

Feb 2 1902

THE NEW PUBLIC LIBRARY  
ASTOR, LENOX AND TILDEN FOUNDATIONS

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, FEBRUARY 1, 1902.

1429 Market-st. Between 10 & 11th-Sts.

No. 5.

## LOVE'S EVANGEL.

Came a spirit bright and shining;  
Love's evangel glad news brought  
To a loved one, and entwining  
Her about, this tender thought.  
To the lone one whispered gently,  
As she bent that pillow o'er;  
As the soul she scanned intently,  
Healing to the spirit bore.

"Peace we bring thee and love's flowers,  
Thornless roses strew thy way;  
And they bloom in radiant bowers,  
Far beyond where mortals stay.  
When thine eyelids drop in slumber,  
And the cares of day have flown,  
Blessings bring we without number,  
For our darling, yea, our own.

"We, dear one, forsake thee never,  
For we compass thee around;  
Watch we keep o'er thee forever—  
E'er thee guiding are we found."  
And the angel said in leaving:  
"Come I oftentimes to thee;  
When thou art in silence grieving,  
Then thy heart-cry reaches me."

Ever coming from eternal  
Springs of joy beyond the mist;  
From the homes in realms supernal,  
Are the friends for whom we list.

EMMA D. PITTS.

## BORDERLAND

### Spirits and Utica Mines.

In *Everybody's Magazine* for November, a monthly published by that exceedingly orthodox Sunday-school worker, John Wanamaker, of Philadelphia, we find a very extraordinary account of spirits and the development of the Utica Gold Mines. It says:

This mine was first staked by John Selkirk, who, single-handed, worked with pick and shovel until his capital was gone, and although he had great faith in the enterprise, the rock was so hard, and the difficulties so great, he at last sold out for \$50, or, as he said, enough to get him home, for he was sick of the country and of mining. Had he been possessed of capital he would have soon ranked with the millionaires of the Golden State. But those who bought it of him did not learn its great value, and although they took out a good deal of gold, they, on the whole, lost, and at last abandoned the mine.

James G. Fair soon after came into the mining camp, in search of something valuable in mines. He was then young and had not entered on his remarkable career. He saw the abandoned shaft, examined it and soon began to work it on a larger scale. He received large returns, but the difficulties he met with, of flinty rock, perpendicular and treacherous places, were disheartening, and when he took up the Comstock ledge, he

abandoned it entirely. The mills and shaft went to ruins, and no one cared to take up an enterprise the sagacious Jim Fair had abandoned.

In 1880 Charles Lane bought it for \$10,000, and his friends solemnly assured each other that he had gone crazy. But he had a knowledge they knew not of. He had taken a piece of quartz from the shaft and consulted Mrs. Robinson, a medium, and she or the spirits told him: "That is your fortune. There is not any doubt about it. Stick to that mine and you will be a millionaire."

He was not convinced and secretly sent quartz specimens to the medium by different persons. In every case the spirits declared the mine to be rich, and so Lane finally set himself about to raise the money to buy the Utica.

But he was not to have a royal road to wealth. The same difficulties that had discouraged others met him, and, as he proceeded, increased. For years he worked on, taking out a great deal of gold, but at a cost that ate up his capital and even exhausted his credit. At this critical moment Alvinza Hayward,

a shrewd old-timer, came to visit the mine. Lane wanted to sell a part of the mine, but could get nothing definite from the reticent prospector. He took away a specimen with him, and did not even seem to hear what Lane said about what the spirits had revealed—that there was a great quantity of gold there. After a time he came back with a partner, and after the three had contracted to go on, each having a third, he said: "My medium told me just what yours did about the rock!"

"I knew she did," said Lane. "You wouldn't have come in if she hadn't. It's a big thing. Now we'll go to work in earnest."

Of the uses of the fabulous sums taken from the Utica it is said:

Haywood, under the advice of spirits, has invested in various other mines, nearly all of which have been productive. He bought large acres of land in California, buildings and lots. He owns one of the tallest sky-scrapers in San Francisco, a great store and office building, erected at the behest of his spirit guides.

It is difficult to differentiate between Lane and Haywood when it

comes to their belief in spirits. Undoubtedly it is the truth to say they are both devout believers. To them the occult, as a governing force, is as important as the rise and fall of the markets and as real! It enters into all their daily calculations. They are both reverent believers in Spiritualism, and the arguments for their faith, which they will sometimes advance to their friends, are many and often convincing. BAILEY MILLARD.

[For editorial remarks on these celebrated Utica mines and their connection with spirits, who have made their owners millionaires, the reader will please refer to page 4 of this issue of the PHILOSOPHICAL JOURNAL.—ED.]

### Spirits Materialize.

The brilliant French Sardou, author of Sarah Bernhardt's plays, says over his own signature in a New York Sunday paper that he has had spirits materialize roses (white ones) in his own private study, drop them on his desk with a tag attached, having the name of a dead young lady he knew years before.

He also says that spirits make him write, draw and even engrave on copper in the dark, etc. In Boston we can beat Sardou's case all to pieces, as we have here mediums whose record-breaking work is the amazement of the civilized world to-day, yet, strange to say, the press, with few exceptions, the clergy, the scientists, and the politicians, fail to recognize this grand work as they should.

At one medium's seances the spirits of the so-called "dead" materialize, life-size, as they were before their death, and have been seen, felt, weighed, examined, talked to, embraced, kissed, etc., as when alive on earth. One man visited a strange medium's seances in Florida and the same spirits came to him from the cabinet as do from a Boston medium, showing that the spirits are genuine.

Two other ladies came to a seance at Mrs. C's and to their amazement the three spirits of Lucille and Helen Weston and her daughter (singers) materialized before them. The two first-named spirits sang together in front of the cabinet. So overpowered with emotion were the two ladies that both of them wept tears of joy; they knelt down before the spirits and on their knees rejoiced that their three dead friends were alive in the spirit-land and could come to them again.

G. E. LOTHROP JR.  
Boston, Mass.



**THE THREE KITTENS**

THREE KITTENS ONCE WERE ALL AT PLAY,  
TWO STAYED AT HOME, ONE RAN AWAY;  
WHEN HE WAS GONE, THE OTHER TWO  
BEGAN TO CRY "MEW, MEW, MEW, MEW,  
OH! DEAR! OH! DEAR! WHAT SHALL WE DO?  
WE'VE LOST OUR BROTHER, MEW, MEW, MEW"

THEY CEASED THEIR FROLICS AND THEIR PLAY,  
AND "MEW" WAS ALL THAT THEY COULD SAY,  
AND WITH FOUR PAWS THEY WIPED THEIR EYES  
THEN BOTH SET UP THEIR PLAINITIVE CRIES,  
OH! DEAR! OH! DEAR! WHAT SHALL WE DO?  
WE'VE LOST OUR BROTHER! MEW, MEW, MEW

NOW HARK! WHAT IS THAT WELCOME SOUND  
THEIR LITTLE BROTHER HAS BEEN FOUND!  
FOR HERE HE COMES, AND HERE HE IS!  
THE DARLING LITTLE WHIZZY PHIZ!  
THE OTHERS LICK HIS RUFFLED FUR,  
AND THEN THEY ALL BEGIN TO PURR.





## AFTER THE YEARS.

After the years of life have flown,  
After the weary race is run;  
When we exhausted reach the goal,  
What is the prize that fills the soul?  
It is not power, nor wealth, nor fame,  
For these return to whence they came;  
But 'tis reunion with our friends  
In that sweet life which never ends.  
R. HEBER HOSKIN.

## The World's Upward March.

Moses Hull gave a lecture in the Spiritual Church at Buffalo, N. Y., on Sunday, Jan. 5, on this subject: "The World's Upward March from Paganism, via Papacy and Protestantism, to Spiritualism." This lecture was reported and published in the Buffalo papers, from which we quote as follows:

The history of almost any great thinker in the world is the history of the world in epitome. As thinkers advance from the less to the more mature, so the world is constantly maturing in its thinking power.

This world once could not produce a man. The sea bore sentient fruit before animal life began on the land, and the land was peopled with mastodons long before it produced a man. The earth produced men who knew when they were hungry and when they were cold, long before it could produce a Shakespeare. As far back as history carries us, man has been a worshipper; he has recognized something beyond and above himself, and has looked to that power for help in times of need. Gods were at one time believed to be material beings. The world could see nothing spiritual only as they saw it in the material. Spiritual ideas were gradually evolved, and all nations and peoples were more or less connected in their religious thought.

Many of the doctrines of the Old Testament originated in Egypt and in Babylon. I could present history by the hour to prove these assertions. The Escenese, or Therapeutans, which were none other than what the world to-day calls Christians, were popular in Egypt long before Christ was born.

A writer says: "It manifestly appears from the testimony of Philo, the Jew, who himself was an Ascenian, that that sect was in a flourishing condition at Alexandria when our Savior was upon earth." Eusebius says: "Those ancient Therapeutans were Christians, and their writings were our gospels and epistles."

Again he says: "The sacred writings used by this sect were none other than our gospels, and the writings of our apostles." Bishop Marsh says: "Our gospels were drawn from the gospels of the Escenese."

I have before proved that our Christmas and our Easter were an outgrowth from heathen festivals. Sunday, the day Christians keep as the Sabbath, was the heathen *dies soleis*, or day of the sun. I think the Catholic church originated as honestly and in as pure motives as any other church in the world.

Protestantism has become more and more progressive until it has blossomed out in Spiritualism. I may say Spiritualism is Protestantism gone to seed. Spiritualism takes neither church nor bibles as authority. It knows no authority outside of the soul itself. It says: Live true to your own soul, then you can trust it. Every man can have an inspiration which will

guide him as unerringly as the instinct of a bird will guide it upon its wing.

## The Republic of Love.

WM. E. BONNEY.

Some time ago I noticed in the PHILOSOPHICAL JOURNAL a splendid poem by Adelaide Comstock, entitled "The Coming Republic," giving a vision of present and future conditions upon the earth-plane. The vision describes very vividly present conditions under the selfish system of competition which is so detrimental from the fact that it appeals to the worst side of human nature, and keeps back the unfoldment of those higher spiritual powers which can only be developed under better conditions of life.

As a public worker upon the spiritual rostrum I am glad to see that many Spiritualists are coming over to the humanitarian side of the question and taking up matters which are of the utmost importance to the race. Some are turning their attention to co-operation, or socialism; some are advocating international arbitration and peace principles in the place of war; some are advocating marriage reform, and some others are on the anti-vaccination platform. These, and a variety of other reforms, are being brought to the front by earnest and self-sacrificing mediumistic workers whose brains are being worked upon by the higher influences who desire to benefit mankind.

