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VOL. 39. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 22, 1902. 1429 Market-st. No. 8. Between 10 & 11th-Sts.

The Pilgrim of the Ages.

A lone and tattered pilgrim
 Stood leaning on his staff,
 And as he gazed far off to sea
 He broke into a laugh!
 A laugh that echoed all along
 The cliffs and beachy sand,
 And chiming with the monotone
 Of the sea upon the strand,
 It seemed to me to roll around
 The earth's circumference broad
 And mock at man in misery
 Deserted by his God!
 Old Father Time this pilgrim was,
 And grand and drear was he,
 And awful was his visage scarred,
 His eye most fierce to see!
 Yet gentle was his heart of hearts
 And tender was his voice,
 When from his form the ancient
 Dropped freely, at his choice,
 The guise he wears to teach us
 Of what our work may be,
 And what our royal destiny
 Beyond this stormy sea.

ORLANDO FENIMORE RYERSON.

As soon as the lady saw the house, she said she seemed to know it, and on entering said she had been there before; that it was her dream house, and she could describe the rooms, which was done sufficiently to identify the house with the dream.

It was then the owner of the house, Lady B—, proposed to show the upper rooms, when the lady of the dream said she knew them well, for she had seen them before, to which Lady B— replied: "I should think you had, since you are the old lady who has been haunting us for years."

G. P. H.

ANOTHER VERSION OF THE CASE.

Some years ago my wife had repeated dreams of a house, the interior arrangements of which she described minutely, although no idea as to its locality was conveyed to her. Subsequently, in the year 1883, I hired for the Au-

turn from Lady B— a house in the Highlands, with shooting and fishing; my son, who was in Scotland at the time, arranged the matter, neither my wife nor I having seen the place. When I went (without my wife) to make final arrangements for taking possession, Lady B— was still living in the house, and she told me that if I did not mind she purposed putting me for the night into a bedroom which she herself usually occupied, and which for some time past had been haunted by "a little lady," who continually appeared in it. As I was somewhat skeptical upon such matters, I replied that I should be delighted to make the acquaintance of her visitor, and I accordingly slept in the room, but no such visitor appeared to me.

Subsequently, upon my wife's arrival at the house, she, to her great astonishment, found it to be the counterpart of her dream

house, and on inspecting it from hall to attic, every detail appeared to correspond.

But on descending again to the hall, she said: "No, this cannot be the house after all, as in my dream there was another suite of rooms on that side, which is missing here." She was at once told that there was such a suite of apartments, not approached from the hall, and on being taken over them she recognized every room. She, however, said that a bedroom in this suite appeared in her dream to be a sitting-room, and it appeared that this had been the case, but that the arrangement had just been altered.

A day or two after, my wife and I met Lady B—, and I introduced the two ladies to each other, as they had not previously been acquainted. Instantly Lady B— exclaimed: "Why, you are the lady who haunted my bedroom!" I have no explanation to offer, nor had my wife during the rest of her life, as to what some might call a remarkable coincidence, and which would be called in the Highlands a case of "second sight." BETA.

ANOTHER DREAM ROOM.

During the early years of the "sixties," I repeatedly dreamed that I was in a room, in which I was quite certain I had never been in real life, engaged in a very important and distressing conversation with some one whose face I never saw and whose voice was strange to me. On telling a friend about this dream she remarked: "You may be sure that some day you will be in that room in actual life."

At least seven years afterwards I went on a visit to some friends (with whom, I must premise, I was quite unacquainted when the dream first visited me) for the purpose of helping to clear up a painful estrangement between them and a mutual friend, and on the morning after my arrival the master of the house invited me into his study to talk over the matter. It was not until our talk was over that the full conviction came to me: "Of course, this is my dream room."—D.

ANOTHER DREAM HOUSE.

A friend and I were walking on Whitby Cliffs, when he said to me: "It is now about eight years since my sister and brother-in-law, whom you know, were living at North M—, about three miles from my house at N—. A matter of family business of importance was under consideration just then, and another relation was coming that evening to talk it over with them. I had much wished to be present, but was unable through infirmity. I had gone to bed as

BORDERLAND

Girl Accused of Witchcraft.

Bessie Currier, a girl of 13, has been forced by Mrs. William Currier, with whom she and her mother, Mrs. Mary Currier, lived, to leave home because of certain mysterious happenings which have alarmed the household and have been attributed to some occult power possessed by the girl. Plates, it is said, have been caused to float through the air, water pails to upset and bedsteads to come apart.—Rockville (Ind.) Tribune.

Seen in Visions.

The following are from the London Spectator, and are all vouched for as to correctness:

A lady living with her family in the neighborhood of London was, during several years, in the habit of dreaming that she visited and went over a house of which she had no knowledge when awake. This dream was so frequently repeated that the lady asserted she knew every room in the house, and the dream and the house became a standard amusement at the breakfast-table with the younger members of the family. They were in the habit of passing some months of the year in Scotland, but one year not so very long since, they were unable to have the place to which they were in the habit of going, and a married son was commissioned by the father (husband of the lady) to find a place for them. This was done in due course, and the family went to take possession.



One of the Dream-Houses in Scotland.

(Shown at the left, in the engraving).

usual, thinking of the matter, but soon fell asleep. I dreamed I was at my sister's house, assisting at the discussion, and expressing my ideas as to what should be done. When I awoke from the dream, I struck my repeater; it was half-past one. I soon slept again until morning.

