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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, DECEMBER 20, 1902.

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No. 51.

UNREALIZED.

"Oh, where is the sea?" the fishes cried,
As they swam the crystal clearness
through.
"We have heard from of old of the
ocean's tide,
And we long to look on the waters blue.
The wise ones speak of the Infinite Sea,
"Oh, who can tell us if such there be?"

The lark flew up in the morning bright,
And sang and balanced on sunny wings;
And this was its song: "I see the light
And look o'er a world of beautiful
things;
But flying and singing everywhere,
In vain I have searched to find the air."

BORDERLAND

A Dream That Came True.

My sister, who is now in America, dreamed that she saw her husband in a trap, and witnessed the horse run away with him. Then she saw him lying seriously hurt. On awaking she told him of the dream, and begged him not to go to his work. He merely laughed at her fears, and went out as usual. A few hours after, news came that his master's horse had bolted with him, and that he was dying. The following day he passed away in the infirmary. He was the coachman to Ald. Smith, Mayor of Blackpool, and was heard by one of the nurses to say to his wife: "I wish I had taken notice of your dream."
—J. K., in *Two Worlds*.

Around the World Alone

IN A SAIL-BOAT, ACCOMPANIED ONLY BY SPIRIT FRIENDS.

This remarkable feat was accomplished by Capt. Slocum four years ago. His boat, named *Spray*, was at anchor at Onset, Mass., and I had the privilege of listening to his narrative of adventures, on the evening of Aug. 14, at the pleasant home of Mrs. Kate R. Styles.

Capt. Slocum sailed from Boston in the Spring of 1895, and crossed the Atlantic in 28 days. He built the boat himself, so knew of its thorough reliability in all respects. It was 36 feet long, 9 tons burden. From Liverpool he went to Gibraltar, intending to go through the Mediterranean, but friends warned him of pirates who would think nothing of capturing his craft, pitching him overboard, and averring they found the ship with no one aboard. He then made for the Canary Islands, landing in the very harbor Columbus had been so many years ago. There was no mutiny on this boat, however, and Capt. Slocum enjoyed in this respect a

privilege denied to his illustrious predecessor. From this port he went across to the South American shore, putting in at Montevideo. He had encountered some rough seas, and at times was unable to attend properly to the boat, but he felt a guiding hand at the helm, and on one stormy night beheld a specter figure, or materialized spirit, assisting him on his way. At times he was clairaudient and could hear his invisible friends saluting him.

At this port some parties offered to rig up the boat, repaint her and give him \$50 if he would allow the craft to be anchored at a certain place. This the Captain accepted, and as the parties owned the ferry-boat, all the people who wished to go over and inspect this boat had to pay fare, and in this way much money was made.

Going through the Straits of Magellan, Capt. Slocum was pestered by the natives, who, learning he was all alone, tried to rob and murder him. He anticipated them, and, with the aid of his trusty rifle, revolver, and tacks strewn on deck with "the business side up," managed to escape unharmed. He traded and possessed himself of much tallow from some of the natives, made huge baskets of dough-

nuts which they sampled with glee, and sold out all of his stock at a great profit.

After being beaten back again into the Straits, he managed by fair wind to set his course toward the West. For 72 days he sailed, not meeting a ship of any kind. His time was spent in caring for the boat, doing little mending, cooking, sewing and reading. He says that the characters in the books seemed real to him, and he would laugh and cry by turns and talk to them as if they were companions. In washing his clothes he would lay them on deck and let the waves dash over them, the rolling of the boat making a good washing machine. The dishes he tied in a bag and threw overboard, letting the waves do the work.

He was guided to the island of Samoa, where he met Mrs. Robt. Louis Stevenson, and at his embarking she presented him with a chest of books written by her late husband. At Sydney and Melbourne, in Australia, he met old sea-faring friends, as this genial Captain had been around the world several times before in charge of large merchant ships, but never before alone. At one place in Australia the priests had been preaching about the second coming of

Christ, and when the Captain landed all alone the people ran to the woods and deserted their town in fear and trembling. Some looked upon him and his ship as phantoms, others as a boat sailed by Satan himself.

Sailing through the Indian Ocean, stopping on several islands for supplies, he finally landed at Natal, on the coast of Africa. Here he met several Boers, who believed firmly in the theory that the earth was flat, and flaunted the idea that he was sailing around the world. At Cape Town he was given privilege of riding anywhere on the railroads free of charge, and he went to Kimberley and Pretoria, where he shook hands with Paul Kruger. This monarch also believed in the flat world and refused to drink coffee with a sailor who declared he had circumnavigated the globe.