There is one phase of the question, however, which is very discouraging to those who are actively engaged in platform work, and that is a degree of indifference or fear of public opinion which seems to be ever present in the ranks of those who profess to be Spiritualists.

The Republic of Love can only be manifested upon the earth-plane by united action, by earnest, self-sacrificing endeavor along all lines of public enlightenment. The object of spiritual development is humanitarian work after we have become developed. Speakers, after having been developed for public work, must have the support and warm-hearted sympathy of those professing to be Spiritualists in order to present to the world such teachings as the guides think best adapted to the needs of the race.

Frequently, however, it happens that such is not the case, and the speaker is expected to do everything when there is no organized society. He must advertise himself; he must wait day after day, and perhaps week after week, for the Spiritualists to get ready to answer letters, and when a meeting is arranged, he must act as chairman, speaker, lead the singing and take up the collection, or pay all expenses himself. Some Spiritualists seem to think they are perfectly justified in sitting just inside the door for fear somebody will see them at a Spiritualist meeting; but, to my mind, such action is cowardly, because if the meeting is not conducted as it should be, they should raise their voice in helping to conduct it right.

The Republic of Love is coming, but its progress is delayed by half-hearted people who are afraid of running contrary to the current of popular opinion.

Spiritual lecturers, as a rule, sacrifice a great deal for the good of humanity, and they should have

the public support of those claiming to be Spiritualists, and be kept busy in the field—"for the harvest is ready, but the laborers are few."

## A Touch of Nature.

W. S. HASKELL.

Bidding adieu to my Sacramento friends, I jumped aboard the train for San Francisco, for my week's vacation was up, and I was expected to resume work at the office of the detective bureau on the following day.

The car which I entered was pretty well crowded—in fact, there was but one available seat, the other half of which was occupied by a lady with a bundle in her arms. She moved over as I approached, and, after being comfortably seated, I casually stole a glance around and observed that the bundle which the lady carried was decidedly animated. It proved to be a child with lungs, and the sounds which immediately issued therefrom jarred upon my sensitive organism, and caused the other passengers to cast annoyed glances in that direction.

"Have you a bottle, ma'am?" I hazarded, trying to appear sociable under the circumstances by suggesting some remedy for the crying attack.

"No, sir," she answered somewhat reservedly; "I never feed my child on a bottle." Then she commenced a series of hushes and by-lows and finally got the child quieted, to the relief of myself and the other passengers.

The cars rattled on, occasionally stopping at stations, and the baby went to sleep. With the hope of being congenial, I made some remarks about the weather, McKinley's recent visit to the Coast, and kindred topics of local interest, to which the lady responded with charming individuality, and I became interested in her at once.

"You are going to San Francisco, I suppose?" I presently asked.

"Yes, sir," she answered; "I had intended to go there, but am not sure as I shall be able to carry out my desire."

"Why, I do not understand what there could be to prevent," I remarked.

"Oh, it is hard to tell what may happen," she returned ambiguously. At that moment the conductor came into the car collecting fares, and my seat-mate grew uneasy at sight of him.

"Dear, dear! what shall I do?" she exclaimed in a low anguished tone. "I have no ticket nor money to purchase one."

"Is that so?" I said; "then allow me to pay your fare," for I felt much in sympathy with her on short acquaintance, and presumed that I might be doing a genuine deed of charity.

She accepted my donation with profuse thanks, and from that on talked freely with me. Her conversation was somewhat rambling, and I gathered that her mind was troubled about something. I therefore had the curiosity to try to draw her out, and from guarded words I learned that she was leaving home without her husband's knowledge.

"Is he cruel to you?" I asked. "No," she answered hesitatingly, "my husband would not knowingly abuse me, but he has such exalted ideas, such visions of human achievements, that he ignores the necessity of providing for our daily sustenance. I cannot induce

him to do manual labor, yet he works like a slave at his pet objects, consisting mostly of intricate plans for improvements in machinery, the draughting of new and unheard-of designs in architecture, the writing of plays, and a hundred other impracticable things. The neighbors call him lazy, and, in truth, the burden of providing daily bread falls upon me, and when I remonstrate he appears distressed and often says: 'Just a little while longer, Mary, and I shall realize from my great invention.' We have been married three years, and the invention is no nearer of completion than it was at the start. I am satisfied that he can never provide for me. I just had to leave him, and it breaks my heart," and the poor woman put her handkerchief to her eyes and wiped away the tears.

I'm not given to sentiment, and am never overburdened with cash, but the woman's story touched me, and I went down into my pocket and drew up a twenty and made her take it, though she demurred at first.

Well, the train stopped at the next station and an officer entered the car and served papers on the woman for deserting her husband. He (her husband) had telegraphed down the line to have her detained. I knew the officer, and attempted to intercede in her behalf, but judge of my surprise when she exclaimed: "No, no, kind sir! Let me go back to my husband. I know Gustavous will make a fortune some day, and then we'll be so happy." She threw the twenty into my lap and burst into violent weeping. As the officer led her from the car, the infant awoke with a pitiful cry, and the scene left its indelible impression upon my mind.

## Sermons by Telephone.

Successful experiments were made with the electrophone at Tunbridge Wells recently. Ten transmitters were placed in St. James' Church and connected with the corporation telephone system, people at Edinburgh, Glasgow, Manchester, Chelmsford, Weybridge and London being enabled to hear the sermon preached. More than a hundred local subscribers heard the church service distinctly. The authorities hope to connect all the places of worship in the town with the Central Telephone Exchange. — *London Telegraph*.

Well, well! Sermons, like molasses, can now be retailed from one central hogs-head to customers many miles apart. Isn't that nice? Instead of putting one's self to a world of trouble to go to church, especially on rainy days (?) we can repose dreamily in our easy chairs at home, and hear the drippings of the gospel almost "without money and without price." Surely, "the good time coming is almost here." Only think! Lazy people can lie in bed and get their *weakly* dose of consolation by the mere act of remaining in bed and exerting themselves just enough to keep awake. Instead of employing an army of preachers, as at present, one can be engaged at a salary that would make King Edward's hair curl, and we could hear sermons "as is sermons." No more thrusting of subscription papers in our faces when we are "short;" no more passing around of the omnipresent plate on a Sunday when



we are looking in the opposite direction; but, "Hello, Central! Give us Rev. Mr. Blank's pulpit." This would be the *ne plus ultra* of luxurious worship. There is some hope for "yours truly."

F. N. BLACKMAN.  
San Francisco, Cal.

**"Oh, that Peace May Come!"**

"Oh, that peace may come!" pathetic utterance—  
Last on the lips of England's dying Queen;  
But still the war goes on; the British lion  
Insatiate gloats upon the dreadful scene.  
Aye, though her sons are falling, falling,  
And women weep by vacant firesides,  
The powers that be are calling, calling,  
"More men! more more!" nor will they be denied.

"Oh, that peace may come!" is sure the prayer  
Of every heart of that brave African band.  
'Tis not for pride or prestige they are fighting,  
But home and fireside and fatherland.  
O'erpowered by numbers, from their strongholds driven,  
Homesteads laid waste, towns held by grasping foe,  
Brave leaders exiled to a sea-girt island,  
And captive families suffering want and woe.

"Oh, that peace may come!" for their sake pray we—  
That brave, determined, still unconquered band,  
Reduced in numbers but with souls undaunted;  
Oh, heaven preserve to them their fatherland!  
Robbed by the foe of every earthly comfort,  
Hunted like wild beasts o'er their native veldt.  
Oh, England! England! in thy proud vain-glory  
Thou doest deeds a demon would relent.

But woe to thee! when comes the day of reckoning:  
Right must prevail, for heaven has so decreed.  
The world looks on and every land condemns thee—  
Thy Lion emblems thy insatiate greed.  
\* \* \* \* \*  
Take courage, heroes—sons of the republic—  
Brave handful fighting for the right of home!  
The God ye trust accounts not strength of numbers;  
Your cause is just; believe, ye, peace will come.

ADELAIDE COMSTOCK, Ventura, Cal.

**Meeting Scientific Questions**

J. P. COOKE.

Liberality of thought is certainly progressing with giant strides.

Here is the Rev. E. Winchester Donald, D. D., rector of Trinity church, Boston, (successor to Philip Brooks), preaching a sermon from his own pulpit lately in which he elaborated the views expressed by him during a recent general convention of the Episcopal church in San Francisco, where his utterances created quite a stir. His views on the sacraments are very broad. "Power is not in one church," and ordination by a bishop is not necessary for real "grace."

If this sort of thing keeps on at the rate it is going, we shall expect to see the whole bench of bishops rise and bow as a mark of respect when the names of Chas. R. Darwin or Herbert Spencer are mentioned.

The question of evolution is to be first settled by evidence as true or false, and this, it is fast coming to be admitted, belongs to science alone to determine.

If it be rejected by science, there is an end of it for everybody; if it

be established, nothing remains for the theologians but to adjust it in their systems and put it to its proper theological uses. We are here chiefly concerned to note the register of advancing liberality of scholarly men "of the cloth."

They defer to science and do not shrink from the most obnoxious theories, as research shows them to be true. They are to be congratulated on their own "development," which is so marked as to lend no small support to the hypothesis.

It was Dr. E. L. Yeomans, the founder of the *Popular Science Journal*, who said: "I believe, myself, that evolution is a grand objective truth of the universe, still much obscured and beset with difficulties, but unmistakably outlined and supported by a mass of evidence that proclaims it overwhelmingly. In a religious point of view it has but one significance, offering a grander conception of the cosmical order and a deeper insight into its wonderful workings than had ever before been attained. It is the sublimest tribute that the human mind has ever made to the glory of the Divine Power to which it must be ascribed. With the acceptance of evolution the unworthy Philosophy which has sought to honor God by the derangements of his own work comes to an end, and the argument passes into a new phase. This we owe to science, and there is encouraging evidence that theologians even of the orthodox stamp are beginning to appreciate it and to be powerfully influenced by it."

It was Rev. Dr. Caird of Glasgow University who said: "When God was so conceived as to place Him outside of nature, the tendency would be to seek the most significant proof of His presence in interferences with her order, and to regard the assertion of the absolute uniformity of her processes as equivalent to a denial of Providence or the exclusion of God."

This is changing now, as men of mind like Dr. M. J. Savage and many others are preaching on "God as inside, not outside the universe." "God, the primal soul of all souls." "As 'God, the soul of things.'" "As 'God, the inner light and life of all things.'"

There was a state of mental development in which every unexplained fact or phenomenon was translated into the direct expression of a divine will and purpose. As knowledge advanced, the domain of the marvelous was driven further and further back, and innumerable effects, accounted for at first only by immediate supernatural agency, began to be traced to the operation of natural law. Fixed sequences and relations displaced isolated facts, and thus law began to take the place of caprice, or what seemed such. So it was that step by step science shed a penetrating light on knowledge; the darkness in which ignorance and superstition lived was chased away.

