to a hydrant, dropping the other end by the yucca for the purpose of watering it, and then stood by watching results. Let me say here in mental parenthesis, that it was an absolutely still day, not a leaf moving on any of the trees.

Suddenly this yucca toppled over as if by strong hands, entirely severed from the earth. My wife called me to see the ruin, and when I learned the facts will confess that I was frightened, but remarked as I drew the tree away that she must have hoodooed it.

A few days later my wife sickened and died. Living a short distance away was a Mr. G—, who, with some friends, was standing in front of his house when a large limb from a eucalyptus tree broke off, falling near him, and there was no visible cause for the mishap. As in the case of the yucca, there was not wind enough to move a leaf. Both of these eerie occurrences were on Sunday; both my wife and Mr. G— died on Sunday, both at the same hour but one week apart. Both warnings (?)—I will give skeptics the benefit of the doubt—took place at the same time of the day and, to the best of my belief, one week apart, as in the case of the deaths.

The roots of the yucca had not been cut off by any burrowing animal, and, though I examined the place carefully I could never dis-

cover any cause for the mishap; it just happened and that is all I ever could find out about it. There is much more, pertinent to the above that is even more surprising than, anything I have given, but I do not care to tell it.

During my boyhood days I was in the forest with a companion and we were standing about three feet apart near a large, dead birch tree, when, without the slightest warning, a limb about six inches in diameter and ten feet long fell to the ground directly between us with a prodigious crash from a height of 30 or 40 feet without harm, and if it had fallen upon either no doubt it would have caused instant death.

In a few days my companion was stricken with disease and died. It seems very evident that the limb was not intended for me, for that was about 55 years ago.

I do not ask any reader to be-

lieve there was any warning of coming death, any cause and effect in these cases, whatever I may really believe about it, but will simply let each one judge as his feeling may dictate.

San Francisco, Cal.

### A Warning Vision.

*La Stampa*, the leading journal in Turin, translates from the *Novosti* of St. Petersburg the following narrative of an incident which has naturally created a profound sensation in that city, where so many of the educated classes are avowed Spiritualists:

"Count Souwazoff, President of the Tribunal of the first section, was passing sentence in a case of great importance, assisted by two judges, when, all of a sudden, he turned pale and the pen fell from his hand. The two judges hastened

to his assistance. The Count kept his eyes fixed upon a particular spot in the hall, and, raising his hand with some difficulty, he pointed thither. The judges followed his gaze, but could see nothing except the perfectly white wall with a gas bracket in the center of it. An usher, who had been summoned, brought the Count a cordial which revived him somewhat. When he had slightly recovered, he exclaimed, 'What a vision! my God! That wall appeared to me transformed upon the instant into a white vessel, on board of which were my wife and my two young daughters. Darkness was all around the vessel. A storm had arisen. The flashes of lightning and the pealing of the thunder rendered the scene still more terrible. One flash ran along the deck and entered through a port-hole the cabin where the three beings dearest to



Teaching the Child how to Weave a Hammock.

me in the world were. My wife and her youngest daughter were instantly killed, while the eldest was seriously injured. She neither spoke, nor cried; she only raised her arm and thought of me with such an intensity that I felt as if I were close to her, and was like to swoon; I am calmer now. My family cannot have gone to sea today; and it was doubtless a cruel hallucination I experienced."

"And the President resumed his duties, but not without feeling greatly oppressed by the vision. In the evening he received a telegram from Kief, where his family resided, apprising him that Madame Souwazoff and her two daughters had made an excursion on the sea in the steamboat bearing his own name—an elegant vessel entirely white in color—that it had encountered a sudden hurricane; that a flash of lightning had entered the cabin in which the three ladies were sleeping, and had killed the mother and her younger daughter. The elder had survived, but had been stricken dumb. Perhaps it was that last incident that had been made manifest to her father.

"It appears that the young lady who survived was exceedingly fond of her father, and thought of him from the first outbreak of the storm with so much power and intensity as to constrain him to concentrate upon the vessel all his attention and all his psychic force."—*Two Worlds*.

### A Premonition of Danger.

C. H. GREEN.

The 3 p. m. train left Janesville, Wis., for St. Louis, in March, 1862, about 4 p. m. As soon as we had started I had a dread of the terrible accident which happened four miles from Chicago in which 12 men were killed and more than 30 severely (some fatally) injured; as we passed along crowds at every station or cross-road shouted us good-bye, waving us adieu. The tears were coursing their way down my face at thoughts of the accident that would befall us; the very first news to reach them would be so heart-rending, so sad.

I was in the fifth car on east side a few seats from the front. At the last station in Wisconsin cars stopped on the west; a soldier passed the window. A lady clinging to him said: "I shall not see you again alive." "No, you will not," came to me. "The first news reaching you will be he is crushed." I was lifted on my feet and started to prevent his getting on the cars, when the thought came to me: "It is useless; you cannot prevent it." I took my seat and did not speak. We had waited all day to start and the men mostly had filled their canteens with strong drink.

Our captain, Ira Justen, came from the rear of the car and picked up all the canteens he found. Stepping out at the front to empty them, drove half a dozen men from the platform and put a guard on to prevent any going out. The guard leaned against the door; the captain came to me, put one hand at my elbow, the other on opposite side of the aisle. We were getting close to the danger point. Tears were in my eyes. He probably noticed them and stopped. Suddenly I was on my feet to jerk the bell-ropes; the captain was on his feet with arms stretched across in front of me; he was a powerful man. I tried to dodge him; it was useless. Then a voice said to me: "Jerk the

rope." Then I thought it would not do, as another section of the train was following us. Then came the words, "Grab the back of your seat," which I did with both hands. Instantly the crash came. I was standing watching the captain and guard. The front of the car was smashed in, the guard thrown on his face near the captain. A rail came up beneath the captain's feet, throwing him up several feet. He was standing so firmly that a concussion was made at the base of his brain, of which he died on July first. He did not act right after this, but complained of his head. He sat down opposite me, commanding everyone to keep seated. A very strange thing happened; the lamps on the outside wall of the car all flew to pieces, except the one at the end of my seat, which was not disturbed in the least. Soon some one called for it. Captain told me to hand it out. George Bliss handed it to me; then I passed it out of the window.