It was at Cape Town that he learned of the sinking of the battleship *Maine*, and the papers were full of accounts of the disaster. Later on he encountered the battleship *Oregon* on her way around the Horn from San Francisco.

The Captain made his final landing in Newport, R. I., having been on his tour just three years, three months and two days. He was in excellent health on his arrival, felt 10 years younger, in fact, and said he would not sell his experiences for any amount of money. He brought back many souvenirs of his trip, some of which I saw. There were many who listened to his narrative with keen interest, and the party assembled gave thanks to the Captain for his kindness in entertaining them, and also to the hostess of the occasion. The Captain believes that he was never alone and was accompanied by many friends invisible to him, and says being in the silence taught him many lessons of great value.

LIDA BRIGGS BROWNE.

Spiritual Manifestations.

E. J. SCHELLHOUS.

After more than five months of constant attendance at the Aber Intellectual Circle seances, held in Spring Hill, Kan., for the production of another book, treating on "Life in the Higher Spheres." ("Rending the Veil" and "Beyond the Veil" being the two former). I am impressed to give a brief account of the same.

As was stated by Prof. Denton, one of the spirit band of the Star Circle, that the forthcoming book would not be a description of the higher realms, as that could not be understood by mortals, or, even if understood, they would not believe it. The messages—nearly all of them—are from dwellers in the



EXPECTANCY.

higher spheres, telling of their employment in aiding those in the spheres below them, and encouraging them in their upward progress by every incentive they can present.

The work in hand (now drawing near its close) is devoted especially to the children of earth, with a view of enabling them to pass through the lower spheres without that long and painful experience that so many in those spheres are undergoing. Life on earth abounds in opportunities for enriching the soul; but how few realize and appreciate the advantages these opportunities afford! Worldly pursuits and the satisfaction of selfish and sensuous desires attract the attention and demand the energies of the mass of mankind. That is the reason why there are such vast throngs of dark and unhappy spirits in the lower spheres. Those heavenly messengers are sowing the seed, a little of which falls on good ground. "And that in the good ground these are such as in an honest and good heart, having heard the word, hold it fast and bring forth fruit with patience." (Luke 8:15). And that which fell among the thorns, these are they that have heard, and as they go on their way, they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. (Luke 8:14). Such is the world to day.

How many, like the rich man, who, seeing Lazarus afar off, begged for something to assuage his suffering, or would fain send a messenger to their friends on earth, who, hearing, but hear not, and seeing, and see not, will not believe, though their friends "came from the dead?"

The subject matter of the book now being produced is profoundly philosophical and opulent in practical wisdom, and will fill a place in spiritual literature that no other can. Why not? It comes from a source that no mortal can reach, and direct from the lips of the pen and typewriting machine of those who are best qualified.

It is expected that the book will be published without delay, and put on the market.

Besides the literature of the book, it will be adorned by some of the most beautiful works of art. Many portraits of grand spirits from the higher realms of life are given for the book. There are several oil paintings in life-size that will compare favorably with the best of the old masters; indeed, the artist is one of the old Italian painters. The colors are blended with such exquisite harmony, the shading is perfect, the expression so clear and dignified, and, withal, the pictures are so beautiful as to challenge the admiration of all who behold them. Most of the portraits are in crayon, drawn in the time of a single minute, the oil paintings requiring about five or six minutes—the crayon on paper, the oil on canvas. What reason have we to think they are true to those they claim to be for? A number of pictures have been executed in crayon for visitors who have declared them to be the likeness, respectively, of departed friends and relatives, so the inference is clear that the portraits of the spirits in the higher spheres are true likenesses.

Already about 100 visitors have been to the seances; some from a thousand miles—men of education in all ranks and professions; all were highly pleased, thoroughly convinced—rejoicing in their new-found light. Some have repeated their visit and brought their families with them. All ideas of fraud,

REALIZATION.

This was given as a subject for an improvisation at the close of my lecture in Oakland on Sunday morning, Nov. 30, and was treated in the usual manner. On taking my seat a female spirit came and said: "I would like to give a poem on the same subject by your permission." The influence was one of marked power and the poem unusually perfect. I asked the spirit if she would give it to me in writing. She answered: "Yes, if you can take it to-day—not later." I secured pad and pencil, and on train, and ferryboat, amid all the confusion and din, she gave the following, which I think the hearers will recognize as a reproduction, which is something I seldom get.

R. S. LILLIE.

I held a beautiful picture,
Bright as the mind could hold,
A sunset glowing with splendor
Of purple and blue and gold;
With trees and flowers and trailing vines
And bright-winged birds in air,
A glimpse of sea in the distance
And a running stream were there.
I painted my ideal picture
In colors best I could find,
But the realization never
Was all that was in my mind.