But as the forces went on it happened that sincere but enlightened friends of religion had exhibited that jealousy of science which only crude superstition has just cause to feel.

The conflict on this ground, between science and theology, was, however, purely an imaginary one. In the observation of nature and the tracing out of her uniform sequences and laws, there was, rightly viewed, nothing that led to the suppression of a higher faith,

and such an influence could only be ascribed to scientific pursuits by setting up in the mind a false opposition between law and personality.

Man wanted to trace a personal thought and agency—the marks of spiritual, supernatural presence in the universe. But the unreflecting mind was apt to associate personality with mere will, as we conceive it, and to attach to fixed movement, unbending order and adjustment, the notion of something mechanical, of a blind, material necessity, over which it was the prerogative of an individual to assert superiority.

This notion was obviously one which deeper reflection and higher intellect would tend to remove. For the more advanced in intelligence, the more clearly did they begin to see that it was only a vulgar necessity of thought which identified individuality with changefulness and arbitrariness, with sudden paroxysmal acts and special interferences.

What, then, I ask to a thoughtful observer, would be the kind of phenomena—the aspect of things and events—which would look most like the signs of a great mind and will in nature?

Surely these phenomena and that aspect, from which the indications of anomaly were most completely banished, and through which, from beginning to end, reigned calm and changeless order, unbroken sequence and continuity, the majestic presence of Divine Power and Law.

Even if the modern theory of evolution was conclusively proved, the whole history of the universe was potentially contained in the atomic arrangement, or "cosmic vapor," and that not a single act

of creative power had ever been intercalated into it, so far from excluding, this would only be more profoundly consistent with the agency of one personal Intelligence—One Positive Mind—One Primal Soul of the Cosmos—for it would be only more fully significant of an Intelligence in which the end was ever presupposed in the beginning, and the beginning surely prophetic of the end; and all things were woven together by the grand necessities of the Living Light and Thought.

For the view long held as orthodox, science has substituted a view that is more eminently religious.

The constructors of the philosophy of evolution, material and spiritual, are entitled to a leading place among the evangelists of our time, are they not?

**The Spiritualist Training School.**—The sixth session of this school will open on the Cassadaga Camp Grounds, Lily Dale, N. Y., on Tuesday, May 13, and close on Thursday, July 10, 1902.

**EROS AND PSYCHE.** A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

**THE SECRETS OF ASTROLOGY REVEALED.**—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00. For sale at this office.

**CONFUCIUS.** His Life and Moral Axioms, by Marcenus R. K. Wright. The only copy in the English language. For sale at this office. Price, 25 cents. Postage, 2 cents.

**Do You Know**

How fascinating English history really is? That England, during the past thousand years, has given to our literature more heroes and heroines than all the rest of the world and ages? What do you know of the private and personal lives of her queens, who, as well as being stately sovereigns with passions of love and hate, were living, palpitating women?

Do you know of that king and queen who stood barefooted, and "all naked from their waists upward," in the great hall of Westminster? Or what plumber's dog licked the blood of a king? Or why Henry VII hanged his four English mastiffs as traitors? Or what king apologized for taking so long to die? Or why Marlborough and his duchess were disgraced?

Do you know the story of Thomas á Becket and the Emir's daughter? Of fair Rosamond Clifford's bower in the labyrinth at Woodstock, and the telltale silken thread on Henry's golden spur that led to her becoming a nun? Of Richard II and the fatal trap-door of Vidomar? Of the dreadful warning that hung over the bed of Isabella of Angouleme? Of the queen who was discovered in London, disguised as a cook-maid?

Do you know how the mere fact that the Duchess of Marlborough putting on, by mistake, the Queen's gloves, changed, as Voltaire says, the destinies of Europe? Or why the great Elizabeth and her prime minister had to deal secretly with Catherine de' Medici's tailors? Or what that which passed between "Nan" Boleyn and King Hal beneath the yew-tree in the cloistered shade of Sopewell nunnery, meant to Wolsey?

Those who are interested may have specimen pages of a work that will show how English history may be had in quite a different way from that presented by Hume, or Rapin, or Macaulay, or Guizot, or Hallam, or Froude.

Pamphlet sent on request.

GEORGE BARRIE & SON, Publishers.

1313 Walnut St., Philadelphia, Pa.

AGENTS WANTED—LIBERAL COMMISSION.



# 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].

HENRY C. McCLURE ..... President  
DANIEL S. THOMPSON ..... Secretary  
T. G. NEWMAN ..... Treasurer & General Manager

**THOMAS G. NEWMAN,**  
EDITOR.

Assisted by an Able Corps of Special Contributors.

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

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

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 80 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, FEBRUARY 1, 1902

## Persecution of Mediums.

As noted in our columns last week, Dr. and Mrs. Chesbro, lecturer and medium of Los Angeles, have been arrested and fined \$30 each for practicing mediumship without a city license to do so.

It has been decided to appeal the matter and carry it, if necessary, to the Supreme Court of the United States in order to obtain justice and maintain our rights under the Constitution of the United States, guaranteeing religious liberty to every citizen.

Mrs. M. E. Chesbro writes us as follows about the case and its appeal:

"In Los Angeles we consider that it is not a personal fight, but a general one, whereby the rights of ordained mediums should be recognized as ministers of the religion of Spiritualism. Hence it is Spiritualism on trial. Many here are hoping that this may be carried to the Supreme Court. They say now the expense has been so much, we might as well add a little more and have it fully settled. Money will be needed to push it through. I said at the beginning whatever is provided for me to do, I stand a willing instrument. When urged by all to go ahead, we instituted an appeal."

In Lincoln, Neb., there is a similar case to the one in Los Angeles, but that has been decided by the Judge of the District Court in favor of the medium.

Mrs. Chesbro has sent us a certified copy of the order of the court. This is an important case and will be used as a precedent. We therefore copy it entire, including the certifications of its correctness, so that the readers of the JOURNAL

may know all there is concerning the case.

## IN THE DISTRICT COURT OF LANCASTER CO., NEB.

STATE OF NEBRASKA,  
Plaintiff.  
vs.  
GARRETT SMITH KLOCK,  
Defendant.

Order of the Court

This cause came on to be heard upon the appeal of the defendant, Garrett Smith Klock, from the decision of the Police Judge of the City of Lincoln, imposing a fine upon the said defendant for engaging in clairvoyance in the City of Lincoln, Lancaster county, Nebraska, and demanding and receiving fees for reading as a clairvoyant without first having secured a license, as required by the ordinances of the City of Lincoln.

The City of Lincoln having appeared by its City Attorney, and said defendant by W. L. Browne, his counsel, and the said parties having waived a jury, and stipulated to abide the decision of this Court, evidence was adduced, argument of counsel was had and the cause duly submitted.

From the evidence adduced at the trial thereof, the Court finds the following facts:

1. That on the 2nd day of December, 1901, the said defendant, Garrett Smith Klock, was the duly elected and ordained minister of a spiritualistic society, incorporated under the laws of the State of Nebraska, providing for the incorporation of religious societies.

2. That as a part of the rites and ceremonies of such organization the practice of clairvoyance was engaged in as proof of the teachings and doctrines of the Spiritualists' belief.

3. That as the minister of such spiritualistic organization and claiming to possess clairvoyant powers, the defendant engaged in the practice of clairvoyance, and held readings as a clairvoyant, both among those belonging to such spiritualistic organization and those seeking the said defendant and engaging him in the manifestation of his powers aforesaid, and that the defendant did demand and receive fees for such clairvoyant readings, and spiritualistic manifestations, as produced by him.

4. That the defendant, as minister of said organization, received no salary, but under the provisions of his said church organization, was authorized and allowed to demand and receive such fees for the exercise of his clairvoyant powers.

5. Spiritualism is defined as "the belief that departed spirits hold intercourse with mortals by means of physical phenomena, as by rappings or during abnormal mental states, as in trances or the like, commonly manifested through a person of special susceptibility called a medium." The defendant claims this special susceptibility and is believed by the members of his organization to possess mediumistic powers.

A power, while in a mesmeric state, of discerning objects not perceptible by the senses in their normal condition; hence the Spiritualist believes the doctrine in opposition to the materialists, namely: that all that exists is spirit, or soul; that what is called the external world is a succession of notions impressed on the mind by the Deity. Does this constitute a religion? Religion is defined as the "outward act or form by which men indicate their recognition of a god or gods, having power their destiny, to whom obedience, serv-

ice and honor are due," or, again, "religion is that feeling or expression of human love, fear and awe, of some superhuman and overruling power, whether by profession of belief, by observance of rites and ceremonies or by the conduct of life." Because, therefore, one does not believe in the rites and ceremonies, or the doctrinal teachings of any organization, it cannot be claimed that it does not constitute a religion, for many of the rites and ceremonies of the Christian church, in the teaching of theology, would appear as ridiculous and nonsensical to some as does the practice of clairvoyance and the idea that the spirit of those departed from this life held intercourse with the living.

6. The question, therefore, presented to this Court by the evidence adduced at this hearing is whether or not the City Council can legislate specially as against the Spiritualists practicing clairvoyance and compel a license therefor?

The Constitution of Nebraska guarantees to all subjects of the State an inalienable right to worship God according to the dictates of their own consciences, and provides that no preference shall be given by law to any religious society, nor shall any interference with the rights of conscience be permitted.

The ordinance upon which this prosecution is had is certainly an interference with the rights and privileges of those believing in Spiritualism, a religion that seeks the piety of those believing in its teachings, and is, therefore, special legislation and prohibited by the Constitution of this State, and the ordinance upon which this prosecution is had is, therefore, void; this action is, therefore, dismissed and defendant discharged.

Given under my hand this 9th day of December, 1901.

EDWARD P. HOLMES, Judge.

Duly certified to by the Clerk of the District Court and under the seal of the State of Nebraska.

The Judge takes a rational view of the case in defining Spiritualism and its standing before the courts as well as its rights under the Constitution of the United States. He decided that the city ordinance was unconstitutional and void—a piece of special legislation which is prohibited by the Constitution of the State of Nebraska, and therefore dismissed the case and discharged the medium from custody.

If the Los Angeles case is appealed to the courts above, where local prejudices are not allowed to interfere with justice and right, we will no doubt receive the same decision as the Nebraska case. This ought to be done, and the funds necessary to do it should be subscribed by Spiritualists all over the country, for it is in their interest. Spiritualism *per se* is on trial and not any particular medium. Our rights and privileges must be maintained at any cost. We hope that liberal contributions will be promptly sent to Dr. Geo. E. Chesbro, 444 1/2 So. Spring St., Los Angeles, Cal., in order that able lawyers may be employed and the case carried up until a decision

in our favor is arrived at. It is our right and we demand it as citizens of the United States of America.