About seventy men were lying in snow and water; a few arose, then fell again.

The cause of accident:

The front trucks of first cars lay on the west side of track by the 7th car, letting end of second car down on the track. This car went three times end over end into the field.

### Kate Fox in Russia.

B. B. KINGSBURY.

Experiences of M. Aksahow with Mme. Kate Fox-Jencken at St. Petersburg in 1883.

This is the subject of a report in *Annales des Sciences Psychiques*, translated from the Russian by Petro Solovo and with a note added by the translator, in the number for July-August last. The report was made by Aksahow in November, 1899, from notes.

In 1883 the famous Kate Fox, the founder of the spiritistic movement, arrived in St. Petersburg. It is generally objected that mediumistic phenomena can be produced with success with the hands and feet of the medium herself, especially by means of darkness, in which the most important manifestations take place. It was a question then of knowing whether the medium can be put in such conditions as that the authenticity (genuineness) of phenomena might be admitted despite the darkness (in which they occurred).

If, for example, one should sit opposite the medium, holding the legs of the medium, and if, in the darkness, the hands of the medium should be placed upon a luminous plate and covered with the hands of the sitter, might not these conditions be regarded as proving absolutely that neither the hands nor the feet of the medium herself could have had anything to do with what might have taken place about her? Such conditions seemed to be entirely satisfactory, and in spite of the darkness which accompanied them, entirely convincing. They seemed to be so to my relation, Mme. Boutlerow, the widow of the deceased Professor Boutlerow.

Very skeptical by nature, she did not share the convictions of her husband, and when the conversation turned on mediumistic phenomena, she regarded his belief in these phenomena as an overpowering impulse and used to make sport of it. When I proposed to her a series of experiments with Kate Fox in the condi-

tions mentioned above, she consented to it willingly, saying that "if anything happened in such conditions, I will believe."

A series of seances was consequently arranged with Kate Fox in the month of March, 1883, in the apartments of Mme. Boutlerow, and Kate Fox readily consented and did not make the slightest objections to the conditions proposed to her.

In the middle of the room was placed a card table, the feet of which were not connected, which allowed Kate to extend her feet under the table and Mme. Boutlerow to cover them with her own. I set myself down at her side, while Kate was seated in front of us and put her hands on the plate of luminous glass.

The light of the gas was turned down to the lowest point, then the hands of Kate Fox were produced in relief on the luminous plate, and in order that Kate could make no movement whatever of the hands which might be imperceptible to the eye, one of us, most of the time Mme. Boutlerow, covered them with her own. Our seances generally did not last more than an hour. I will not here speak of the raps, the only phenomena which, in these conditions, might have been simulated by the medium by striking the floor with her toes. Having this in view, it was interesting to me to know if these raps belonged to the category of mediumistic phenomena. This is the way I subjected them to a special investigation (made the subject of a note).

Thus then and in the conditions mentioned, I observed at different intervals the following:

A movement of objects without physical contact from the medium or sitters, and this, too, with any object selected, and at a distance from the sitters. This movement can be made visible by coating different objects with a luminous substance.

One of the most interesting phenomena was the ringing of a small bell. This, covered with a luminous substance, suddenly left the table, set itself ringing, while flying through the air, and finally fell on the table or the floor.

A music-box over a foot long, set on the floor, seemed to go up of itself playing tunes, having wound itself up by means of a lever, an operation which ordinarily required two hands—at any rate, it would have been impossible for a foot covered with a shoe to have accomplished this feat.

Touchings of the sitters in front of the medium were produced very soon after the seance began. For example, the two shoulders were touched at the same time; a pencil held under the table is taken and placed on the table or on a chair. A bell is taken by the handle and goes ringing in space, under the table or behind the medium. The bell can be seen with a dark outline of a hand holding it by the handle. Sometimes the contour of a hand belonging to no one of the sitters is seen on the luminous plate.

Finally a trace of the hand is made on smoked paper placed on a slate at some distance from the medium, the fingers of whom are sometimes clean and sometimes soiled with soot.

Lights were also observed rising near the medium and falling, the nature of which could not be learned.

A note upon the phenomena of

"raps" was added, and some experiments with Kate Fox made in cabinets.

It was said that the simulation of raps could be made with the toes by certain persons after considerable training, or with some peculiar formation of joints.

### Qualification vs. Inspiration

ARTHUR F. MILTON.

It is generally believed that "as a man thinketh so is he."

But is it true in the absolute? Do not some "speak wiser than they know?"

It is undoubtedly true that one's aspirations are consistent with his thoughts, but occasionally we have reasons to believe a man a hypocrite because detected in an act not consistent with his teachings, as court records show.

Because he can discourse on certain moral principles, does not always prove possession.

"Actions speak louder than words." Inspiration is a beautiful gift, but it does not prove the quality of the man under all circumstances.

Spiritualism invites a man to "do as I do," not merely as "I say."

Inspiration may be knowledge, but not qualification. The proof of this assertion may be sought in the fact that inspiration has told of scientific truths not yet possessed by scientists themselves, and revealed by unscientific souls, unqualified to judge or prove their assertions by scientific methods.

Do not such "speak wiser than they know?"

Such a man is not "as he thinketh." But he may be credited for thinking beyond himself—beyond his normal capacity. In like manner, he may have high moral inspirations, and yet unqualified in the art or science of its teachings.

This is but a suggestion for defense against attacks on our cause by those who place more value on hearsay than on the qualification of their informers.