I had a message for mankind,
I felt the world should know;
It fired my soul with its import,
And kept my heart aglow.
A message of Truth and Justice,
Of Equality and Right,
To help our old world grow better
And drive back errors' night.
I gave my message to the world
In words the tongue could find,
But the voice has never uttered
The all that was in my mind.

I had a home in my fancy,
An ideal bright and fair,
With sculptors' works, and scores of books,
And pictures old and rare,
Grand music and the song of birds,
And flowers of every hue,
And hearts best loved were in the home
Which I was wandering through;
But in the realization
Of home upon the earth
Not yet has come the bright ideal
My soul had given birth.

I had a vision while I walked
Among the dwellers here,
Of home, a d life, and light, and love,
Beyond this earthly sphere;
That in that home at last I'd find
All I had most desired,
And the fulfillment of each hope
To which my soul aspired.
Friends, I have passed through Death's portal,
And to my soul it seemed
The realization was grander
Than I had ever dreamed.

Dream on, oh, toiling mortal!
Nor think thy dreaming vain;
Thou shalt find realization
Upon life's higher plane,
Of all hopes and aspirations
Thou'st cherished here on earth,
Fruition of the bright ideals
Which thou hast given birth.
Dream on, oh, weary mortal,
Thy dreaming shall come true;
Realization of each one
Shall yet be given you.

collusion or trickery are dispelled on visiting the medium and the seances. It is readily seen that such is impossible.

These seances are held at the residence of the medium, W. W. Aber, in Spring Hill, Kan., on Sunday, Tuesday and Thursday evenings; one on Tuesday evening for visitors, and on Sunday and Thursday evenings for the book. Before coming, visitors must write to Mr. Aber for particulars.

Spring Hill, Kan.

A Gem from Walter Hyde.

TO THE EDITOR:

In looking over my brother's papers, I find gems of thought that I would like to preserve in print. The subjoined is a copy of a letter that he sent to Rev. Taft, an ex-Baptist minister of Santa Rosa. They had many a good visit to-

gether, were of the same age, both taken sick at the same time, but he passed over several months prior to my brother's decease, having had a trained nurse and skillful physician. I have not forgotten the kind words of Mr. J. Taft, then the principal of a school in Santa Rosa, when he tendered me the Baptist Church for any subject I was pleased to speak upon; but in Alameda he was a socialist, a humanitarian, and I doubt not he and brother will continue their soul-communings for the good of all.

MRS. F. A. LOGAN.

"Friend Taft, believing that friendships begun on earth may be continued in heaven—and that 'love only buds on earth to bloom on high,' I feel stimulated to active endeavor in improving the hours as they pass me by.

'I have an idea—that 'time and space is as nothing to spirit,' and if that is really so, it matters little,

perhaps, whether you and I reach the age of 76 years or 76,000 years; but it is a pleasure to have reached 76 years, and a pleasure to hope for an endless immortality.

"Surely, the wisdom of our heavenly father is infinitely beyond us, and his purposes are not to be delayed. I like to feel that all days are holy days, and, in their significance, all are Sundays to me.

"The annual return of a natal day prompts to gladness and thankfulness that we exist and are deemed worthy of a place in the great chain of being.

WALTER HYDE.
1218 Railroad Ave., Alameda."

San Diego News.

Will C. Hodge writes as follows to the *Progressive Thinker*, concerning the state of the Cause in our southernmost city:

The Busy Bees, auxiliary to the First Society, have just closed a fair which netted nearly \$200, the money to be used in furnishing the new temple, the ground for which will be broken the present month, and, if all goes well, the First Society will have a home of its own in which to celebrate the next anniversary. Mrs. Clara A. Beck still presides, and her talented daughters, both of whom are musicians, frequently add to the interest of our public meetings. Mrs. Elliott, who is a very excellent medium and thoroughly good woman, assists with messages and gives entire satisfaction. Mrs. Mullen, of National City, and Mrs. Merrill, of Chula Vista, are also ready to lend their aid, and have been very helpful in keeping the spiritual ball rolling.

Among our healers are Mrs. Clarke, Dr. Gregory, Dr. Fletcher and Dr. G. R. Horton, all of whom are kept busy, and all are doing good work. These parties are not only good mediums and workers, but are excellent people, and it is very gratifying to your scribe to be able to report that in this corner of the spiritual heritage the friends are demanding honesty and integrity of character in our workers. The fakir has had his day, so far as this locality is concerned, though occasionally one does slip in, but they are not endorsed by the Spiritualists, and we take occasion to give all such plenty of free advertising from the platform, disclaiming any connection with them and placing them in the category of dead beats and swindlers.