"I should have thought no more of my dream, but that my brother-in-law came to me in the vestry next morning after service—it was a feast-day—to thank me for coming over the night before, and to say that they had settled to adopt the course I had advised. I was, very naturally, rather taken aback, but thought it better to say nothing just then. A level-headed Liverpool merchant of prosaic type was not likely to take such a story seriously, and a revelation might have led him to change his plan of action. In fact, I never undeceived them, and my sister and he died under the impression that I had really visited them that night.

"Thinking it over afterwards, it occurred to me as strange that neither when I arrived nor when I departed did they express any surprise at my appearance. Altogether, it was a very astonishing experience, and one that I have never cared to talk about; in fact, have never told until to-day."

C. M.

SHE DREAMED OF A ROBBER.

A few years ago I met a lady of perfectly reliable veracity, who reported the following to me as the experience of an intimate personal friend:

Miss X. dreamed that she was occupying a room in a strange house; that during the night her room was entered by a man who robbed, and eventually (she believed) murdered her. Miss X. spoke of the dream in the morning to her brother, and it was several days before she could shake off the unpleasant impression created.

Some weeks after, she received an invitation to accompany her brother on a visit to some friends of his in Scotland. They arrived late in the afternoon, and were welcomed in the front hall by their friends, servants, etc., but as they went to the drawing-room for tea Miss X. whispered to her brother: "The butler is the man in my dream." After tea the visitors were about to be shown their rooms, when Miss X. again got hold of her brother, and said to him: "Before we go upstairs, let me describe again to you the room in my dream." She described it accurately, and on going upstairs with her he was obliged to own that her description and the room tallied exactly. I need not prolong my letter by relating the objections of Miss X. to occupy the room allotted to her, or the arguments by which her brother overruled them. The result was that her brother was to be installed in a room communicating by a door with Miss X.'s, and on that condition she consented to remain the night.

When the ladies went up to bed, young Mr. X. and his friend went into this adjoining bedroom, and there talked and smoked. Miss X. sat in her own room, having locked the door which led into the passage. After some time, as the young men's talk died into silence, Miss X. heard some one trying the locked door of her room. Immediately she went through into the next room, and said to her brother: "He has just tried my door; he will be trying to come in by way of

yours directly." Miss X. had just retreated when the butler made his appearance in Mr. X.'s room: "Oh, I beg your pardon, gentlemen; I did not know there was any one occupying this room; I thought I heard a noise." Mr. X. dismissed his friend, locked his door, and went to sleep, and on the following day Miss X. made an excuse and returned home. The butler was found soon after to be subject to "homicidal mania."

RIC O. A.

Spiritualist Philosophy.

DR. J. M. PEEBLES.

The following are extracts from a lecture in Australia last Winter:

If grasping graves level the dust of prince and peasant, Spiritualism levels all abnormal distinctions. On a line of marble pillars fronting Herod's temple off from the court of the Gentiles, was inscribed in Greek and Latin: "No foreigner may go further under penalty of death." It is sad that the Herodian era has not yet utterly perished. Fences and walls of the feudal times still abound. I have seen in South Africa the fencing apart of Briton and Boer; in South Carolina, the fencing apart of the slave-holder and his nine-tenths white servant. I see here in Australia the fencing apart of the Roman Catholics and Protestants, and I see it in the millionaires of all countries, who build high walls around their residences, reminding us of medieval times when houses were forts and the windows were port-holes for shooting down passing strangers.

China walled herself in and fossilized. Spain did a similar thing, and is dying. The trend of progress is toward liberality. In Cleveland, Ohio, and other American cities, there are miles upon unmeasured miles of streets and avenues where green lawns dotted with the rarest flowers extend down to the very sidewalks, a blessing to children and all whose feet press the flower-bordered streets.

Walled-in cities, and residences with high frowning walls around them, and ever-locked entrance-gates thereto, virtually say: "The latch-string is not out. You are not my neighbor. You may look at my roof and chimney-top, but not my costly Mosaic, my grassy, lovely lawn, my bewitching shrubbery, my beautiful roses and lilies, nor at my magnificent paintings, all of which fenced in stockadings are but the quintessence of mean, soul-shrivelled ancestral selfishness. Thank God! No caste, no mercenary aristocracy can wall out the sunshine, fence away the Summer showers, still the music of the forest bird, nor bottle up the odors of the million flowers that multi-millionaires offensively call "mine." There are sunrise pictures that the Vanderbilts, Astors and Pullmans could neither buy nor hide behind great, brown-stone fronts. I recollect when first visiting the American Shakers at Mount Lebanon, New York, who were straight-out Spiritualists before the day of Modern Spiritualism, of asking Elder Frederick Evans why he had no ornamental pictures in his library room. It was just at the moment of a golden and most gorgeous sunset. The Elder, rising up a full "six feet, four inches," and stretching out his long arm westward, said: "These are our paintings, done by

a divine hand. Copy them—equal them if you can. . . . Your hotel, parlor and bedroom paintings, as compared with ours, are but daubs. Some are nude, and others are nasty. Our ideals are purer, higher. God is the artist, Whom we adore, and He paints the pictures that we so much admire."

SPIRITUALISM'S MANTLE.

Spiritualism in its philosophy is all-embracing, all-inclusive. Is there a truth in phenomenal Spiritualism, Spiritualism includes it. Is there a truth in metaphysical science, Spiritualism includes it. Is there a truth in mental healing, divine healing and divine science, Spiritualism includes it. Is there a truth in Theosophy? Every demonstrated fact in Theosophy and Theosophical writings, is included in the all-embracing realm of Spiritualism. The ignorant may not know this. And further, there are those sufficiently wary and unprincipled to write about the "new thought," and speak of these mental sciences, and never mention the word Spiritualism. Why? Is it cringing cowardice or hypocrisy?