### Gleanings from Seattle.

W. J. COLVILLE.

Since leaving San Francisco on Jan. 2 I have had many interesting experiences. Just before I left the beautiful city, where I have reason to know I have hosts of faithful friends, I enjoyed two splendid meetings on New Year's Day at 3 and 8 p. m. in Twentieth Century Club Hall, Flood Building, where I took reluctant leave of my large and influential audiences; on my last day in California, Jan. 2, I went out to San Leandro to visit that truly remarkable thinker and writer, Chas. Dawbarn, who had expressed a particular wish to renew an old acquaintance.

Mr. Dawbarn, who is certainly an interesting and remarkable man, received me cordially, and in the very limited time at my disposal gave me some delightful music and introduced me to his famous pianola, which I found I could instantly manipulate; he also introduced me to his orchard and poultry farm, and then entertained me royally with a most friendly comparison of views on all phases of the great psychic problem in which all wide-awake people are at present intensely interested. I found Mr. Dawbarn most liberal and reasonable at all points, and we soon found that our views com-

pletely chorded in many important directions.

After an excellent lunch at Mr. Dawbarn's hospitable table, perfectly served by his highly efficient housekeeper, I had to hastily return to San Francisco for a few hours to attend to last duties, and then took the 7 p. m. ferry-boat to connect with through train to Portland.

Arriving at that city early on Saturday morning, Jan. 4, I was accosted on the street by an old friend associated with Mrs. Mallory's excellent paper, the *World's Advance Thought*, which I am glad to find is in a flourishing condition. I was importuned to lecture in Portland, but compelled to refuse as I was forced to proceed immediately to Seattle, where my 15 days' engagement commenced Sunday, Jan. 5.

After the delightful weather which had accompanied my Christmas sojourn in San Francisco, where the sun shone continuously, I was most unfavorably impressed with the dismal appearance of Seattle, but though rain descended in torrents and the streets were rivers of mud, the large Pythian Hall, a magnificent audience room on 14th Ave. near Pike St. (in the very center of the city) was filled to repletion both afternoon and evening.

On the following day, Jan. 6, the weather cleared a little, but it was still far from inviting, but I opened my classes in Mental Science at 1118 Third Ave., with 50 students, at 2:30 p. m., and was greeted with a full house at my lecture at 8 p. m.

Day by day the audience has grown, until the halls have become far too small to comfortably seat the people, and as we occasionally get a bright day, which calls out everybody, there have been three or four occasions when people have been turned away in consequence of the crowds attending. I am urged to remain, but I am absolutely compelled to go East immediately, so with Sunday, Jan. 19, I bid farewell to the Pacific Coast and sweep through from the State of Washington to the city of Washington, where I hope to spend one busy week and then go to Philadelphia and New York, prior to embarking on "Nordentscher" steamer for England.

Seattle is a wide-awake city and full of liberal thought. The Unitarian Church is particularly strong and its present minister, Rev. W. C. Simonds, is one of the finest orators to whom I have ever listened. There are many other centers of advancing thought, all well sustained and in direct connection with the advocacy of Spiritualism.

The work of the highly-gifted, youthful inspirational speaker and psychometer, Chas. J. Anderson, deserves especial mention. This young gentleman, though barely 21, is an ornament to any platform and is in every sense a credit to the noble cause he earnestly and eloquently upholds.

Theosophists, Mental Scientists and Free Religionists are all strong in Seattle, which is a most unconventional and non-conservative place.

Mr. Oyston's book-stand is well patronized and all over the city liberal literature is freely circulated. Though I do not greatly admire the town, I highly respect its intelligent, broad-minded population, and I can sincerely state that in all my world-wide journeyings I have rarely, if ever, met more interested audiences or found

a reading public more eagerly hungry for the latest treatises on spiritual and reformatory topics.

Jan. 17, 1902.

### Spiritualist College.

MOSES HULL.

Through the generosity of the octogenarian, Morris Pratt, of Whitewater, Wis., we have a college building, one of which we are not ashamed. Now, without the means to open our school the building is a "white elephant" on our hands. This building was given to us on the conditions that we use it for educational purposes along Spiritualistic lines, and that we raise \$10,000 as an endowment fund.

After the matter was properly laid before Mr. Pratt he readily saw that we could not raise that fund and maintain a school at the same time; so he permitted us to go on and raise the fund, and use such portion of it as is necessary to run the school, and apply any surplusage as we may have, to the endowment fund. On all of this Mr. Pratt may, when he sees that we are working earnestly, be depended upon to do his share. He does not design to be arbitrary; he only wishes to see that we earnestly co-operate with him.

Now we want and must have money. We have determined to try to open the college as an academy next September, and to run it as such until we get the means to open a first-class college where men and women can graduate in the various branches which go to make up what is called a "first-class education." Our intention is to open this Fall, prepared to teach anything from the alphabet to oratory, philology, logic, rhetoric, psychic culture, homiletics, and anything else to fit one for the work we, as Spiritualists, are called to do. This takes money. Will you help us?

If every Spiritualist would contribute even as much as \$1.00, we would be able to open our academy next September, and have a large sum left to deposit on the endowment fund. Will you do it? Five dollars makes you a member of the Morris Pratt corporation for one year; after that, \$1.00 per year keeps you a member in good standing, with the privilege of attending its annual meetings and taking part in its deliberations.

J. C. Bump, of Milwaukee, one of our trustees, and our treasurer, who has already contributed to our school, proposes to be one of a company of anywhere from one to 1,000 persons, who will pledge himself to annually contribute \$25 until the school is on a paying basis. I will do the same, and more. Others will join us in this work. Will those who read this appeal do the same?

There are many who would be better off here and hereafter if they would make an annual donation of \$100 to \$500 to this school. Every society in the United States should take at least one collection to aid this school. Every speaker should hold at least one meeting and every medium one seance and devote the total proceeds to this work.

