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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, DECEMBER 13, 1902.

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No. 50.

BORDERLAND

Vision About Drowned Boy.

Tuesday night Richard Williams dreamed that he saw his little brother Eddie, who was drowned two weeks ago at Kennett, Cal. The body, he dreamed, was at a certain fishing hole two miles below town in the Sacramento river. The face was turned towards him, and he seemed to hear his little brother say: "Richard, won't you take me out?"

The next morning the boy related the dream to his father. The latter was so impressed with the story that he went to the designated spot. Within 100 feet of it was the drowned body that had been searched for diligently for the past two weeks.—San Francisco Examiner, Dec. 1.

Dreams.

The theory to which nearly all physiologists, since Maury, have inclined, is that dreams are for the most part the result of impressions received by the senses of the sleeper from the external world.

Maury, when a child, dreamed that his head was being hammered on the anvil of a smithy, and discovered on awaking that a blacksmith was in fact making horse-shoes in a neighboring building. When grown up, he dreamed that he was about to be guillotined, and woke up to find that a lath from the head of the bed had fallen and was pressing upon his neck.

Dr. Gregory, in like manner, went to sleep with a hot-water bottle at his feet and dreamed that he was climbing Mount Etna and walking over hot lava.

So it has been shown by actual experiment that water dropped into the open mouth of a sleeper will make him dream that he is swimming, a silk handkerchief laid over the mouth and nose that he is suffocated or buried alive, and a mustard plaster laid on the head that he is being scalped by Indians.—New York Mail and Express.

An Unexpected Visitor.

The lawyer involuntarily shrank back as the speaker rose and approached him. One hand was laid upon the arm of the lawyer and the other pointed at the mirror.

"What do you see there?" queried the same calm voice. But the student noted a tone of pain in the words. Involuntarily the young man also arose and

PEOPLE WILL TALK.

We may go through the world, but 'twill be very slow
If we listen to all that is said as we go;
We'll be worried and fretted and kept in a stew,
For meddlesome tongues must have something to do—
For people will talk

If quiet and modest, 'twill then be presumed
That your humble position is only assumed;
You're a wolf in sheep's clothing, or else you're a fool;
Don't get excited; keep perfectly cool—
For people will talk.

If generous and noble, they'll vent out their spleen,
You'll hear some loud hints that you're selfish and mean.
If upright and honest, and fair as the day,
They'll call you a rogue, in a sly, sneaking way—
For people will talk.

Then if you show the least boldness of heart,
Or a slight inclination to take your own part,
They'll call you an upstart, conceited and vain,
But keep straight ahead—don't stop to explain—
For people will talk.

If threadbare your coat, or old-fashioned your dress,
Some one, of course, will take notice of this,
And hint rather close that you can't pay your way;
But don't get excited, whatever they say—
For people will talk.

If you dress in the fashion, don't think to escape,
For they criticize then in a far different shape;
You're ahead of your means, or your bills are unpaid,
But mind your own business, and keep straight ahead—
For people will talk.

They'll talk fine before you, but then at your back,
Of venom and spite there is never a lack.
How kind and polite is all that they say,
But bitter as gall when you're out of the way—
For people will talk.

Good friend, take my advice, and do as you please,
For your mind (if you have one) will then be at ease.
Through life you will meet with all sorts of abuse,
But don't try to stop them—'twill be of no use—
For people will talk.

looked into the mirror, but nothing unusual could he perceive.

With the lawyer it was different, and he spoke as if the words were forced from him. "I see a poorly-furnished room, in which are a number of children. The eldest is a girl of about fourteen, rough and neglected. Two younger boys are in the room fighting with one another. A baby sits crying on the floor, but the other children pay no attention to her. All of them seem to be sadly neglected, and running wild."

"Running to destruction," said the old man, with a groan. "I have not enough money to pay for some one to look after them. But do you see that girl in the chair?"

"Yes," answered the lawyer in a tone of pity. "The poor child is ill."

"You are right. She has always been delicate. She won't live much longer, for I can't afford the luxuries which the doctor ordered for her. But she receives her market value, I suppose," he added, in a tone of scorn.

"I didn't know," stammered the lawyer.

"You didn't want to know. 'Inasmuch as ye did it not to the least of these, ye did it not unto me.'" And as he spoke the old man sank back in his chair and covered his face with his hands.

"Charles," said the lawyer in a trembling voice, "it shall be so no longer. You have done wrong, but I have done a greater wrong. In my own happy home I thought not of yours, nor of the thousands of breaking hearts to which I and others might have brought joy and gladness. Charles," he continued, with a break in his voice, "will you forgive me, for I promise that all this shall be changed?"

The old man looked up with a smile that eradicated all his harsh features, and he held out his hand to the lawyer.

"You will come to-morrow as usual, Charles," continued the lawyer, hesitatingly. "You can bring the will with you; you shall lose nothing by it."

"Do you really want me to come?" and there was a peculiar smile upon the face of the speaker.

