

EVERY SATURDAY.

PRICE FIVE CENTS.

THE PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 39. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., SATURDAY, DECEMBER 27, 1902. 1429 Market-st. No. 52. Between 10 & 11th-Sts.

GOLDEN OXALIS.

Oh, beautiful yellow oxalis,
 With faint perfume of hyacinth,
 Within the sunlight's warm caress,
 Thy golden cup exhales a breath,
 Like that of angels, pure and sweet.
 With fragile bloom, and fragrance rare,
 Thou dost the finer senses greet,
 And lift on wings of voiceless prayer.
 EMMA D. PITTS.

BORDERLAND.

The Drummer Medium.

The *Messenger*, of Wilmington, N. C., contains the following interesting item:

Mr. George A. Letford, of Chicago, the well-known traveling salesman for H. E. Bucklen & Co., after having spent several days in the city, will take his departure to-day, much to the regret of his friends.

Mr. Letford is well known throughout the South as the drummer medium. While he does not make any charge for spiritualistic work, he nevertheless does a great deal of it on his wide commercial tours. He is as modest and unassuming as he is clever, and never fails to oblige his friends when they call upon him for a demonstration of his power.

We have seen him do work that surpassed the efforts of most professionals, and those who have come under his influence are bound to admit that he is a remarkable man.

During his stay in this city he has been invited out to private houses and has astonished the parties of ladies and gentlemen who have gathered to have readings from him. Last evening he most interestingly entertained a party at the home of a friend and he certainly astonished them. He placed different ones in communication with departed loved ones, and revealed the secrets of some of the young ladies of the party, describing their sweethearts, even calling their suitors' names and telling them what kind of rings their fellows gave them, besides other presents. He also described the temperament and characteristics of their young gentleman friends, telling them which one to stick to and which one to let alone. The young ladies acknowledged that his divining power was accurate and marvelous.

Mr. Letford is greatly esteemed in Wilmington, and those who have seen his work highly appreciate it. He is always a welcome visitor on

CHRISTMAS.

Christ was born on Christmas Day,
 In Judea far away,
 And we celebrate to-night
 As the tapers shed their light
 Over altar, pew, and fane,
 Christ born on Judea's plain.

Shall we go so far away?
 Find we not in hearts to-day
 Christ, the Savior, throned within,
 Christ, the power that saves from sin,
 Tread we paths ages ago,
 For the Christ we may enthrone?

Rise, oh, soul, and let us say
 Christ is born in hearts to-day.
 Let our Christmas carol be:
 "Truth and love shall make us free."
 Let us, then, forever sing:
 "God is love, and Love is King!"

R. S. LILLIE.

his annual visits to our city, but unfortunately his business does not allow him to be here many days at a time.

A "Wizard's" Prophecy.

Some African tribes have means of finding out with telegraphic rapidity occurrences at great distances. About five years ago, Dr. R. W. Felkin accompanied Emin Pasha on a tour through Uganda and the territory behind it. The Doctor then traveled northwards toward the Soudan. At last he got to Lado, about a thousand miles south of Khartoum.

One morning after his arrival, a local wizard told him that during the previous night he had been at Meschera el Rek, on the Nile, 550 miles away, and that two steamers had just arrived there.

The Doctor, who had been away from civilization so long that he knew nothing of the retaking of the Soudan, laughed at the news. But the m'logo, or wizard, insisted it was true, described the people on the boats, and spoke of one Englishman, short, and with a big beard, who had letters for Dr. Felkin. He said he was coming to Lado, and would be there in about 30 days. Thirty-two days later Lupton Bey arrived with letters.

As for the wizard, the Doctor believes that he was never more than a few miles from his native village in his life. It seems certain that he, and others of his kind, must have a far greater command over the power of telepathy than Europeans.—*Exch.*

