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VOL. 37. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, AUGUST 4, 1900.

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THE CREEDS TO BE.

Our thoughts are molding unseen spheres,
And like a blessing or a curse,
They thunder down the formless years,
And ring throughout the universe.
We build our future by the shape
Of our desires and not by acts.
There is no pathway of escape;
No priest-made creed can alter facts.

Salvation is not begged or bought.
Too long this selfish hope sufficed;
Too long man reeked with lawless tho't,
And leaned upon a tortured Christ.
Like shriveled leaves these worn-out
creeds
Are dropping from religion's tree.
The world begins to know its needs,
And souls are crying to be free.

Free from the load of fear and grief
Man fashioned in an ignorant age;
Free from the ache of unbelief
He fled to in rebellious rage.
No church can bind him to the things
That fed the first crude souls evolved,
But mounting up on daring wings,
He questions mysteries long unsolved.

Above the chant of priests, above
The blatant tongue of braying doubt,
He hears the still, small voice of Love,
Which sends its simple message out.
And dearer, sweeter, day by day,
Its mandate echoes from the skies:
"Go roll the stone of self away,
And let the Christ within thee rise."
ELLA WHEELER WILCOX.

BORDERLAND

Case of Premonition.

While working on a lofty scaffold on the new machine shop being erected by Cramps at Richmond and Norris Sts., Arthur Percival, aged 43 years, of 2811 Ann St., lost his balance and fell to the ground. He was picked up and taken to St. Mary's Hospital, but died before reaching the institution.

Connected with the accident is a pitiful story of a loving wife's premonition of danger and its realization. Mrs. Percival was walking along Richmond St. a few minutes before the accident happened. She had been to a real estate office and had closed a deal whereby she and her husband were to rent and manage a store, he being anxious to quit the dangerous work at which he was employed. The wife had dreamed the night before, so she told the St. Mary's Hospital doctors, that her husband fell from a bridge and was killed.

When Mrs. Percival reached the bridge, she paused to look over at the building where her husband was working. She saw him being carried on a stretcher to a patrol wagon. The woman ran the entire distance of a mile to the hospital. When she reached there she fell to the floor exhausted and had to be revived with stimulants. Then as gently as possible the kind sisters broke the news that the husband had been killed outright. Later,

Mrs. Percival accompanied the body to her home in the East Girard avenue patrol wagon.—*Philadelphia Inquirer.*

Photograph of a Spirit.

Near Thornton, Iowa, a spirit was seen several times which has been drawing quite a lot of people away from their homes during the twilight hour. Many testify to having seen the strange visitor, which generally appears between 7 and 8 o'clock in the evening.

The apparition looks taller than a six-foot man, and it is always

worn by the man on the day he disappeared was found beneath the big rock where the apparition now appears.—*C. W. Hansen in Chicago Blade.*

Crystal-Gazing.

The girlish members of a little group of occult students met at the house of one of the coterie, indulging in a supper. Then each member of the group in turn took a tumbler of water into her hands, breathed into it strongly three times—the object of this holding and breathing being to "magnetize"

breathing process is gone through with, and that the person whose past, present, or future, is to be disclosed should vitalize or magnetize the innocuous fluid. Others, again, insist that the tumbler, mirror, or lens, should be encircled by the hands the entire time of using, and that the mirror should also be swathed in folds of black velvet.—

Spiritualism.

LUCY A. MALLORY.

