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T. G. NEWMAN,
EDITOR.

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No. 9.

SOLILOQUY.

Are you gone—yes, gone forever?
Shall I never see you more?
Oh, cannot the veil be lifted?
Is there not an open door
Where our souls can hold communion
With the loved ones gone before?
Speak, oh, speak some word of comfort;
Let me hear your voice again.
Dearest loved one of my bosom,
Are my prayers and tears in vain?
Do you know my joys and sorrows?
Can you cheer this troubled brain?
Must I ever grope in sadness,
While dark waves around me roll?
Will there not some ray of gladness
Lift the shadows off my soul?
Speak! my heart is filled with sadness,
Sadness that I cannot control.
Hark! methinks I hear an echo
From the bright celestial shore:
"Dearest, loved one, I am near you;
Grieve, oh, grieve for me no more!
Let the still, small voice of reason
Ever guide you, I implore.
"Yes, I know your joys and sorrows;
Yes, there is an open door;
And the veil will lift to-morrow,
And we'll see as ne'er before—
See the glorious light of heaven,
Lies in wisdom evermore.
"At times there is a little shadow
On the threshold of our door,
When we see our friends are grieving
For the loved ones gone before.
Haste and put away your sorrow;
Cast no shadow on this shore.
"Earthly sorrows are but fleeting;
Cast, oh, cast your grief away.
Soon will come the happy meeting,
Soon will dawn a brighter day.
And we'll love each other ever,
Love that fails not on the way.
"Soon the glorious light of heaven
Will upon the darkness pour,
And all doubts and fears and sorrows
Will depart to come no more.
Death again will never sever
Those united on this shore.
"And we'll know each other better,
Know as we ne'er knew before;
And with joy we'll soar together
And the universe explore;
And no sorrow e'er will enter
O'er the threshold of our door."
G. W. SANFORD, Verdugo, Cal.

BORDERLAND

More Dream Houses.

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

One night I awoke with a great shriek. My sister, who was sleeping in the room, started up. "What is the matter?" "Nothing," I said, almost laughing. But I saw beside my bed a strange dark young man, dressed in a brown coat and black-and-white plaid trousers; the clothes seemed as much part of the dream or appearance as the figure.

A few months after I went to a country house where there was a large party for a hunt week in the

neighborhood. Amongst the guests visiting at the house I recognized the dark man I had seen, dressed in the brown coat and black-and-white trousers; precisely as he appeared in my vision or dream. I mentioned it to several people, and told my sister about the man with the black-and-white trousers whom I had seen in my dream, when we were sleeping together, and I awoke with a great shriek, which she well remembered.

A few months later on, the same man with another gentleman whom I knew called at my house; they had been otter hunting since the small hours of the morning, and were half famished. After re-

freshment, the friend of my dream asked me to show him the church, which was quite near, and play the organ to him (he knew I did so for the service). On the way he said: "I have had a most extraordinary feeling ever since I have been here; I feel as if I had been here before. A most strange feeling. The house and place are quite familiar to me." I did not mention to him his having appeared to me, but I told those to whom I had narrated my dream what he said when visiting the place. C.M.E.

DREAM REALIZED.

There is a certain old house which was in my family for sev-

eral generations—it had been a monastery or home of a Brotherhood in the reign of King John. I remember an old superstition that the monks' curse rested on a part of the garden where nothing could ever be induced to grow. A young girl of 15, afterwards my grandmother, had a very singular and vivid dream, in which she saw herself as grown up, and the mistress of a peculiar old house, which, with its surroundings, she fully described to her mother. Naturally the account was smiled at—and forgotten.

Two years later the young girl was on a visit, in a neighborhood before unknown to her. On nearing her destination she was much startled at seeing a "peculiar old house," avenue, etc., which fulfilled in every particular that of the well-remembered dream, and, somewhat excited, she asked her hostess who lived there, laughingly telling the reason of her question. She was informed that the owner was young and unmarried. Strange to say, the next year, quite accidentally, the two met, and were mutually attracted, and so it came to pass that my grandmother went to be mistress of the very place she had dreamed of years before, and there she lived for 68 years and saw her children's children. Often has she repeated to me the old story.

M. A. B.

ANOTHER DREAM HOUSE.

A lady who died not very long ago at a great age used to tell of a dream she once had in her youth. So far as I can remember, this is how I heard it in her own words more than once:

"When I was a girl of 16 (she was an extremely pretty girl) I one night dreamed most vividly of a young man who wore a remarkable waistcoat. It was plaid with a great deal of bright red in it, something like the Royal Stuart dress tartan.

"I told my dream next morning when I came down to breakfast. It was Sunday, and we all breakfasted together, my parents and younger sisters and governess. Of course, they all made fun of my dream, and the joke was not forgotten while we walked across the park to attend services at the village church, where as soon as I had risen from my knees I beheld my friend with the waistcoat! There he was, just in front of our pew. The man turned around facing us, and stared at me the whole of church time. I remember how disconcerted I was by this continued gaze from a perfect stranger—a gaze, as it seemed to me, of peculiar sadness.

"After service was over, having



Telling her Sister About the Man with Black-and-White Trousers Whom She Had Seen Before in her Dream.

whispered my father about it, he inquired of every one he knew as to whom the man might be. Nobody knew, however, nor could the slightest clue to his identity be discovered. He had disappeared as soon as service was over.

"It seemed impossible to let the matter rest thus, and after luncheon my sisters' governess walked off to make inquiries on her own account, and at length succeeded. The miller, who lived outside the village and always knew about everything, said the man had lodged at the mill the night before that he had attended morning service, and after returning for his things had immediately left the place.