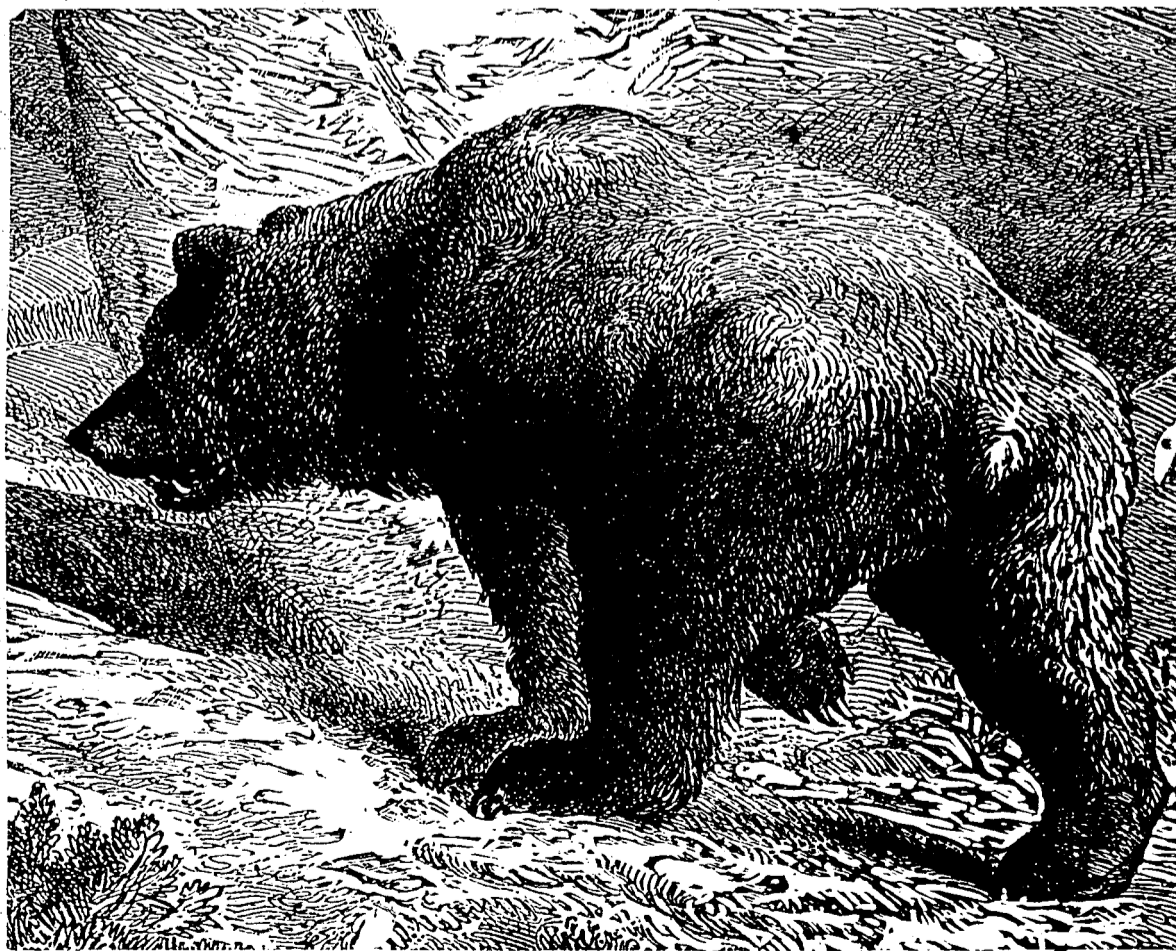
"Certainly I do, Charles."

"Very well, I will come; but now I must leave you."

Silence again fell upon the room, and again the slow ticking of the clock came with its monotonous beats upon the brain of the student. There was a sudden movement in the chair, and the medium was upon his feet. For a moment he looked round with a bewildered air; then he passed his hand across his eyes, and as his face resumed its normal expression he said, with a smile, "Well, are you satisfied?"

"More than satisfied," answered the lawyer, laconically, and lapsed into silence.

The student was greatly surprised and perplexed by what he had seen and heard, and as no one else seemed inclined to speak, he turned to the medium. "Were you conscious of all that you said while



A Rocky Mountain Honey-Eating Bear.

under control?" he asked in a subdued tone.

"I was conscious of nothing," was the answer. "When under control my individually is lost. Even my memory is taken possession of, and in my normal state I remember nothing."

"You were controlled by the spirit of a living man," continued the student in the same low tone.

The medium looked surprised, and the other went on, "The lawyer's clerk—"

But he got no further, for the lawyer broke in hastily, "I would rather that subject was not discussed at present. Some other time—" and he hesitated and stopped.

It was evident that the harmony of the little group had been upset by the occurrences of the evening, and presently the student took his leave and the lawyer and medium were alone.

Next morning the lawyer was at his office earlier than usual. Outwardly he was calm, though his mind was in a tumult. Surprise at the revelations of the night before was mingled with dismay at the loss of the will. He thought of the culprit, but his anger was checked and subdued by what the clerk had told him of the necessities that had driven him to dishonesty.

"No temptation can justify dishonesty," he said to himself, and then stopped abruptly. As if the influence of another guided his thoughts, his own past career rose before him, and his reflections were not wholly pleasant.

"What about the shady ways of the law?" a voice seemed to say in his ear. "Are your hands also free from the taint of dishonesty?" He put the thought from him, and it would not be banished. Then he passed the room with hurried steps. "Would Charles never come, and would he bring the will with him?"

A cold shiver ran through him. He had no legal proof that Charles had abstracted the will and if the old man came in as usual and denied all knowledge of the theft, the lawyer felt that he would be powerless, for the evidence of the night before would be laughed out of court. Besides he dare not make the loss public. He had only to keep silent, and the natural heir would take undisturbed possession, for no one would know of the will.

"Dishonesty again!" These words were as plain as if spoken beside him. The lawyer started, and at this moment he heard the door opening, and to his infinite relief Charles entered the room with a parchment in his hand.

The old man saluted his employer as usual. Then he advanced to the table and laid down the missing will without a word, and, passing on, entered the little office that was partitioned off with glass from the rest of the room.

But the lawyer paid no heed to his movements. And yet, as he afterwards remembered, a curious double action of his mind was at work. Consciously he was absorbed in his recovered treasure, but, as it came back to him afterwards, he heard the slow steps of his clerk across the floor, heard the little office door open and close, the rustle of papers, and then the scratching of a pen on paper.

For about ten minutes there was silence. The lawyer had satisfied himself that the precious will was uninjured, and he breathed more freely.

"Charles!"
The scratching of the pen had ceased some time before, but there was no answer to his call.

"Charles!" in a louder tone, "come here, I want to speak to you."

Still no answer, and the lawyer rose impatiently and flung open the glass door of the small office. There he stood transfixed with astonishment, for the office was empty. A rapid but exhaustive search revealed the fact that the clerk

was no longer on the premises. The lawyer stood bewildered in the middle of the room until he was roused by a knock at the door. A moment after a visitor entered. It was a child, and, with a start, the lawyer recognized the untidy girl he had seen in the vision of the night before.

"If you please, sir, grandfather is dead."

The lawyer reeled as from a blow. But the child went on in the same even tone, as if repeating a lesson.