## The Utica Gold Mines.

In the article on the first page of this JOURNAL, from *Everybody's Magazine*, the facts about the location and management of the Utica Mines by spirits decarnate, are stated with the utmost clearness and approbation, showing that the idea is gaining ground very rapidly that spirits (or those whom the world call "dead") busy themselves with the work of mortals, connected with every-day life. No sarcasm is used, neither is there any doubt expressed concerning these matters.

These facts concerning the Utica Mines are well known in San Francisco and vicinity where Mr. Lane and Mr. Haywards reside. We wish that these men could be induced to do some good to the world with their money in a spiritual way as recognition of the spirits in giving them millions of dollars—say, for instance, the establishment of a fund for which there are many avenues open to use it judiciously in scattering the seeds of truth where they would bear much fruit. Such a scheme was originated by spirit Col. Hopkins, since he entered the spirit world, and was announced by John Brown, the "Medium of the Rockies," but it so far seems to have had but little recognition. Perhaps it was waiting the action of the millionaires above mentioned—at least we hope that will be the result.

A Judge sometimes influences a trial more than lawyers, juries or even law itself. It seems that this was about true in the Los Angeles case where Dr. and Mrs. Chesbro were arrested as unlicensed mediums.

The case was brought before Judge Austin, who is a prominent church member. A correspondent said in the last JOURNAL it was Judge Morgan, but as the latter is a man of liberal thought, it would be unjust to say of him that he instructed the jury to render a verdict of guilty upon the simple testimony of witnesses that the mediums accepted money for their services, as did Judge Austin.

A liberal man could not have done such a thing, but we could expect no other from one who was controlled by his theological bias.

The *Metaphysical Magazine* for January is on our desk, and among its contents we note the following, which will be of interest to our readers: Jainism, and Occultism and Christianity. This magazine has been reduced in price to \$1.00 per year, 10c a copy. Published at 110 West 32nd St., New York.

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



The Reviewer.

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

For St. Valentine's Day the decorations of the table should be pink. Cut the sandwiches and have your small cakes baked in heart shape—the latter with pink icing. A dish of "kisses" stimulates conversation. — February Ladies Home Journal.

In the Arena for February Eltweed Pomeroy, A. M., contributes a sprightly article, entitled French vs. English, in which the genius of the Gallic and Anglo-Saxon peoples is studied—as portrayed in their respective legislative bodies. Henry W. Stratton has a most interesting paper on Music and Crime, the author discussing the therapeutic efficacy of music in the treatment of moral disease, with other interesting matter. 25c. Alliance Pub. Co., Fifth Ave., New York.

The thousands of admirers of the writings of Ralph Waldo Trine will be glad to learn that a fine half-tone portrait of this noted writer appears in the February issue of Mind. Mr. Trine contributes the opening feature, entitled Some Life Thoughts. A Psychic View of Anarchy, by John A. Morris, is a timely article showing the power of mental suggestion. Stanton Kirkham Davis discusses Faith and Healing, and Harriet B. Bradbury describes The New Christianity. Alliance Pub. Co., 569 Fifth Ave., New York. 20c.

Ira D. Sankey, in an interesting article of his trip through Palestine, which appears in the February Delineator, gives an entertaining description of the Holy Land as he saw it. Concerning the Tower of David he says: "From the top we behold one of the grandest and most interesting sights to be witnessed anywhere in the world. At our feet lay the city, with its narrow streets, its mosques, its domes, and temples; and beyond its massive walls, we could see Gethsemane, Calvary and Olivet; the valley of Jehosaphat, the vale of Kedron and the barren hills that surround the city. In the far distance to the eastward we could see the River Jordan and the Dead Sea, with many other points of great biblical interest."

A REMARKABLE OFFER...

Any sufferer from chronic disease who will write, giving name, age, sex and leading symptoms, will receive an accurate, scientific diagnosis by Dr. J. A. Burroughs, the noted diagnostician, and the following books:

"Food for the Sick."—Telling plainly how to prepare the various dishes which sick people should eat.

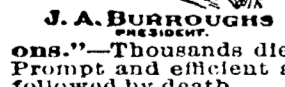
"Care of the Sick."—Giving the best ideas in nursing. Every home has need of the information given. To be prepared to meet emergencies is to conquer them.

"Anidotes to Poisons."—Thousands die annually from taking poison. Prompt and efficient action saves life; ignorance is followed by death.

"The Female Form Divine."—Ladies only. A pure book of chaste information which every mother should have and give to her daughter. Knowledge leads to virtue, ignorance to vice.

"Creation's Crown."—Men only. Vital facts leading to success physically, mentally and morally. Manhood and virile powers are the underlying principles of success.

This "Pocket Library" of the Union Sanitarium has been written by capable authors and is free from advertising. Diagnosis, advice and books absolutely free to those complying with above conditions.



ADDRESS DR. JOHN A. BURROUGHS, The Union Sanitarium, 2729 Wabash Ave., CHICAGO.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

A Public Medium.

"In no sense a public medium," is a phrase which is too often used by writers for the press in referring to the work of some private medium. In the sense in which the phrase is used it implies that a private medium is more likely to be honest and reliable than one who follows the work professionally, and by means of it perhaps supports a family. The implication does very great injustice to many professionals. It seems, *il va de soi*, that because the private medium is not obliged to pay rent, and provide the "wherewithal" for a household, her spiritual work must be more to be depended upon.

How ridiculous such a proposition is! Clean-cut tests are what count, whatsoever the source, and without these no medium can last long with the public.

My observation is that eight psychics out of ten who begin to give tests without pay, end by accepting payment as any public medium is bound to do. Surely it does not follow that because of this they are less to be trusted. The more appreciation shown for public psychics, the more important the results they will achieve. I fully believe that as civilization advances, this appreciation of mediumship will reach a point wherein the medium will be freed from the burden of providing for daily needs. They will be treated according to their merits as gods and goddesses. This may seem like looking a long way into the future, but it may come sooner than we expect.

JENNIE POTTER, New York.

An Astonishing Offer.

Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

MRS. DR. DOBSON-BARKER, Box 132, San Jose, Cal.

AUTOMATIC SPIRIT WRITING, WITH OTHER Psychic Experiences, BY SARA A. UNDERWOOD.

In Cloth binding, \$1.00. In Paper Cover, postpaid, 50 cents.

Opinions of those who have read it

Mrs. Underwood's experience will afford valuable aid toward the definite solution of the psychic problem.—*Progressive Thinker*.

The answers to the questions contain full instructions how to get the best results from spirit-communication. We cannot too strongly recommend the book.—*Dawning Light*.

The wise answers from some invisible intelligence which knows facts and principles unknown to either party present, make the volume unique.—*Christian Metaphysician*.

I am poor, but if I had \$100 would willingly part with it, sooner than have missed the reading of the book.—*B. B. Marshall*.

The fact that Mrs. Underwood was an agnostic when the revelations began, the evident candor which pervades the volume, make it a work which no student of psychic science can afford to overlook.—*B. O. Floyd*.

The most valuable, as it is the most unique and remarkable contribution to the literature of spiritual phenomena.—*Lillian Whitting*.

Mrs. Underwood has given facts of inestimable importance, presented in a careful, critical way.—*Lyman C. Howe*.

The evidence presented is of the most unqualified kind and character. Only personal perusal of the volume will do it justice.—*Banner of Light*.

FOR SALE BY THE PHILOSOPHICAL PUBLISHING CO. 1429 Market St., San Francisco, Calif.

The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. 1s.6d. per year (40c) post free. Florence House, 26 Osnabaugh street, Euston-road, London, N. W. England.

Charles E. Watkins, M. D.

1087 BOYLSTON STREET,

BOSTON, MASS.

WILL UNTIL FURTHER NOTICE

Treat the sick for \$5.00 a month, furnishing weekly letters of advice and all medicine needed until cured.

His Psychic Treatments

Cure nine-tenths of his patients. His psychic powers have never been questioned since his wonderful seance with Rev. Joseph Cook. Dr. Watkins gives no seances for personal messages; his time is devoted entirely to his medical practice.

Send age, sex and leading symptom.

DR. C. E. WATKINS,

1087 Boylston St., Boston, Mass.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

How to HYPNOTIZE.

Taught successfully in

Twelve Lessons, for \$25.

For further particulars, call at the Occult Book Store, 1429 Market St., or the Creighton's Book Store, 110 Turk St., or, send stamp and address to my office and receive free pamphlet of instructions.

Classes begin each month.

HENRY HARRISON BROWN,

1423 Market St., San Francisco, Cal.

The Shrine of Silence,

A Book of Meditations,

By HENRY FRANK.

This is a work designed to obliterate the line of demarcation between religion and science, and presents the common ground on which both must abide. The style is epigrammatic and poetic. It is designed as a Book of Devotions for Rational Thinkers, and will be found to be a most useful substitute for the usual prayers in the public services of liberal religionists.

Ella Wheeler Wilcox says of it: "Beautiful, interesting and most helpful." A Baptist clergyman of North Carolina writes: "It is one of the most suggestive books I have ever read, and is full of great chunks of thought." A gentleman writes from Brooklyn: "It is like reading a new Bible." A lady, from Chicago: "My daughter is buried in your book. She refused to join a whist party that she might be alone to read it."

"In material, make-up, letter-press, cover and decoration, it is one of the handsomest volumes presented this season. It is a remarkable book in many respects and in none more so than in a spiritual and philosophical character. It has a readable charm about it that makes it as interesting as a romance."—*The Sunday Press*, Albany, New York.

273 pages, bound in tinted buckram, done in two-color initial letters, designed by H. B. Reisman, printed on soft, dainty paper. Price, \$1.50, postpaid.

It may be ordered through any bookseller, or will be sent postpaid for the price by the Abbey Press, publishers, of 114 Fifth Ave., New York, with agencies in London, Montreal and elsewhere, who always issue interesting works.

SELF-HYPNOTIC HEALING

32,000 people to date of Sept. 1, 1901, have professed of curing themselves of such diseases as they had fallen in with medicine. All accomplished through the teachings of my Oriental system of self-hypnotic control, which also develops the psychic powers of man, enabling him to control his dreams, read the minds of friends and enemies, visit unknown parts of the earth, solve hard problems in this trance, and remember all when awake. Five complete "Trial Lessons" will be sent for only 10c silver and 2-cent stamp for postage, actually enabling the student to accomplish wonders without further charge. PROF. H. E. DUTTON, Ph. D. Lincoln, Nebraska, U. S. A.

BANNER OF LIGHT, Boston, Mass. The oldest Journal devoted to Spiritual Philosophy. Eight Pages Weekly—\$2.00 a Year. BANNER OF LIGHT PUBLISHING CO., 204 Dartmouth St., Boston, Mass.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

SPECIALISTS.