No work that Spiritualism has ever attempted is more worthy or more important than this.

As president of the Morris Pratt Institute, I plead with Spiritualists everywhere to make some sacrifices for this, the only school of

the kind ever attempted among Spiritualists. Who will volunteer to keep one worthy young man or woman in this school? The tuition will cost only \$50 per term of 36 weeks. Board will not cost over \$126 for the same length of time, thus making the total cost, aside from railroad expenses, not to exceed \$176 per year. Two years will graduate one for this week. The expense of board can be reduced by two or three students uniting and renting a room and boarding themselves.

I am now, as president, devoting all my spare time to this work, paying my own postage and working without salary. In addition, I will be one who, besides all I have promised, will keep one student in the school at my own expense. This I will cheerfully do as long as my earthly faculties hold out, and I can find the means to pay the expenses.

If friends of this institution are willing to sacrifice something in this direction, and have not the means just now to do so, let them send in their pledges, to be paid any time during the present year. We wish to know at the earliest possible moment what can be done. We want to begin to advertise and solicit students.

Send your pledges and offerings to me at 72 York St., Buffalo, N. Y., or to our secretary, Mrs. Clara L. Stewart, at Whitewater, Wis. or to our treasurer, John C. Bump, 220 Mason St., Milwaukee, Wis. You will get a receipt for your money in a few days after you have sent it.

Now, if ever Spiritualism needs to be saved from itself, that can be done only by self-sacrificing work along educational lines. Please do not wait; let us hear from all who are interested in this work.

### Mediums Arrested.

MRS. GILLILAND-HOWE.

On Jan. 7, 8 and 9, Spiritualists of Los Angeles filled the courtroom on First St. to hear the court's decision in regard to Mr. and Mrs. Chesbro's case; they being arrested on Nov. 21 for practicing mediumship as a business without paying the city of Los Angeles a license of \$10 a month for said privilege. The defendants claim that as they are ordained ministers of the gospel of Spiritualism under a State charter, that they have a right to accept a fee, as any other minister of any gospel would—being without a regular salary. After calling in nearly 200 men and waiting two days to get a jury—after testimony of two witnesses to the fact of paying for a sitting each, W. C. Bowman, K. D. Wise, George Gegerish and Mr. and Mrs. Chesbro were called for the defense; but all questions asked by counsel were ruled out. Being out nearly two hours, the jury returned a verdict of guilty—of violating a city ordinance. They were each fined \$30. They will carry an appeal to the Superior Court that said city law is unconstitutional, as it interferes with religious liberty.

Let all Spiritualists at this time rally together and send financial aid as well as loving thoughts to these two representatives of our Cause, which is now on trial (not they alone), for whatever action is taken will be for our rights as a body and not for the persons representing us.

One other case will come up soon unless deferred until a decision is

rendered in this case.

Let each society in California send in a collection as a body, and if each Spiritualist will only give 10 cents, we can readily raise the \$225 necessary to carry it through the next court.

Mr. Howe and myself are deeply interested in this fight for religious liberty in Los Angeles. We came here strangers last August, but have been at work here and there among the Spiritualists ever since. While not knowing any of those under arrest until afterwards, we felt it our duty to work for our Cause.

There has been no concerted action as yet taken in regard to funds, but there will be. All the spiritual mediums are bound to fight the law here, and, as you know, we were successful in raising funds to pay the case in a lower court and will do all we can in the raising of funds for the next. But it is so large a sum we feel as if all the societies of California and all interested ought to be willing to assist, as whatever decision is arrived at will effect the whole State, and if we cannot get recognition in the Superior Court we mean to carry it still higher. We will send names of committees as soon as we can get a definite plan arranged, and until then perhaps it would be better to wait for funds unless donated. Mrs. Chesbro will send receipts for all sent to her, and I will do the same.

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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 arrearages are paid.

SAN FRANCISCO, JANUARY 25, 1902

The Middle of this century, if it could be seen to-day, would astonish us all. It is wise, perhaps, that the future is hidden from our view, for we should be bewildered at its wonders, which are now to us a hidden mystery.

An exchange, when contemplating the next hundred years, remarks as follows:

"To compress it into a word or pack it into a sentence, we are still in its gigantic shadow and cannot see it well—it looms too steeply above us."

We cannot contemplate it—we can only imagine. That is all.

**Capt. Geo. W. Walrond** of Denver, Colo., is still confined to his bed with mental and nervous prostration, but hopes to be on the road to recovery in another week. We are requested to ask his hundreds of customers who have sent him orders to have patience, as all orders and correspondence will be promptly attended to on his recovery.

**Pure Life** is a unit. On the down grade, life tends to separate more and more; on the up grade it tends to unify until it becomes One. Life, like light, is a unit at the center, and diffuses in separate rays at the circumference.—*Sel.*

**Spiritualism** should be the daily inspiration of the lives of all who embrace it. It reveals soul relationships, makes known the precious truth of spirit return, proves that the grave has been conquered, and death robbed of its sting. It is the angels' gift of love and sunshine to the people of earth, and should be man's message of love and sunshine to all who dwell in forms of clay.

**A Mental Earthquake.**

Prof. G. G. Hubbell, a well-known scientist, lately delivered a lecture under the auspices of the Ohio Liberal Society, in which he very eloquently remarked as follows:

We are living in an age in which the discoveries of science, following each other in bewildering succession, have revolutionized our old ideas of things. Religious creeds are being remodeled, philosophical systems reconstructed, and even the accepted facts of science are not exempt from this iconoclastic tendency. The developments in electrical science, wireless telegraphy, the X-ray and liquid air are but temporary landmarks on the road of scientific discovery, the end of which can not be foreseen. The lesson to be learned from this is the rashness of attempting to assign limits to the possibilities of nature, the folly of attempting to gage the universe by our limited horizon.