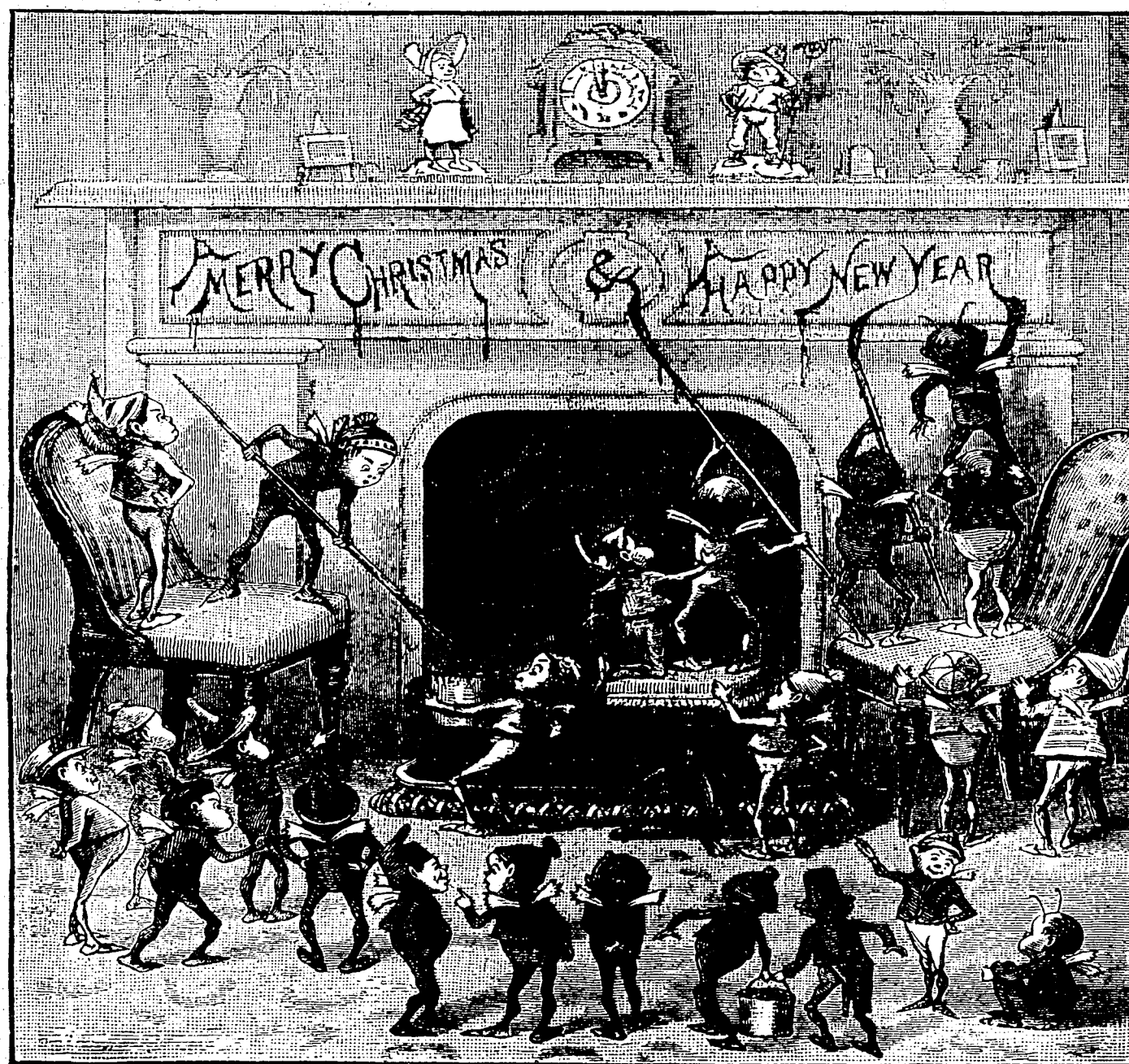
Spirit Defenders.

Riding along in front of a squad of the enemy (Texans) every man's gun with finger on the trigger, eyes on me, as statues, they moved not, moved by a mighty power; I was never more calm. This was at Prairie Grove, Ark.

General Hindman was charging his front toward Rays Mills, and General Blount had started from Kane Hill for Rays Mills. By some signal he knew this. He was in the peach orchard south of the grove leading into the corn-field, and gave orders to his orderly as to where to place the different regiments. The squad was in the corn-field north of this strip of timber. As I came directly from Hindman's headquarters, though I wore the blue, they might take me for a rebel scout, as I rode along so coolly. Every gun was up and pointed at me. To all appearance I had not one moment to live. I was saved by mighty power.

C. H. GREEN.

Fall River, Wis.



The Brownies and the Holiday Season.

Spiritualism, Demonstrative.

W. J. COWEN.

The continuity of life is a demonstrative fact. If this were not so, the truth of the science of Spiritualism would not have taken its place among the many branches of scientific research as it has to-day. The spiritual life, or the life that man lives after the change called death, is a fact which can be demonstrated. Fifty years have passed by since the advent of the science of Spiritualism, called by most writers Modern Spiritualism. We need not allude to the manifestations which heralded the bringing of a glorious truth into the world, first through the Fox family, afterwards through mediums throughout the civilized world. You are all acquainted with these facts; if not, volumes are at your disposal from which you can inform yourselves.

Science which probes deeply into the mysteries of the universe, which can decipher the rocks and read the history of the world thereon, which can explain all the forces known to nature, science which is positive knowledge, demonstrated by facts, and experience, is at variance with religion. Why? Because the sacred writings which have been handed down to us have been demonstrated by the facts of science to be in error. The creation of the world in six days' time is an error which science has proven and corrected. The sun and moon stopping at the command of a Jewish warrior is a mistake. The earth and moon, parts of the great system of worlds of which the sun is the center, goes on revolving in their orbits, and no command of man can hinder their progress for a single moment. Science discovers the facts and demonstrates the truth, while, at the same time, it exposes the error. Science and religion are always at war with one another. Science is demonstrated facts. Religion is mythical and unreliable. The facts, or knowledge, possessed by science have been the careful compilation of experiences gathered through the labor of talented, learned and candid minds. Any fact discovered by them is treasured with great care, while an untruth is thrown out as being of no use to the world of scientific knowledge; while, on the other hand, religion represents the mythical theories of by-gone ages, tempered in each generation to suit the thoughts of the people. What we want is what is true and not what is false. That which experience teaches us to be error, we discard, while what we know as facts based on common laws which we can understand because they are true, we preserve, where science (which is knowledge) and religion agree, then we have a demonstrative religion with truth as the foundation. Such a religion is Spiritualism.

How do we know that we who now inhabit the earth, shall by and by remove to another sphere of existence? We claim, as Spiritualists, that our friends from the spirit-world can return and communicate with us. How do we know this? Do we believe this fact because some person living ages ago told the world of his experience? No; he may have told the truth or may not. It makes no difference. We must know to-day why a fact is so and so. We must have reliable testimony if we can not experience the truth ourselves. What testimony have we, as Spiritualists, to prove our assertions?

How can we obtain the knowledge for ourselves that life is continued beyond the grave? First, ask those who have already received the messages from their departed friends, have seen them, and felt their presence. Second, go to those who are the instruments of the spirits for the manifestation of spiritual facts. Go to the slate-writer and receive the message written between closed slates; go to the test medium and clairvoyant seer, and receive the description and characteristics of your "dead" friend; go to the inspired lecturer and hear him expound the philosophy of spiritual science.