"It appeared that he was a stranger, but that some years ago he had seen and fallen deeply in love with one of the village girls. Before he had spoken to her he was hurried off for some cause, I have forgotten what, to a great distance. He had written to the girl, but never received an answer. As soon as he was free to return, he had come back to find and marry her if she consented. Then he heard for the first time that she had been dead for 8 years; had died almost immediately after his departure.

"The shock seemed to be terrible, and he said he could not remain in the place and should go away directly after church. So he came for his things, and mentioned before leaving that he feared he had been very rude to a young lady he had seen in church, but her face had reminded him so strongly of his own lost love that he could not help staring at her all the time. That's all my story; we never saw the young man again—nor his extraordinary waistcoat!"

E. V. B.

WARNED IN A DREAM.

In a cottage near our old home in the Midlands there lived a morose laborer. I used to go to the cottage, and had no fear whatever of the man.

But one night I dreamed that I went to a lane more than half a mile away to gather violets, which always appeared there sooner than anywhere else in the neighborhood. The day, it seemed to me, was perfect in its quiet sunshine, and I began gathering my violets happily. Almost at once George C— climbed over the hedge at my back, attacked me with a pickaxe, and there in the lane he killed me, and so made an end of my dream.

It was very vivid, and on waking I told it to my sister, in whose room I was then sleeping. I promptly forgot all about it, and as the morning went on it occurred to me to wonder whether the violets were already out in the Deepings Lane.

Off I set alone, and when I came in sight of the trees which shaded the entrance to the narrow lane, there I saw a man at work grubbing up gorse roots with a pickaxe. He was just on the side of the hedge where George C— had in my dream climbed over, and a few more steps showed me it was George himself, whom I had never known to work in that direction. The dream flashed into my memory. I stood still; and then, as soon as my shaky knees permitted, I walked home again, and left the question of the violets unsolved.

E. H.

A SPIRIT OUT OF THE BODY.

In August, 1848, I and a young fellow of about my own age were

on a walking tour in North Wales, and the incident referred to took place on the latter part of the road from Bangor to Carnarvon. The morning had been close and oppressive. As we neared the latter town a sharp thunderstorm broke over us, accompanied with a heavy downpour of rain, which drove us to seek shelter under a high hedge conveniently near. While sitting there, I, overcome by the heat and the fatigue of the long walk, fell asleep, and was in a short time rudely awakened by my fellow-traveler, who wished to save me from a threatening danger. I could not, however, readily respond to either his shouting or rough shaking. I had a dim perception of his actions, but was powerless to rise. Falling back again on the bank, I became aware of a soft, warm and peculiarly grateful sensation, after which I opened my eyes and was able to leave the spot.

I mention these particulars, as they affected me very forcibly at the time, and I shall have occasion to refer to them again before closing this letter.

The weather improving, we resumed our journey, and I soon began to notice that the objects we met with seemed strangely familiar. It was as if I had seen everything before, and the impression deepened the farther we went. Unable at length to contain myself, I mentioned the circumstance to my friend, to whom it appeared ridiculous, seeing I had never before set foot in Wales.

So confident, however, did I feel on the subject that I ventured to describe a street into which we were about to enter. We turned the corner, and he was as surprised as before he had been incredulous. The appearance answered to my description, as far as we could well see. There stood a house I had particularly mentioned, with its many white window blinds, all but one—the farthest on the ground floor—drawn half-way up, exactly as I had said; there the side paths laid with large slabs of slate, their worn, shallow hollows here and there filled with little pools of water; everything answering to my description. Not not everything. On coming to a certain spot, I felt an irresistible impulse to turn around and look skyward, expecting to see a large, black cloud which, seen over a quaint, old house, was a prominent feature in my mental picture of the scene, instead of which my gaze fell on a wide stretch of cloudless blue.

I was as puzzled as I was disappointed, until pondering the subject I became convinced I had made that same walk "out of the body" in a dream during the storm; that as I recognized nothing as familiar beyond where I stood, my dream progress must have been there arrested; that the large cloud and little pools of water in the street were parts of the phenomena of the storm, from the violence of which we had fled to the friendly thorn bush where I had fallen asleep; that the sky had cleared while I had again gone over the ground "in the body"; and that the difficulty I had experienced in waking was due to some psychological fact I could not then explain, and about which I may yet only vaguely guess after these many years.

J. T.

Spiritual Knowledge.

WM. J. COWEN.

The main object and design of the spiritualistic phenomena is to demonstrate to the world the truths of the existence of the spirit and of spirit return. The student who has pursued his investigations of the phenomena and has become convinced of the truth of spirit return, naturally asks: For what purpose is it that the spirits take all this trouble to demonstrate to the mortals of earth that they live a conscious existence in another sphere of action? The student then turns his attention to the philosophy of Spiritualism, as explained to him by the inspired lecturers through whose instrumentality the spirit-world communicates to man.

The first thing that attracts the student's attention is the high grade of intelligence which is manifested through every medium of high attainments. Many of these public speakers have developed from home circles and have never taken a course of learning in any college or theological seminary. Again, the great variety of subjects which are constantly presented to the student's notice amaze him at the facility with which the inspired lecturers can speak off-hand upon any subject which the audience may give them. Pursuing his study of the subject of Spiritualism, he comes to the conclusion that the spirit-world is capable of sustaining its philosophy by able and learned spirits from the advanced spheres of spirit-life who have mediums chosen for the purpose of presenting their thoughts to the public.