What should we think of a naturalist like Alfred R. Wallace, who should write about acorns, acorn shells, acorn cups, acorn meats, and their very nourishing properties, but never mention the word oak—the tall, stalwart oak that bore them? Down upon this tacky policy! It is contemptible enough in party politics, but when revealing its slimy, serpentine fangs in matters spiritual, it is absolutely beneath contempt. My soul honors independence and moral bravery—such bravery as characterized the martyrs of old and dignifies the regal-souled of to-day. These live in history immortal, while the very names of catering cowards rot away into eternal oblivion. He who is ashamed of his Spiritualism is virtually ashamed of Almighty God, for God is *Spirit*, and Spirit is the foundation and the crowning top-stone of Spiritualism. Methodism, Lutheranism, Presbyterianism and kindred isms are but passing drift-wood on the sea of time. Reduced to the last analysis, there are but two "isms" worthy of profound consideration. These are atheistic materialism and Spiritualism. Thinker—where do you stand?

OUR COMMUNICATING SENSITIVES.

It would be more appropriate to term mediums intermediaries, or sensitives, owing to their peculiar organization. They are the elect of the spirit spheres—the message-bearers between the worlds visible and invisible, and they require the very best and the most harmonious conditions. Inharmony is destructive to inspiration. The seance should be not for a show, pandering to amusement or curiosity, but the family altar, tender with candor and reverence. The eminent Judge Edmonds of New York used to invariably open his seances with prayer and invocations to the angels.

Spirit phenomena through our intermediaries are necessities in this materialistic age, to prove a future existence. Many, like Thomas of old, want to hear, to see and to feel the materialized forms; but when persons have had phenomenal demonstrations that their loved, touched with death's icy finger, live in a higher, brighter state of existence, they should be satisfied, and not continually beseech and tease the heaven-clad

immortals for further manifestations to perhaps find gold mines, hunt up "affectional affinities," or to gratify petty, selfish desires.

Risen souls have their allotted occupations, and their precious work, in the higher life, is to be considered. It is well for the mother to nurse the babe until teething time, but to nurse a baby-boy up to 15 years, and keep on nursing him to manhood, would be the most childish folly. There are too many cry-baby spiritists.

Attending several camp-meetings last season, I noticed that many old, bald-headed spiritists were the first to rush forward for front seats when tests were to be given. They were simply test-seekers. They were not even generous enough to yield their seats to investigators, and sometimes to their own children. Is it strange, then, that some children are ashamed to have it known that their parents are Spiritualists? What have they done to educate their children in the grand principles of the Spiritual Philosophy?

Another class, as soon as they have received enough phenomenal "raps" to convince them there are no endless hell torments and no personal devil, but a future summerland of life, sit down and rest—laggardly, lazily rest, doing nothing for the truth that has removed their fear of death and spiritually blessed them beyond all blessings. Such souls soon wither, die spiritually, and go, Judas-like, to their own place.

It is not true that hell, or the hells, are packed with human skulls, as the old Calvinists taught, but it is true that they are largely filled with this dead kind of spiritists, over whose self-built prison doors of moral darkness are inscribed the words: "You knew your duty, but did it not." Such spirits, through intermediaries, have often come to me suffering, sorrowing, and saying: "I am in darkness; help me to the light. Oh, pray for me."

Jacob Astor, the millionaire, not long ago said: "Better had it been for me when in the body had I been a beggar in New York streets pleading for a loaf, than to have been the hoarding miser I was. I am now reaping what I had sown." Wisely said Emerson: "He that gathers too much of the earthly, in the very acts of the gathering loses an equal amount of the spiritual, so that often the rich die poor and the poor die rich in treasures imperishable."

Fifty years and more have I toiled and sown in the spiritual field. It cost something to be a Spiritualist in that long ago. I was misrepresented, persecuted and mobbed; and often when weary, foot-worn and slandered, I said: "Let this cup pass," but rising like a flash to the higher principle of duty, I quickly added: "Not my will, but the will of God and the holy angels be done." What changes since! To-day Spiritualism has a standing in all enlightened countries. Its greatest enemies are ignorance and superstition. Science and Spiritualism already stand side by side, and are working to one glorious end. In fact, the childhood of Spiritualism is steadily, surely merging into a thoughtful, substantial manhood. The excrescences are falling off, and it is putting on the whole armor of a sterling, rational religious maturity. From the truth militant, it is already a long way forward to the truth triumphant.

No true Spiritualist ever recanted—no truth ever perished. The brightest and brainiest men in the world have enlisted under its banner. The clergy are inquiring into its psychic manifestations, and churches are accepting and assimilating its beautiful philosophy.

Standing now upon the mount of vision and looking down the long vista of time, I see doubt giving place to faith, and faith giving place to knowledge. I see tyranny dying upon the grassy plains of freedom. I see superstition receding before a rational religion. I see error giving place to the inviting brilliancy of truth, vice to sturdy virtue, bigotry to toleration, sectarian hate to charity, policy to principle, monopoly to co-operation, individualism to communism, and grating discords to divinest harmonies. I see before us a new heaven and a new earth. I see again in our midst the living Christ. I see the burning of the tares, the gathering in of the golden sheaves and a very Eden of peace, and love and good-will crowning our world and baptizing its every heart with the pentecostal fires of a purified life and a divine beneficence as altruistic as universal. Can you not say with me then:

I have fed upon manna from heaven above;
Have tasted the fruit of a wonderful love;
I have looked on a land where the sun ever beams,
And talked with the angels in mystical dreams;
And though some visions may die in their birth,
They still leave the trail of their glory on earth?