We teach how to "advertise" to make a success. We are handling advertising for nearly all the leading teachers now using ads. We are known the world over as specialists on Hypnotic and Magnetic Healing Advertising. Success guaranteed under our direction. Write for full particulars. Address: ANGLE BROTHERS, Adv. Specialists, 70-72 Brownell Building, Lincoln, Neb. 414

California State Spiritualist Association.

HEADQUARTERS—305 Larkin St., SAN FRANCISCO, CAL.

PRESIDENT...M. S. Norton, 305 Larkin St., S.F. VICE PRES'T, C. H. Wadsworth, 293 Jersey St. SECRETARY...W. T. Jones, 305 Larkin St., S. F. TREASURER...B. F. Small, 3324 17th St., S.F.

DIRECTORS:

Mrs. Ella York, 284 W. St. James St., San Jose Dr. H. M. Barker, 1156 Broadway, Oakland. J. W. Preston, 511 17th St., Oakland. F. H. Parker, Santa Cruz, Cal. H. H. Nichols, 441 Vine St., San Jose.

Mediums' Directory

(MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.)

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

Mrs. D. M. Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Phone, Church 680.

Edward Earle, Independent Slate-Writer, 328 Ellis St., S. F. Seances Sun., Tues. and Thurs. Readings daily except Sunday.

Mrs. Eberhardt, 3250 22nd Street. Circles Tues., Thurs. and Sun. eve. Phone Blue 954.

Prof. Fred P. Evans, the world-famed medium for slate-writing and clairvoyance. Interviews daily at his new office, The Occult Book Agency, 400 Fifth Ave., New York City. Send stamp for circular.

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

Mrs. Anna L. Gillespie, 490 14th St., San Francisco, Cal. Readings. Will answer calls for lectures and funerals.

Mrs. Gillingham, 305 Larkin. Mon. & Thur. 10 to 4. Other days, 532 23rd St., Oakland, Cal.

Prof. A. A. Holtman, Astro-Psychic Healer. Diseases treated through the realm of Cause. No drugs or medicines used. Free diagnosis. 1382 Market St., San Francisco, Cal.

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

Prof. A. A. Holtman, astrologer, palmist and psychic; written test reading, 10c. Hours: 10 a.m. to 8 p.m. 1382 Market St.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423 1/2 So. Spring St., Los Angeles, Cal.

Mrs. Hubbard, 109 Oak St., S. F. Circles Tuesday & Friday, 8 p.m.; Wednesday, 2:30; 10c. Readings daily, 50c. Diseases diagnosed.

Mrs. Lester, medium, palmist & magnetic treator. Readings daily. Circles. 148 Sixth St.

Mrs. McMeekin, life-reader and mental healer, 205 Turk St., San Francisco, Cal.

Mrs. E. M. Miller, automatic slatwriting medium. 342 13th St., bet. Valencia & Mission. Phone Folsom 3062. No sign.

C. V. Miller, wonderful etherializing and materializing seances. Only medium received prize medal in Paris, 1900. Germany and other countries. Seances Sun., Tues., Fri., 8p.m. 50c. 1084 Bush St., near Leavenworth.

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

Mrs. Jennie Robinson, 509 1/2 Larkin St., S.F. Circle Monday eve. Sittings daily. Readings by mail a specialty, \$1.00. Telephone Sutter 341.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 521 Golden Gate Ave., S. F., Cal. Readings and Treatments daily.

Mrs. Sophia B. Seip. Read. daily, 50c. Sun. & Thurs., 8 p.m., 10c. 251 8th St., Oakland.

C. Mayo-Steers, 112 1/2 Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

Mrs. E. R. H. Stoddard, Convincingest test circles. 10c. Sun. & Tues. Readings daily. 278 9th St.

Mrs. J. J. Whitney, trance, business medium; life reader; examines ore, oil locations, medical clairvoyant; treats, cures sick, cancer removed without use of knife. 1164 O'Farrell St., near Gough, Ellis-St. car. Sittings \$1: letter, \$2. Telephone Hyde 2461.

Mrs. Winchester, trance medium. 1610 Clay St., San Francisco, Cal. Sittings daily.

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

LIGHT OF TRUTH,

A sixteen page weekly illustrated paper devoted to Spiritualism, Hypnotism and other occult subjects. Price \$1.50 per year. Single copies 5 cents. Address

LIGHT OF TRUTH PUBLISHING CO., 305 & 307 N. Front St., Columbus, O.

The Light of Truth and Philosophical Journal, for one year—for \$2.25.

PSYCHO-THERAPY, or Hypnotic Suggestion in the Cure of Disease, and as a factor in moral, mental and spiritual development, by Jay Ross Demude. \$1.

Magazines and Periodicals.

All the Magazines and Periodicals supplied at regular rates, either by the week, month or year.



## REAL WORTH.

Mine be the real honest truth,  
Unvarnished, pure and free  
From subtle fraud, or art, or guile,  
Or fulsome flattery;  
A voice that's eloquent in praise—  
In argument sincere,  
An earnest zeal for all that's good,  
For others' woes a tear.

It matters little for the charms  
That fascinate awhile—  
The thrill that follows after praise,  
The sunshine of its smile—  
The glory of a world's applause  
An echo scarce will bear,  
Ere fame will find more honored brows  
Her laurel wreaths to bear.

EMILIE CLARE.



## Feed the Hungry.

Brother and sister Spiritualists who are able to take and pay for the PHILOSOPHICAL JOURNAL, should consider yourselves well off, for there are those who hunger for the gospel truths proclaimed through the JOURNAL, but are not able to live above want, and pay for the paper. There are some, also, who are not privileged with meeting Spiritualists, either publicly or privately, and are debarred from free and social communion with such, and from the benefits of inspirational lectures and other phases of mediumship.

For such, the JOURNAL is a great boon, and any who are able to donate a dollar (more or less) should think it a worthy act to do so. For this object the "Colonel Hopkins Fund" was established, and I am sorry to see that the demand for help has been greater than the supply, leaving our editor in the "gap" for \$14.

Come, let us join, and we'll soon lift that burden (which is heavy to one, but would be light to the many). Let us overflow that Fund, so that other starving, yet worthy souls shall be fed and made happy. This balance was struck on the last of the old year, and we hope something may have been paid on it, but fear not much; so I here-with add my mite, hoping that others will do likewise, knowing that "the poor (who need sympathy and help) we have always with us," and we will not miss a little once in a while; and so may the blessing of Heaven rest on every donor to the "Col. Hopkins Fund." R. B. D.

Moses Hull is holding meetings in Big Run, Pa., where no Spiritualist meetings were ever held before. He says that the interest and audiences are both immense. People are hungry for the truth.

J. Frank Baxter, through December, 1901, labored with very gratifying results to both Spiritualists and the public in Worcester, Mass., under the auspices of the First Association; lectures marked and timely; spirit demonstrations noteworthy and weighty, and the large Sunday-evening audiences much interested and enthused.

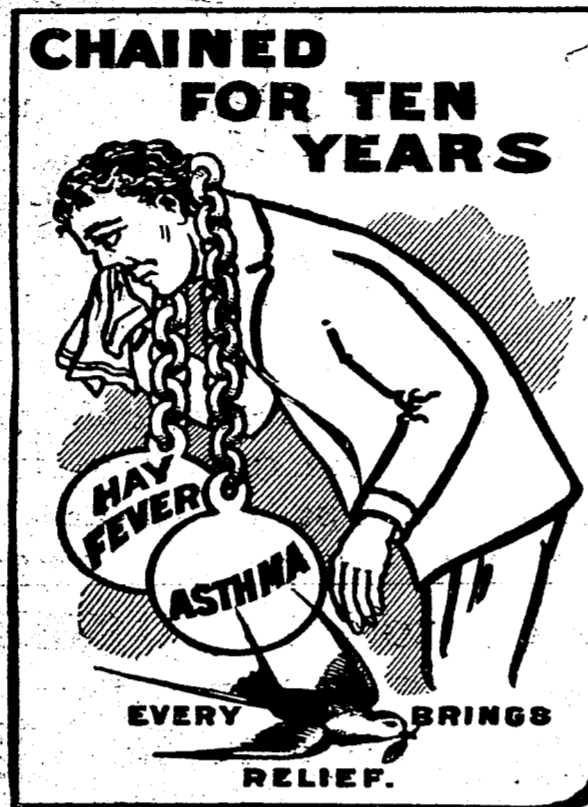
## ETERNAL LIFE,

By Rev. Minot J. Savage, pastor of the Church of the Messiah, New York. 10 cents. This famous sermon is calculated to inspire a demand for scientific demonstration of the continuity of life. It cannot fail to awaken an interest in any thoughtful mind. It should be scattered everywhere, and for this purpose 10 copies will be sent postpaid for 50 cents.

## ASTHMA CURE FREE!

Asthmalene Brings Instant Relief and Permanent Cure in all Cases.

SENT ABSOLUTELY FREE ON RECEIPT OF POSTAL.  
WRITE YOUR NAME AND ADDRESS PLAINLY.



Very truly yours,

REV. DR. MORRIS WECHSLER.

There is nothing like Asthmalene. It brings instant relief, even in the worst cases. It cures when all else fails.

The Rev. C. F. WELLS, of Villa Ridge Ill., says: "Your trial bottle of Asthmalene received in good condition. I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial. To my astonishment, the trial acted like a charm. Send me a full-size bottle."

REV. DR. MORRIS WECHSLER,

Rabbi of the Cong. Bnai Israel.

NEW YORK, Jan. 3, 1901.

DRS. TAFT BROS'. MEDICINE CO.

Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or ether.

REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

DR. TAFT BROS. MEDICINE CO.

Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years. Having exhausted my own skill, as well as many others, I chanced to see your sign upon your windows on 130th St., New York, and I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle, her Asthma has disappeared and she is entirely free from all symptoms. I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease.

Yours respectfully,  
O. D. PHELPS, M. D.

DR. TAFT BROS. MEDICINE CO.

Feb. 5, 1901.

Gentlemen: I was troubled with Asthma for 22 years. I have tried numerous remedies, but they have all failed. I ran across your advertisement and started with a trial bottle. I found relief at once. I have since purchased your full-size bottle, and I am ever grateful. I have a family of four children, and for six years was unable to work. I am now in the best of health and am doing business every day. This testimony you can make such use of as you see fit.

Home address, 235 Rivington St.

S. RAPHAEL,  
67 East 129th St., City.

Trial Bottle Sent Absolutely Free on Receipt of Postal.

Do not delay. Write at once, addressing DR. TAFT BROS'. MEDICINE CO., 79 East 130th St., New York City.