If this does not satisfy you, go to the seance-room and there behold the forms of the departed coming forth from the cabinet to meet you, and hear their voices as they speak to you through the trumpet. This and much more you can experience for yourself, and then tell the world, if you can honestly, that Spiritualism is a myth, a silly fancy, the imagination of a diseased mind.

Do not Spiritualists demonstrate their religion by facts? What other religion can do the like? Science and religion have at last met and agreed on a common campaign, a campaign against all untruth, all misrepresentations of fact. We have at last a scientific religion and a religious science. There are no more atheists, nor materialists, nor stoics, nor epicureans. Instead, we know that we must carry our life beyond the grave, and in another sphere meet ourselves face to face with all our past deeds, good, or evil, staring us in the face. How can we meet the good parent, or the sainted mother, or the loved wife, knowing that we have done that which would grieve them? Or, on the other hand, what a glad welcome we shall receive from the pure spirits, if we have lived our lives aright.

What a consolation it will be to the author, poet, doctor, philosopher, scientist, musician, students of all the phenomena of life, to know that they shall carry their work with them to the spirit-land and there complete their education with all the facilities afforded them for the completion of their favorite theme. This is Spiritualism and its teachings, as we know, because they who have preceded us to the spirit-land have told us so.

Box 43, Spartansburg, Pa.

From N. S. A. Headquarters.**TO THE EDITOR:**

The Reed City Home has been abandoned by the N. S. A. It has not taken the Lansing Home under its auspices, nor has it yet determined when or where it will locate a Mediums' Home.

At present this association is using the funds collected for the benefit of mediums, in caring for as many aged and sick mediums as it can, not in a Home, but as pensioners in their own homes among their friends who can minister to them. We have pensioned one in Southern California, three in Massachusetts, and two in Michigan—one of the latter being Dr. Slade, whom we have at Reed City Sanitarium. As soon as we can we shall place others on the list of beneficiaries, and all friends who wish to donate to this worthy object, or to the ultimate Home for Mediums to be established by the N. S. A., may send their contributions to the undersigned, who will receipt for the same. Every "mite" will be gratefully received. All contribu-

tions intended for the Lansing, Mich., Home should be sent to its officers in that State

Also kindly allow me to state to ordained mediums and speakers that in registering ordination at this office, no fee is required: the former fee of \$1.00 annually was abolished at last Convention.

MARY T. LONGLEY, Sec.

600 Penn. Ave. Washington, D. C.

AMENDMENTS ADOPTED AT THE LAST CONVENTION.

Amend Sec. 3, Article VI, to read as follows:

"Sec. B. No local society shall have exclusive jurisdiction within the city, town or district in which it is located, but additional charters shall only be granted by the Board in such localities, after thorough investigation and careful review of the facts, as afford ample evidence that the Cause will be benefited thereby."

By-Laws: Amend Art. II, Sec. 1, by striking out the words "State agents" in second line; also amend all other Sections in By-Laws by striking out the same words wherever they occur.

Amend Art. IX of By-Laws, by striking out entire Sec. 1 and make Sec. 2 read Sec. 1, and Sec. 3 read Sec. 2.

Amend By-Laws by striking out Sec. 8 of Art. XI.

Art. VI, Sec. 1. Add after "Each chartered Society" the words, "of lay members." Strike out everything after the word "thereof" and insert the following: "State Associations having exclusive jurisdiction shall be entitled to representation in the N. S. A. Convention of one delegate for its own charter, and one delegate for each charter granted by it to subordinate societies in good standing at its last convention, provided that such societies as belong to both the State Association and to the National Spiritualists' Association, shall be entitled to representation on one basis only, that society to elect upon which basis they will send delegates."

Art. VI, Sec. 2. Strike out "and said Association shall be composed of delegates from local societies."

Art. VII, Sec. 1. After the words, "State Association," insert the following: "By collecting annual dues of \$2.00 for each society in good standing."

Amend Art. I, Sec. 2, By-Laws, to read as follows: "That an outline of the work to be considered by the Convention be sent to the various local societies, in good standing, as far as possible, three weeks prior to the Convention."

The Black Spot.

ARTHUR F. MILTON.

The following table-talk between a mortal and spirit may be of benefit to some who are endeavoring to understand the cause of their misfortunes, trials, discomforts, or perhaps physical suffering:

Q. Why am I subject to this one special discomfort or trial, for which, I am sure, I have atoned, if it is in punishment of some wrong?

ANS. The law is upon you for that effect and we cannot operate against it.

Q. But from the nature of the punishment, it seems to me, I am undergoing penalty for something I never did. Why is this?

A. It is an hereditary discord, viewed from our side as a black spot in your spirit, the nature of which attracts its own law, resting upon you or attached to you as a magnetic cord, which has more influence on your life than we have. The trials it occasions are the neutralizing agent of the evil. When removed or rounded out in harmony with spiritual nature, this cord breaks like a waterspout and the sky above you becomes clear. We are then permitted to aid you as you deserve. Until that time we can only suggest or advise or encourage you to do that which will aid in the removal of the cause upon you. Thus you cannot escape your destiny, so far as undergoing certain trials or suffering certain ailments are concerned. Hereditary discords for selfishness or arrogance must endure mental

hardships until the nucleus therefor is disintegrated. Discords of a sensual or licentious nature must suffer pain or disease. Whether you choose to credit yourself for the trouble, as an inheritance from a former existence, or your parentage, is indifferent. The discord is there—was there at your birth—and the seal of the law is placed upon all such by natural attraction, and those who can interpret this seal could prophesy your material future with the greatest accuracy if they dared. But, even if they were permitted to do so, it would be unwise, for it would only tend to discourage the large majority. But you can somewhat infer your own destiny by the moral lessons received—these being hints as to what is behind it. If your guides tell you to be humble, you may infer that a nucleus for false pride or arrogance constitutes the black spot on your spirit that needs removing. If they inspire to benevolence or charity, that selfishness is your hereditary evil. If to purity or chastity, that its opposite is your tempter. If to more than one, you can form conclusions accordingly. But your troubles are modified in comparison to your own aid rendered the law in controlling these evils or practicing the moral teachings given you by your guides. Such is rooting out your evils and bringing yourself into harmony with spiritual nature. When all your forces vibrate for a higher mental or spiritual effect than for the sensual or material, you will have attained the positive condition, and transition will be a sweet dream when your time comes, awakening as a freed spirit—freed from further suffering, trials and earth-bound conditions

Realize Your Ideals.