Jealousy.

ARTHUR F. MILTON.

Did it ever strike you that envy or jealousy is a recommendation?

A reason for believing so is the fact that a person who has not yet outgrown this spiritual infancy, is never jealous of anything unworthy, unrighteous or untrue.

But let it be something superior—whether in kind, quality or quantity—and an upheaval is manifest, or the same suppressed into a silent disdain as though it were beneath notice.

One is the consciousness giving vent to its uncontrollable feelings; the other this same consciousness converted into prejudice or hatred, which is worse than the jealousy *per se*, for it generates an acid in the blood that reacts for acute pains or suffering that undermines the soul's happiness and consequently its intuitive perception.

All animal emotions darken the intuitive perceptions of man; for it makes him dreamy or absent-minded, forgetful and often unwittingly indolent, as the animal is that belongs to the savage kind—contempt or hatred being to man what ferocity is to the animal. But jealousy is its parent stem, and he who is jealous is still near the animal plane and an infant in spirituality.

Electricity, or Solar Biology

BY DR. GEO. W. CAREY, PROFESSOR OF BIOCHEMISTRY.

That which is generally called electricity is only the effect, or manifestation of energy.

Where or what is the Source of this Power or Energy?

The Sun—Solar Energy.

In what manner does this En-

ergy operate to produce the phenomena of light or heat?

By its operation or chemical action on so-called matter, i.e., the aerial elements. Different rates of vibration produce different manifestations—heat, cold, light, so-called electrical effect, sound, color, smell, plant growth, blood, etc. Air breathed into the arteries (air carriers) unites with the mineral base of blood, the inorganic salts of food, and is thus precipitated, condensed and chemically changed into blood by the same law (Infinite Intelligence) that changes these elements into vegetables, fruits, nuts, flowers, grass, etc.

The organic portion of food, oil, albumen, fibrine, etc., is consumed, chemically burned up in stomach and intestinal tract to set free its stored-up energy for motive power to run the human laboratory or machine. So the process of inhaling air, raw material for blood, may go on. By this combustion the mineral or cell-salts of iron, lime, potassium, magnesium, sodium and silica are set free and enter the blood vessels by transmosis and form the negative pole of the chemical formulae called blood. Thus blood is the product of energy operating upon matter (which may be energy in concrete form) and proves the ancient statement true that "God made of one blood all nations that dwell on the earth." This is literally true, for there is only one substance to make anything from.

Then do you consider Solar Energy and electricity one and the same?

Yes; there is but one Energy, one source of power in the Universe, and that is the Universe. It is the one and only dynamis. This Energy is neither heat, light, darkness, nor cold, but produces all these, and all other, phenomena by its word, will, or operation, or vibration.

There is absolutely no proof that the sun is hot, but there is abundant proof that it is a mighty center or dynamo of energy, force or power, constantly radiating its waves of energy throughout the Solar System and the action of this force or friction, on the aerial envelope of the earth causes heat in different degrees according to the divine, creative will.

Two clear days in August, the temperature one day 95 degrees, the next day 75 degrees.

Cause: Different rate of vibration in waves of energy directed by Infinite Intelligence.

Does it not seem very foolish to continually complain about the weather?

How does electricity or energy pass along a wire?

It does not pass at all. Place your hand upon a piece of timber or iron bar and have some one strike the other end a blow with a hammer, and you will instantly feel a jar or vibration, but nothing—no substance—passed from one end to the other. The molecules, or particles, that compose the wood or metal vibrate each other and thus produce the same motion at the opposite end. This explains the science of telegraphy, the telephone, etc. The vibration set up or started at one end of a wire sets every particle, molecule or atom of the wire in vibration; thus characters or sounds may be recorded.

Wireless telegraphy is explained upon the same principle. There is a universal substance everywhere in molecules between

which is universal Energy (the body and spirit of the universe), and thus vibrations can be conducted through so-called air and recorded, providing a receiver corresponding with the sender is prepared.

Is wireless telegraphy the last step in the science of communication? No. The brain of man (and woman) is both a transmitter and receiver, and when the race awakens from its dream (hypnosis) of flesh it will find the brain is the only instrument needed, and that the medium for transmission of thought is everywhere present.

The universe is solid; there is no vacant space; the molecules of matter and the universal Energy between the molecules, like blood circulating through or between the particles of flesh, bone, etc., in the human organism, fills, or is the universe.

Then electricity, Solar Energy, all force or power, is the same, and all we see, feel, taste, or in any manner sense, are its effects or operations? Yes. What, then, is the ultimate answer to all questions? The operation of wisdom.

Powdered Milk.

Reports received at the State Department at Washington tell of a discovery abroad which will be of importance to dairy farmers. It is the invention of an apparatus by which milk can be brought to a powder, like flour in appearance, but possessing all the qualities of milk, in concentrated form, moisture excepted.

It is said that this milk flour is completely soluble in water, and can be used for all purposes for which common milk is used. The milk flour does not get sour, does not ferment, and in the dry state is not sensitive to changes in the weather. It can be kept and transported in tin cans, barrels or bags.

It is considered that the invention will be of the greatest importance for the utilization of skimmed milk, which has heretofore been often wasted, but in dry form can be transported without losing any of its original good qualities.