Again, the spirit-world is ever teaching the mortals of earth their duty toward their fellow-man. Spiritualism does not endorse oppressors of any kind. It is opposed to any measure which is detrimental to the mass of the people whether this measure originated from the church or the government. It is opposed to the rich of the world, who gain their possessions at the working-man's expense. It is opposed to any measure favoring the select few at the expense of the many. Spiritualism teaches equality, justice and the right to live. Every man who dwells upon the earth sphere has rights which should be respected. The right to live, freedom of thought, freedom of religious belief, and the right to express his opinion upon any subject, are the God-given rights of every human being. Who denies these rights to his fellow-man by an enactment of law is doing an injustice which shall return to the giver thereof to his discredit. Such people will occupy a very low plane in the spirit-life. The just and upright spirits will have nothing to do with the oppressors of the human race.

Spiritualism teaches that we should treat every person who is trying to live an upright life according to the knowledge which he possesses, as an equal, whether such person be a Spiritualist, an adventist, or an atheist. Spiritualism is a broad plane of thought upon which people of every belief can mingle together and discuss the questions of the day. The tenets of Spiritualism are not confined by narrow creeds which bar out those who differ from us in belief. We welcome any new idea from whatever source it may originate.

The ranks of Spiritualists are filled with men in every department of thought. Statesmen, doctors, lawyers, scientists, working-men, people from out of all the different sects of religion, people of all nationalities, and of all colors, have adopted the truths of Spiritualism as their belief without losing an iota of their individuality. A religion so broad in its teachings that it can receive people from every walk of life, is destined to be the religion of the future.

The God of mammon is a hideous monster for anyone to worship. The love of gold blinds mortal man to the beauty of the spiritual life. Love of money is the root of all evil. It is natural that anyone should desire the material things of life, but man should be careful that while accumulating riches he does not rob his fellow-man. Selfishness retards the growth of the spirit and makes a dwarf of the soul. Cultivate love, that love which shall go out in the world and bless everyone who comes within its influence, and the possessor of it will enlarge his spiritual nature and the spirit will grow and advance even while yet in the body, preparing itself for the higher and purer planes of spirit-life.

Thou Spirit of Love and Harmony, teach us the lessons of unselfishness which are practiced by the pure in spirit. Teach us how to prepare ourselves for the future life which we shall enter upon, so that we may occupy the higher spheres of existence.

Spartansburg, Pa.

The Force of Thought.

ARTHUR F. MILTON.

It does not need a torpid liver to invite misgivings or imaginary troubles, though a constitutionally suspicious mind or jealous heart may inherit a torpid liver.

Chronic or organic diseases may find their origin in the spirit or mind. Impure thoughts have the reverse effect that pure thoughts have on the physical body; and thoughts that have an unsolicited run on our mentality may have been created by actions comporting with them—at least, they exist as living principles. Whether the prior action or its effect, the ever-active thought it has generated develops the disease it represents, is of little consequence. It simply exists and will not be cured as long as fanned or fed by its allied thought, or its parent force is not destroyed by purification of the force itself for a spiritual effect.

Denying oneself the passion which the thought suggests is one mode, in that the denial is resistance which infuses it with an opposing influence—also a living principle that converts it into an antithetical impulse.

Another mode is to indulge in some anti-material or physical passion—study or useful labor—that founds a higher and better life-force to neutralize the influence of the unspiritual one, whether that one be a habit, a passion or an uncontrollable prejudice, such as jealousy or an unforgiving pride may develop.

It is now known that hatred generates an acid in the blood which results in pain—acute or chronic. It may thus be inferred that all unspiritual emotions have like effects on the nerves and

Don't fear or worry.

blood and is the cause of many of the diseases prevalent in the human family.

From the fact that a torpid liver induces darksome thoughts, we may infer that thoughts compatible with similar deeds must have laid the foundation for the sick liver. How and when are other questions. That many are born with the fundamentals for diseases is certain; but whether the germ exists in the body or spirit is not to be stated except as a matter of opinion.

We find children with thoughts that suggest forces not altogether belonging to the material, thoughts that might lead to actions unspiritual, and to passions or diseases comporting with them as allied subjects.

Some people are troubled with misgivings or dark thoughts that they are combatting—that they never would carry out into practice, and still have no organic trouble or torpid liver, to which they can attribute their unfortunate and unwelcome mental action.

Is there, perhaps, a spiritual inheritance as well as physical that makes life miserable? Murderous thoughts are not uncommon with people who would be the last to carry out what is suggested to them through the same. Obsession is not always the cause; for obsession follows the thought that acts—loves the passion it represents.

Is it reflection from other minds? Hardly; for that would not be consistent. We do not meet the same people every day. But we can sense the same obsessing thought every day—when we have one—and in the presence of company of opposite temperaments, showing that the thought or its cause is our own.

We know of people who feel blue or see through a glass darkly on this account, almost daily—some hourly. It is an unfortunate state to be in, but it exists, and we know of no cure, except that it must outgrow or neutralize itself by the denial practiced in not enacting it.

Theology may term this one of the "temptations," but it seems to be more a matter of inheritance, and one of the things yet to be solved by the spiritual scientists.

A Call to Associative Action

PROF. J. MADISON ALLEN.

Essays bearing upon the problem of societary evolution, ethical progress and the unification of mankind, are of late more and more frequently appearing in both the spiritual and secular press throughout the civilized world. The spirit of inquiry is abroad in all lands as to the true science of society, and the just and proper relations which should exist among men for their mutual security, advancement and happiness.

The problem is indeed an important one—no other can be more so. Is it not the heaven-appointed mission—indeed, the chief function, of Modern Spiritualism as a movement, to actually secure the practical results which have only been theorized in all previous religious movements?