LUCY A. MALLORY.

To live is to realize our ideals, good or bad, high or low. Thus man is that which he realizes himself to be. He is sick, poor and miserable, or he is healthy, rich and happy, if he brings into realization these states of being within himself. Realize yourself to be perfect love and you are it; realize fear and you are it; and so on. The physical body manifests that which your spirit realizes. To realize Love is to realize Heaven, and your physical body then becomes an angelic embodiment; realize Love's opposite and you embody that.

Man walks in fear from the cradle to the grave, because he does not realize that he is within the sheltering arms of Love and Wisdom, and all his hurts and woes and miseries are due to the inharmonies that he brings into realization through fear.

You cannot hurt your spirit—it cannot be hurt, drowned, crushed or annihilated. Your spirit is your real self. But you can hurt your flesh-body, through your ignorance of the laws of harmony. Your spirit is not subject to the law; it is the physical man. On the material plane you are subject to law; on the spiritual plane you are the Law.

Realizations grow by thinking. Every thought is your child that you must transform to harmony, to realize happiness. If you are content to have bad mental children, they will be a source of constant annoyance and will plague and torment you.

Spiritualism leads all thought.

Synopsis of a Recent Sermon

"For what avail the plough or sail,
"Or land or life, if freedom fail?"
—Emerson Centennial Poem.

The relentless tooth of time is forever disintegrating the chain which binds humanity to the opinions of an effete past. The sunshine of truth is forever melting the ice and frost from off the windows of the soul, and entering to give warmth and cheer to a cozy corner of life.

The freedom of one age becomes the slavery of the next. Conceptions of life are constantly expanding, and with this development the binding cords of past opinions give way and snap asunder because the soul is an ever growing and expanding principle of life.

In religion the advance thought of yesterday becomes the conservative or orthodox thought of to-day. All expressions of religion are temporary. They are but the mists, while mankind is the ever-vibrating and eternal ocean. As the Great Principle of Life is expressed in humanity, man's pulsating and changing course is true and God-like.

The ever-moving and aspiring mind of humanity has wrought wonderful changes during the past and nowhere is the change more noticeable than in religion. Even the most conservative orthodox would rather bring contempt upon the old Jewish Jehovah than deny the perfect love of the real God.

After years of struggle it is now well understood that conscience must be free. The great Eternal Principle of Life never intended that mankind should be bound to, or by, anything less in any attribute than Truth. The Eternal Principle is freedom itself. Man desires freedom. He is never free only as when walking side by side with this Divine Principle. Ignorance is a taskmaster and its subjects no man can number.

Ignorance has always regarded intelligence as heresy. The tread of intelligence, regular, heavy and certain, is heard on every hand. This army will go onward and upward. The drum will beat no retreat until every gun of ignorance is spiked and freedom for the world sits enthroned within the life of men. Ignorance has imprisoned your Paines, your Voltaires, your Parkers, and your Garrisons. It has burned your Brunos. It has hanged young women on the Boston Common and Gallows Hill. It holds, even now, untold thousands in worse than slavery. Ignorance has temporarily triumphed, but it never has and never can conquer, for truth is not only mighty but is almighty, and shall prevail.

Although ignorance and intolerance have gloated over the physical dissolution of Paine, Voltaire, Bruno and such as these, the souls of such progressive ones go marching on, and the lustre of their true worth wears brighter with the flight of years. They fought for liberty, and although to the near sighted they seemed vanquished, they are now coming forth even from the tomb clad upon with a life brilliant as a beacon light, giving direction still to such as aspire to be free.

There is only freedom to do right. Freedom must never be taken for license. Whenever a business, or profession, or calling of whatever kind must claim the right of license for its continuance, it cannot justly claim the right to freedom under divine law.

The world is growing better and mankind has, therefore, freedom. The leaders of thought, in the past, have been followed by the few and crucified by the many; the leaders of thought of to-day are followed and adored by the many and crucified by the few remaining bigots who are not free themselves and deny the right of freedom to all others. These leaders in the future will be hailed by all with open arms, and crowned, not with thorns, but with a sweetness

of an emancipated humanity's benediction.

Oh, what a victory awaits with its crown of glory him who

Did not wait till freedom had become
The popular shibboleth of courtiers lips;
But smote for truth when God himself seemed
dumb,
And all his arching skies were in eclipse."

In contemplation of this condition of freedom to think and act, with no thought of aught but right—freedom to worship God, freedom to help the down-trodden, freedom to be men and women, and while men and women, free to communicate and especially to commune with excarnate spirits—what a picture arises before our swimming vision!

The kind of freedom of which we speak comes to be a practical religion. It leads one to know that a simple belief in a creed, and calling it religion, is not enough. True religion, above all else, must lead to self-mastery. True religion cannot be enjoyed by anyone who is not free—free from selfishness and its direful consequences, free from fear, free from all man-made moulds, which bind and hinder, free to enjoy life both by present experiences and happy anticipations of the future.