The product mentioned is considered superior to the case in products "proteon" and "proteide" now manufactured from milk with the aid of rennet, acid or lye.

A Mathematical Religion is what the editor of the *Banner of Light* calls Spiritualism. He says:

Spiritualism adds to the sum total of human happiness, subtracts truth from seeming error, multiplies comforts, and divides blessings among the children of men. Therefore, Spiritualism is a mathematical religion.—H. D. B.

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

SAN FRANCISCO, FEBRUARY 22, 1902

He Who Loses his temper also loses his case, and does injury to the cause he advocates.

Worry is a burden too great for anyone to carry. Do not try to do so; throw it off.

Carnegie is right when he says that "the killing of men by men under the name of war is the foulest blot on humanity."

We Regret to state that Mrs. Marguerite C. Barrett, wife of the editor of the *Banner of Light*, is very ill. We voice the hope of thousands of admiring friends, that she may soon fully recover her health.

Prof. C. W. Pearson of the Northwestern University (a Methodist institution), who in a recent address declared that he did not believe in the infallibility of the Bible nor in the divinity of Christ, has withdrawn from that church and resigned his position in the university, and is about to publish his views to the world. The bigotry in that church made it too hot for him to remain in it.

W. J. Colville gave a lecture in Baltimore, Md., on "Science and Religion, from dust to divinity—the final outcome of Evolution," which aroused the audience to such a pitch of enthusiasm that it requested that it be written and published. One who heard this effort says: "W. J. Colville is to day the greatest living psychic phenomenon, well worthy the attention of the Society for Psychological Research." Mr. Colville intends to leave New York for England on Feb. 19. He will receive a grand ovation in the British Isles.

The "Medium" of Endor.

It is worthy to note that not only the laity, but also the clergy, are departing from the old landmarks of the church and either casting doubt upon the inspiration of the Bible or wholly ignoring its plain words. A case in point is noted in the *Chicago Record*, where the Rev. Mr. Rasmus of the South Park M. E. Church in a sermon remarks as follows:

I do not believe you can produce a single instance in the Bible where a once embodied spirit came back and spoke to men. You may cite the woman of Endor episode as a case, but there is a grave doubt in my mind that this event is anything but a record of what seemed to have occurred, rather than an actual occurrence.

Dr. H. V. Sweringen, a prominent Spiritualist of Indiana sends to the *Record* the following criticism on the sermon of Mr. Rasmus:

I ask in all candor, is it any wonder that the Christian church is losing its hold upon thinkers when such loose interpretations of the Bible are made by its ministers? Just think of it! "The woman of Endor episode is a record of what 'seemed' to have occurred, rather than an actual occurrence. There is grave doubt in my mind that it ever really occurred."

In other words, the Bible does not mean what it says; it is only fooling—just pretending. It is only an inspired volume of Baron Munchausen, or Mother Goose, so to speak.

I would be glad if Rev. Mr. Rasmus, or any other preacher, would interpret for the readers of the *Record*, Mark ix:4, which reads: "And there appeared to them Elias, with Moses; and they were talking with Jesus."

Did not Jesus appear after his death to Saul of Tarsus, in the ninth chapter of Acts? "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." Paul was the only one of the company who was clairvoyant and saw Jesus, while the others heard, but did not see. It is plain, then, that Moses, Elias and Jesus have returned as departed spirits, and communicated. Did not Elijah, the prophet, send a message in writing, after he died, to King Jehoram? See II. Kings xxi:12.

In regard to "the woman of Endor episode," about the truth of which Rev. Mr. Rasmus has "grave doubts," the Bible plainly says: "The woman saw Samuel," I. Sam. xxviii:12. "And Saul perceived that it was Samuel," verse 14. "And Samuel said: 'Why hast thou disquieted me to bring me up?'" etc. Can Rev. Mr. Rasmus acknowledge the truth of this account without acknowledging the truth of Spiritualism? Does not this fact explain the "grave doubt" he entertains about its truth, regarding it more "seeming" or apparent than real? Either the account is true or the Bible falsifies. Which horn of this dilemma is Rev. Mr. Rasmus going to take?

The fact that great daily periodicals in large commercial centers will print such a criticism as Dr. Sweringen gives, shows the growing liberality of the times. No matter which horn of the dilemma Mr. Rasmus takes, he has

mistaken his calling. He shows by his pointed declarations that he is woefully ignorant of what the Bible contains, or else he is not honest in his opinions. He will find it very difficult in these days of enlightenment to get intelligent people to endorse his position. They know too much of the facts of spirit return to be blinded by such bare assertions.

Spiritualism Advancing.

To show how Spiritualism is permeating the world and enlightening the minds of men in all directions, we have only to point to the fact that men of science, politicians, statesmen, professors in colleges, and men of letters generally, are absorbing the spiritual philosophy.

The great newspapers and literary magazines of the present day are also opening their columns to fair and frank statements concerning both the philosophy and phenomena of Spiritualism. As an example of this we give the following extract from the *Contemporary Review* in an article on "The Message from India." The writer says:

Here, again, we find a clue in the modern experience of our times, in the vast and dim domain of Spiritualism. To review the history of this wonderful movement will form a difficult part in the task of whoever writes the annals of the nineteenth century. But this much we can already say, and say it with certainty, that, after all deductions are made, there is a residue of perfectly genuine communication with the other world, the best evidence coming through trances, and not through tangible appearances. But consider what a door has been opened, even by the few verified trance-communications. There is perfectly sound evidence to prove that the dead live; that there is no solution of continuity; that to die is to pass behind a veil—a veil not impassable even to the living; that the other world is in reality with us, close at hand.