"He died yesterday evening, sir, but I forgot to come to tell you before."

The lawyer was too much confused to question the child. "I will come and see you," he said, mechanically, and with a rude attempt at a courtesy, and a "Thank you, sir," the child was gone.

Half an hour afterwards a hansom drew up at the house of death. The neighbors were all at their doors to see the unusual sight. But the lawyer paid no heed to them as he passed into the house.

"I promised to look after his grandchildren," was the thought in his mind, and it was a promise that was nobly redeemed.—*Two Worlds.*

Letter from Dr. Peebles.

TO THE EDITOR:

You inquire if I "know anything of Mrs. Mary Baker Glover Eddy's mediumship" of old, or whether she "professed to be a medium" at any time prior to her founding the Christian Science movement, etc.

It matters very little to me what Mrs. Eddy may or may not say, or has said upon this matter; or whether it is her "mortal mind" that speaks, or the "illusion of matter," or senile approaching memory, which testifies or comes from her, or her devotees upon this subject. I repeat—it matters little.

But, some 40 years ago, I cannot remember the precise date—when in Boston, I was informed that this woman, now known as Mrs. Mary Baker Glover Eddy, (I have kept run of her history, having personally known brother Quimby), was a very superior and highly exalted medium, conversing with the angels, seraphs and high-up heavenly hosts. Good, sensible, ordinary mediumship was too common for her assumed exaltation. I had a sitting with her, getting a queer message, which, though odd, was nothing above or beyond what I had received from other sensitives. You have probably seen within the last several months letters written in the *Progressive Thinker* (one, I remember, from Lynn, Mass.) giving very clear proof of Mrs. Eddy's professed mediumship in the long-ago past. It is my candid opinion that she is still an obsessed medium, inspired not "by God," nor the higher heavenly intelligences, but by a class of orthodox spirits, earthbound, who have not yet outgrown their previous sectarian notions.

But what does this amount to, whether Mrs. Eddy was or was not a medium? Mediums, or, rather, sensitives, are becoming as numerous almost as the stars, in all enlightened lands, and the varied manifestations through them to-day afford all the positive demonstration we have of a conscious and progressive existence after death. What is reported to have occurred in the dim, dust buried past is not knowledge to me, nor twentieth-century thinkers and students. Jesus Christ may have "risen from the dead," may, as the Scriptures affirm, have materialized in that "upper room," and "vanished" from sight, but I was not there to wit-

ness the manifestations; nor was I one of the people that when the "voice came from heaven," some thought that "an angel spoke," and others thought that "it thundered." (John 12:20).

Spiritualism is an up-to-date truth—a mighty truth, rooted and grounded in God, who is Spirit—a mighty truth, adapted to the moral and religious constitution of man, and Mrs. Eddy's affirmations or denials touching Spiritualism, or any past mediumship of hers, amount to no more than wind-borne bits of worthless paper.

Her contradictory, illogical writings, and her popish pretensions, are alike pitiable; nevertheless, she is in advance of the old-school, hell-fire theologians, and while rejecting some of her doctrines, I accept "the healings" and the healing gifts that some of her devotees are endowed with, as are many of the Mormon elders, also, and some of the Roman Catholic priests.

It must not be forgotten that Mrs. Eddy has recently put herself into not only a very awkward, but into a direct contradictory position by issuing a command to her Christian Science healers to decline "treating acute, infectious and contagious diseases." She has all along taught that there is "no disease" in the ordinary understanding of that word—taught that "matter does not exist"—that all is "mortal mind"; but now she admits that diphtheria is a "disease," and one that Christian Scientists "must not treat."

Again, in her published "Message to Mother Church" (pages 19-20) she declares that "evil is neither quantity nor quality—... is not a place, nor a thing, and God never made it." Then the biblical Lord of the Bible is a "liar," for he emphatically says (Isa. 45:7): "I form the light and create darkness, I make peace, and create evil." Here sister Eddy and the old Jewish Jehovah are at sword's points; hence cannot both speak the truth upon this subject of evil. Putting them into a pair of churchian scales, I am in doubt as to which would "bump the beam first."

I have, however, no harsh, critical word for Christian Scientists. They are doing their work in their way. The field is the world, and just so far as they educate and enlighten humanity, make the lame to walk, the blind to see, and comfort the mourner, I bid them God-speed. But remember, that Spiritualism, broad, liberalizing, inspiring, and morally uplifting, made Christian Science, mental science, metaphysical science, spiritual science, spiritual healing, and Theosophy, possible. These are vigorous off shooting limbs, or abnormal knots upon this tree of life. They are branches allied to the true vine. Some of them, I confess, are twisted and ecclesiastically warped, needing considerable trimming, training and watching because of their unfortunate environments. Some, again, are withering. It seems to be the tenacious tendency of certain restless people to attach a "tag" to Spiritualism. As aforesaid, Spiritualism is the rock from which these varied theories were hewn—the loving mother's breast that fed them in their earlier days, and now some of them—I say it to their shame—are inclined to covertly, ruthlessly, smite the very maternal breast that gave them life and spiritual pabulum. Be it remembered that Spiritualism is all-embracing, cognizing the good everywhere, and seeking through ways and means as varied as the laws of the universe, to educate,

liberalize, uplift and harmonize humanity.

Permit me to say that while in Australia and London I was not idle, but wrote three or four pamphlets under these headings:

1. "The General Teachings of Spiritualism."

2. "An Appeal for Justice to Mediums."

3. "Spiritualism Commanded of God"—being a scathing reply to the attacks upon Spiritualism by Seventh-day Adventists, a people who deny the natural immortality of man accept the immediate coming of the Lord Jesus Christ, and the destruction of the world by fire.

4. My first edition (a very large one) of "Vaccination a Curse and a Menace to Personal Liberty" is completely exhausted. It was electrotyped, and adding two or three chapters as an annex, I shall bring out a second and larger edition by Christmas time, or before.

5. I may further say that I have in the press (the last proof sheets, already read) a book of about 140 pages entitled, "What is Spiritualism. Who are these Spiritualists, and What has Spiritualism done for the World?" This will have two bindings, and will be upon the book market within two weeks, if the publishers keep their word.