Prof. Hubbell seems to grasp the situation very readily. The present condition of scientific and religious thought may be truthfully said to be one which has experienced a mental earthquake. The old theories, forms, ceremonies, sciences and religious dogmas find themselves in a condition very similar to that of the physical status after an enormous earthquake—everything in confusion, and appear in torn and shattered fragments, and many, with be-moaning faces, bewail their dethroned idols and antiquated revered ideas.

All the old forms of civil governments, all the old theories of the churches, all the established facts(?) of science, all the time-honored ceremonies of Church and State, and all the dictates of horary philosophy of ancient society, are doomed and must soon entirely disappear.

The present looks to the past for history, lessons of experience and facts on which to build newer philosophy and forms of society. It looks to the future only to discover great possibilities and astounding realities that will soon make their appearance and rebuild and reorganize out of the ruins of the past, and present that which will be a monument worthy of the 20th century—a temple of humanity, with a religious ceremonial full of hope and glorious promise, but lacking the fear and terror of the past ages.

To this monument of the 20th century progress and achievement, we say, as did the immortal Webster at the inception of the monument at Bunker Hill: "Let it rise, let it rise, until its towers pierce the skies. Let the first rays of the morning sun play among its towers and its last departing rays gild its summit." And we would add: May our offspring for many generations occupy its domes and palaces and may its corridors ring with the songs of liberty, and the brotherhood of man, while the 20th century philosophy is pro-

claimed to the world, and may peace and good-will everywhere abound.

**California Mediums Arrested**

Los Angeles mediums are again in trouble. The city authorities have arrested Dr. and Mrs. Geo. E. Chestro for practicing mediumship without first obtaining a license from the city for which they would have to pay \$5.00 per month each.

These mediums hold Certificates of Ordination from the State Association, and are to all intents and purposes ministers of the gospel of Spiritualism. They are public teachers and exponents of its truths, and should no more be required to pay a city license for the practice of their heavenly gifts than should the priests and ministers of other churches be required to obtain licenses in order to conduct their public or private services.

The legality of this question may just as well be tested now as later, and we hope that the matter will be carried to the highest courts in America if necessary, in order to wring from the opposition that justice under the constitution of the United States which is by right the inheritance of every American citizen.

The talk about commercial mediumship is all nonsense. The medium whose powers are delegated from the spirit world, whose endorsements are conveyed by the hands of angels, have just as much right to receive pay for their services in order that they may be enabled to live in this physical world, as priests and ministers of other denominations, who are supported, sometimes in luxury, by the money charged for ceremonials of the church, and if they are compelled to obtain a license in order to practice their powers, then let the priests and ministers be taxed in order that justice, exact and impartial, may be done to all.

We ask no favors; we require no exemptions; all we want is that which is just and right and applicable to all alike, and this we demand as our inalienable right.

In other columns will be found letters concerning this trouble in the City of the Angels and a call for contributions, so as to be able to carry the matter to a higher court. We trust that such contributions will be liberal and promptly sent to Dr. Geo. E. Chestro, 444 1/2 So. Spring St., Los Angeles, Cal.

**Minister's Attack on Bible.**

Another "heretic" has openly attacked the bible and Methodism, and, like many other professors who have given time and attention to the study of the subject, Prof. Pearson of the Northwestern University, a Methodist institution at Evanston, near Chicago, criticizes very sharply many of the cardinal doctrines of the church.

The *Record-Herald* of Chicago

last Sunday contained the following item concerning this matter:

Prof. Chas. W. Pearson of the chair of English literature in the Northwestern University, which is conducted under Methodist auspices, has thrown a bomb into the ranks of Methodism in Evanston, the seat of the university, by giving out for publication a statement of his belief that biblical infallibility is a superstitious and hurtful tradition, and that the biblical stories of Christ's bringing the dead to life, of his walking on the water and of feeding the multitude with loaves and fishes, are mere poetic fancies, incredible and untrue.

Prof. Pearson declares that the policy of the Methodist church is one of inactivity, obstruction and Jesuitical silence on the views in which the leaders and scholars of the church have gradually come to believe, but which are not held by the body of the church. He says that much of the present teaching is evasive and most of the Sunday-school teaching is almost farcical and entirely inadequate.

Men who think sufficiently deep to be competent to canvas testimony given in support of these fables are placing themselves upon record nearly every day, and in one way or another argue that the dogmas heretofore held as sacred and deemed to be the very foundation of the religious system, are, in the language of the bible, only "cunningly-devised fables" made for the very purpose of creating slavish fear in man and thus enthrall the race.

These men, like Thos. Paine and others of the past centuries, for the sake of truth and liberty, threw away their means of living and exposed their character to infamy; but the truth must be told, and as fast as the minds of men are open to receive such truths, they will be given, and the whole foundation of the fabric will be swept away and church dogmas and creeds will be annihilated.

Mr. F. N. Blackman, after reading the statement from the *Times-Herald*, makes the following pertinent comments:

Prof. Pearson, like Prof. Swing and others, will have to be crucified to save the waning power of the churches; but each one so sacrificed will be like the sowing of the teeth of the dragon by Cadmus, but, unlike those renowned warriors, they will not fall upon each other, but will destroy the churches that were responsible for their springing to life. Let the good work go on. One by one the roses fall.

**Ministerial Insincerity.**

Since the foregoing article was written, the following item appeared in the *San Francisco Chronicle* of last Monday, when the Rev. R. Whitaker, president of the Christian Comrades, preached a sermon on Sunday on "Shall we be Honest with the Bible?" and commented upon the statements made by Prof. Chas. Pearson in the following language:

When Professor Pearson describes the policy of the Methodist church with reference to the new

biblical learning as one of obstruction, inactivity and Jesuitical silence, he describes with remarkable accuracy the general policy of the orthodox churches. I have talked with ministers here in California who stand high in the councils of orthodoxy, and who admit that they cannot say frankly from the pulpit what they believe to be the truth about the bible. Some of them have made admissions to me which they knew would cost them their pulpits if made public. In many cases ministers who are evolutionists and who believe in the composite character of the Scriptures, are so fearful of disturbing the beliefs of the uneducated, or so much afraid of the attacks of the ultra conservatives, that they pose as apologists of the old instead of being pioneers of the new.