It is true that our evidence comes, so far, through rare and exceptional temperaments. But then we are indebted to not less rare and exceptional temperaments for what is best in music, poetry, painting. Nor can we in the least determine beforehand under what conditions genuinely inspired music, poetry, or painting, can be produced. Like the coming of comets, we wait for them. But comets come. So with our evidence of the other world into which those pass who disappear from this. We must wait for our evidence, but we get it; and we can see now that every age and every nation has had some clue to the truth.

About this mysterious door the thoughts of the yellow races of whom we have spoken have continuously pressed. Wherever we find them it is the same thing; there is the recognition of the persisting life of those who have passed out of sight, and there is the same insight into the rare and exceptional temperament through which, at least a glimpse can be gained of the other world, and those who dwell there. It cannot be wondered at, nay, it is inevi-

table, that those who feel and recognize the invisible presence about them of their fathers, and their father's fathers, should cling to unity and continuity of family life beyond all things. And this very thing we find in the yellow races, whether it be the Koreans in the north, the Chinese in the center, or the Santalis and Shavaras in the south, among the hills of the Vindhya and the Ghats. Everywhere there is the ideal of clan brotherhood, of kinship through those who, being dead, yet speak.

We can hardly find an institution in the civil life of these yellow races which is not built up on the sense of this invisible presence, this community of family, unbroken even by death. It is a matter on which our very ignorance forbids us to say much; but we can, at least, say that our best knowledge, as well as our highest faith and hope, only corroborates the truth that has been the heart of their life for ages—the invisible nearness of the other world.

The Emperor of Germany, who is an ardent religionist of the orthodox type, has instructed the police authorities of Berlin to investigate Christian Science and Spiritualism. He contemplates soon, the newspapers say, to inaugurate measures against both organizations looking towards their complete extermination. He expects to prohibit public seances and prevent mediums from falling into trances for the purpose of communicating with the spirit-world. Perhaps his erratic majesty will next command the sun to stand still or imitate the Pope's Bull against the moon.

The Methodists of the United States report progress in their attempt to raise \$20,000,000 at the beginning of the twentieth century as a thank-offering for propaganda work. Three-fourths of this amount are already subscribed. Spiritualists should emulate their example, and support their societies and periodicals as the churches do.

Wireless Telegraphy is rapidly coming into use and proving itself to be a wonderful invention. The event of the present season is the visit to America of Prince Henry, brother of the Emperor of Germany. He is expected to arrive to day. During the voyage wireless telegraphy has been used in communicating not only with passing steamers (having similar apparatus) but also with the shores of the Atlantic Ocean.

Heretofore, when vessels leave the shore they have been isolated, having no knowledge of what is occurring on the land, but now they are enabled to keep in touch with the rest of the world. This is but a newly discovered application of the already existing forces in nature, but it will prove to be one of the grandest inventions of the 20th century, because of its beneficial effects and the varied uses to which it can be put.

Religious Frenzy is sweeping over Cedarville, N.J. A telegram states that the result is that one man is in an insane asylum under the delusion that he is the Holy Ghost; others going about declaring they have been anointed as divine healers; fully a score momentarily awaiting the end of the world, and the entire town demoralized. It adds:

The authorities have determined to take some action to stop it, for fear there will be many more unbalanced by the peculiar hysterical strain, but decisive action only will do this, for the overwrought participants in the movement will not listen to reason.

Those affected have no particular program for meetings, but so ecstatic do they become that their shouts may be heard throughout the neighborhood. While in prayer they fall to the floor, their bodies rigid and with consciousness almost gone.

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.

MIND CULTURE, by Walter de Voe, Chicago, Ill., 6126 Ingleside Ave. Price, 25c. For sale at this office.

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The Alpha and Omega is the title of a new bi-monthly published at 70 Dearborn St., Chicago, Ill. It contains 8 small pages and is devoted to some phases of the new thought. It is edited by Walter L. Sinton.

Senator Bacon, of Georgia, who has just returned from a tour of study in the Philippines, has written for the *Saturday Evening Post*, of Philadelphia, a valuable paper on the business aspect of our insular affairs. He comes to the conclusion that our account with the Philippines must, for an indefinite time, be on the wrong side of the ledger. This article will appear in the issue for Feb. 22.

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But bye-and-bye the fires waned,
The light of love grew dim,
And life's glad psalm of joy had changed
To mournful funeral hymn:
She turned with weary, faltering step,
A way, unloved, alone—
With dead-sea apples in her hand,
And in her breast a stone;

When lo! a tender voice she hears
That makes the tear-drops start:
"My child! and what is love's true test
To every human heart?"

It is not what is given to us,
But what we give away,
That makes us rich and fills our hearts
With happiness each day.

"Tis never that which we receive,
But that alone we give,
That makes a Heaven in our hearts,
And helps us truly live.
God never pauses once to ask
If his love has return,
But on the altars of his heart
Love's fires forever burn.

"So love, and thou shalt grow more strong
And more and more like Him,
And luminous thy soul shall be
With light that ne'er grows dim."
And when she questioned her own heart
She found that it was true,
'Twas not the love that you had given,
But what she gave to you,

That made her life a psalm of joy,
And filled her heart with praise,
As love's pure fires swept thro' her soul,
In those dear happy days.

Love's rich return is ever sweet,
But soul-growth 'twill not bring;
Give forth true love, and Heaven's height
You'll reach on love's strong wing.

LIZZIE DUCKER LYNES.