From Mme. Montague.

A letter from this gifted medium, published in *London Light*, will be interesting to our readers. She arrived in New York on Nov. 10, having had a delightful voyage. She writes:

As I stood upon the steamer's deck bidding good-bye to the dear ones on the pier—gradually receding from view—I felt that I was leaving a portion of myself upon the hospitable shores of that great land where I spent such happy days, never to be forgotten.

Truly, the poet spoke when he said that partings are sad. No matter how sure the hope of reunion, there is a void in absence that those who love must ever feel.

Our party on board was a small one, as the stormy season is not courted by tourists; but we soon fell into groups, each seeking congenial spirits to fraternize with, and

exchange thoughts during the voyage. That *natural* seeking of "one's own" has always struck me very forcibly, and the law of affinity is clearly demonstrated in such cases.

We had with us Mr. Erastus Day, Consul of the United States in England; a couple of military men, "superior officers"; a clergyman, a musician, and a great financier. Thus society was well enough represented.

One of the passengers had one of the latest things in gramophones—a magnificent instrument registering to perfection the human voice, and even a whole chorus, as well as instrumental selections, and we had the privilege of listening to the great stars who have graced Covent Garden for the past few seasons.

Besides these glorious nightly concerts we had the usual entertainment given for the benefit of the Liverpool Seamen's Orphanage, at which I had the honor of delivering a short address, followed by Psychometry, both being received favorably; and we took a fine collection to help in supporting that worthy institution.

On the eve of our arrival in New York the ocean presented a beautiful sight which I had never seen outside of tropical seas—that phenomenon commonly called a phosphorous-surface, in which shine exquisite lights, in streaks, flashes, and globes, of all hues, the vessel leaving a luminous track in its wake, the beauty of this gorgeous display revealing the throbbing life imparted by the Great Creator to all His wondrous works.

There is in that vast immensity a charm, a fascination that holds me spellbound, and I have always wished that when my spirit has no longer need of my body the latter may find a resting place beneath those graceful waves, where corruption is unknown, where everything is either held in preservation or converted into new uses swiftly in that great salter of our mother earth.

Some of our spirit friends often come in distress about their bodies. To some the usual disposal of the mortal vessel is a torture, for it takes too long for the separation and convertibility of elements, and they will be frequently seen around burial places (awaiting, no doubt), till final dissolution relieves them of the unpleasant memory of the faithful friend and servant (the body) held in a state of ignominy. Others claim that cremation precipitates the transformation, and causes them much anguish. But all agree (in my experience) that burial at sea is the best way of disposing of the mortal remains.

But pardon the digression. On my arrival in New York, I found a voluminous mail of cordial greetings and offers of work from all parts of the States, and, among others, a letter from dear brother Colville, kindly offering to take a hall for me in Boston, and help in establishing work there.

Unfortunately I must decline anything that would break into my rest, as I require it complete; therefore, after a few flying visits to some of the friends in Boston in vicinity, I shall proceed to the mountains, either North or West, but probably the former, as I am not known in Canada, and may secure greater and more perfect repose there. In the meantime I send my love to all my dear friends, and pray that each may see a special personal message in this letter.

FLORENCE MONTAGUE.

New York, Nov. 11, 1902,

Abnegation.

ARTHUR F. MILTON.

Every effort for a higher eminence in the world of effects is a plea for admission into the world of causes.

Every self-denial is such an effort, because it lends a higher attainment to the soul-nature of man and engenders a higher vibration with the spiritual of nature.

Every agony borne with fortitude is such a point gained, because it is a victory won over the animal, and allays to influence in the human make-up.

Every animal emotion curbed—whether for a physical or soul-delight—is an abnegation which adds to the spiritual enjoyment—a substitute that brings its reward. For every added spiritual impulse admits a new truth, a higher understanding of that possessed or a better feeling towards mankind. The latter, when we overcome prejudice, ill-feeling, envy, jealousy, or that which is antithetical to our loves for others.

Man's aim is to reach a higher mental, moral, or spiritual vibration than the animal, or material, and it can only be attained by effort or a struggle in the direction which is anti-material, whether done through the agency of the mind or the soul, and often both—the former to curb the sensual, and the latter to curb the selfish passions.

Both mind and soul are spiritual by nature, but may be governed by the animal impulses accruing in the perfecting process—their individualization through matter, or its individualization, as mind or spirit and soul become one entity as a decarnated factor in life. But neither must be hampered by any unconquered passion at disintegration. Harmony is needed to put them into working order, as it were, without which there will be a pulling two ways—a discordant vibration between them.