Sometime mankind will attain to freedom, and then we shall know that the only things worth our while are simple virtues to which the universe bows its head in everlasting reverence.

Benefit of Laughter.

MARGARET MESSENGER.

Next to enjoying a good hearty laugh myself is the privilege of hearing somebody else laugh. Even if the cause of hilarity is not understood, one catches the vibration and is made happier by it.

Some time ago there was rather a scathing criticism, by the editor of a Western metaphysical paper, of the laughing classes which were last winter started in several cities. The *raison d'être* of the whole article was that because Jesus Christ never laughed, it was foolish and wicked for others to laugh. Such a statement might be expected from a blue Presbyterian journal, but from a progressive, up-to-date sheet as this one professes to be, this declaration was a stunner.

The conditions which Jesus Christ met when he commenced his ministry were of the very hardest kind. I have always believed that a different attitude toward them would have produced different results. This is not orthodox in the general accepted meaning of that word. But if by orthodox we strive to express the thought of soundness, then it is orthodox in the widest sense; and if it is the proper thing to overcome pain and sorrow now, it was the right thing to do in the time of Jesus Christ. He raised the dead, cast out devils, cured the sick, turned water into wine, materialized the bread that fed the hungry multitude, and yet he did literally nothing for himself. From the time he began his work, and perhaps for years previous, he lived under the shadow of the cross. He and his Father were one to the extent of helping and saving others, but he did not save himself; and, in my opinion, simply because he believed he could not. His own resurrection from the dead was no more remarkable than the raising of Lazarus. Jesus Christ made his own limitations and planned and consummated his own crucifixion, though he was no more aware of this fact than are we when we train our bodies into expressions of disease and inharmony. He was the great Exemplar, but he could have accomplished a great deal more by remaining in evidence upon this planet than he did by leaving us. He could have taught us how to overcome the conditions which have held the race in bondage. Ever since I could think, I have been personally aggrieved that he didn't stay,

and I never doubted that he could have done so had he wholly realized his own affirmation of oneness with the Father. All through these centuries he could have lived in utter defiance of weakness, illness, and decay; and with such an example constantly before us we should have done the same.

With all the seeming evil about him, and the awful picture photographed on his mind of the crucifixion, it is no wonder to me that Jesus never laughed. He might at that time have been as shocked at the idea of laughing classes as our Western friend seemed to be. People do not usually laugh at funerals, or when their friends are ill, dying; and this sick and dying environment was all that Jesus knew during the three years of his ministry. He couldn't go anywhere that he was not besieged by cripples, and when he came down from the mount where he had flown for rest and inspiration, he was met by the lepers—the most heart-broken and heart-breaking creatures on the planet. Jesus Christ was so loving and so sympathetic that he was always in a negative state, and when he did his healing he could feel "the virtue" going out of him. These folks that he cured were afterward all sick and all died, just as he knew they would be and do, and this must have been another awful thing to contemplate.

Jesus Christ knew that he had not fully succeeded in his mission, although perfectly aware that he should take up his body again after three days. He knew that he could make himself manifest to Mary and the disciples, and that after this little comforting spell, which would be some solace to the subsequent death-fearing races, he would "ascend to his Father," which probably meant to the full realization of peace and happiness.

"Greater things than these shall ye do."

Aye, verily! and one greater thing is to laugh. Laughter presupposes happiness, and happiness is really the end and aim of existence; never mind how people may draw down their faces and discourse about their duty. I believe that Jesus Christ laughs now, and perhaps when he recalls the capers and stupidity of some of his followers in those ancient days, he smiles audibly and wonders why some of these episodes were not funny then.

Now, as you may discover, Jesus Christ is not a far-away, unapproachable and saturnine person to me; He is just my own true, elder brother, who has helped me over many a rough way, and whom I dearly love. He is my bright and morning star, my comfort and my joy. But my affection for him and appreciation of his power and nobility does not cause me to lose sight of the truth that he could have accomplished a far greater work if he had realized his own dominion over all things. This consciousness was not his, although he bade us make it ours.

And this is just what we must do, and the doing of it means a steady skipping away from that race-ridden, happiness-destroying negative pole, around which uncounted millions are moving. If they occasionally turn their heads toward the dominant quarter of the universe, they as quickly turn it again toward the "I can't," weak-kneed, no-account dying point, where all their possessions seem to lie.

And another thing. No person will be able to hold this dominant note who does not reach it through joy—"joy unspeakable and full of glory."

Just as fast as my feet will carry me do I run from the long-faced, sour, sorry Christian. Could I do him any good I would stop and labor with him; but my vibrations of happiness would make his darkness blacker, and I have really learned better than to tarry one moment on my upward way to try and

convince a man against his will. Joy is a pearl, and that pearl I am holding fast. The swine cannot recognize it. Jesus knew that lesson well.

Laughter proceeds from joy as naturally as flowers from the sunshine. And I laugh, and shall continue to laugh in spite of physics or metaphysics, or the criticisms of those who call themselves metaphysicians. By-and-by—after a few cycles perhaps—these sorrowful strugglers will say to me, "Well, you were wise to laugh." And I shall say to them, "Just so. And now laugh and be merry, and make it all up. There is time enough."

I'm laughing now. Come laugh with me.—Eleanor Kirk's Idea.

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PHILOSOPHICAL JOURNAL

[Established in 1865.]

Official Organ of the
California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,

AT

1429 Market St. San Francisco, Cal.
Between 10th and 11th Streets.

BY THE

Philosophical Publishing Co.
[INCORPORATED].