The Editor is not responsible for the opinions of correspondents.

Letter from Columbus, O.

TO THE EDITOR:

The old well-tried worker, lecturer and platform test medium, Frank T. Ripley of Boston, Mass., is lecturing and giving spirit messages at the West Side Spiritualist church for the fourth time this season, and his guides are doing a great work for us. Our church is full every Sunday evening. It was bought and dedicated one year ago, and all things are moving along in harmony and good-will. Your excellent paper is a frequent visitor here and we like it very much.

Bro. Frank T. Ripley, I believe, is to go to California next season to lecture and give spirit messages, and I know that the people there will give him a grand welcome. His guides are grand in their philosophy and wonderful in their spirit messages. He has open time for next season on liberal terms. Letters should be addressed to him in care of West Spiritualist church, 55 McDowell St., Columbus, Ohio.

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Letter from Los Angeles.

TO THE EDITOR:

The last paragraph of the letter from Wm. Lovegrove in the JOURNAL of Feb. 8 does injustice to an estimable lady, which I will correct.

It is not my purpose to engage in any controversy over the merits or demerits of "the man Watson (or Wauston)" as a man or medium. I know but little of him. I have heard a number of credible, intelligent and very respectable Spiritualists say that they have witnessed some very fine manifestations of spirit power through his organism, and under very strict test conditions. If, perchance, he exhibits some of the failings which are said to be rather common to physical mediums, it were better in every way to treat him kindly, to help him up, than to malign and hurt him. It would not only be better for him, but better for the cause of truth, to suppress words of condemnation, and think of him only as his own worst enemy.

On the first page of the same issue of the JOURNAL is a short poem under the head of "If we but Knew," which expresses a truth of great import, which it would be well for everyone to think of whenever one is inclined to speak of another, especially if there seems to be occasion for words of rebuke. I hold as axiomatic that wisdom is inseparable from kindness, and that every thought "produces after its kind."

The cause of Spiritualism is not promoted by crying "fraud," and execrating every medium who fails to meet the expectations of his or her patrons. Indeed, it may be truly said that very few of those who "sit in judgment" upon the psychic powers of mediums can be regarded as competent judges, and often cry fraud when there is none.

The lady who is charged with being accessory to Wauston's alleged duplicity is a comparative stranger in Los Angeles. She, like many other mediums, is under the guidance of her band of spirits, and trusts to their wisdom in the direction of her temporal and spiritual affairs.

She came here some months ago, and, in obedience to her guides, rented a commodious house in a choice location with the object in view of making a home for mediums and a center for spiritual work and high development. It was not intended to antagonize any organization, and it does not interfere with the work or success of any other workers. She has had the encouragement and co-operation of a number of the most intelligent Spiritualists and speakers in the city, and her character as a lady and as a medium of a high order is unquestioned.

The statements that Wauston "has been in partial hiding," and that he has been sheltered and protected by a lady who professed to know nothing of him or his whereabouts, are untrue, and we hear credible men and women speak of fine spirit manifestations through the mediumship of Mr. Wauston. H. W. McCUNE.

[When publishing the letter in question, we supposed them to state unvarnished facts, but cheerfully give space to the foregoing, so that no injustice may be done. Personal controversy is very distasteful to us, and as both sides have now been heard from, this must end the matter in the PHILOSOPHICAL JOURNAL.—ED.]

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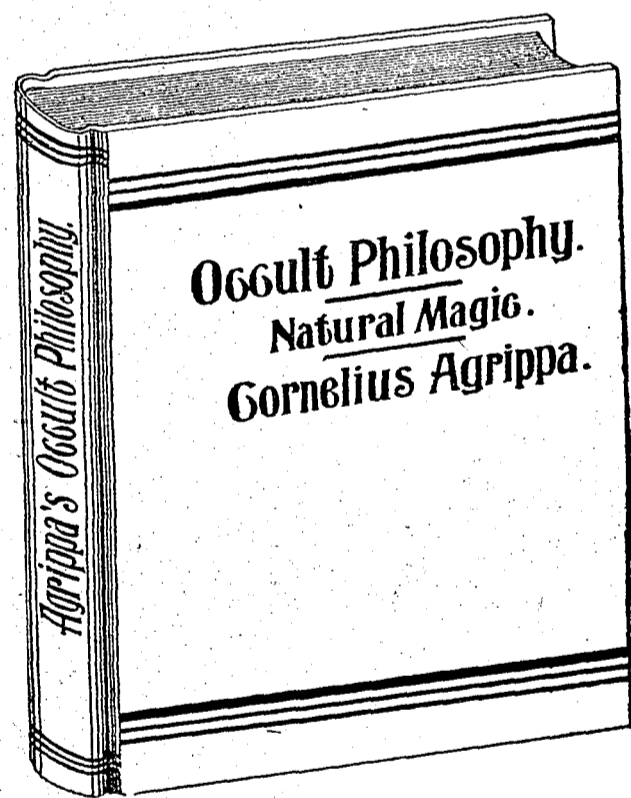
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Local News Summary.

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

A Gale of Wind and torrents of rain last Sunday afternoon and evening prevented many from attending the meetings in San Francisco. The meetings devoted to phenomena, however, had fair audiences.

At 605 McAllister St., San Francisco, after an inspired lecture by Mrs. Sarah Seal, Mmc. Young gave spirit messages and psychometric readings.

At 3250 22nd St. Mrs. Eberhardt gave spirit messages and psychometric readings.

At 335 McAllister St., Mrs. O. J. Meyer read flowers and sealed letters and gave spirit messages to her audience.