## Your Life Told by the Stars

Parts of the Grand Man Relating to the Zodiacal Signs	Signs	Domain of the Signs	Date of the Signs
Head	♈	Fire	Mar 21 to Apr 19
	♉	Earth	Apr 19 to May 20
Shoulders	♊	Air	Mar 21 to Apr 19
	♋	Water	Apr 19 to May 20
Chest	♌	Fire	May 20 to Jun 21
	♍	Earth	Jun 21 to Jul 22
Stomach	♎	Water	Jul 22 to Aug 23
	♏	Fire	Aug 23 to Sep 23
Back	♐	Earth	Sep 23 to Oct 23
	♑	Air	Oct 23 to Nov 22
Limbs	♒	Water	Nov 22 to Dec 21
	♓	Fire	Dec 21 to Jan 20
Feet	♈	Earth	Jan 20 to Feb 19
	♉	Air	Feb 19 to Mar 21

## In Which of These Signs Were You Born?

Send date of birth and 25c. for true reading of your life and possibilities. Reliability guaranteed. Address E. GRIFFIN, 696 Greene Avenue, Brooklyn, N. Y. Ask for sample copy of that inspirational monthly publication, ELEANOR KIRK'S IDEA.

## OCCULT BOOK-STORE.

A Full Stock of the Newest BOOKS on ASTROLOGY Hypnotism, Hygiene, Theosophy, Psychometry, Psychology, Magic, Spiritualism, Mental OCCULTISM Science, Metaphysics, Physiology, Mesmerism, Mind Cure, Liberalism, and ALL OTHER LINES PALMISTRY of NEW THOUGHT.

The only Store on this Coast where Books in these lines are kept exclusively, is located at 1429 Market St. (between Tenth and Eleventh Catalogues sent free upon application.

## A NEW BOOK BY HENRY WOOD

## THE SYMPHONY OF LIFE

A Series of Constructive Sketches and Interpretations.  
Fine cloth, gilt top, rough edges 300 pages \$1.25

## Other Works by the same Author

## Ideal Suggestion through Mental Photography

Octavo Cloth, \$1.25; paper, 50 cents  
Eleventh edition

## The Political Economy of Humanism

Fine cloth, gilt top, rough edges 320 pages \$1.25

## God's Image in Man

Some Intuitive Perceptions of Truth  
Cloth \$1.00 Thirteenth edition

## Studies in the Thought World

Fine cloth \$1.25 Sixth edition

## Victor Serenus

A Story of the Pauline Era  
Fine cloth \$1.25 Third edition

## Edward Burton A Novel

Cloth, \$1.25; paper, 50 cents Eighth edition

All of the above books are sold by Booksellers, or sent postpaid on receipt of price.

FOR SALE BY

THE PHILOSOPHICAL PUBLISHING CO.  
1429 Market St., San Francisco, Calif.

## "LICHTSTRAHLEN"

RAYS OF LIGHT.

Die einzige deutsche Zeitschrift fuer Spirit ualismus und Occultismus in den Ver.Staaten. Jahresabonnement \$1.00; ersheint woechentlich. Probenummern gern versandt. Zum Abonnement ladet freundlichst ein  
West Point, Neb. MAX GENTZKE

WHEN ANSWERING THIS ADVERTISEMENT MENTION THIS JOURNAL.

## Sixth &amp; Seventh Books of Moses.

Contain all that is embraced by the White and Black Art, together with the ministering spirits, \$1.00; German, \$2.

## College of Fine Forces.

The students of this college represent four continents, and many of them are physicians, medical professors, or clergymen. Hudson Tuttle, the well-known author, calls this college "An institution of refined therapeutics, which is fast becoming of world-wide fame, and attracting students from many countries. It builds on exact science, and includes the magnetic, electric, chemical, solar and spiritual forces which underlie everything. Its course can be taken at home, and a diploma conferring the title of D. M.—Doctor of Magnetism—granted." Send stamp for catalogue.

A cheaper and simpler ACADEMIC COURSE has been established for those who do not wish to take the more elaborate COLLEGE COURSE. It covers new and beautiful methods of nature, which are powerful to heal and rebuild. Address: E. D. BABBITT, M.D., LL.D., Dean, 58 North Third St., San Jose, California.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

## YOUR FUTURE

REVEALED—\$1.00 upwards. SATISFACTION GUARANTEED.

Capt. Geo. W. Walrod, Astrologer, 306 Opera House Block, Denver, Colo. 10,000 Occult Books in stock. Catalogues free.

## HUMAN NATURE

Is a monthly magazine, now in its eleventh year of publication. It is unique, eclectic and scientific. It treats of Phrenology, Physiognomy, Psychology, Health, Sociology, and all subjects which pertain to the welfare of humanity.

The character of men and animals is in accordance with their physical organization. This is determined by size of body and brain, shape of head, texture, temperament and facial expression. HUMAN NATURE illustrates these principles by picture and pen, and teaches its readers how to read character. Its ethics are ennobling; its style, while strong, is sprightly, and its literary standard high. You need HUMAN NATURE.

Send 5 cents for sample copy, or 50 cents for a year's subscription, to

PROF. ALLEN HADDOCK, Phrenologist,

1020 Market St., San Francisco, Cal.

Phrenological examinations daily. Oral, \$1. Phrenological examinations, with chart, \$2. Typewritten analysis, \$5. Photographs same price.

## ASTROLOGY.

Science Against Luck. Your business, love, family affairs and health correctly foretold from planetary influence at birth. Learn Astrology. Be successful. Book free. PROF. MACDONALD, Binghamton, N. Y.

## Dr. E. D. Babbitt's Works.

Principles of Light and Color.—Over 200 engravings and colored plates. Price, \$5 00, or \$5.32, postpaid. In half-Russia binding, 75c extra.

A volume of nearly 600 pages. Shows a great amount of research on the part of the author. Will prove an acquisition to scientific libraries.—New York Herald.

I think your work one of the greatest and most valuable of this century.—E. P. GOODRICH, M. D., Boston, Mass.

Marriage, with Sexual and Social Upbuilding. 75c.

How vast the amount of good that would result from the general circulation and study of this work. The usual heavy volumes issued by medical authors do not contain any of the practical information that is included in Dr. Babbitt's work.—J. C. UNDERHILL, Chicago.

Health and Power.—Cloth, 50c. Is worth its weight in diamonds.

Religion, Based on Nature and Spirit.—A triumphant setting forth of religion as a spiritual system. Hand somely issued in cloth, 46 illustrations, 378 pages, \$1.00. In paper, 50c.

No work upon the same subject has ever exceeded in interest this book of almost inestimable value. F. J. Wilbur, M. D., says: "I have read several works, some of which are worth many times their eight in gold, such as those written by Epes Sargent, G. B. Stebbins, Maria King, etc., but Babbitt's 'Religion,' in some points, far transcends them all."—Spiritual Offering.

Human Culture and Cure.—4 parts, 75c each.—The Philosophy of Cure, Methods and Instruments; Marriage, Sexual Development and Social Upbuilding; Mental and Psychological Forces; The Nervous System and Insanity.

FOR SALE BY

THE PHILOSOPHICAL PUBLISHING CO.  
1429 Market St., San Francisco, Calif.

## Practical Character Reading.

## HUMAN FACULTY

Will enable you to practically study, understand and read all kinds of men, women and children.

Buy of your newsdealer, or send 10c for sample copy. \$1.00 per year.

L. A. VAUGHT, Publisher.

Suite 38, Inter-Ocean Bldg., Chicago.

## The Experiences of John Brown,

The "Medium of the Rockies,"

which covers a period of about seventy years, including many marvelous escapes from savage Indians, through spirit guides—leaving the body to visit the Spirit-world—describing the methods used by Spirits to Communicate—how to Conduct a Spiritualist Circle—Remarkable Manifestations of Spirit power—Prophetic visions, etc. Price 50 cents, postpaid.

FOR SALE BY

THE PHILOSOPHICAL PUBLISHING CO.  
1429 Market St., San Francisco, Calif.



**THE DYING POLICEMAN.**

Come sit with me, nurse, this afternoon!  
I'll tell of a past time lighter, [June,  
When zephyrs toyed with the roses of  
When rippling hope sang a pleasant tune,  
My heart beat time to its magic rune,  
And life with each morn grew brighter.

A maid I knew who was fair to me—  
(Say, nurse, has the air grown colder?)  
Whose golden locks were a joy to see,  
Whose violet eyes were a mystery,  
Whose dimples held tryst with witchery.  
I ever in dreams behold her.

Afar I came o'er the wide, wild sea—  
(Nurse, fan once again the embers—)  
And made a home on the west-land free,  
Where the plowman whistled along the  
lea.

And I with will worked right merrily;  
Bright days one can well remember.

At length there were days of threatening  
mien  
That weighed like a clanking fetter.  
Down, down in the deep sea's surging  
green  
A steamer sank, and not one was seen  
To tell the fate of the "Ocean Queen,"  
And with her my hoped-for letter.

Oh, restless hours! when my heart was  
sick,  
And lifted the cloud-mists never—  
In city life where the crime was thick  
I wore the blue and carried the stick,  
Knew every kind of human trick,  
And little of great endeavor.

As lone I walked my beat one night  
'Neath towering church-spire slender,  
An object chilled my blood at sight—  
A woman's face unearthly white  
Shocked even me with nervous fright—  
Too late kind help to render.

Up in the steel-blue wintry sky  
Old Orion hanging ever—  
His starry belt had caught my eye  
As on the night of that good-bye  
When parted were my love and I.  
Oh, ties that none can sever!

My winged thought took airy flight—  
I hummed an old tune over.  
Fond memories full of sweet delight  
Came trooping back that Winter's night  
And reproduced a vision bright  
Of her, and I the rover.

Ah, nurse! stir well the fire again;  
Is this the death wave's shiver?  
The dead one's face?—'Twas Linda's,  
then.

The story old: betrayed of men—  
A broken heart in that hour when  
She crossed Death's welcome river.

Her bosom held a crumpled note  
And locket-guarded picture:  
My own—the very last I wrote.  
As thoughts shape and before me float  
Or night-birds' scream of fearful note,  
Comes now her every feature.

Of poison?—Yes, I love her still.  
'Twas life's wild, fitful fever:  
And by and by, through God's good will,  
Her spirit healed by love's true skill,  
We'll meet again freed from all ill,  
Where none can e'er deceive her.

Sit nearer, nurse! You do not hear—  
Ah, colder grows the weather.  
Or is Death's rolling flood so near?  
Oh, who will drop for me a tear,  
And place a flower upon my bier?  
I have no kin whatever.

\* \* \* \* \*

Around the quiet mouth there grew  
A smile most sweetly tender,  
While gently beamed his eye of blue  
As if an angel looking through  
Should strive to say: "Be nobly true—  
The good alone remember."