The race has heretofore failed to enter upon a career of unmixed happiness simply because the working basis of the social fabric has been defective, has been radically inadapted to secure justice,

equity, peace, harmony, and the best and highest interests of each and all. Until the central and fundamental elements of the social structure are rectified, the resultant developments will continue to be deplorable and unsatisfactory. A new social state, embodying the righteous ethics of the Spiritual Philosophy, is required to put into actual practical working operation.

The Golden Rule of Reciprocity and Fraternity still remains unestablished among men the world over; and no amount of mere theoretical adulation of the sublime precept can ever remove the ills of human society. The sentiment must become a living, working force—exemplified in every civil institution, social custom and usage, fashion and habit, as fully and truly in everyday life as in Sabbath platitudes or metaphysical speculations—in field, shop and factory six days of the week as in ecclesiastical mouthings on the seventh.

The earth must be rendered a fit abiding place for embodied angels of purity, peace and progress, health, harmony and happiness, instead of being, as now, mainly a den of wild beasts, growling, snarling, prowling and preying. It must receive from the supernal realms a divine baptism of noble action; until the new and Harmonical Order (the spiritual philosophy applied), shall have become a visible living reality, a fixed fact, and the eternal law of Liberty, Equality, Justice and Universal Brotherhood be observed, "on earth as it is in heaven."

This result, let me remark, will require the introduction of a new social unit, the hitherto undiscovered "missing link" in the chain of societary evolution, occupying an intermediary point between the present isolated home circle and the political fabric; which fabric is now composed of hostile elements, a natural result of unassociated and mutually antagonistic domesticity—that is to say, of competitive interests between families ("heads of families").

We must be able to "love our neighbor as ourself" with safety—an impossible thing at present, under the system of competitive isolate familism. Hence, the social "units" of which the political fabric is made up being in antagonistic relation to each other, the entire structure of politicalism or civil government is an incoherent jumble, a rope of sand, held together chiefly by the "cement" of coagulated blood, shed in international and internecine strife.

Springfield, Mo.

The N. S. A. Medlums' Home.

TO THE EDITOR:

Through the promised generosity of two noble men in our ranks, the repairing and establishing of the N. S. A. Medlums' Home at Reed City is only the matter of a few months, provided the Spiritualists at large will contribute a like sum to the treasury of the Medlums' Relief Fund of the National Association.

This Home has been fully described in JOURNAL of Dec. 28, 1901, and Jan. 25, 1902, and has been purchased and paid for. It will cost \$1,000 to prepare the building for a comfortable home. It will also take a goodly sum to furnish the Home, and to get it started; the inmates must be fed and cared for. We realize that

this will be an expensive undertaking, but it is a good object to care for and tenderly remember the good souls who have served as instruments to the spirit world in reaching earth with consolation and instruction, and will appeal to the heart of every Spiritualist and draw sympathy and money in its support from each one.

As a surety of this, the N. S. A. Executive Board has created a Medlums' Relief Fund—according to Art. VII of its By-Laws (a)—and the purchase money of the Home has been appropriated to that fund. Following this, two noble souls in our ranks, Mr. T. J. Mayer and another, who, for personal reasons, desires to be known as "A Friend of the Medlums' Home," have notified us that they will each contribute \$750 to the Medlums' Relief Fund for repairs and starting of the Reed City Home, provided that the Spiritualists at large will contribute a like sum—\$1,500 more—by the first of May.

Here is a glorious chance for the opening of a Medlums' Home. We will have \$3,000 with which to repair, furnish and open the Home, and put in a few of the worthy ones. With the project thus started and our mediums in the Home, in comfort and free from anxiety, we are sure the Spiritualists will not allow it to be closed for want of funds. We call on the generous of heart to send in contributions at once—in any sums, large or small—all will be gladly accepted.

We now have on hand over \$70 in contributions. We need all the funds we can get for this glorious work, a work that humanity and the angels demand of us, and which they will bless. Send your contributions to N. S. A. Secretary, 600 Pennsylvania Ave. S. E., Washington, D. C. They will be acknowledged.

MARY T. LONGLEY, Sec.

Brotherhood of Man.

M. E. TAYLOR.

This world, with its interior, superficial, atmospheric, illuminating and numerous other useful parts, constitutes a veritable combination storehouse and museum in filled and overflowing with every essential for the physical, social and intellectual comfort and happiness of every man, woman and child within its 24,000 miles circle or circumference, and with man's innate inherited ability to develop and properly appropriate said stored-up essentials, such would soon be the glorified condition of the race if the nations and tribes on the planet would adopt as their basic standard and only law digest for practical use and work, the Golden Rule.

I am happy to announce that my optimistic expectation for such a Brotherhood unitary ultimately will take its place and play its victorious parts on the dramatic stage within the pale of the present century, is increasing in strength every day.

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

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

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

SAN FRANCISCO, MARCH 1, 1902.

Spiritualism is again attacked. A Methodist preacher, J. M. Thornborn, in Pittsburgh, Pa., lately devoted a sermon to its annihilation. Moses Hull, on Feb. 16, replied to it, in the Alvin Theater, to a crowded house. For two hours he held the audience by his eloquent defense of the Spiritual Philosophy and phenomena. It was a powerful rebuke to priestly intolerance.

Mr. W. J. Colville left for England on the German steamer Kaiser Feb. 18. He met with excellent success in New York, Brooklyn, and also in Washington, D.C., during the three weeks he lectured in those cities. He also conducted several meetings in Baltimore and Philadelphia to the great pleasure of many old friends and also new admirers.