Mr. H. C. McClure, who is now in Los Angeles, is improving in health slowly since his attack of la grippe.

The Mission Lyceum.—An excellent program for the Washington Birthday entertainment to be given on Saturday evening, Feb. 22, is to be followed with refreshments and dance. All friends are cordially invited. 10 cents.

Benjamin Fay Mills tendered his resignation last Sunday as pastor of the First Unitarian Church of Oakland. He says he desires to sever his connection "in order to accept an offer for work in a larger field."

Dr. E. J. Leonard, 908 Washington St., Oakland, has secured the services of Dr. Geo. W. Carey, the well-known professor of biochemistry, scientist and lecturer, as assistant. The doctor will lecture in Oakland every week on "The Chemistry of Life," "The Science of Being," "Electricity, the Universal Energy," and kindred subjects. Dr. Carey's lecture, "The New Theory of the Formation of Blood," is interesting to thinking people.

Dr. Carey lectured for the Socialist Club at Pythian Castle Sunday evening to a large audience; subject—"Building the Temple." Wednesday evening he spoke at Dr. Laswell's Mental Science School, 137 Hyde St., on "What Must we do to be Saved?"

Tuesday evening, Feb. 25, he will speak at Mrs. Bell's parlors, 526 Eddy St., on "Electricity, the Vibration of Energy."

Dr. Carey's office is now with Dr. Leonard, 908 Washington St., Oakland

Mrs. R. S. Lillie occupied the platform in Occidental Hall last Sunday evening for the Progressive Spiritualists. The discourse was in answer to questions from the audience. Although the audience was small on account of the heavy downpour of rain, yet the interest was good, and the inspiration of the speaker of a high order. The usual song service preceded the regular lecture.

Mediums' Protective Association.—There will be an adjourned meeting of the Board of Directors, Friday evening, Feb. 21, in the Spiritualists' headquarters, 305 Larkin St., San Francisco. Officers and members please bear it in mind. J. T. ROBERTS, Sec.

Notwithstanding the inclement weather on Sunday, Henry Harrison Brown had his customary audience at Odd Fellows' Building. His discourse was upon "Love," which was handled as a form of Force and the primal manifestation of Life. It is a motion out from the soul-center, hence an emotion. To have a strong emotional nature and direct it by right thought, was, in his opinion, the highest possible manifestation of God-in-the-flesh.

Next Sunday evening he will give an address upon "Dreams, Memory and Premonitions," illustrated with excellent hypnotic subjects. Admission, 25c.

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

Prof. Allen lectured to a large and well-pleased audience at Fraternal Hall, Oakland, on Sunday afternoon, Feb. 16. Mrs. Gillingham and Mrs. Seip followed with messages.

Notwithstanding the inclemency of the weather, there was a good audience in the evening, when Mrs. Cowell and Miss Dixon gave spirit messages.

Next Sunday, at 3 p. m., Prof. Allen will give a short discourse and Mrs. Seip and Mrs. Gillingham will give messages. Mrs. Cowell and Miss Dixon will give messages at 7:30 p. m. T. E.

The Oakland Spiritual Society met on Wednesday evening at Unity Hall, 856 1/2 Isabella St. Addresses were made by Dr. Palnbaum, Mrs. Rebecca Stewart and Prof. Allen. Tests were given by Mrs. Gillingham, Mrs. Sophia Seip and Mrs. Amanda Smith. DR. A. L. ASTOR, Sec.

The Hermetic Brotherhood held its weekly open meeting on Feb. 13 in the parlors of 519 Van Ness Ave. Good music by the Hermetic choir; recitations, readings and a discourse on "Cooperation is the Corner-Stone of all Brotherhood," by Elder Bro. James U. Spence, of Suisun, filled the happy hours. WELD, Sec.

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.

The Sunflower League gave a Valentine party on Feb. 14 in Occidental Hall. The inclement weather restricted the attendance, but not the enjoyment of those who were present. Refreshments were served and dancing was the order of the evening. Mr. Fred Manchester was the floor manager, and Mr. J. Shaw Gillespie, the genial president of the League, exercised a general supervision over all. There was card-playing in the parlor, and the officers and members are jubilant over the success of their first valentine party. The next business meeting will be held on Feb. 20 at 305 Larkin St., San Francisco, at the conclusion of which a select program will be presented, and all interested in the good work of the League are invited to participate in the pleasures of the evening.

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 3044.

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.

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. 1.50
C. C. Davis.25
Deficit, Dec. 31, 1901, \$14.20.

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.

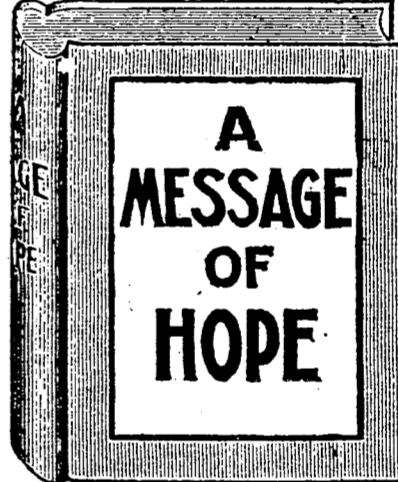
Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a 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 Burko of Kalamazoo, 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." F. Villiers of 922 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 sound advice I improved from the first and 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 their 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 your 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 these 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, Battle Creek, Mich.



Societies and Meetings - The Occult and Biological Journal,

APPLGATE, CAL.

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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.

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

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

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

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