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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 27, 1902

Our Best Thoughts and desires go out with this issue of the PHILOSOPHICAL JOURNAL to every reader. May every one do all the GOOD possible to fellow-man, and in return be the recipient of the same kind of mental riches. Good thoughts and deeds are the best clothing to have provided for us on entering the spirit-world! A Happy New Year to all!

This Issue of the PHILOSOPHICAL JOURNAL ends volume 39. It is, with the exception of the *Banner of Light*, the oldest Spiritualist periodical in America, and also in the World. Its Fortieth Volume should be its very best—its most potent one for doing good, and fulfilling its mission of enlightening the world. Its many friends can make it so by a little effort on their part—hold up its editor's hands and confirming his work.

France is now struggling with the question: "Shall there be a separation between Church and State?" England is face to face with the same question. It is coming, and nothing can stop the march of freedom from mental and physical slavery.

The Powers of Mrs. Mary Hayes Chynoweth are now engaging the attention of the secular press. The San Francisco *Examiner* last week had a long account of such, with a good likeness of this noted healer.

It says that she has created a new organization, called "The Church of the New Life," the members of which subscribe to a set of "articles of faith," etc., like the old sects. She cures by "the laying on of hands"—as did the disciples of Jesus centuries ago.

To all Drugless Healers.

On another page may be found a letter from the Secretary of the Drugless Healers' Association, which demands the immediate attention of all interested, and the resisting of the Drug Doctors' monopoly, and its efforts to compel all citizens to patronize their antiquated and death-dealing methods. Their attempt to force out of the field all other healers is contemptible, and should be thwarted at any cost.

Drugless healers include Spiritualist healers, as well as all magnetic and mental ones, osteopaths, and those who practice suggestive therapeutics, hypnotism, etc., in curing the diseases which flesh is heir to.

Action should be taken at once to prevent any legislation inimical to those who heal diseases without the aid of drugs. We did all we could last Summer to prevent the election of Dr. Pardee to the office of Governor of California, and only for the reason that he might be likely to use that position to favor the monopoly and persecution of the regular doctors. Now as he was elected and will soon be seated as Governor of California, steps should be taken to prevent any further encroachment upon the rights of citizens to choose their own methods of healing, and also the rights of those who are selected by the spirit-world to heal diseases without the use of poisonous drugs.

Apparently, liberal voters were asleep last Fall, and let politics prevail, rather than right and justice. Possibly they may deserve the unpleasant consequences that may result, so as to wake them up to a position where they will demand their rights!

Hindoo Wonders.

Baba Bharati, a high-caste Hindoo, has come to America and is creating great interest in New York, concerning the spirit phenomena, which he describes as being the peculiar heritage of Hindoos.

The New York *Herald* contains a long article describing him, his mission to America, and quoting some of his bombastic language.

Concerning the transitoriness of the Western civilization compared with the Hindoo, he says that "it is like a layer of moss on a rock—the moss will vanish finally, leaving the granite unchanged—eternal." He adds:

The Hindoo and his spirituality are the same to-day as a thousand years ago. They have outlived Egyptians, Greeks and Romans—their systems, governments and religions. The Hindoos' alone remain imperishable. The only hope for these so-called modern civilizations is in adopting the spirituality of the Hindoo. His vast, all-pervading spiritual power is realized by all—by English and Americans alike.

The magnitude of this intense belief and the vitalizing life of the Hindoo religion is a concrete reality felt by every European when he

first sets foot on Indian soil. The very atmosphere is impregnated with vitalizing currents of spirituality, for it is the only real lasting thing in the world. Your civilization, tall buildings, machinery and systems of government are but for a day—to-morrow they vanish! The spiritual remains forever. It is the unseen power that sways mankind and the universe.

He gives a graphic description of his intercourse with the hermits, who, he says, never have money or arms, and are fed by angels at call. He says:

One day, to test my faith, I penetrated a thick jungle, until far from any human abode, when I became faint with hunger, and fell into a doze. I had not slept more than five minutes when a voice called me, and on opening my eyes I beheld a man and woman standing before me with a large dish heaped with food—cakes, brown sugar, vegetable curry and a pot of water. The man said: "Holy one. I saw you from a distance, and was sure you were hungry. I went to my house, and my wife prepared the meal, which we have brought."

He says that he was sure no mortal lived in that jungle. He endeavored to find a habitation of such, but failed.

This sounds very much like the stories concerning the Mahatmas, who are reported to inhabit that country. Dr. Peebles, when he was in India, two years ago, told us that he should try to see these strange characters, if they were to be found there. If he discovered anything like them, we should be glad to have him describe them to the readers of the PHILOSOPHICAL JOURNAL.

Baby Xila, the unusually bright child of Mr. and Mrs. Harrison D. Barrett, of the *Banner of Light*, Boston, Mass., was accidentally killed last Sunday, and, in consequence, Mrs. Barrett is prostrated, and is very ill. This is a sad calamity, and will cause a deep feeling of sympathy all over the continent, for our bereaved brother and sister Barrett. This baby was the "pet" and the great attraction at several late National Conventions, because of her brightness, beauty and lovable winsomeness. This "bud" is but transplanted in "higher climes," and will prove another strong bond of union between the two worlds, especially in the family of our bereaved co-workers. "Sorrow may continue for the night, but joy comes in the morning." Joyful meeting at the portals.

Abuse.—The editor of the *Two Worlds*, for Nov. 28, says that "a friend was rather surprised to learn from a recent note that we occasionally receive abusive letters." He then adds: "That is one portion of the busy and outspoken editor's life." Yes, that is true, Bro. Phillips; some of our best efforts and well-intended acts for the good of the Cause are often rewarded with letters of abuse from some who see it matter? The editor, as well as

every other person, should do his best to advocate his convictions, write only what he believes to be true, and, in giving advice, to do it with an eye single and a heart full of love to humanity. Then, who cares whether he is rewarded with praise or abuse? With the consciousness of right he can afford to let the world laugh, praise or revile.