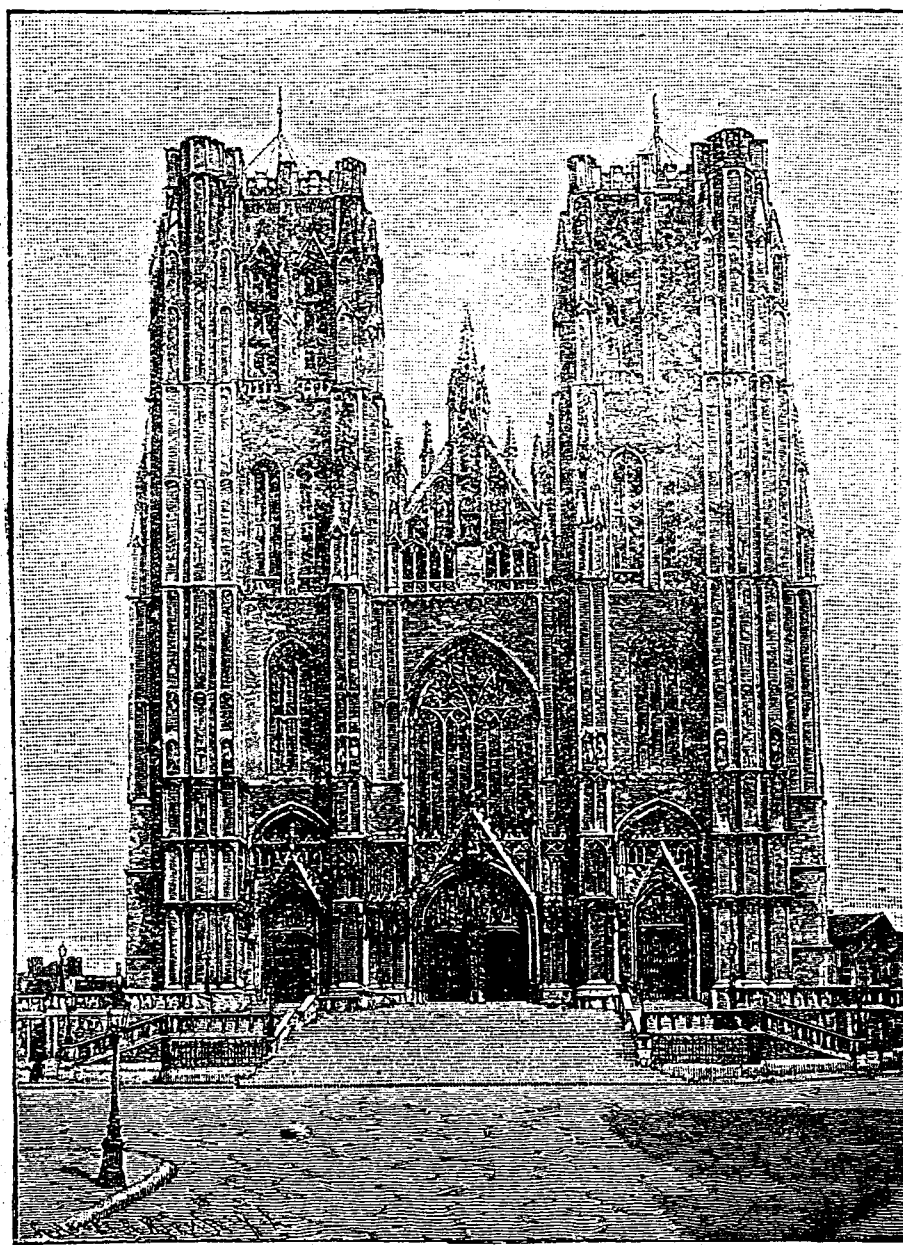
"I see a little cloud not larger than a man's hand," said Lord Brougham, more than 30 years ago, "and it will grow and spread until it covers the earth—it is Modern Spiritualism." and the complete fulfillment of the prophecy is now at hand; taking the appellation in its comprehensive sense, including the manifestation of spiritual power in all the departments of thought and avenues of life.

No religious movement in all past time can compare in growth and power with the evolution of Modern Spiritualism. With all the world opposed to it, it has in the short period of a little over a half century, invaded all ranks and conditions of society the world over, and its invisible influence has broken up the superstition of the ages.

Spiritualism is the world's last resort. It is either that or hopeless and unsatisfying Materialism. The life of all popular religious creeds is now dependent upon accepting the teachings of the Harmonial Philosophy. Materialism is dying in the dawning Light of Spiritualism.

It is because the communion has been open between the two phases of existence that the marvelous progress of the world in the past 50 years has been made possible. If Modern Spiritualism (and Whole-World Soul Communion—its blossom) had not opened the way for the higher spiritual intelligences to bring the influx of new ideas to the minds of mortals, there would have been but little more progress in the world than there was during the Dark Ages, when the popular creeds had full control of the world, and no ray of spiritual light could penetrate the souls of men and women.