The Resignation of Mr. Maden, the Third Assistant Postmaster-General, who has been persecuting so many periodicals in America, is called for by hundreds of political and religious papers, who cannot tolerate the methods he has adopted, in suppressing all periodicals that advocate principles which he does not endorse. He has attempted to do what Congress has many times refused to do—to suppress free speech and say what shall not be published and circulated through the mails. It is enough—he must be squelched. The American people will not tolerate a censorship of the press, in times of peace.

"Truth's White, Spotless Banner" is the title of a soul-stirring new anthem by B. F. Austin, Toronto, Can. The "air" is the "Star Spangled Banner"—sheet music size, 25c.

Wonderful Admission.

A "Jewish fable" is what the story of the "Garden of Eden" is called by Father Gerard, a French Catholic priest in Constantinople, in a book recently published by him.

As a result of this publication, the Pope has appointed a committee to define the portions of the Bible which are to be considered henceforth as divinely inspired. Cardinal Parocchi is the president of the committee.

As the Pope has heretofore been considered the defender of the divine inspiration of the whole Bible, the appointment of this committee to ascertain how much of it is inspired, is a great surprise to many orthodox people. The *London News and Mail* thus expresses its astonishment:

Whatever is happening to this crumbling old planet? Verily, there is no stability in the world. One by one the old things pass away. The Pyramids wear, the Sphinx loses its features, the ocean bed becomes a desert, and the Pope owns that after all he may have been mistaken.

Our esteemed cotemporary, the *Two Worlds*, of Manchester, Eng., prints the above announcement, and then comments upon it as follows:

It is incredible, it passes belief that the church—the only body which never wavered in its belief, the one organization that never changes—has come to this pass that it intends to sum up its Bible and find out whether the head, arms or legs of its fetish must be lopped off.

What will happen if the committee decides against the snake and apple story? Surely the Pope will send post-haste to Peter to implore the release of those suffering souls who have been consigned to hell because they could not swallow the apple and would make no room for the serpent in their zoological collection.

The transformation scene of a pantomime is not more sudden and startling than the revelation contained in the Pope's message. With a breath the whole phantasmagorical castle of Papal infallibility disappears, melting into nothingness, and the whole diabolical machinery of bigoted conservatism falls to pieces with a thunderous crash.

Oh, that this enlightenment could have come a few hundred years earlier! Then had not the past re-echoed to the dying groans and shrieks of the millions of martyrs who gave their lives because they could not believe as the Church would have them?

But what a cause for joy is such an announcement! Let the peoples of the earth clap their hands, for the arch-enemy of progress and humanity in his latter days of senility has become more humane—blessed be the approach of doddering infirmity. The hand which held the iron rod with such brutal determination, and broke in pieces all who opposed, is dropping the rod and taking a reed.

This message sounds the death-knell of organized papal authority. Its back is broken, the strength of its priests has departed, and its assumption of infallibility, which

was the center of its force, falls from its nerveless grasp.

We look upon this as the beginning of the end, for though the decision upon the canon but heralded in a period of greater bloodshed, the decision to revise at this time of day means the birth of a NEW ERA of enlightenment and progress.

Spiritualists, by increased efforts, rejoice that the labors of the past are bearing fruit, and labor more ardently, that the joy of future generations may be greater than that which is your present privilege.

A Just Decision.

The Supreme Court of Illinois on Friday of last week handed down a decision which will be of great interest to Spiritualists generally, and particularly to magnetic healers. It forms a precedent and will be quoted all over the country as a decision of supreme law controlling the action in all the lower courts where points are raised as to whether magnetic healers are entitled to certificates as physicians, and the rights and privileges of doctors of other schools. The press dispatch on this subject, printed in nearly all the dailies of America last Saturday morning, reads as follows:

The Supreme Court to-day handed down an opinion that a magnetic healer is a physician and is entitled to a license. The opinion was rendered in the case of the People vs. John S. Gordon in a suit to recover the penalty for practicing medicine without a license.

The case comes from Winnebago county, Illinois, where a judgment was entered in favor of the defendant, which the Appellate Court affirmed.

The Supreme Court finds that the Circuit Court erred in instructing the jury to find for the defendant, and the Appellate Court erred in affirming that judgment, and the judgment of the lower court is reversed and remanded—the Supreme Court holding that a magnetic healer is a physician and not a trained nurse, as insisted by the defendant because he does not use drugs or material remedy.

Cases in the lower courts are quite often decided according to the prejudice of the Judges or the tenor of public opinion in a given locality. Judges and lawyers who have political aspirations often fear the opinions of the public, and thus prevent justice being done to Spiritualist mediums and magnetic healers.

In the Supreme Court, where the Judges hold office for life, they are not influenced by public opinion, nor do they have to cater for reelection, and if we can get justice anywhere it will be in this court. Local cases, therefore, whether it be of license in cities for mediums or of matters of similar import, should be carried up to the highest tribunal of the land in order to obtain just judgment and make precedents of law. In this way only can we defend our rights and obtain justice.

The Persecution of mediums in Los Angeles is now the interesting topic of the Pacific Coast. Dr. and Mrs. Chesbro are being harassed by delays in the Courts (the usual tricks of lawyers) the case having been delayed from week to week—but it must be carried to the highest courts, if necessary, to obtain justice for our Cause.

The *Banner of Light* of last week contained a strong appeal for funds to pay the expenses of this defense, and we hope it will bring the necessary funds to fight until victory perches upon our Cause. This we must obtain—for neither hatred, malice, envy or prejudice must be allowed to stand in the way of justice and our rights as citizens of the Republic.