J. M. PEEBLES, M.D.

[Dr. Peebles' books and pamphlets are for sale at the office of the PHILOSOPHICAL JOURNAL.—ED.]

N. S. A. Editor-at-Large.

The Executive Committee of the N. S. A. have decided that means shall be taken to use the secular press in the interest of Spiritualism, whenever possible, and not leave it free for everyone who wishes to publish slanderous charges and defame the Cause, to do so without fear of criticism. Nearly all the leading secular journals, if they publish articles against Spiritualism, are liberalized to the extent that they will admit fair replies, and many welcome articles of interest on spiritual investigation and philosophy. Such contributions reach a large class of readers who never otherwise would have an opportunity to read spiritual literature or become conversant with its teachings.

The seed thus sown may yield unheard-of harvests, for the prejudice against Spiritualism is largely the result of ignorance of its teachings.

All this has been well understood from the beginning, and individual efforts have been made to answer charges and present the subject in its true aspect to the public; but for the greatest effectiveness there must be some one to bear the responsibility of overlooking the whole field and whenever an opportunity is presented press the claims of Spiritualism, and back of this personality must be an organized force of which it is representative.

It is for this object that the Executive Committee decided to create the office of Editor-at-Large, the duty pertaining to which shall be to do this extensive work. Most unexpectedly the committee called me to the place, which I accept with a feeling of conscious inability to meet its exacting requirements. Success depends largely on the co-operation of the great spiritual fraternity. Whenever co-workers see an opportunity through leading journals to publish anything pertaining to the good of the Cause, or meet with damaging articles to which replies should be made, they can send clippings, with

such suggestions as they think will be of value, and if they find their home papers willing to publish contributed articles on this subject, arrange with them for so doing.

And now, fellow Spiritualists, I have accepted this work with the expectation that you will give me all possible assistance by way of council, suggestion and furnishing useful material.

If we have the truth which exalts faith into a science; makes the future life simply a continuance of this; over the hitherto misty realm of spirit extends the Aegis of law; makes life, worth the living because it is the beginning of eternal growth; directs every thought, action and purpose toward the highest ideal of perfect righteousness, and, more than all else, restores our loved and lost to conscious reality, is it not our bounden duty to exert our abilities to the utmost to present the truth to those who hunger for it and who would gladly receive it if their ignorance was dispelled?

We may read by the light of a lamp on our table and no one else be benefited, but the same lamp on some Pharos tower would guide the ships struggling in storm and darkness, over tossing, illimitable seas.

HUDSON TUTTLE.

(Address) Berlin Heights, Ohio.

Defaming a Benefactor.

The paragrapher who termed the great philanthropist, Stephen Girard, an "infidel," is evidently of that belated kind of a theologian whose conception of religion was illustrated by the bigoted malignants who hung Quakers, burned witches, and by "holy" wars, hangings, torture by rack-screw, caused the destruction of 25,000,000 of people. What a contrast with that "heathen" religion Buddhism, which, although 700 years older than Christianity, and far outnumbering it in adherents, has never persecuted. But the pretended followers of Christ have perverted his teachings. He declared he came "to call the sinners, not the righteous, to repentance—the whole need no physician." The pure in heart and the charitable were the accepted ones.

Stephen Girard was a magnificent illustration of the good Samaritan and the teachings of the Nazarene. Girard bequeathed \$8,000,000 to found a college for the education of orphans, and when the yellow fever depopulated Philadelphia he volunteered his services and took a prominent part in caring for the plague-stricken people of that city. This is the grand and noble soul that some miscreant applies the term "infidel." Girard was a theist of the school of the Hebrew prophets, Washington, Jefferson, Franklin, Lincoln and Prof. Drummond, and all the high and noble souls who illustrate the highest conception of the Eternal Spirit, and strive to make mankind wiser, happier and better.

QUAKER.

Jealousy Among Mediums.

ELLA WILSON MARCHANT.

Spiritualists are human beings, and, therefore, subject to human frailties and weaknesses. I suppose this is the most charitable view to take of the strife, bickerings and jealousies which, to an insider—and, I fear, to outsiders, too—are so often apparent among them, particularly the propagandists, including platform workers and mediums of all phases.

One would think that with our beautiful philosophy, which contains the most gloriously encouraging and inspiring outlook for the future life ever before taught in our world, as well as what should be the most powerful incentives to an unselfish life on earth, that Spiritualists should stand on a plane a little higher than that occupied by any other class of people. Do we not know that the great hosts of our arisen brothers and sisters in the angel spheres of life take note of our words, our actions, our thoughts, and our motives? And that if we are worthy of appreciation, which we may think we do not receive here, we shall receive it there? And, also, that we cannot escape the consequences of wrong motives, sayings and doings, even though we may be able to temporarily deceive earth people in regard to our demerits? Unfailing retribution, unfailing compensation, (so our beautiful philosophy teaches us), await every soul upon reaching the higher life. What if we do not receive all the recognition we may think we merit here? We shall receive it there. What if we may be able to deceive our fellowmen in the mortal in regard to our demerits, here?

We shall be unmasked there, and must atone for all our wrong-doing while here. Are these not sufficient reasons why we should root out all jealousy, and kindred passions, from our natures? to say nothing of the good of the Cause we claim to be working for, and which we profess to love so well.

It is doubtless true that the sharp edge of competition has much to do with the jealousy and bickerings among the spiritualistic workers. Not only so, but it has much to do also with bringing in conditions which, too, often give a show of reason for backbiting, suspicion and "fraud" accusations. If all could be lifted above any fear of want there would be comparatively little temptation to crowd, over reach and pull down others in order that we may ourselves secure points of advantage in a commercial way. There would also be comparatively little temptation to supplement natural ability with fraud accessories. But these conditions apply in all other walks of life, as well as in Spiritualism.

We may excuse the individual wrong doer and lay the blame on the system—and we do to a great extent. But we feel that Spiritualists—real, true Spiritualists—should rise above the temptations that stumble other people. Perhaps so far as the fraud accessories are concerned, it may be said that those who practice such things are not true Spiritualists, and that we are no more responsible for them than is our government for the counterfeiting of its genuine coin by thieves and robbers.