A great deal of the stuff taught in the Sunday-schools of California is the veriest twaddle. Even the bible study carried on in the universities by the Young Men's and Young Women's Christian Associations is, to a large extent, baby talk. One reason that such bible study does not command the attention of more of our educated young men and young women is that it is so timid, not to say stupid. Our Protestant churches talk about the Roman Catholics refusing the bible to the laity, and are guilty themselves of the very thing they charge upon others. Most of the churches are afraid to have the common people get hold of the real bible. Common sense is at a discount in teaching the bible, and even honesty is below par.

From conversations which we have had with ministers of different denominations during the past quarter of a century, we believe that the statement made above is correct.

Having been requested several times to go and hear a Methodist minister preach, who was a personal friend of ours, we concluded to go on a particular Sunday morning.

His sermon was on the "Resurrection of the Physical Body" and was nothing but the veriest twaddle throughout. Upon meeting him on the following day we asked him how he could have preached such a sermon when in our conversation some weeks previous he admitted that he did not believe a word of it.

He said: "Well, Bro. Newman, you know that we must occasionally try to satisfy some of the old fogies in our church and preach what we personally have progressed from in order to keep peace with those who will not learn anything beyond the old dogmas." We asked him if such a course was an honest one, and without making a reply he happened to think of some business that he had to attend to immediately, and we parted and since then have never met.

We think that it would not be out of the way to state that at least one-half of the pulpiteers of the present day do not preach their honest sentiments. They know that science and investigation have knocked the underpinning out of the dogmas of the churches, and, were it not for their physical needs

and that of their families they would not support the fables of the church any longer.

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A fine, large picture has been generously donated to the N. S. A. headquarters. It is a pastel portrait of the three Fox sisters, taken from spirit-life in the presence of the well-known mediums, Mrs. Paul of Chicago and Miss Gaule of New York, and the generous donor of the picture, who does not wish to be publicly known. The canvas for the portrait was selected and placed in position by this gentleman, and carefully watched by him until the portraits were finished, which only took about 30 minutes, to which he attests before a notary. The picture as a wonderful work of spirit-power is beyond question, and as such is worthy a place in the National headquarters. The gentleman who has presented it to this association is of unimpeachable integrity and a staunch Spiritualist, who is frequently doing good works unknown to the world at large.

The N. S. A. does not now have any contributing membership, and there is no individual membership attached to this association—contributing membership was revoked at the last convention, as it seemed best for all concerned, to avoid confusion, though we are happy to receive donations from anyone who desires to aid the N. S. A. in its good work.

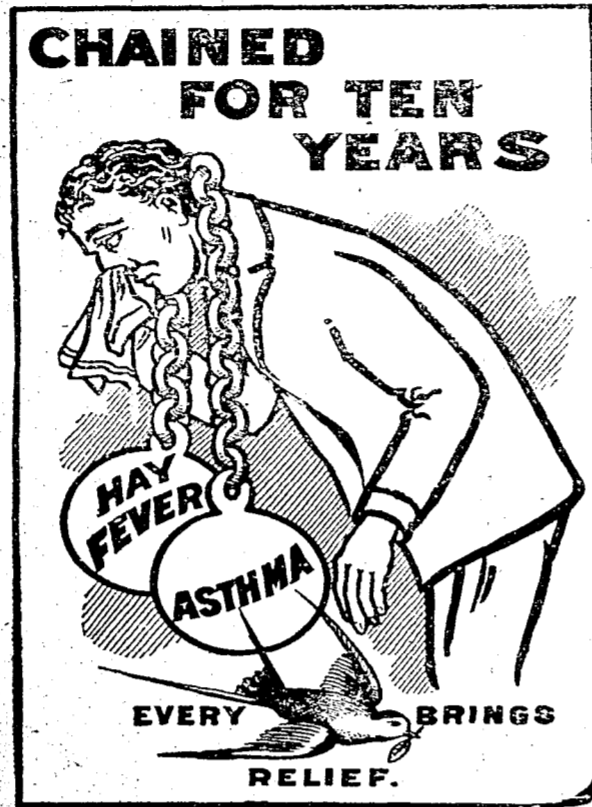
The building recently secured for a Mediums' Home by the N. S. A. has no mortgage or incumbrance upon it, but it will cost hundreds of dollars to add to its capacity and put it in shape for occupancy; we need the aid of all who desire to see our poor and worthy mediums suitably cared for in a comfortable home, and we trust that every benevolent soul who reads these lines will send what can be spared to forward this good work. All funds will be gladly received and acknowledged by the undersigned.

In relation to the National Lyceum, all charters from the same, for local lyceums, must come to this office, as the management of the National Lyceum is now under the auspices of the N. S. A. We trust the Lyceum work will receive the hearty good-will and support of all earnest and true Spiritualists who wish to see the young people grow in the light of spiritual truth. M. T. LONGLEY.

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SUNSET MUSINGS.