But Spiritualism is still in its infancy. All its spiritual treasures have not been given to humanity. Its evolutionary phases are as endless as eternity. Its phenomena will now take on a universal character and take place in the full light of day (the darkness—as in all growth—having been merely necessary in its germinating stage), so that people of even the least intelligence will have to acknowledge the source from whence they emanate.



THE CELEBRATED CATHEDRAL AT BRUSSELS.

clad in a sort of grayish garb. It carries a carbine, or shot-gun, and always appears on the same spot, close to a great rock, or boulder, by the roadside at the top of a hill. With the assistance of John Snyder, I succeeded in getting a rather poor snap-shot picture. A peculiar vaporish halo encircles the figure, and, what is more amazing, it is perfectly transparent, the rocks being plainly visible through the lower extremities of the mystical personage.

No one here can explain the mystifying circumstances. A man disappeared here a few years ago, and foul play was at the time suspected. A hat known to have been

or "vitalize" the water, and directed her gaze steadily toward the bottom of the tumbler. The precise nature of some of the visions encountered, all these young women agree in refusing to disclose.

The subsequent engagement, marriage and after-wedding removal of one of their number each girl claims the honor of seeing in the glass of water, and the unexpected sudden death of the mother of another comrade, is also mentioned as having been disclosed to several of the pretty gazers at once.

Among some of the students of the crystal-gazers' art in Chicago, it is said that the tumbler of water should be only held while the

Ralph Waldo Emerson.

J. M. PEEBLES, M. D.

Golden are the memories of the day I spent with the Sage of Concord, in his massive library.

It is easy enough for the pen-and-ink artist to describe the characteristics of the ordinary many-sided man, his physiognomy, his phrenology, his gait, figure, and and the general trend of his thoughts; but great epoch men standing upon the mountains of truth, catching and reflecting the earliest sunbeams of the century in which they live, try to test the skill of the pen-painter.

Often had I listened to the pointed, burning words of the poet-prophet Emerson, in lecture-halls, as well as read his clear-cut, inimitable essays, but I had never touched his hand, nor felt the magnetic thrill of a close personal presence.

Something like a quarter of a century ago, summoning the courage, I dropped a line to Mr. Emerson, asking to be honored with a day in his library—the library of a master in Mental Science, Metaphysics, and Oriental literature. His reply was prompt, brief and inspiring. As gracefully as cordially he met me at the railway station a few days later, and soon I was seated in his library-room, a very tome of old-style translations from the sages, seers and philosophers of Rome when glorying in her palmy days—books treating of Persian Sufis, of India's gymnosophists and Yogis, Egypt's Hierofants, with many other volumes of which I had never heard. His conversation about these books and their authors I can never forget. It was not an inspiration, but a new revelation to me.

Taking up one of Plutarch's volumes, he remarked: "The wealth of this volume consists in its double character of truth and picturesque beauty and style." Turning over a few pages he said: "The morality of this essay, though less rigid than that of the stoics, and less speculative than that of Plato, is exceedingly pure and practical."

Passing along a few steps further, he remarked: "Here is my Plotinus, here my Proculus, here my Purphyry, and here is my Jamblichus on the Mysteries." Just above, I observed a shelf laden with Brahminic, Buddhistic, and other Oriental literature.

Seeing that I particularly noticed some of these old-style books with impaired, soiled and shaggy covers, he remarked: "I obtained the most of these from second-hand book-shops in London. They contain long-buried treasures. Empires rise and fall, but truths we know are as permanent and abiding as the sun in the heavens."

"Doubtless you find many new truths in these old volumes," was my innocent remark.

"No," was the prompt reply. "There are, in the last analysis, no new truths. Our conception of them is new to us, but truth as a principle is immutable, and old as eternity."

Running my fingers along among his books, I noticed no novels, but quite a row of Swedenborg's works. Mentioning them—"Yes," he exclaimed, "wonderful man for his time. An airy synod of invisible angels and demons seems to have descended at his command and expounded all Scripture by correspondence. 'I feel,' he added, 'no need of such minor manifestations. To me the universe is one grand manifestation all afire with

God, and all aflame with a purpose. A universe without an intelligent purpose can yield no satisfaction." Listening to his further comments upon men, books, and the reviewer of books, I felt that I was in the presence of a poet-prophet, if not of a Plato himself—a presence felt, but difficult to describe. Though unassuming as a child, he talked with a tongue of flame about all religions and all bibles. He was no narrow creed-clad sectarist, but considered all lofty souls who have sung psalms, built temples, reared cathedrals, as inspired of God.