A Methodist Church in San Francisco has determined to adopt the ritual, vestments and ceremonies of the Episcopal Church, which it states has very generally gone over to the Catholic policy in everything but acknowledging as its head the See of Rome. They claim this right, because the Wesleyans were always Episcopal clergymen, and never sanctioned the formation of any other church, and in America established the Methodist Episcopal Church, and named it as such.

Miss Abby A. Judson, the noted author of "The Bridge Between Two Worlds," has just crossed over that bridge to the spirit-world, from her home in Arlington, New Jersey, on Dec. 8. She was in bed reading, when her pet dog upset a table on which was a lamp, near the bed. She was badly burned about the face, neck and hands, and suffered great agony, and passed away on the following day.

She was the daughter of Dr. Edward Judson, missionary to the Burmese Empire, and was 68 years of age. She was a Spiritualist, and had a world-wide reputation.

Spiritualism Triumphant.

In the latest issue of the *Two Worlds*, published at Manchester, England, its editor gives the following, which will interest the readers of the PHILOSOPHICAL JOURNAL:

It has come as a shock to many good orthodox folk to learn that the Czar of all the Russias has been investigating Spiritualism. To the student of the subject this is but of a piece with the attitude of other rulers and even occupants of the Russian throne toward the occult.

In 1861 D. D. Home visited the Russian Court, and wonderful manifestations are said to have there occurred in his presence. As stated in our columns last week, he was the recipient of a ring from the then reigning monarch.

Later, in 1883, Mrs. Fox Jencken visited the same Court, and, according to the *Medium* of that period, "gave a sitting to the Czar. The result of the seance was so satisfactory that the preparations for the coronation were hurried forward with greater energy than before, haste being recommended with much emphasis." The medium had been called to Court in order that the spirit people should be consulted with reference to the coronation.

Mr. Home was also a frequent visitor to the Court of the Emperor Louis Napoleon. A record of the manifestations produced

through his mediumship was kept by command of the Empress, and frequently read to her favored friends.

The Court of Holland also received Mr. Home, and was astonished at the wonderful manifestations occurring through his mediumship.

The English Royal personages have, as is well known, a tendency in the direction of the occult, and Abraham Lincoln, master of the destinies of the America of his time, had his actions directed on one occasion at least by the power of the spirit through mediumship.

Now we learn that the present Czar is taking an interest in Spiritualism, and that he has, in fact, been sheltering a medium in his Court for some time.

Verily, the flowing tide is with Spiritualists. Let all who march under this banner be true to their Cause and it will emerge almost immediately triumphant. That it will in the end triumph none may doubt, and the day is not far distant when kings and queens, emperors and empresses, as well as scientists, litterateurs, orators and statesmen will be found ranged upon its side: the side of liberty, purity, and certainty: the side of the eternally triumphant.

Prof. E. Whipple, occultist and astrologist, has sent us a nice picture of himself at the age of 70. He looks hearty and vigorous, and we prize it as a memento of a personal friend and co-worker.

A Terrible Disaster occurred at Byron (between Oakland and Stockton) last Saturday night, resulting in the loss of 25 lives and the injury of many more. The Stockton Flyer ran into the Owl, which was disabled and stopped for repairs.

Mme. Montague telegraphed to us last Monday that she was going to Halifax, N. S., to obtain rest and quietude for a while. She accompanies this bit of news with hearty "holiday greetings" to us and all her friends who read the PHILOSOPHICAL JOURNAL. We hope she may get the much-needed rest and recuperation.

Dr. Temple, Archbishop of Canterbury, and head of the English Church, passed away last Monday in London. He was a mental athlete, a forceful preacher, and his physical life was a long and useful one.

What is Certain is that we take with us into the hereafter that which we have created—blessings or curses. The world here or the world there is viewed through the medium of our loves or our hates, and it is light or dark, joyous or miserable, accordingly. — *World's Advance Thought.*

"The Fire-Walk Ceremony in Tahiti" is the title of an illustrated pamphlet issued by the Smithsonian Institute at Washington, D. C. It shows that the persons who perform this ceremony are protected by spirit power from injury which would usually follow contact with fire.

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To my heart they creep in nearly,

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Heartsease! friendship's flag unfurled,
Tells of love that knows no measure,

Where the raindrops, downward drip-
ping,
Bringeth vigor and content;



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absence, Mary was to hold control of the
body, which was to be taken to the home
of her parents, some distance away. The
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bered things as they were when she was
in her own form, and noticed the
changes that had been made. A long
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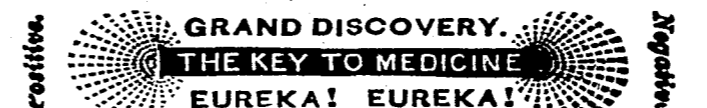
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Local News Summary.

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

Mrs. Carrie Wermouth, last Sunday evening, at Friendship Hall, Odd Fellows' Building, gave spirit messages, psychometric readings and tests, which were readily recognized. There were remarks by Mr. Mountain; singing by Mr. Noble and Mr. Howard Mountain; music by Miss Ethel Dashwood. There was a good audience.

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

Mr. Willie, the spirit artist, who lost everything by fire in his rooms on Ellis St., San Francisco, as noted in last week's JOURNAL, will be tendered a benefit entertainment on Sunday evening, Dec. 28, at Pythian Castle, 909 Market St., by the mediums of San Francisco. We hope that there will be a large attendance.

Col. Morse has been removed from the hospital to his home, 621 O'Farrell St., San Francisco. Sympathetic hands are doing for him all that loving hearts can conceive to alleviate his sufferings, but he is very low, and his recovery is very uncertain.