A spirit in that state is like a mortal under excitement, perturbed or impatient to act, will one think constantly—thus a slave to influences, mental or material disturbances, and not himself, so to say. The body is not a principle in this operation. It is but a medium for the co-ordination and adjustment of the spiritual particles needed to make up the human entity as an immortal construction. The passions are therefore a part of the spiritual consciousness and follows this at death of the body. If not overcome in this incarnation we need a substitute, however attained.

Matter is the sphere for adjustment of the spirit, for where there is no temptation—no incitation of the passions—there can be no opposition; to unfold the needed positivity, or to perfect the mind and soul for positive action against the negative or material; nor to harmonize them for one effect.

How much of the animal we have to overcome is by no means an equitable consideration. Many do not seem to free themselves from very much during a lifetime in the mortal; and if they have to suffer compatible with the amount taken with them—for discord constitutes that inconvenience and is the only hell extant—the large majority of souls are in hell. But if conditions are such that they can connect with matter to obtain relief—which, being in the body proves, is a relief—all well and good. What these conditions are, however, is a matter of speculation, contention, dogmatic belief, and often impulsive opposition, without a cue to the truth.

Obsession or control would not afford one-fifth relief or opportunity for continued progress—spiritual perfection. Reincarnation nobody wants for fear of losing their individuality by amalgamating with a new soul-thought if it were a law, we would not be asked, whether we liked it or not. But as the majority oppose it, we must let the majority have the right to decide,

But whatever is the law for redemption of souls out of order with spiritual nature, it is well to take no chances. Abnegation as understood is perhaps the safe method to adopt, and should not be overlooked by the Spiritualists, at least. Their redemption will prove the worth of their philosophy—if not for others, for their own gratification as spirits, and thus we say, every effort at perfection is a plea for admission to the right—whether it implies being on the right hand of God or on the right side of the truth is one issue.

Goodness the only Savior.

Dogmas, creeds and rituals are useless, and are mere survivals of ignorance. Churches are merely evidence of the fact that we do not live with man as we should; and so are penitentiaries. Both will go simultaneously when the Brotherhood of Man is manifest. You may change your religion each day in the year, but if it does not embody the Golden Rule as its fundamental teaching, it will avail nothing. Religious, political and social issues of to-day merely keep humanity guessing, and postpone the solidarity of human interest. What we need is more love, kindness, charity, honesty, and less dogma and doctrine. Goodness is the savior and the redeemer of man.

Spiritual things are the immortal things; but we fail to perceive this, and so we gather those things that are eventually smitten with the moth and rust of our ignorance. When they are gone; and the soul finds itself in straits unable to sustain itself because its center of gravity is gone, it becomes a mental derelict upon the ocean of human misconception.

Keep mentally cool, and your body will never get overheated.—*Dominion.*

Old People who Work.

It is needless to call upon history to prove the usefulness and richness that may attend the lives of those who have passed their three score years and ten. The venerable Gladstone did the thinking and much of the speaking for the government of one of the mightiest empires of the world, almost up to the day of his death. Pope Leo, at the age of ninety-one, carries the burdens of a world-wide church, and Herbert Spencer, at eighty-one, reads and digests the news and literature of the world and recreates therefrom an immortal philosophy. In our own land the sturdy Senator Morrill, and Evarts, the jurist, worked out their problems of state and law almost up to the very hour when they were called to higher fields of effort; and to-day ex-Senator Bradbury, of Maine, aged ninety-nine, and Senator Pettus, of Alabama, at eighty-one, are busy with the affairs of this world.

The venerable David Wark, the "father of the Canadian Senate," performs the duties of his high office at the remarkable age of ninety-seven; and Verdi still composed music at the age of eighty-seven. There are few keener or more persistently active minds in the world of finance than that of Russel Sage, who recently celebrated his eighty-seventh birthday. While King Christian of Denmark actively administers the affairs of state, at the age of eighty-five; and Julia Ward Howe, though eighty-three, writes books that sell, and gives lectures that people are eager to hear.—*Will Carleton's Magazine Every Where* for November.

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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, DECEMBER 20, 1902

The Doctors who are now prosecuting mental and magnetic healers would have a fine chance to prosecute Jesus, if he was in the physical world to-day and performing the works he did nearly 1900 years ago, for Matt. 4:23 tells us that "Jesus went about all Galilee, teaching in the synagogues and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." The doctors, priests and teachers crucified him then, and those in our day would probably do some such diabolical act if they had the power.