Incidentally mentioning Theodore Parker's name, Emerson's reply thrilled me to my soul's depths. It was nearly in these words: "He has in him the pristine stuff that makes martyrs and moral heroes. He thinks, does, and dares. The future will build his monument."

The careful reader of Emerson's writings will observe that they are almost entirely devoid of argument. He attacked no man's belief, but plainly stated his own. He was intuitive. His method was both positive and instructive. He opened such windows of the soul as let in more light.

Among the many things that charmed me was the kindly spirit he manifested towards his critics. The Calvinistic clergy shunned, feared, and sometimes misrepresented him. "They are conscientious, no doubt," he remarked; "but their standpoint of observation is different from mine. Environment, if it does not originate, molds many of our theories. Had you and I been born in Asiatic Turkey, we should have worshipped Allah, or if born in Ancient Persia, we should doubtless have been fire-worshippers. We should certainly have been religionists of some kind; for religion springs up in the human soul spontaneous as do flowers in sunlit forests. The lens through which we gaze is many-sided and multi-shaded. The apostle wisely put charity before faith or hope."

There was never a greater adept at questioning than this Concord essayist. Learning that I had just returned from Honolulu and California, he fired at me a series of questions that could not be answered with an affirmative yes, or a no. They required description and elucidation. He was a remarkably good listener; so good that the calm quiet, with his intent eyes, was almost embarrassing.

Emerson was a natural idealist. Caring little for the outer rims, shells, he went down to the soul of things. He must know the causes. Seeing the passing stream, he must find and bathe in the fountain. His creed was unwritten, and yet written by the divine hand upon the conscience of himself and every man, regardless of race, color, or clime. His prayer was holy work for human good, and inspiration was his perpetual psalm of life.

One of his greatest themes, in public and private, was self-reliance. Cognize thyself—be thyself and reveal thy higher self to the world. These he enforced. He persistently planted himself upon his own good God-given intuitions within, and the storms of life, however fierce without, could not move him. He seldom indulged in a systematic chain of argument. He announced truths as he felt them to be truths, and left them to produce the hoped-for convictions. He replied to no attacks; and moving serenely on his way, he saw ere he passed up that one step

higher into the invisible, all creedal opposition hushed, and all earlier hostilities at an end. It was the realizing or re-enacting of the old fable of the sun and the howling storm. The violent tempest only caused the foot-weary pilgrim to cling the closer to his cloak, while the gentle, shimmering sunbeams kindly compelled him to throw it aside.

The only subduing power in the universe is love. It is love, divine love, directed by wisdom, that lifts, that cements, that constructs, and that saves. "By this," said the martyr of Nazareth, "shall all men know that ye are my disciples, if ye have love one for another." This was Christ's creed. This was Emerson's creed. And this will be the world's creed ere the close of the twentieth century.

J. Freeman Clarke, in comparing Emerson with Darwin, said: "The work of Darwin was the easier, for he floated with the current of the time, which set so strongly towards the study of things seen and things temporal. But the work of Emerson was more noble, for he stands for things unseen and eternal—for a larger religion, a higher faith, a nobler worship. * * * He had no vanity, nor greed, nor hate—none of the weights that drag on common mortals; and his light shone further and wider the longer it burned."

And though his visible remains were entombed in the quiet valley of the dead, in his own proud New England, he is not dead. It was death that died—not he. It was the body they buried—not him. "Where shall we bury you?" said the weeping disciple Crito, to Socrates, when suffering from the fatal hemlock. "Bury me!" exclaimed Socrates. "Bury me just where you please," he added. "if you can only catch me." Continuing, he said: "Have I not told you, oh Crito, and the wise men, that the body is not Socrates?"