The day is dying in the West,  
The Heavens tell the story,  
The sun at rest on ocean's breast,  
Tinges with crimson glory  
The loving clouds that bend above  
Her billowy wind-kissed grave;  
With falling night she sinks from sight  
Beneath a crested wave.  
Ah, yes! the beauteous day is dead,  
And as the light grows dim,  
Mid deep'ning gloom, with solemn boom,  
Like mournful funeral hymn—  
The rolling waves, with rhythmic chant,  
Her glorious requiem sings,  
And stately night in dark robes dight  
Descends with outstretched wings,  
To clasp within her close embrace  
The mountains and the sea,  
The wooded vales, the daisied dales,  
The forests and the lea;  
And as in silence, low I bend,  
Pondering o'er what life meaneth,  
Nature's low voice bids me rejoice,  
For lo! a faint light gleameth  
Upon my weary, sin-sick soul,  
As whispering breezes sing  
To the soul's ear, in tones so clear,  
The thoughts the angels bring:  
"All life is one, O child of earth,  
In flower and shrub and tree,  
Gleaming afar in yon bright star,  
The same in you and me.  
"In varying grades of consciousness  
The same life dwells in all;  
Unfolded more, the souls who soar—  
But none is great nor small,  
As viewed by one who stands upon  
The sun-crowned mountain height;  
From out the mire, the frost, the fire,  
At last we dwell in light."  
The key-note now in life I've found—  
"Unfoldment!" Loudly ring it,  
In pean grand, on every hand  
I hear all Nature sing it.  
LIZZIE DUCKER LYNNESS.  
Arroyo Grande, Cal.

Persecution in Los Angeles.

WILLIAM LOVEGROVE.

The cause of Spiritualism in Los Angeles is experiencing what may rightfully be termed a serious "shaking up," and there is great perturbation on every hand in consequence, especially among the mediums who do business for revenue. It is noticeable that the agitation of feeling and action is not nearly so acute with the *bona fide* mediums, and there are, truthfully, many such here.

The City Council some time ago passed a municipal law requiring mediums to pay a license fee of \$5.00 per month for the privilege of conducting business. It appears now that not many mediums have availed themselves of this opportunity, and so the police authorities a few weeks ago pounced upon Dr. and Mrs. Chesbro, the noted physics, for violation of the law, and hauled them before Judge Morgan, who adjourned the trial of the case until last week. When it was called and a jury empanelled, there being no less than from 150 to 200 talismen, from whom was selected the jury of 12.

Mrs. Howe, a prominent Spiritualist worker, in referring to the trial and some of the incidents connected therewith, before the Truth-Seekers' Society last Sunday morning, stated, very much to the surprise of many of her hearers, that Mr. Cummings, of Los Angeles, who was thought to be the only Spiritualist on the jury, actually found that the majority of the jury knew more or less of Spiritualism and were "favorably disposed" to it! Still the defendants were convicted, and it is currently reported that the jury were unanimous in their finding.

The verdict was a surprise to many Spiritualists, because it was believed that "ordained mediums" of the Gospel of Spiritualism were, by virtue of the possession of such ordination, and accompanying papers, exempt from paying a license fee. The prosecuting attorney, the

Judge and the Spiritualists on the jury were evidently not of that opinion, however, for all these parties conjoined in finding Dr. and Mrs. Chesbro guilty, and that in a very summary manner, too, for the jury were out not more than about 50 minutes! The Chesbros were fined \$30.00 apiece, and, as was understood would be the case, notice of appeal was given.

A prominent Spiritualist of Los Angeles, who also studied law before becoming a medium, stated in a public hall last Sunday that the underlying question in this matter—a question which actuated the conduct of the prosecuting attorney and action and decision of the presiding Judge was simply this: Is the license fee of Los Angeles constitutional, when appealed to ordained mediums?

The court-room was crowded during the trial, and it is safe to say that there has never been a more numerously-attended seance held in the City of the Angels. If the appeal is heard before the majority of us reach the "higher courts above," it will be a wonder.

The trial of the Chesbros, and its results, received considerable comment last Sunday in the various halls. The most notable was the discussion at the Truth-Seekers' Society, in which Mr. and Mrs. Howe, Mr. Stowe, Mr. Gregorich and others took part.

I have been informed that by the demise here of a gentleman who has been for many years a Spiritualist, the local Harmonial Society, of which he was a member, has been left a handsome bequest in cash, and the National Association has also been liberally remembered. His body was cremated, as he desired, and the funeral was one to be remembered. Mrs. Von Freitag officiated.

Los Angeles is literally crowded with Spiritualists at this time. They seem to have gathered here from "the four winds of heaven," judging from their numbers and the different nationalities represented. Perhaps, though, they come here to have a foretaste of heaven in the City of the Angels before being translated to the "Summerland."

We have lately been visited by a fraud of the first water—one of the "slickest," most persuasive fellows it has ever been my misfortune to meet. Whether he is a mediumistic fraud or not, I do not know; but as a personal fraud he is about the rankest of the rank; and I write this to place honest people on their guard. He gives the name of Watson, and claims he came from Chicago and Detroit.

He has been in Los Angeles about four weeks, and during that time he has worked the clearest confidence games I have ever witnessed. He claims to be endorsed by the *PHILOSOPHICAL JOURNAL* and the *Progressive Thinker*. The police are looking for him now. He comes to you with the most moving appeals for a loan to get his luggage from the depot; his remittances have not arrived from Chicago. He coaxes money on false pretenses, and then vanishes, and keeps out of the way while he "works" others. He is the most artful and dangerous fellow to meet. He will swindle anyone, sure, if they listen to him a moment. Beware of him. Pass him around until he reforms.

Los Angeles, Jan. 14, 1902.

[We do not know Watson, and never endorse anyone we are not well acquainted with.—Ed.]

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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. C. H. WADSWORTH.

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

**LADIES' AID SOCIETY.**—Headquarters at 305 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. Eberhardt**, at 3250 22d St., San Francisco, last Sunday gave psychometric and spirit messages to a delighted audience.

**Mrs. C. J. Meyer**, whose powers of mediumship take the form of reading sealed letters and flowers, was greeted last Sunday evening with an appreciative audience at 335 McAllister St., San Francisco, Cal.

**Mr. Norton**, President, Mr. W. T. Jones, Secretary, and Mr. B. F. Small, Treasurer, of the California State Association, are all indisposed and unable to attend to business. We hope soon to report their convalescence.