Three Platform Mediums from America are expecting to spend several months in England, early in the new year. So says the *Two Worlds*, and then it adds: "If this be so, English Spiritualists will have the opportunity, for which they have ever wished, of witnessing American methods and mediumship."

The Creed of the Presbyterian Church in New York was amended last month by the Presbytery. It is now in order for such a revision in other States and countries. Total depravity, infant damnation and other dogmas are no longer heresies—though up to this time they have been considered to be such, and those who dared to question them have been tortured and condemned as not fit to live! As the creeds were in error, these persons are now, by the whirligig of time, vindicated, and their murderers are condemned!! But though the sentences are reversed—the rewards and punishments cannot be changed, unless it is done in a future state, and, according to orthodoxy, that is impossible.

Thank heaven, however, it has been done where creeds and dogmas are of no account—where even justice is meted out to all, and wrongs are always righted.

The Last of the Fox Girls.

Mrs. Maria Fox Smith (the last of the three Fox Sisters) passed to the higher life on Nov. 5, 1902, at the age of 85 years.

In making the notice of this transition, the *New York World* reiterates a lot of falsehoods concerning this woman's repudiation of Spiritualism, but neglects to state that in the interview with the reporter of the *New York Press* of Nov. 5, 1889, which declared that the accusations against Spiritualism credited to her were "false in every particular," and she added: "Not all the Hermans that ever breathed can duplicate the wonders that are produced by some mediums."

The daily press should be fair and honorable in dealing with private, as well as public persons, but alas! we know that newspapers which ought to be devoted to chronicling the news and giving only honest reports, often indulge in sensational stories for the purpose of amusing the people, who are ever wanting something sensational to talk about.

The Fox Sisters have now all passed to the spirit-world. Whatever may have been their infirmities, shortcomings and weaknesses, have gone into history, for none of us are perfect. There is no denying the fact that the phenomena which gained such world-wide notoriety for them has not only continued to engage the world's attention, but has spread to such a degree that it has transformed the whole religious views of the world, and, together with its Philosophy, has nullified nearly all the doctrines, creeds and dogmas which prevailed almost universally up to the birth of the Fox Sisters.

The Doom of Dogmas.

"The dogmas of Christianity are fast passing away. This is shown by the fact that at the late Church Congress, held in England, and reported in the *London Times*, the fundamental doctrines of the Episcopal Church were criticized, and by some noted clergymen were said to be without sufficient evidence to prove them. The cardinal doctrines referred to were the parentage of Jesus, his miracles, and resurrection; the Trinity and the atonement.

The Rev. E. Rashdell, in discussing the matter, referred to the fact that telepathy, clairvoyance, etc., were showing how the field of the influence of mind upon matter was being widened; and though he thought the evidence for the Gospel miracles was strong, he was compelled to admit that "sober criticism might seriously reduce the proportions of the supernatural!"

He pleaded for "the utmost liberty of thought and of reverent expression in this matter for both clergy and laity"; and said that "the doctrines regarding Christ, the Trinity, the Incarnation, and the Atonement, should be taught so as to render them independent of miracle!"

This is but another exhibition of the liberal thought resulting from half a century's work in promulgating the philosophy of Spiritualism.

Prof. Petersilea is astonishing the denizens of Los Angeles with his powers as an inspirational pianist. The *Times* of Dec. 9 has the following very complimentary notice:

The grand concert by Carlyle Petersilea, the great piano virtuoso, and some of his advanced pupils, on Thursday evening, Dec. 4, was a revelation to the large and enthusiastic audience present. Such artistic skill on the part of very young pupils plainly shows the masterly training of the great teacher Petersilea, who claims that he can by his system of piano and vocal training demonstrate better results in six months than is usually shown in two years by the ordinary methods.

But few of those present knew that he was inspired by some of the great masters now in the spirit-world.

Friar and Filipino.

The opening paper in the December number of the *Homiletic Review* is a luminous discussion of "The Friars in the Philippines," by Homer C. Stuntz, D. D., who writes from the amplest personal knowledge. After giving the beginnings of friar history in the Philippines, he proceeds to set forth "Some C uses of the Downfall of the Friar."

The first cause set forth is the greed of the monastic orders, of which an appalling picture is given.

The second cause is the connection of the friar with Government. The friar was at once the magistrate and the executive officer of the governor-general in every town or city in which he lived. In fact, next to the corruption brought in by the possession of needless wealth, nothing has more powerfully contributed to the overthrow of the friar than his connection with Government. It has made him feared and hated with a hatred that will never abate. It led to the killing of at least 100 friars in the bloody days of the insurrection of 1896. The hatred born of their acting the role of the government official now keeps all friars in the Philippines shut within the walled city of Manila, lest they be cut to pieces by those whom they have ruled with a rod of iron.