Granted. But let us eliminate the question of fraud—real fraud—from the consideration of our topic. We know that there are often accusations of fraud where there is no fraud; and we know that these accusations are sometimes made—at least, we fear that they are not only sometimes but often made—through jealousy. Is it not too true that every prominently successful medium has his or her detractors (alas! that it should be so!) among Spiritualists? And more often than otherwise, I fear, those Spiritualists are themselves mediums.

It is enough to make the angels weep to behold such a condition of things! They, and they only, can know all the harm that is done

thereby, and how much our beloved Cause is hindered and trampled in its mission to the world.

Oh! if we could only unite all our forces in every possible way, and with "a long pull, a strong pull, and a pull altogether," seek to place Spiritualism upon the pedestal where it of right belongs, and where the whole world could not help seeing its truth, its beauty and its beneficence!

San Bernardino, Cal.

Letter from Los Angeles.

TO THE EDITOR:

Sunday, Nov. 30, was somewhat of a red-letter day in the current life of Spiritualism in Los Angeles. By this I mean that the services in the various halls were of more than ordinary value, both to the investigator and the confirmed believer.

The conference meeting in the morning at Truth-Seekers' Hall brought out an unusual array of talent in public discussion; and while there was too much indulgence in what the Bible does and does not say concerning Spiritualism, still there was a pleasing and valuable interchange of thought more genuine to the true philosophy of the subject. A Mr. Gray, who is an inspirational speaker of more than ordinary ability—rich in lofty thought, poetically expressed in choice diction—gave an inspired address of five minutes' duration, which, to my mind, was of positively illuminating power. The large and appreciative audience enjoyed the meeting and the beautiful music rendered by the Truth-Seekers' vocal and instrumental choir.

In the evening the hall was literally crowded, and many could not obtain admittance. Mr. Gray gave an inspirational address replete with lofty thoughts of a grand and ennobling character, and Mrs. Whitney of San Francisco gave one of the grandest test seances ever held in Los Angeles. Her tests are distinguished for their fullness and accuracy.

An entertainment and fair is to be held this month by the ladies' auxiliary of the Southern California Camp-Meeting Association, in aid of the funds.

Mrs. Weeks-Wright, to the gratification of her many friends, has lately removed to Los Angeles, and resumed her public work as a medium.

The many friends of Mr. George Gegerich, secretary of the Truth-Seekers' Society, will be pleased to hear that he is gradually recovering from the severe injuries received in a recent street-car accident.

Mrs. Mae E. Hunt and Mrs. Frances Robson hold Sunday-evening public meetings in Brent's Hall, and are doing noble service for the Cause. Mrs. Robson is vice-president of the Truth-Seekers' Society.

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Assisted by an Able Corps of Special Contributors.

The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

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

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

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

SAN FRANCISCO, DECEMBER 13, 1902.

Cold Weather is reported all over Europe, the temperature being several degrees below freezing point. The Dutch canals are frozen over and the harbor at Copenhagen is packed with ice and many ships are icebound. Heavy falls of snow are being experienced in the Alps and some Swiss villages are isolated. This has been a year of trouble and dire disaster from start to finish—entailing untold miseries on the inhabitants in all parts of the world.

Our Aim in publishing this JOURNAL is to enlighten people in Spiritual Truth; to encourage students to dig deeper into the mine of Truth in order to find the most valuable treasures; and to build up the cause of Truth in all directions. This cannot be done by indulging in disputes, bickering or fault-finding. Let us all work in harmony—while enjoying the greatest mental freedom.

The Churches are decaying everywhere. The daily papers in America and Europe have lately been publishing statistics showing the attendance at Sunday meetings and comparing them with figures gathered a decade ago. These figures show a falling-off quite alarming, they say—from 25 to 60 per cent. This shows that people are tired of the old fables, creeds and ceremonies. The influence of the church is dying.

Do not Study to save and deny yourself—but rather how to enlarge your income and enjoy the more luxuries.—J. Hanna.

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

Bottom Facts.

In *Human Nature* for December Prof. C. P. Holt has a good article under the above heading. He argues well that so many only skim the surface, and do not go deep enough to get *bottom facts*, and for that reason are misled and deceived about the real existence in the spirit-world, after the separation of the spirit from the physical body. The Professor argues thus:

The brain, and, indeed, the whole physical body, being a mechanism pure and simple, made up of material elements, is incapable by any known law of physics, of evolving the feeblest thought. When the breath ceases, the brain comes to a dead stop and quits thinking. Now, how about the John Smith who used to own that head and brain? Is he, too, defunct? Has Mr. Smith stopped thinking and loving because his brain has gone to the dissecting-room, the grave-yard or to the crematory? Not if history and human testimony are reliable.

You perceive that when John's brain quit work and his lungs stopped puffing breath, John got outside of that physical body of his, and opened communication with the "old folks at home," telling them not to worry about him, because he could keep on thinking without the brain he had left in the hands of the undertaker.

Prof. Holt is arguing the matter from the standpoint of a phrenologist, and assures the readers of *Human Nature* that these are bottom facts, and that it is the only rational or logical solution of the thinking mystery. He then adds:

To explain and to explore this mystery of life and soul is clearly within the province of phrenological investigation.

The how, the why, or the wherefore, are as yet unsolved, but the fact of a thinking principle distinct from the brain, and which survives the dissolution of that physical organ, is patent to everyone who will throw aside prejudice and look facts square in the face.

The fact that John Smith talks with the old folks at home after his brain and spinal marrow have been made into fertilizer for corn cobs and peach trees, and that John is as intelligent and as affectionate as when his physical body was moving up and down the earth on a bicycle, is proof positive that there is something back of the brain to finger its keyboard. "Do you see it? or don't you want to see it?"

Let us get down to bottom facts.

This is a most conclusive argument, and we think the readers of *Human Nature* must see the point.