The pale lips stayed the words he'd speak;  
Dim grew his failing vision;  
The lashes drooped on sunken cheek:  
The white hands folded, limp and weak,  
A soul in the Beyond, to seek  
The heights o'er fields elysian.

MARY KELSEY BOOZER.

an avenue of light may reach the understanding of all who are seekers after the truth. They have many veteran workers among them still, although many have joined the majority and are working from that brighter world in the beyond.

Captain Keffer, the veteran Spiritualist, for many years has served most faithfully the Cause here. He is now the president; Mr. F. McCrell is the secretary.

The Sunflower Club and the Children's Progressive Lyceum are auxiliaries to this Association, and are doing a praiseworthy work for the good of our Cause, giving entertainments and providing select instrumental and vocal music, which is essential to the success of any society.

Professor Bacon is chorister and organist, with a score of young people under his training, and leads the congregational singing. Then with solos, duets and quartets for changes, all monotony is swallowed up in variety, classical and enchanting.

During the month of February I am to lecture and give platform tests for the First Spiritualists' Unity Society of Elmira, N. Y., which I helped to organize last November. They are already talking about getting a Temple of their own and are earnest and active.

During March I officiate for the First Spiritualists' Church of Indianapolis.

MRS. MARY C. VON KANZLER.

"The Romance of the Red Star," advertised on page 6, is as interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

**Harmonic Vibration.**

**The Secret of Life, or Harmonic Vibration,** by Professor Francis King.

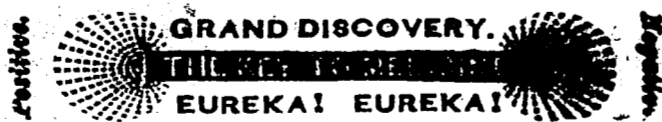
This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home.

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System and Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfolding of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

FOR SALE BY

THE PHILOSOPHICAL PUBLISHING CO.  
1429 Market St., San Francisco, Calif.



**Spence's Positive and Negative Powders**

Mailed, on receipt of price.

1 Box, \$1.00. 6 Boxes, \$5.00.

The Powders can be relied upon for certain and uniform results, at all times, in all climates, in all varieties of diseases, and with patients of both sexes and of all ages.

The Positive and Negative Powders have been household remedies in thousands of families for 25 years; and, in many cases, they have been handed down to the second generation.

FOR SALE BY

THE PHILOSOPHICAL PUBLISHING CO.  
1429 Market St., San Francisco, Calif.

**READ THE Recent New-Thought Books**

And Keep in Touch with the Times.

**AMORE**, by Eliz. Boynton-Harbert, Ph. D. Cloth, 25c. A story embodying exalted and beautiful feeling condensed in the expression, "Love fulfills the Law."

**AS IT IS TO BE**, by Cora Linn Daniels. Science of the hereafter, and a new gospel for the twentieth century. \$1.00.

**BRAIN AND MIND**; or, Mental Science Considered in Accordance with the Principles of Phrenology and Physiology. H. S. Drayton, M.D., and J. McNeil. \$1.50

**BREATH OF LIFE (THE)**. A Series of Self-Treatments. Green Cloth, 50c.

**BROTHER OF THE THIRD DEGREE**, by Garver. This is a revelation of the mysteries of the new thought. 50c.

**BUILDER AND THE PLAN**—a text-book of the Science of Being, by Ursula N. Gesterfeld, N. Y. \$2.00. It is invaluable for all who seek to become enlightened in self-mastery and to gain such understanding of fundamental principles as to become comparatively independent of circumstances.

**CHALDAIC-GEOMANTIC ORACLE and Game of Prophecy (THE)**, by G. W. Gessman; 50c. Simple and exact method of answering all questions pertaining to the past, present, or future.

**CHOICE OF PURSUITS**; or, What to do and Why. Describing 75 trades and professions, and the temperaments and talents required for each. \$2.00.

**DEATH; THE MEANING AND RESULT**, by John K. Wilson, Lily Dale, N. Y. \$1.25

**DISCOVERY OF A LOST TRAIL**, by Charles B. Newcomb. Marie Corelli says: "I am one with the spirit of its thought and strive faithfully to follow the teachings which I know are true." \$1.50.

**EALES' AND TABER'S Anatomical and Physiological Encyclopedic Chart of the Human Body.** \$5.00.

**ESOTERIC ART OF LIVING (THE)**, by Joseph Stewart, LL.M. Original Studies in the Philosophy of the Higher Life, and concepts of Advanced Thought. 75c.

**ETIDORPHA, or The End of Earth; the Strange History of a Mysterious Being and the Account of a Remarkable Journey.** John Uri Lloyd. \$2.00.

**EVOLUTION OF THE INDIVIDUAL.** Frank Newland Doud, M. D. The person who hesitates to spend a dollar, for it is defrauding himself. \$1.00.

**GARDEN OF EDEN (THE)** by W. J. Colville. This story deals with various matters directly pertaining to spiritual philosophy. The scene is laid in Australia and New Zealand, and also introduces experiences gained in Egypt, Ceylon, and other lands of mystery. \$1.

**HEALING WITHOUT MEDICINE**, by Prof. J. J. Todd, Doctor of Psychology. \$1.00

**HIDDEN WAY Across the Threshold, or the Mysteries Which Have Been Hidden for Ages**, by J. C. Street. An explanation of the concealed forces in man to open the temple of the soul and to recognize the guidance of the unseen hand. \$3.50.

**HOW WE MASTER OUR FATE.** This book ought to be read especially by those whose self-reliance and concentration of energy may have been wanting in the attempt to conquer circumstances. 75c.

**IDOLS DETHRONED**, by Flora Parris Howard. It is a spiritual tonic. 50c.

**IN THE WORLD CELESTIAL**, by Dr. T. A. Bland. Romance of Two Worlds. \$1.

**LESSONS IN MENTAL SCIENCE**, by Anna Valle Switzer. 40c.

**LETTERS FROM SHADOW-LAND.** Agnes Proctor. Collection of prose-poems. 75c

**LIFE AND POWER FROM WITHIN**, by W. J. Colville. It embraces the most advanced metaphysical teaching and the simplest rules for daily life according to New Thought standards. \$1.25

**LIFE BEYOND DEATH**, by Minot J. Savage. A Review of the World's Beliefs on the Subject; a Consideration of Present Conditions of Thought. \$1.50.

**LIGHT ON THE PATH**, by Mabel Collins. It contains a message worthy of reading by all who seek the higher. 25c and 75c.

**LIGHT OF EGYPT, Vol. 1**, the science of the soul and the stars, by an initiate in Esoteric Masonry. \$2. Paper, \$1.

**LIGHT OF EGYPT (Vol. 2)**. This is the author's posthumous work left in MS. Spiritual astrology and the "Zodiacal Signs" are especially elaborated. Alchemy, Talismans, Magic, the Magic Wand, Symbolism, Correspondence, etc., are a few of the subjects treated. \$2.00.

**LIGHT THAT IS IN THEE (THE)**, by Harriet B. Bradbury. Cloth, 75c. Practical essays on the understanding and use of the higher spiritual faculties, showing how to take the first steps in the realization of power and inspiration.

**MASKED PROPHET (THE)**, by John Bowles. Cloth, \$1.00. An occult story of unusual power.

**LIVING CHRIST (THE)**, by Paul Tyner. This is an argument for physical immortality which is within the power of man when awakened to consciousness of his true nature. \$1.00.

**LIVING WITHIN**, by John W. Zeagler. The general thought running through every page is helpful and elevating, and full of practical teachings. 50c.

**MAGIC SEVEN**, by Lida A. Churchill. Alliance Pub. Co. \$1.00.

**MEALS WITHOUT MEAT**, by Elizabeth Towne. It tells how to prepare a whole meal on the vegetarian plan. It gives twelve complete menus, with explicit directions how to prepare each dish. 25c

**MIND TELEGRAPH (THE)**, by J. B. Stay. who, by his will power, could make both man and animals his subjects. 25c.

**OUTSIDE THE GATES**, by a band of the spirit intelligences through the mediumship of Mrs. M. T. Shelhamer. \$1.00.

**NEW ERA FOR WOMEN—Health Without Drugs**, by E. H. Dewey, M. D. \$1.25.

**NEW PHILOSOPHY OF HEALTH (THE)** by Harriet B. Bradbury. Cloth, 75c. Admirably adapted for use as a text-book.

**PASSING and the Permanent in Religion**, by Minot J. Savage, D. D. A plain statement concerning the passing away of creeds and dogmas which cannot outlive the results of science. \$1.50.

**POLITICAL ECONOMY OF HUMANISM**, by Henry Wood. Lee & Shepard, Boston. 1.25

**RATIONAL MEMORY TRAINING**, by B. A. Austin, B. A. 164 pp. 30c.

**REALIZATION**; a course of lessons on "The Inner Nature of the Self," by Lorine Follett, Atkinson, Ill. 50c.

**ROMANCE OF THE RED STAR (THE)** a Biography of Earth, setting forth a new theory of the creation of worlds, and bringing forth thereon of man, and the animal and vegetable kingdoms; showing how, when, and for what purpose Earth was made; showing the foundation of all religions and dogmas. \$2.50.

**SCIENCE OF PALMISTRY and its Relation to Astrology and Phrenology**, by Irene Smith. \$1.00.

**SPIRITUAL LAW in the Natural World**, by Eleve. It contains the stepping-stones to every attainment the heart aspires to. It will uplift and cheer and inspire you; and this is the mission of a good book. 50c.

**SPIRIT WORKERS in the Home Circle.** Morell Theobald. It details some of the most astonishing phenomena in the history of modern Spiritualism. \$1.50.

**SPIRITUAL AND MATERIAL ATTRACTION**, a conception of unity, by Eugene Del Mar. It sets forth the fundamental principles of the new thought from the point of view of the man of science. 75c.

**SYMPHONY OF LIFE**—a series of constructive sketches and interpretations by Henry Wood. 300 pp. \$1.25.

**TEMPERAMENTS, or Varieties of Physical Constitution**, considered in relation to Practical Affairs. D. H. Jacques, M. D. 150 illustrations. \$1.50.

**THROUGH THE INVISIBLE**, by Paul Tyner. This story pictures the underlying thought of oneness with the All. 75c.

**TORA'S HAPPY DAY**, by Florence Peltier Perry. 50c. A tale of Japan, that beautiful far-away land of many myths, ending with a pretty lullaby, rendered into English. Illustrated.

**TRAVELS IN TARTARY**, Tibet and China, of MM. Huc and Gabet. A truly fascinating work; one of the most popular books of all times. \$1.25.