The third cause was their control of all religious matters. They had a law enacted making it a crime to "preach, teach or perform any act of propaganda, either in public or private, of any doctrines other

than those established by the State." Another section made it a crime to own a Bible.

Two years before these islands came into possession of the United States, the friars had ceased to have any influence or perform any religious ceremony outside the city of Manila.

Now, by an agreement arrived at with the Pope, the friars are withdrawn, and the Filipinos are at liberty to choose their own religious opinion and ceremonies.

So much for the onward march of freedom, mental, spiritual and physical.

Views of a Jewish Rabbi.

In a recent lecture in the Temple Isaiah, in Chicago, Dr. Emil G. Hirsch, the popular Rabbi, gave his views about the authenticity of the Bible in these words:

Many of you hold, no doubt, that the manuscripts of the Bible have been preserved as written, without the alteration of a jot or tittle, and that its teachings are literally true and infallible. But where such sentiments are found among Jews it is because they have absorbed them from the Christian theologians. These theologians have adopted them from the exigencies of their theology and in order to sustain their doctrine concerning Christ. If the story of the fall of Adam were not true, there would be no necessity for the second Adam.

The text of the Bible has been corrupted. Moses did not write the pentateuch and Isaiah did not write all of the prophecy that goes by his name. The miracles are mere fables. God never descended to Sinai and Moses never ascended it. The Bible did not produce religion, but religion produced the Bible. It is the product of human genius. But though it is not infallible, its ideas are as valuable as if it were. It is said that Raphael could never draw a human hand correctly, but Raphael was an artist. So the Bible may have its faults and yet be an inestimable treasure to the pious heart.

Spirit Bismarck to Kaiser.

Spirit Bismarck is reported in the Paris journal, *Le Spiritualisme Moderne*, to have given some sensible advice to the German Emperor through a private medium in that city on February 15th, after the press had published that His Majesty intended to suppress Spiritualism and Christian Science in Berlin, and before the arrest of Frau A. Rothe, the flower medium, by the police. He said:

Your Majesty, the spirits come to salute you. The old Iron Chancellor comes to challenge you. In the past it has been a life and death struggle between us. So let it continue. Yes, I come to warn you as I have warned you always. Your years are numbered. Strive to satisfy the people. They desire liberty; grant them at least liberty of conscience. I counsel you, sire, to leave the spirits alone. He who believes in a future life and the possibility of intercourse with us should be encouraged and not persecuted.

VON BISMARCK.

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Local News Summary.

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

Mr. J. W. Cowan of Boston, but recently from Chicago, was a visitor at the Lyceum last Sunday. He says he intends to remain in the city a year at least.

Col. Morse, we are sorry to say, is very ill at the hospital, with but poor chances for recovery. Mrs. Dr. Morse is in daily attendance on him, and giving him all the assistance possible to aid in his recovery.

Mr. Howe gave a very instructive lecture on Sunday eve at 518 Ellis St. Mr. Cowan of Boston, Mrs. Griffin and Mr. and Mrs. Howe gave messages from spirit friends; all were recognized.

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. Cooke presided at the piano, and Mr. F. T. Lilich presided over the meeting.

The Conference last Sunday was well attended, and proved very interesting to those present. The subject, "Personal Experiences: Evidence of the Truth of the Spiritualistic Philosophy," was ably handled by several speakers, among the number being Mr. Cowan of Boston. Mrs. Sarah Seal presided. Next Sunday at 1 p.m. the conference will assemble to continue the same subject. All are welcome.

Dr. J. Depew Kergan lectured for the Union Society, Oakland, Sunday afternoon, Dec. 14. "Is Marriage a Failure?" was the subject discussed. Mrs. Dixon and Dr. Stewart occupied the platform in the evening, to the evident satisfaction of a large audience.

A Fire occurred in the rooms of Mr. Wyllie, the spirit artist, a few days ago, doing considerable damage. It was evident that the work was done by thieves, as a valuable camera was missing after the fire was put out. It was worth \$150.

The License Department of San Francisco seem to be making it quite disagreeable for many mediums and healers in this city, by ordering their signs taken down and endeavoring to collect a license tax for the practice of mediumship.

When the city officials are ready to collect taxes from ministers, teachers of the orthodox churches for religious ceremonies, it will be time to call upon the mediums to pay such license.