The School System, as practiced in this country, is murderous in its effects; as we have often stated in these columns and elsewhere. To confirm this, we have but to quote the following from the *Medical Standard*:

It is interesting to note a statement recently made before the high school committee of the Chicago Board of Education, that out of 300 young women at the Chicago Normal School only 67 are in perfect health. This bears out the results of the writer's personal observation. Again and again has he seen young women of brilliant parts—hopeful, ambitious, full of uncon-

trollable willfulness of youth—led on, driven on, by the eager insistence of their instructors, to nervous bankruptcy and permanent invalidism. The normal school is the full fruit of which the public school system is the flower. Instead of sending forth teachers to educate—to develop boys and girls—it sends out a horde of physical weaklings to teach books.

Christian Scientists have won a victory in Los Angeles. The Reed case was under consideration last week in the Courts, and after careful deliberation, the jury returned a verdict that there was "no willful neglect in the care and nursing" of their five-year-old girl, who passed away last August—the disease being diphtheria. The parents were thereupon exonerated from all blame in the matter. The best legal talent was secured by the Christian Scientists, and this is a victory for the advocates of the New Thought and consequently a blow at medical oppression and bigotry.

The Swindler who personated John Slater, while in Rockford, Ill., is thus described by Mrs. Cramer, 417 Jefferson St.:

He is a very slender, spare-built man, with rather sloping shoulders, about five feet, six or seven inches in height, weighing perhaps 125 pounds, slim, smooth face, light brown hair, blue eyes, sings and plays upon the piano and organ, is very sociable and well-informed, is very hearty and cordial in hand-shaking, and has a decidedly English accent in his speech. He is perhaps 40 years old, though rather boyish-looking at a distance.

Should he be found anywhere, parties recognizing him are requested to write to Mrs. Cramer, for he is wanted in that city for swindling and dishonesty. He is said to possess mediumistic powers, but his proper place is behind prison bars—not on the public platform.

The Perfume of Flowers is said to be their souls, by one of the principal manufacturers of perfumery. The fragrance of a flower, he says, is not a dead thing, and in proof of this he adds:

Although the fragrance of a flower dead years ago may have undergone all sorts of manufacturing processes to extract it and to fix it, yet it never dies. When the flowers of the kind it was extracted from, bloom, it exhibits a marvelous sympathy.

Take, as an example, the case of jonquils. At the end of the year the smell of the perfume is constant, but in the Spring a change appears. In May, when the jonquils are in full flower, the colorless liquid has its scent exalted to a surprisingly high degree.

When the flowers are in bloom, the bottled essence is very perceptibly stronger in odor. As the flowers droop, so does the perfume lose its potency in strict agreement. This mysterious sympathy between flower and essence never dies, but ever responds to the proper seasons.

A Sad Confession.

After two thousand years of fighting the devil, Christianity is now confessing that it is an unequal fight, and the devil is master of the situation. The Rev. Dr. Smith, the New York evangelist, stirred up the meeting of the Presbyterian Association last Monday by complimenting the devil and criticising the brethren.

"This world is not dying for mere sermons," he said. "Some of the people have been listening to your sermons for years and today they are no nearer God. It is spirit we, as ministers, need."

Then, as a last resort, they appointed a committee to confer with the ministerial bodies of other denominations to secure legislation for the better observance of the Sabbath day.

This is their master-stroke! The people cannot be coaxed to church on Sundays, to hear the same old fables, creeds and dogmas hashed up, and now they want laws to compel people to attend their ministrations instead of going to the parks, where they go by thousands on fine days to get fresh air, and enjoy a few hours once a week after six days of toil.

The days for such laws are over, in this country, where the vibrations of the Universe are liberating the people and winning them to grander thoughts about religion, and loftier aspirations than are offered by antiquated dogmas and dying creedal systems. They want no *blue*, Sunday laws, and will not submit to such tyranny. They have had enough of the slavish fear and sanctimonious cant in the dead past, and now demand freedom for body, soul and spirit.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

UNTRODDEN FIELDS of Anthropology, by Dr. Jacobus. Two stout 8vo. volumes of 480 pages each; size, 6x9½ inches; printed on stout vellum paper. 24 illustrations. In black cloth. Price, \$15. Printed in English. Paris: Charles Carriington, 13 Faubourg Montmartre.

This book presents a remarkable study of the "sixth sense," and its manifestations and aberrations among savage and barbarous races. The author was a French Army Surgeon, and in that capacity was sent by his Government to the different Colonies about whose people he treats. The book is therefore not based on hearsay, nor on dry and learned researches in long-forgotten archives. As a French officer he had everywhere access to the best society, while his medical duties brought him into contact with the lower orders. He was thus enabled to study every class in each community that he visited, and his observations have therefore a triple value, being the work of an acute physician, an experienced traveler, and a broad-minded man-of-the-world.

The December issue of Now, edited by Henry Harrison Brown, contains a valuable editorial on "Self-Polarized Interior Power."

There is a world within our world, a form within our form, a life within our conscious life, a motion within our visible motion.

The December Review of Reviews gives more than the customary space to the new books of the season.

The Progressive Lyceum is the title of the new Lyceum weekly, the first issue of which is on our desk, and is dated Dec. 7, 1902.

Mind for December contains several articles giving the New Thought interpretation of the Christmas festival—its origin, history, and significance.

The December issue of Will Carleton's magazine, Everywhere, is one of the best numbers of that progressive monthly that has come to hand.

Live, Learn and Let Live is the title of an 18-page pamphlet in the interest of kindness, sincerity and love.

The Guiding Star is the name of a new monthly published at 50c a year by the Fraternity Divine Commonwealth, 1537 Michigan Ave., Chicago, Ill.

Fred Burry's Journal for December is a Christmas number and filled with good things along the line of the New Thought.

The Spiritual Quarterly Magazine is published by the Two Worlds, 18 Corporation St., Manchester, England.

Holiday Presents.

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Christ of the Red Planet.—A journey to Mars and the revelations of a visitor from that planet to earth. \$1.00. For sale at this office.

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The Shrine of Silence.

A Book of Meditations. By HENRY FRANK.

273 pp., with two-color initial letters, handsomely bound in tinted buckram. Price, \$1.50. It is particularly suited for a holiday present.