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.

REGENERATION, by F. B. Dowd, author of "The Temple of the Rosy Cross," "The Double Man," etc. Salem, Mass.: Eulian Publishing Company. Price, \$1.00. For sale at this office.

The author possesses a mind of rare illumination, and the book will very materially aid those who seek to attain to their highest ideals, through a clear understanding of the problem of life.

This is the book which has long been desired by many thoughtful students, and will now be welcomed by them.

In style, the book is clear, concise, direct and simple—absolutely devoid of all cant and technicality. To healers and teachers of all schools in the New Thought, it will be indispensable, while thinkers, preachers and students everywhere will find it vital at many points.

After a keen analysis of the orthodox views of Regeneration, the author discusses Creation and Generation, the Basis of Worship, Sex, its Meanings and Powers, Duality and Unity, Inspiration and the Object of Life.

MEDIUMSHIP AND ITS LAWS; its Conditions and Cultivation; by Hudson Tuttle. 186 pages. 35c; postage, 5 cents. For sale at the office of the PHILOSOPHICAL JOURNAL.

As a scientific, mediumistic writer on Spiritualism, Hudson Tuttle has been in the forefront for over 40 years; and his own long and valuable experience as a medium, conjoined with his extended knowledge of the various phases of mediumship in others, for so many years, make him well qualified to write usefully and intelligently upon the great and puzzling question of mediumship and the problems therewith connected.

Mr. Tuttle's book is the best I have seen on this subject. It is very comprehensive, covering practically every important point involved in this vast and little-understood arcana of nature. It is full of good, sound common sense, free from the mysticism

and rubbish that encumber much of the pseudo-occult literature with which the world is being flooded, to the detriment of genuine, rationalistic, scientific Spiritualism. Spiritualists and those seeking the development of their psychic powers should study this book, and let severely alone the misleading, harmful books advertised to above. As Mr. Tuttle says in this book: "The so-called 'occult' knowledge of the East, of Hindoo priests, and Thibetan 'masters,' is, in mildest phrase, the twaddle of ignorant pretensions, and the veriest rubbish."

WM. EMMETTE COLEMAN.

"The 20th Century Physician," by Chas. W. Close, 126 Birch St., Bangor, Maine, is a new periodical full of good things in the new thought, and devoted specially to mental healing. Send to him for a copy.

The *Pathfinder* is the name of a new monthly devoted to Philosophy and the higher development of the human race, by Edgar W. Conable, Roswell, Colo., at \$1 a year. It is a sprightly periodical, and we wish it success.

The *Word* is the name of a monthly published by Dr. S. A. West, Rockport, Mo., at 50c a year.

The *Psycho Therapeutic Journal* is a new monthly published in London, England. Arthur Hallam, Trafalgar Building, Charing Cross, W. C., at \$1.00 a year.

"A Search for Life, or How to Live on the Golden Rule Plane." A poem in three cantos by M. Evangelus Taylor of Santa Barbara, Cal. Price, 10c.

The *Independent Thinker*, edited by Henry Frank, has been consolidated with the *Metaphysical Magazine*, and the latter will hereafter be furnished to its subscribers.

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.

"Romance of the Red Star" is 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.

World Changes.—When the war cloud between America and Spain was threatening storm, there was a movement among the Latin nations of Europe looking toward intervention; but it failed because of lack of support of the greater powers. War strengthened the muscles of the youthful American nation and raised it to the position and dignity of a world power; and now the nations of Europe are quarreling over the question as to whom the honor belongs for having befriended America. The favor of America is being sought by Europe; the waning and weakening powers seek the support and strength of the growing West. Changes are being rapidly made in the affairs of the world; the new history is being written, and it is the history of American supremacy.—*Flaming Sword*,

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SOUL GROWTH.

In the atomic growth of forming light,
The color-spectrum must itself con-
dense

All color, leaving color's presence-white;
Attracting modes negations make:
hence

All motion; then incipient life of life
Till embryonic-forming sack appears;
And drawing from magnetic currents life.
We have th' accreting forces of the
years.

Mark well, my brother, nature's law of
growth—

How changing atoms find their resting
place,
How perfect-order reigns—from centers
forth

To outer rims swift-winged electric
race.

So he who would of occult powers have
sight,

Forsakes the dusty road of commerce,
gain;

Leaves error to its past, and courts the
right,

Until all worldliness within is slain;

Awaits the influx of the mystic power,
Controlled not but controller of all
fate,

Inheritor of wisdom's richest dower;
Within God's temple born initiate.

So shall the swiftly-circling years secrete
The marvel of marvels, immortality;

Fearing no change, knowing no death,
complete

In essence, life's centered reality.

The law of power is passive, 'till action
Gives place to birth, then force is lib-
erate;

And thus through might of law's at-
traction

Is held enchained the force disinte-
grate.

The lesson of the shifting ages, then,
Is how to hold unhurt the marvel
force.

Not worship of the gods, nor yet of men;
But *life*, until the mortal runs its
course. MARY KELSEY BOOZER.



The Editor is not responsible for the
opinions of correspondents.

Faiths of Great Souls.

TO THE EDITOR:

As certain preachers continue to
assert that Lincoln was a believer
in the supernatural character of
Christ, the proposition of Prof. J.
R. Remsburg should, in the inter-
est of truth, be again published.
The latter offered a reward of \$100
for evidence that either Lincoln,
Washington or Grant had in writ-
ing asserted their belief in the
divinity of Christ. The offer was
made a number of years ago, but
no claimant of the money has been
made, although the offer was pub-
lished in many papers.