**TRUE SCIENCE OF LIVING, or the New Gospel of Health**, Dr. E. H. Dewey, \$2.25

**UNSEEN FACES PHOTOGRAPHED**, by H. A. Reid, A. M., M. D. It gives photo-engravings of sixteen different sittings by fifteen different persons, and the work of four different photographers. A total of 84 faces occur on these plates. 50c

**WHERE DWELLS the Soul Serene.** S. K. Davis. This is a practical book concerning the idealism; the keynote is love. It is a plea for all that is true and vital, suggesting love and peace. \$1.25

**WITHIN THE TEMPLE OF ISIS**, by Belle M. Wagner. It contains a vast amount of Occult lore. 75c.

**WORDS THAT BURN**, a psychic novel by Lida B. Browne. \$1.25.

**WRINKLES; their Cause and Cure.** Third edition. Copyright, 1896, by Anna McGowan. 50c.

**ZELMA, THE MYSTIC**, by Alwyn M. Thurber. Cloth, \$1.25. It divulges the secret of the spiritual insight, as applied to everyday life. It is a profoundly humanitarian work.

**ZENIA, the Vestal, or the Problem of Vibrations**, by M. B. Peeke. It shows that occult law gives the mystical insight into all human possibilities. \$2.00.

FOR SALE BY

THE PHILOSOPHICAL PUBLISHING CO.  
1429 Market St., San Francisco, Calif.

**Letter from Philadelphia, Pa.**

TO THE EDITOR:

I am enjoying my stay in this City of Brotherly Love every day. My efforts are crowned with success. With the Sundays of this month I shall have concluded a three months' work as speaker and best medium for the First Association of Spiritualists of Philadelphia.

This is certainly the banner society of Philadelphia. Their efforts are for a solid basis and a practical building up of our Cause from an intellectual and spiritual standpoint, recognizing the educational in all forms through which



## PHILOSOPHICAL JOURNAL

[Established in 1865.]

THOS. G. NEWMAN, General Manager,  
Station B, San Francisco, Cal.

Foreign Postage 50 cents a year extra.  
Single Copy, 5 cents.

### TO CORRESPONDENTS.

Address all communications and remittances to Thomas G. Newman, General Manager, 1429 Market St., San Francisco, Cal. Your name, post-office and State should be stated in every letter.

Remit by Money Order, Registered Letter or Bank Draft. Never send Coins in letters; they wear holes in the envelope, and may be lost. Never send us a Personal Local Check, for it costs us from 10 to 25 cents to get it cashed.

Subscribers should invariably state the name of the post-office to which their JOURNALS are sent. Serious delays often follow a disregard of this. Among a large number of subscribers it is difficult to find a name, without it.

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

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

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

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

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

### Local News Summary.

**Folsom 3044.**—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

**Children's Progressive Lyceum** meets every Sunday morning at 9:09 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

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

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

### Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

**Mr. H. C. McClure**, we learn, is quite ill at Los Angeles with la grippe. We hope he may soon recover, with the careful nursing of Mrs. Scott-Briggs.

**Mme. Young** gave convincing tests last Sunday at 605 McAllister St., after the lecture by Mrs. Seal. The hall was well filled.

**The Hermetic Brotherhood** held its monthly social at its parlors, 509 Van Ness Ave., Thursday evening, Jan. 23. Notwithstanding the threatening weather, between 40 and 50 were present. The hours passed speedily and happily with music by Mesdames Rogers, Weld and Germaine; recitations, readings and impromptu charades by the young people. One of the incidents of the evening was a reading of a letter from the Philippines by Mrs. E. A. Cotton. She is far beyond the point where spectacles are generally used, but she read easily and fluently with her still natural eyesight. Everybody voted it a pleasant evening within doors, no matter what the weather clerk was doing.

COR.

**Mrs. Eberhardt's** readings and spirit messages at 3250 22nd St. last Sunday were well received.

The Progressive Spiritualists held their usual Sunday evening service in Occidental Hall. Mrs. R. S. Lillie, their speaker, took for her subject, "The World Moves." Because of the near approach of the birthday of Thomas Paine, his life and work as a lever in the world-moving process, laid the foundation of the lecture. It was an eloquent appeal to Spiritualists to "keep it moving." The speaker reviewed the process by which Modern Spiritualism has kept the world of liberal thought moving in the right direction. Liberal thinkers who neglect this opportunity for an intellectual treat have only themselves to blame. But the ship of progress moves on, and they are carried along, whether they will or not.

**Henry Harrison Brown** had his usual pleasant audience in Odd Fellows' Building last Sunday evening. His theme was "Concentration," and he illustrated it by several good "subjects," paying considerable attention to Trance and Clairvoyance, illustrating both these, artificially producing them. Next Sunday evening his theme will be, "Evolution, but no Progress." Meeting free.

**Mr. and Mrs. B. F. Small** have moved to 1005 Powell St., corner of Clay. We are glad to be able to report that Mr. Small is improving in health, and expects soon to be at his post of duty in the Custom House.

**San Diego, Cal.**—The Spiritualists of San Diego, Cal., united in celebrating Paine Anniversary, Jan. 26, at Lafayette Hall, by an all-day meeting and basket dinner. Col. Dryden, Mrs. Lily Thiebaud, lecturers of the San Diego societies; Mrs. Mullen of National City, Mrs. Morrow of Chula Vista, and other mediums, occupied the forenoon session with addresses and messages. Lyceum in the afternoon. In the evening there were addresses by Mrs. Lily M. Thiebaud and Col. Dryden. Special music was arranged by Mrs. Clara Beck.

**Mediums' Protective Association.**—Important business in relation to the arrest of mediums in Los Angeles, who are members of this Association, will be brought before the Board of Directors at their next meeting, Saturday, Feb. 3. It is desired that the members of the Association attend the meeting, and confer with the Board upon the matter. J. T. ROBERTS, Sec.

**The Case of Dr. and Mrs. Chesbro**, who represent the cause of Spiritualism in the State of California, came up before the Superior Court of Los Angeles on Jan. 25, but owing to the illness of their lawyer, was laid over until Feb. 1 at 10 a.m. Don't forget, Spiritualists of California, that money is needed to carry this through. Send in your donations, large or small, and a receipt will be given you. This does not mean people of Los Angeles only, but the whole State: Send to Dr. Geo. E. Chesbro, 441½ So. Spring St. Yours for the Cause, MRS. M. E. GILLILAND-HOWE, 628 So. Hill St.

**Oakland.**—Mrs. Anna L. Gillespie gave her farewell lecture at Fraternal Hall on Sunday afternoon, Jan. 26, and was greeted by a very large and well-pleased audience, who unanimously expressed the desire that her absence may be for a short time only.

Mrs. Cowell occupied the platform in the evening, and notwithstanding the inclemency of the weather, the hall was filled to overflowing, and the audience thoroughly enjoyed the remarkable messages given through her organism. Prof. Cole discoursed sweet music from the violin.

Sunday, Feb. 2, at 2:30, memorial services will be held in honor of Alfred Cridge and other Spiritualists who have recently passed to the better life. Mrs. Cowell will occupy the platform at 7:30. T. E.

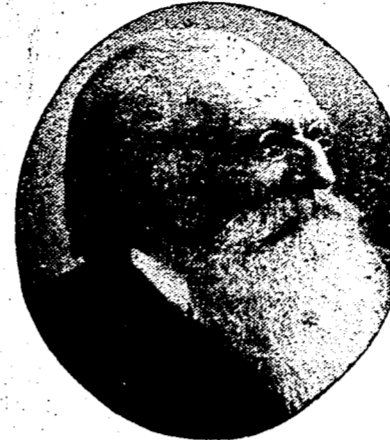
**At the Home** of the Sisterhood of the Western Links, 1726 O'Farrell St., San Francisco, Prof. Chas. Dawbarn, on Sunday last, addressed a large and deeply-interested audience on "The Religion of Science." He handles the subject in his usually profound and exhaustive way, and gave those present much matter for new thought.

Prof. Dawbarn stands well to the front as a leader in the progressive, scientific thought of the new century. At the close of the lecture many questions were asked and answered, after which, in response to an invitation from the chair, Mr. Henry Harrison Brown gave a little talk which was highly appreciated. Mr. Brown will speak on Sunday next at the same place at 1:30; subject, "Vibration."

**Mrs. C. J. Meyer** gave some very excellent tests last Sunday at 335 McAllister St., San Francisco, to an appreciative audience.

## A Message of Hope

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



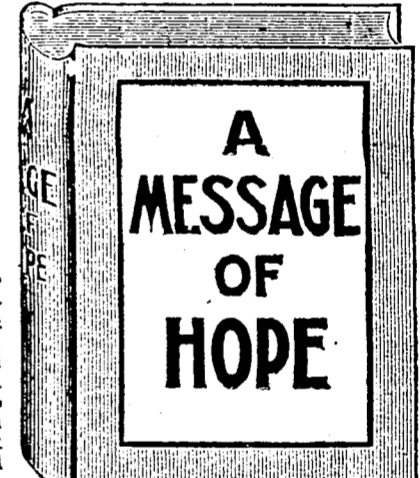
J. M. PEEBLES, M.D., M.A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that any one can take it in their own home without detention from their business. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Helena, Wash., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. C., writes: "I cannot thank you enough for the good you have done me. You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." E. Willers of 892 N. Francisco Avenue, Chicago, Ill. writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and advice I am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

### FREE TO ALL!

It makes no difference how serious your case may be or how long you have been suffering there is positive hope for you in this grand treatment. If you have not read the late book entitled "A Message of Hope" and do not understand their wonderful system of treatment you should write them at once for it. It will give you the key to this GRAND TREATMENT and explains fully how thousands of chronic sufferers are being cured after giving up all hope. If you will write them a plain, truthful letter about our condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into correspondence with the eminent physicians. They can tell you your exact condition and whether or not your case is curable and will give you their services in diagnosing and advising. ABSOLUTELY WITHOUT COST. Write them at once for their opinion on your case and their grand book, entitled "A Message of Hope." Address DR. PEEBLES INSTITUTE OF HEALTH, Dept. Battle Creek, Mich.



### 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.]

Before announced.....\$35.00  
R. B. Dickie..... 1.00  
Mrs. Blanche S. Davis..... .50  
Deficit, Dec. 31, 1901, \$14.20.

**Prof. Geo. F. Perkins** writes: "I neglected last week to inform you of my change from San Francisco, Mrs. Perkins being not able, nor myself equal, to keeping two sets of rooms. We have moved, for a time, back to Dimond (Upper Forest Vale), where I hope Mrs. Perkins will recover her strength, during which time I will give readings by mail, from articles or date of birth. All mail and money orders will reach us at Dimond, Alameda Co., Calif."

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

**Mrs. Scott-Briggs**, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

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

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