Ella Wheeler Wilcox says of it: "Beautiful, interesting and most helpful." A clergyman of North Carolina writes: "It is one of the most suggestive books I have ever read, and is full of great chunks of thought."

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Mrs. Emma E. Shaw, 1255 Broadway, Oakland. H. H. Nichols, 441 Vine St., San Jose. Fred Hardy, 1446 E. Channel St., Stockton. F. H. Parker, Santa Cruz, Cal.

Mediums' Directory

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

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

Mrs. D. M. Colby, Readings daily; circles Wednesday evenings. 1041 1/2 Valencia St., S. F., Cal. Phone, Blue 55.

Mrs. R. Detournelle, spiritual and business medium. Sittings daily. Circles Tuesdays and Fridays. 1327 California St., San Francisco. Mrs. Eberhardt, 3250 22nd Street. Circle Tues., Thurs. and Sun. evs. Phone Church 2040

Prof. Fred P. Evans, the world-famed medium for slate-writing and clairvoyance. Interviews daily at his new office, The Occult Book Agency, 30 East 23rd St., New York City. Send stamp for circular.

Edward Earle, the wonderful independent slate-writer and test medium. 1052 Ellis St. Seance Sun. & Thurs. evs. Phone East 1035. Readings daily, 9:30 to 4; Sunday excepted.

Madame May Fanning, psychometric, clairvoyant and prophetic medium. Mines a specialty. Sittings daily. Readings by letter, \$1.00 and two 2-cent stamps. 1342 Shattuck Ave., Berkeley, Cal.

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

Mrs. Anna L. Gillespie, Residence, 748 O'Farrell St. Lectures, Readings. Answers calls for funerals.

Mrs. Gillingham, 1816 Pine St., between Gough and Octavia, San Francisco.

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

Mrs. Heywood-Kunz, 515 Guerrero St., S. F. Phone Capp 1407.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 153 West 23rd St., Los Angeles, Cal.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. Hubbard, 109 Oak, nr. Franklin, Spiritual medium & psychometrist. Circles Tues. & Fri., 8 p.m.; Wed., at 2.15c. Readings daily, 50c.

Mrs. Gilliland-Howe, spiritual medium and psychometrist. 518 Ellis St. Meetings Sundays; circles Wednesdays, 8 p.m. Readings by mail, \$1.00.

Mrs. E. M. Miller, automatic slate-writing medium. 342 13th St., bet. Valencia & Mission. Phone Folsom 3062. No sign. Also healing and developing.

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

Mrs. Jennie Robinson, 509 Larkin St., S. F. Circle Sunday eve. Sittings daily. Readings by mail a specialty, \$1.00. Telephone Sutter 341.

Mrs. Sarah Seal, spiritual, healing and business medium. 1424 Market St. "Avondale," S.F. Readings and treatments daily.

Mrs. J. J. Whitney, medium, is at "The Regina," 416 Turk St., bet. Hyde & Larkin, S.F.

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

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By E. TOWNE.

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J. F. Willis, Breckenridge, Colo., writes: "I received more special benefit from one reading of 'Just How to Wake the Solar Plexus' than I have during a period of over ten years with medicine chests and doctors' bills of over \$800.00, aside from much time lost."

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Dr. Franz Hartmann, the celebrated German occultist, says of this book: "I regard it worth more than a whole library of books on occultism and metaphysics."

PHILOSOPHICAL JOURNAL

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Those wishing to have the PHILOSOPHICAL JOURNAL stopped at the expiration of the time paid for, should give notice to that effect, or it will be considered they wish it to continue.

Advertisements appearing fair and honorable upon their face are accepted, and whenever it is shown that dishonest persons are using our advertising columns, they are at once excluded.

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.

Money sent in unregistered letters will be at the risk of the sender. We assume the risk if sent by money order, bank draft or registered letter.

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. Anna L. Gillespie addressed a large audience last Sunday evening in Alcazar Building. She was assisted in the work by Mrs. Mollie Phelps, the well-known spiritual worker of Oakland.

The Sunflower League held an interesting meeting on Thursday, Dec. 4. Several new members were received. Miss A. Van Haun and Mrs. Mollie Phelps were present from Oakland, and added their names to the roll.

B. Stitt Wilson gave a lecture last Sunday morning at the Academy of Sciences, on "A Scientific Basis for Complete Living." It was an eloquent effort and the hall was filled.

Oakland.—The afternoon conference of the Union Society was participated in by Dr. Anderson, Mr. Andrews, Mr. Curtis, Mrs. Stewart and others. At the evening meeting Miss Dora Dixon and Mrs. Stewart appeared before an audience that tested the seating capacity of the hall to the utmost.

Mrs. Carrie Wernmouth held an interesting meeting in Friendship Hall, Odd Fellows' Building, San Francisco, last Sunday evening. These meetings are growing in interest. She gave spirit messages, names of departed friends, and tests, which were all recognized. Psychometric readings and remarks were made by Mrs. M. E. Gilliland-Howe, of Boston. Music and singing by Miss Ethel Dashwood, Mr. Howard Mountain, Mr. Howe and Mr. Noble.

The Mediums' Protective Association Board of Directors will hold a meeting on Saturday evening, Dec. 13, 1902, in the Spiritualists' headquarters, 305 Larkin St. After a short business session there will be a musical and literary entertainment, to which all members, their friends and friends of the Cause are welcome.

Mrs. C. B. Meyer read articles psychometrically and gave spirit messages at 335 McAllister St., last Sunday evening to a good audience.

The Sunflower League Dance will be given in Occidental Hall, Thursday evening, Dec. 18, and promises to be successful. The committee in charge are: Wm. M. Rider, Mrs. Anna E. Wadsworth and George Campbell.

The Society of Progressive Spiritualists held its usual meeting last Sunday evening in Covenant Hall, Odd Fellows' Building, San Francisco. Mrs. R. S. Lillie, the regular speaker, gave an inspirational lecture and answered questions propounded by the audience, being under the inspiration of her "guides," closing with an improvised poem, which was heartily appreciated. A vocal selection was rendered by Miss Alice Severance of 305 Larkin St. Mrs. Sadie E. Ooko presided at the piano, and Mr. F. T. Lillich presided over the meeting.