Lincoln's creed was substan-
tially that of the Chosen People,
and is summarized in the Voltarian
dictum: Love the Good God and
be good." The words of a great
poet should be remembered by all
aspiring souls: Be good, brave and
joyous; beautiful and free! This
alone is Life, Love, Empire and
Immortality. QUAKER.

Letter from Seattle, Wash.

TO THE EDITOR:

The Seattle Spiritualist Associ-
ation on Feb. 16 duly installed Mrs.
Irene Smith as its pastor at Pyth-
ian Hall, where the Association
will hereafter meet every Sunday.
We think we are fortunate in se-
curing Mrs. Smith to occupy our
platform, and expect to do con-
siderable propaganda work during
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MRS. H. A. STOCKEYE, Sec.

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Letter from Springfield, Mo.

TO THE EDITOR:
We are able to report very favorable results from our labors in this "Queen City of the Ozarks." We are receiving the most respectful consideration from press and people; our Sunday meetings and society work continue harmonious; our message meetings and class work, "Silver Chain Circles and monthly Messenger," are bearing fruitage of the spirit; while our Ladies' Club, the "Spiritual Sorosis," is very much enjoyed and has fully justified its formation.
Our young folks recently held a musical, literary and social entertainment, which passed off delightfully. The "Old Folks' Industrial Club" should, however, be credited with having provoked the large audience to the greatest amount of "side-splitting" mirth, by its grotesque efforts to pursue its various avocations, to the tune of John Brown's Body—very slow at first and gradually accelerating to lightning speed!
The noted mental medium, Louis Schlessinger, has been in town about a week. He was present last Sunday evening, and followed the discourse with some fine illustrations of his remarkable gifts.
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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.

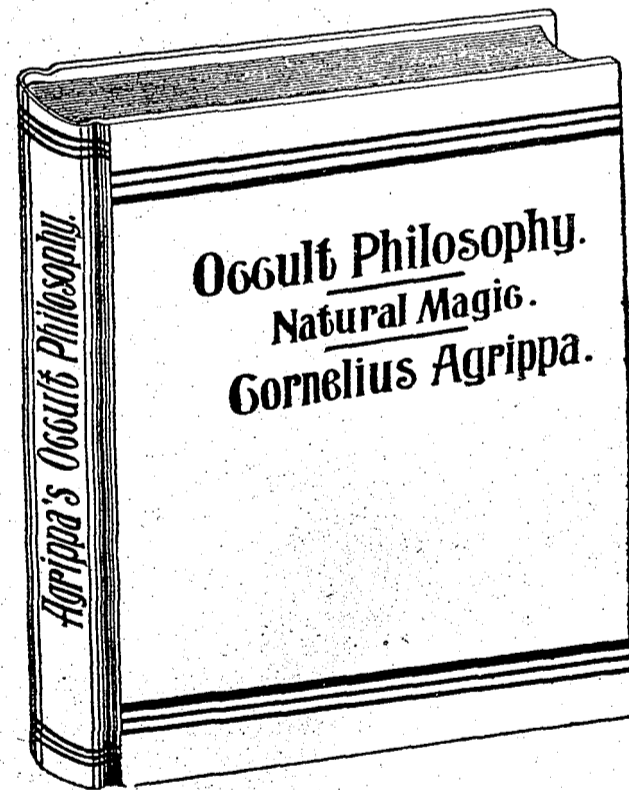
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Local News Summary.

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.

Mrs. R. S. Lillie occupied the platform of the Psychical Society of Oakland last Sunday morning and gave a very interesting lecture under the direction of her inspirers.

The Oakland Spiritual Society met on Wednesday evening at Unity Hall, 856 1/2 Isabella St. Mrs. Palinbaum read a communication from Spirit Alfred Cridge. Dr. Palinbaum became entranced and gave some tests and a short address; Miss Dixon and Mrs. Cowell gave convincing tests, followed by music on the violin by Prof. Cole.
Dr. A. L. Astor, Sec.

B. Fay Mills, at the urgent request of the First Unitarian Church of Oakland, Cal., has withdrawn his resignation which we mentioned last week. He will hereafter have an assistant in the person of George Fuller, who comes from Spencer, Mass. This arrangement will give Mr. Mills the desired freedom in the wider field he contemplates to occupy.

Chas. J. Anderson, the boy orator, has returned to San Francisco, and will probably remain in this vicinity for two or three months before returning to the North. He would like to correspond with societies or individuals in San Francisco or vicinity with a view of engagements for lectures, spirit messages, etc. He may be addressed in care of the PHILOSOPHICAL JOURNAL until further notice.

Oakland.—Prof. Allen lectured to a good audience, considering the inclemency of the weather, Sunday, Feb. 23, at 3 p. m., at Fraternal Hall. Mrs. Cowell and Miss Dixon gave messages from the spirit-world in the evening. Prof. Allen will lecture Sunday afternoon, March 2, and messages will be given by Miss Dixon. Mrs. Cowell and Miss Dixon will occupy the platform in the evening.

The Washington Birthday party given by the Mission Lyceum on Saturday evening, Feb. 22, was a success. The attendance was good, the program entertaining, refreshments delicious and the dancing enjoyed. The music (violin and piano) was furnished by Mr. Cole and Mrs. Norton, which was pronounced by all as excellent.

Severe rain and wind storms last Sunday prevented many from attending the meetings who would otherwise have been there. On this account many halls were sparsely filled, but those who did face the inclement weather were richly repaid for their efforts.