This ought to teach mediums and healers, etc., that "in union there is strength"; that organization is the only effectual protection against injustice. All true mediums should obtain Protection Certificates from the State Spiritualist Association, and will then receive the protection which it can secure for them.

The Mediums' Protective Association, at the close of its business meeting last Saturday evening, held one of the most pleasant socials in its history. The following program was rendered:

Mr. J. Shaw Gillespie, song; Mrs. Sarah Seal, address of welcome; W. T. Jones, aims and objects of the society; Miss Georgiana Campbell, recitation; songs, by Arthur S. Howe, Mrs. Shrader and Mr. Noble; appropriate remarks by Miss Jennie Churchill and Mrs. Anna L. Gillespie; after which the evening was spent in a general social time. The rooms were crowded, and the occasion was a treat to those present. Mrs. M. E. Gilliland-Howe was chairman of the Committee of Arrangements. Three new members were admitted.

These open meetings are to be held on the second Saturday in each month, and all members and their friends will be welcome. J. T. ROBERTS, Sec.

J. Stitt Wilson will give a lecture next Sunday at 11 a.m. on "Feeling: The Basis for a Philosophy of Complete Living." This will be introductory to a series of Lessons on Inspired Life.

Health Fads was the theme of Henry Harrison Brown's discourse Sunday evening at Odd Fellows' Building. He held that all these attempts to produce a healthful condition of the system were based upon a wrong foundation, since they placed the emphasis upon body and not upon mind. Thoughts will disease the body if they are unpleasant. Pleasant ones will cure.

The Oakland Spiritual Society held a meeting at Unity Hall at 856½ Isabella St., on Sunday evening, Dec. 14, Pres. Stewart in the chair. Poems were read by Mrs. Palnbaum and Mr. Sibert. Remarks were made by Mrs. Stewart. Mrs. Smith followed with tests. The Wednesday evening meeting was well attended and all had a good time. MRS. R. STEWART, Sec.

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

Last Sunday Evening, at Friendship Hall, corner of Seventh and Market Sts., San Francisco, Mrs. Carrie Wermouth gave to a large audience spirit messages and full names of departed friends. All messages were recognized. Mr. Howard Mountain and the little wonder, Miss Ethel Dashwood, assisted with singing and music.

A New Society.—The meeting at Fraternal Hall, Alcazar Building, O'Farrell St., was of unusual interest last Sunday evening. "Sealed Orders" was the subject of the inspirational address by Mrs. Anna L. Gillespie, which was one of her best efforts. At the close of the service the audience was invited to remain and express their views on organizing a society. Dr. Keeler, Mrs. Mattie Phelps, Mrs. M. E. Coleman, Mr. J. H. Lohmeyer and others responded. The result—a society with a membership of 20 earnest workers—the name—the People's Spiritual Society. Officers—Pres., J. H. Lohmeyer; Vice-Pres., Dr. Keeler; Sec., Mrs. A. E. Wood; Treas., J. S. Gillespie; Directors—Mr. Prah, Mrs. M. E. Coleman, Mrs. Maguire, Mrs. Prah and W. T. Jones, with Mrs. Anna L. Gillespie as pastor of the society. Meetings will be held at Fraternal Hall, Alcazar Building, O'Farrell St. All are welcome. A. E. WOOD, Sec.

Mme. 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.

Mr. Allen Franklin Brown last Sunday evening gave a very interesting lecture at Los Angeles, Cal. M. VINCENT, 850½ San Pedro St.

Mrs. Pettingill, president of the Lily Dale, N. Y., Camp Meeting Association, is now at the Palace Hotel, San Francisco, with her daughter.

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

A Large Audience assembled at 909 Market St. last Sunday. At 2 p.m., lecture on the Bible, with illustrations by Mr. Davis. Mr. Shaw spoke on Spiritualism, and tests by Mrs. Nilsson of Oakland. Mr. Wilson read sealed questions. 8 p.m., sealed questions read by Mrs. Gillingham and Mr. Wilson. Tests by Mrs. Nilsson. MRS. M. L. BOWKER, Sec.

Benjamin Fay Mills gave a lecture in Golden Gate Hall, San Francisco, last Sunday evening, the subject being "Make no Machine of Man."

Dr. Butler gave a lecture last Sunday evening at 317 Powell St. on Hypnotism, Mind-Reading, etc., to a good audience.

The Psychical Study Club will give a turkey dinner on Dec. 20 from 5 to 8 p.m., at the residence of Mrs. Michener, 1118 Brush St., Oakland, to raise funds for the benefit of the Cause. All are cordially invited to come. Tickets, 35c.

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.]

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Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30, in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

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

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

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

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

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

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