Spirit Messages were given last Sunday evening at 3250 22nd St., by Mrs. Eberhardt to a good audience.

Oakland Temple Association met as usual last Sunday at 521 12th St., in Woodmen Hall. In the afternoon Prof. Preston gave his concluding lecture on "Re-incarnation." In the evening spirit messages were given by Mrs. Gillette and Mrs. Seip.

California State Spiritualists' Association.—A regular quarterly meeting of the Board of Directors was held at headquarters, Saturday eve, Dec. 6. Nearly three hours were spent in earnest consideration of matters of vital importance to the cause of Spiritualism in this State, which in time we hope will bring forth good results. In addition to the usual routine of business, Certificates of Protection were granted to Mrs. W. B. Gillingham, Miss Janet Dow and Dr. Nellie Beighle. The Board of Officers extend cordial and fraternal greetings to all Spiritualists, and earnestly ask for their continued support. W. T. Jones, Sec.

Mr. and Mrs. J. J. Whitney have returned from their visit to Los Angeles, and are now located at the Regina Hotel, 416 Turk St., between Hyde and Larkin, San Francisco.

It is Reported that several mediums connected with the Sunflower League desire to get endorsement by the State Association. All members are hereby notified that the League will consider such applications at its meeting on Dec. 18, so that they may be acted upon by the State Board at its first subsequent meeting.

There was a good attendance at the Children's Progressive Lyceum last Sunday, the children and young people being especially numerous. A class leaders' meeting was held after the regular work of the morning, and it was decided to have a Christmas tree in the holiday week, and Mrs. Howe, C. H. Wadsworth and J. Munsell Chase were appointed a committee to attend to the matter. The election of officers for the ensuing year will take place on the first Sunday in January.

The Conference last Sunday was the best and best attended of any yet held, and many interesting experiences were related by those present. Mrs. Sarah Seal presided and Mrs. Wernmouth, Mrs. Howe, Mrs. Wadsworth, Mrs. Sarah J. Starks, Wm. M. Rider, J. Munsell Chase and others took an active part in the work of the conference. Another conference will be held next Sunday at 1 p.m.

An Unusual Audience greeted Henry Harrison Brown last Sunday evening at Odd Fellows' Bldg. His theme was "Self-Healing." He claimed that priest, doctor, scientist, and reformer, worked from a wrong principle, hence failed. They all located power without man. He located all power and all possibilities within man. The medical profession studied disease and the dead body. The true healer studies life; deals with well men; knows health and commands the soul to manifest that which it is, i.e.: Health and perfection.

A Large and appreciative audience assembled at the headquarters of the I. F. T. Bible S.S. and Church, 909 Market St., Sunday, Dec. 7, 2 p.m., lecture by Mr. Davis, tests by Mr. Sadler, Mr. Wilson and Mrs. Church. 8 p.m., ordination of Mrs. Church by Mrs. K. Heussmann. It was a beautiful ceremony. He also gave a few tests, followed by Mr. Hargrove. Mr. Wilson read sealed questions. Mrs. M. L. Bowker, Sec.

Mrs. E. Young, at her hall, 605 McAllister St., last Sunday evening, after an inspirational lecture by Mrs. Sarah Seal, gave spirit messages and psychometric readings to a good audience.

The Oakland Spiritual Society met at Unity Hall, 856 1/2 Isabella St., Vice-President Orth in the chair. The meeting opened with an invocation by Mrs. Fanning, who also gave some tests and a short address. Dr. Sol Palmbaum becoming entranced, gave a short address and some convincing spirit messages. The Sunday-evening meeting was well attended. Vox.

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

San Jose Notes.

The First Spiritual Union has gone quietly on its way through the Summer with a friendly conference in the morning and a lecture on some spiritual theme by the guides of Mrs. E. B. Marcen. A pleasant feature of her six months' service has been the monthly "Question Box," which brought out many queries as to spirit communion, spirit life and self-culture.

In October Mrs. Emma C. Nilsson, the gifted Swedish medium from Oakland, spent some time in San Jose, and on Sunday evenings followed the lectures with spirit messages.

Sunday evening, Nov. 30, closed Mrs. Marcen's engagement with the Union. On that occasion she was ably assisted by Dr. H. C. Johnson and Mrs. Nettie Pease Fox.

Several musical numbers were given and Mrs. H. L. Bigelow added to the variety of the program by reciting Ella Wheeler Wilcox's poem, "Immortality."

Sunday evening, Dec. 7, Dr. H. C. Johnson, former president of the Union, took the platform and gave one of his interesting and practical addresses.

The Sleeper Trustees are planning certain alterations in the Assembly Hall, which will make it a more attractive meeting-place.

Mrs. Hendee-Rogers is still a resident of San Jose and doing excellent work in relieving troubled minds and cheering sorrowing hearts by the consolation of spirit messages. Cor.

The Society of Spiritual Progression of Los Angeles desires to announce that brother Allen Franklin Brown favored us with his presence and an interesting address in our hall, 220 1/2 So. Main St., at 10:30 a.m. last Sunday. He will also address us next Sunday evening. We are working for the spread of the truth and light of Spiritualism.

W. VINCENT, Sec.

The Mission Lyceum Association held a business meeting at Mr. and Mrs. Eberhardt's Hall last Sunday, and decided to have an entertainment and dance on Wednesday evening, Dec. 17, 1902, in Mission Opera Hall, when a popular farce comedy will be one of the attractions.

Furnished Rooms to rent to Spiritualists. Mrs. F. A. Logan, 1218 Railroad Ave. (Bay Station) Alameda, Cal.

Removal.—On and after Dec. 8, 1902, Arthur S. Howe and Mrs. Gilliland-Howe, formerly of Boston, Mass., may be found at 518 Ellis St., San Francisco, where they will hold parlor meetings Sunday at 8 p.m., with short address by Mr. Howe and messages and readings by Mrs. Howe. Good music. Circle for healing and development Wednesday at 8 p.m.

Col. Hopkins' Propaganda Fund.

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

Balance reported Oct. 1, 1902..	\$11.15
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The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddling and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

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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. Wernmouth 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.

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