The Society of Progressive Spiritualists held its usual meeting last Sunday evening in Occidental Hall, 305 Larkin St., San Francisco, Mr. Wm. Rider presiding and Mrs. Sadie E. Cooke at the piano. There was quite a good audience present considering the very inclement weather, and Mrs. R. S. Lillie occupied the platform to the satisfaction of those present. Many questions were propounded and very satisfactory answers given by Mrs. Lillie's guides both as to the philosophy and phenomena of Spiritualism as well as the current topics of the day. Mrs. Lillie will occupy the platform again next Sunday evening.

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

Mme. Young, at her hall, 605 McAllister St., San Francisco, gave many and pleasing spirit messages to her audience after the inspired lecture by Mrs. Sarah Seal last Sunday evening. Profs. Young and Bothwell-Brown furnished excellent music as usual.

Oakland.—The entertainment and dance at Fraternal Hall Tuesday evening, Feb. 18, under the auspices of the Spiritualist societies of Oakland, was a success. The hall was crowded and all seemed to enjoy themselves. The exercises were as follows: Musical selection-Parrott Quartet; song, Mrs. Greer; recitation, Miss Pomona Brum; fancy dance, Miss Anderson; duet, Handel brothers; recitation, Mrs. Gillespie; song and fancy dance, Miss Mabel Pfeifer; recitation, Miss Gussie Katz; song, Mr. Gillespie; recitation, Mr. Reynolds. Mrs. Seip had charge of the gypsy tent and Mrs. Carrie Armstrong presided at the postoffice and delivered a large number of advertised letters to those in the audience.

Mrs. C. J. Meyer read flowers and sealed letters for her audience last Sunday evening and gave messages from the spirit-world to those who braved the rain and wind to attend her meeting at 335 McAllister St., San Francisco.

The Oakland Temple Association held meetings last Sunday at Woodman Hall. In the afternoon Mr. C. F. Van Luyen delivered a lecture on the "Power of Thought," with demonstrations of healing, and in the evening on "Psychology Revealed."

This Association will celebrate the 54th anniversary of Modern Spiritualism on Sunday, March 30, afternoon and evening, with a banquet at 5 p. m. Those interested in this celebration are invited to correspond with Mr. Van Luyen, 123 San Pablo Ave., who will endeavor to make this anniversary one ever to be remembered.
Sec.

Nowithstanding the inclemency of the evening, Henry Harrison Brown had a large audience at his illustrated lecture upon "Suggestion" last Sunday, dealing especially upon the phenomena of Dreams. His theme Sunday evening, March 2, will be: "The Use of Nature's Finer Forces." He will address the Sisters of the Western Links, 1726 O'Farrell St., at 1:30 p. m., Sunday, March 2, upon "Discord and Cause of Disease." The public invited to both meetings.

Mme. Montague delivered a profound lecture lately before the London Psychic Society on the "Spiritual Universe," giving much new thought, so says London Light. She is a wonderful psychic.

The Hermetic Brotherhood held an open meeting on Feb. 20 at 509 Van Ness Ave., San Francisco. The program included a reading of "Lost Atlantis" by Miss Evalyn Davis; of the Objects and Aims of the Hermetic Brotherhood, by Mrs. E. Titcomb, and a supplementary explanation of the same by Dr. Phelon; "Thy Will be Done," by E. R. Rockwood. Music by the Temple musicians.
WELD, Sec.

Mrs. Eberhardt gave psychometric readings and spirit messages last Sunday evening at her hall, 3250 22nd St., San Francisco, to the satisfaction of those present.

State Association.—The regular quarterly meeting of the Board of Directors of the California State Spiritualist Association will be held on Saturday evening, March 1. W. T. Jones, 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.

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.



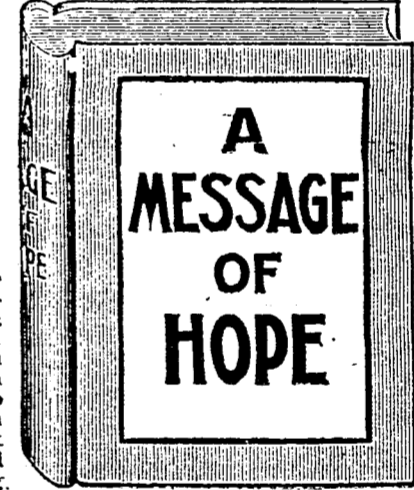
J. M. PEEBLES, M. D., M. A.

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 Kalama, 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 Bethel, 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. Villiers of 992 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, Dept. Battle Creek, Mich.



Societies and Meetings

LADIES' AID SOCIETY.—Headquarters at 805 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 805 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. O. 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.

Prof. J. Madison Allen and Mrs. M. Theresa Allen are continuing their good work at Springfield, Mo., as regular speakers of the South-Side Spiritualist Society. They will answer calls anywhere for camp-work the coming season.

Mr. M. E. Renworthy, a well-known worker of 47 years, is about to visit the northern part of California, having spent the Winter in Los Angeles, where she has done a good work for the cause of Spiritualism, holding circles twice a week and in giving private readings. She is one of the pioneers of Seattle, Wash., where she is well known, loved and respected. While in Los Angeles she assisted Mr. and Mrs. Howe of Boston in their interesting Sunday afternoon meetings and also united with the local Society of Truth-Seekers. It gives me great pleasure in recommending her to the Spiritualists of California.
MRS. SCOTT-BRIGGS.

Dr. Geo. W. Carey has been called back to San Jose on special business in Biochemistry. He will discontinue the Oakland office and remain in San Jose during March. Address P. O. Box 648

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.

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