**Dr. N. F. Ravlin** has purchased a home in Dimond and his address in future will be Champion and Palmetto Sts., Dimond, Alameda Co., Cal.

"Duality" was the subject of an excellent lecture by Henry Harrison Brown at Odd Fellows' Bldg. last Sunday evening. There was a good audience present and all appreciated the brilliant effort made by the lecturer.

**Mrs. R. S. Lillie** occupied the platform of the Society of Progressive Spiritualists last Sunday evening as usual at 305 Larkin St., San Francisco, and gave one of her most brilliant discourses on the "Fatherhood of God and the Brotherhood of Man." She made some telling points on the lack of brotherhood, as exhibited by the action of men at the present time, and claimed that when the matter should be properly understood and the laws of humanity obeyed, that fraternity, equality and justice would rule the world. She closed with an impromptu poem of rare merit and inspiration.

**The Sunflower League**, in lieu of the fancy dress party which was contemplated for January, will hold a Valentine party on Feb. 14, and the success of the affair can well be assured. By excellent choice the president, J. Shaw Gillespie, has made in selecting for that committee those whose untiring energy and persistent efforts have made all their undertakings so successful in the past. The committee consists of Mrs. J. Shaw Gillespie, chairman, and ably assisted by Mrs. Geo. Shriner, Mrs. J. J. Whitney, Mrs. Carrie Wermouth, Mrs. C. L. Ford, Mrs. Jennie Robinson, Mrs. Cora Renni, Mr. Fred Manchester, Mr. J. Shaw Gillespie, Mr. W. D. Scott, Mr. Johnson. All are invited to attend the feast of the Valentine. ERNEST K. HEAD, Sec.

**Mme. Young** demonstrated to a full house that the present physical life is not the end of man, by giving messages from the denizens of the spirit world to those remaining in the flesh, which were readily recognized by her audience at 605 McAllister St., San Francisco. Mrs. Sarah Seal preceded these messages with an inspired lecture on the "Philosophy of Spiritualism." Profs. Young and Bothwell-Brown conducted the music.

**A Goose Dinner** was given in honor of W. J. Colville and many other distinguished guests by Mr. and Mrs. H. Gifford, at their residence, 16 Denny Way, Seattle, Jan. 15, followed by an interesting program of music, recitations and original poetry, successfully carried out by Mrs. Gifford and family, C. G. Oyston, C. T. Anderson and W. J. Colville. The party dispersed at midnight.

**Mr. and Mrs. Gilman** have fitted up rooms at 857 Clay St., Oakland, Cal., which will be used as a School of Psychology in which they will teach the "Science of the Soul." Dr. N. F. Ravlin will lecture every Sunday evening and will also give some demonstrations until further notice.

**Mr. William Emmette Coleman** has been the recipient, for many years, of a large number of Christmas presents. At Christmas, 1899, he received 56; in 1900 he got 62; and this last Christmas the number ran up to 80. Those received this year were on view at his residence, the Elsmere, 418 Sutter St., on last Sunday, Jan. 19, and, by invitation, a large number of his friends, including many Spiritualists, called to see them. The collection included many lovely, striking and unique articles, and presented a beautiful sight when all spread out in one group.

**The Wednesday Evening Meeting** of the Oakland Spiritual Society at Unity Hall, 856 1/2 Isabella St., was interesting—a large audience being present.

**Mrs. Rebecca Stewart** opened with an invocation. Mrs. Palinbaum read a beautiful poem; Mrs. Sophia Seip addressed the society on the life and works of our beloved and departed president, Alfred Cridge; Dr. Sol. Palinbaum became entranced and gave tests; Mrs. Stewart then spoke under inspiration; Mr. Preston made some very touching remarks concerning Alfred Cridge: "For none knew Mr. Cridge but to honor and reverence him," he said. Mrs. Stewart closed the meeting.

DR. A. L. ASTOR, Sec.

**The Sunflower League**, at its December meeting, passed resolution that in future the business meetings would be followed by social events and under the centering energy of the committee, consisting of Mrs. Shriner as chairman, and ably assisted by Mrs. Lillie and Dr. Barker.

A very successful and much enjoyed evening, attended by forty couples, was spent at progressive whist, after which light refreshments were served by the committee. The assemblage adjourned with a kindred feeling of good fellowship towards all humanity.

**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.

**Oakland.**—Mrs. Anna L. Gillespie lectured for the Union Society at Fraternal Hall, Sunday afternoon, Jan. 19, before a very large and well pleased audience. The Gillespie family rendered sweet music.

At 7:30 p.m., after an invocation by Mrs. Rebecca Stewart, Mrs. Cowell gave a large number of clear-cut and well-defined messages. The hall was crowded to the doors. Mrs. Stewart closed the meeting.

Sunday, Jan. 26, at 8 p.m., Mrs. Gillespie will lecture and answer written questions, closing a very successful two-months' engagement. Mrs. Cowell will give messages in the evening. Prof. Cole will give a number of solos on the violin.

Sunday, Feb. 2, at 3 p.m., memorial services will be held in honor of those who have recently passed to the higher life. Extra music will be rendered. T. E.

**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.

**Prof. Charles Dawbarn** will give a lecture next Sunday at 1:30 p.m. at 1736 O'Farrell St., San Francisco, for the Western Links Sisterhood. Admission free.

**Mrs. E. Lapworth**, one of the best mediums in the State of Washington, through the aid of her spirit guides, was led to the locating of some fine mineral claims which have turned out beyond all her expectations. After doing \$8,000 worth of work we incorporated the Cascadia Mining and Tunnel Company. We are now selling the stock at ten cents a share. This mine will be a dividend payer in a short time. We expect to put in a smelter this spring. E. LAPWORTH,

1920 Terry Ave., Seattle, Wash.

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

## Magazines and Periodicals.

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

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]  
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