Arthur S. Howe delivered a short address on "What is Truth?" to an interested audience at 518 Ellis St., San Francisco, last Sunday evening. Mrs. Howe read psychometrically for each one present. Mr. Howe rendered three vocal selections, accompanied by Mrs. Shrader.

Mrs. Steers was in San Francisco last week on a brief visit. She has been located at Healdsburg for several months.

Mrs. Mary A. Wells, Eclectic Philosopher and Teacher, has removed from 1134 McAllister St. to her own home, 313 Scott St., San Francisco.

A. L. Bryan, of Los Angeles, Cal. writes thus on Dec. 15 about State Organizer Brown:

"He departed this morning for San Bernardino, and will visit Santa Ana, and be back here on Thursday. He has been very active while in this city, addressing some very attentive audiences. He did splendid work in the Harmonical Lyceum on Sunday, Dec. 14, and promised to be with them again next Sunday."

Christmas was the subject of a very excellent lecture, by Mrs. R. S. Lillie, in Covenant Hall, Odd Fellows' Building, San Francisco, last Sunday evening. She treated the theme from the standpoint of the new thought, showing that the most essential birth was that of the Christ within each individual—the characteristics of which are peace, love, harmony, and contentment, resulting always in good deeds and kindness to all, making life the brighter and more pleasant for all who come in contact with us. She concluded with an unusually brilliant improvised poem, full of pathos and power. Pres. Lillich announced that the Board of Directors had decided to make the collection for that evening—a Christmas offering to their regular speaker, Mrs. Lillie, and, as a result, the amount was considerably augmented, making a satisfactory donation. There was a good audience. Mrs. Stimpson gave an excellent solo and led in the congregational singing. Mrs. Cooke presided at the piano.

The People's Spiritual Church was accorded a warm welcome, if numbers count. Fraternal Hall, Alcazar Building, was well filled on Sunday evening. The services were of marked interest. The speaker, Mrs. A. L. Gillespie, briefly explained the cause which had led to the organization—the inspiration given her by the many who had answered the roll-call when names of members were in order. She referred to the Christmas season, giving the origin of its festivals—and why the Christian world celebrate it as the birth of the Christ child—of our glorious Philosophy and its application to our daily lives.

Mr. J. W. Cowen, of Boston, followed with messages and a short talk, all of which was enjoyed by the audience. Mr. Fred Manchester assisted in the services by a solo. Several names were added to the roll for membership. A word of introduction to the President of this new society may not come amiss. Mr. J. H. Lohmeyer, who so ably fills the office, was an active member of the First Church of Spiritualists in Pittsburgh, Pa.; for 11 years serving as its Secretary. A. E. Wood, Sec.

The Oakland Spiritual Society held its Wednesday evening meeting at Unity Hall, 856½ Isabella St., on Dec. 17, Pres. Stewart presiding. Dr. Palmbaum spoke for the good of the Cause. Mrs. Fanning gave some of her experiences, which were very interesting. Mrs. McAvoy gave a short address. Mrs. Amanda Smith and Mrs. Nelson followed with spirit messages. Mrs. Fanning presented Dr. Palmbaum with a book in behalf of the Society, and closed the meeting. This Society will hold the watch-night meeting at Unity Hall. 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.

The Ladies' Beneficent Society of Oakland met at the home of the President, Mrs. Gunn, on Dec. 18, the occasion being the dedication and housewarming of her home which has recently been remodeled and enlarged. A goodly number enjoyed the entertainment, which consisted of pleasant words of greeting and welcome from the guides of Mrs. Gunn, the music of her son's zonophone, an original poem by Mrs. Lyons of Alameda, and last, but not least, a table spread with delicate refreshments, which was heartily enjoyed, and all present joined in invoking blessings upon Mrs. Gunn, her family and her home. H. M. LYONS, Sec.

Let the Oppressed Go Free was the theme upon which Henry Harrison Brown discoursed last Sunday evening. He claimed that men and women were forced by the restrictions of society to lead artificial and repressed lives. In this repression of natural impulses all the evils and ills of life originated. The only cure for present conditions was not to denounce them, not to keep the public mind fixed upon them, but to cause these all to be forgotten in nobler ideals. Think upon, talk about the beauties, the freedom, the humanities of life, and soon there will be a change in the customs of life.

The Turkey Dinner given under the auspices of the Psychical Study Club last Saturday evening at the residence of Mrs. Michener, Oakland, was a pronounced success, and we feel well repaid for our work. After the turkey feast was over, we had a literary and musical feast. Miss Aggie Noonan, a talented elocutionist, gave several recitations; we had also recitations from Mr. Rider, Mrs. Logan and others—all being very much enjoyed by the large company present. We intend to have something socially entertaining once a month. Sec.

Mr. Edward Earle's Daughter Edna, well known by many visitors to her father's seances, has been bereaved by the passing away last Sunday morning of her devoted husband, George A. Archibald, after five months of happy married life, at 531 Turk St., San Francisco, by asphyxiation. Edna was visiting a friend, Miss Daisy Morton, on Larkin St., and her husband retired early on Saturday evening, and gas was found escaping from the room by the janitor on Sunday morning.

Dputy Coroner Brown examined the grate in the room and found that the key which regulated the flow of gas was very loose. It is presumed that the gas had been lighted, and in attempting to turn it off it slipped.

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

The Lyceum will have its Christmas entertainment and dance on Tuesday evening, Dec. 30, at 909 Market St., upper floor. Christmas tree, candy, etc., for the children. Please come and have a good time with them. Tickets, 25c. C. H. WADSWORTH.

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

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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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