Emerson's tomb in Concord will be a Mecca for millions of admirers in the long centuries to come. Thither will pilgrims gather. His epitaph-words, though fixed and silent, will prove wandering minstrels of inspiration, blessing the thinkers of the incoming ages. Though pronounced dead, and though his white feet now press the evergreen shores of immortality, he is with us still in his poems and his essays—with us still, a seer invisible, with light shining, thought descending, and a voice sweet and tender, bidding us, the races and the nations of the earth, to come up higher—up higher.

Automatic, or Spirit Writing

BY ZERUAH.

Message from a mother who is in spirit-life about 50 years, to her son still in physical health.

Have patience; we are near, and your aspirations will lift you to our heaven. Let not worldly conditions interfere with your appointments with the spirits. High and holy must be your aim, and then, oh, loving hearts, heaven's own light will open up to you, sending showers of blessings from above. God sendeth dew-drops to prepare the way for greater blessings. Persevere, for the way is open up to you.

I have not always been with you, my son. I have been in my father's vineyard, working at my beautiful labor and watching my dear ones all I could, and, oh! how I rejoice when one comes here to receive the

happiness I have enjoyed this little while before them. You can hardly understand my work. I must give pleasant thoughts to all who need what I can give.

QUESTION.—Are there different spheres in heaven?

ANSWER.—No, not as you understand them; but different conditions of strength.

Q.—Can you give us some instruction how to develop patience?

A.—Sitting by yourself, not always alone. Lamp-light hurts the strength; darkness will sometimes deceive you. A little light is not bad; but keep your mind pure and steady.

Transmutation.

W. P. PHELON, M. D.

Although it is something of a fashion to talk glibly of transmutation and its occult significance, really it is not very clearly understood.

In the common acceptance, there are three other words with which this is confounded. They are transformation, transfiguration and transubstantiation. But transmutation is a change from a lower to a higher; transformation, change like that from a solid to a liquid, or the reverse; transfiguration, change from one outline to another, and transubstantiation, from one condition of substance to another.

To-day, transmutation is the word of words for the occult student, for it implies that change in the physical body, by which we shall be able to pass to the newness of life, without being dissolved in the alembic of death. Transmutation is the law of life. It is also the law of death. Thus it becomes the universal law.

From the atom to the whole assemblage of worlds; from the beginning of life to the completion of consciousness. Transmutation is the continual unfolding of the better to the best; the selection of the fittest. It is the change from the manifested to the fitness of union with the unmanifested.

It makes no difference what we name God; but it does make a difference what we think it to be. It is our conception of God; our conclusion of the result of transmutation, which determines all conditions for us. It is forever and forever, the ONE-ALL.

If we belittle our God, we belittle ourselves. They who cherish a high conception of God grow higher and nobler than those whose ideas are lower and meaner, and they will always do more good. The more powerful and strong a nation's God, the more potent, strong and glorious will that nation become.

Transmutation begins with the seed, when the first puny sprout puts forth its tiny tendril in the darkness of the earth.

Unless there comes to us the power of transmutating the grossness we see around us into something elevating and perfecting we have not yet attained, there is still something lacking.

From the beginning of the stone age down to the present ideal of beauty and form, color and substance, we can always regard the atom as the principal transmitter of transmutation. It resembles leaven in its action. We may be crushed and overpowered by the conditions about us, yet the power within us, when it is roused, works and works until the whole is leavened. It is, however, hard on the atom. It must pass through toil,

agony and blood, before it can begin to ascend.

Man's most valuable possession is, and must of right be, the transmuted body. How the invisible rejoice as they see us come to the truth! The conditions we name the meanest, oftentimes prove themselves the noblest. Transmuting change is the law of our planet.

Those who have passed through the fire are to be loved and treated with kindness, even if they come to us with the smell of fire upon their garments. Under these circumstances, we have no right to challenge them. No man nor woman is the worse for any experience they are forced to pass through. Let them take this to their comfort.

Dedication Address.

A Synopsis of an Address delivered by Mrs. Elizabeth Lowe Watson, in Woodman's Hall, Oakland, Cal., Sunday, July 22, 1900, under the auspices of the Oakland Psychological Society.

One whom we all reverence once said: "If I go away I will not leave you comfortless; but I will send a comforter, even the spirit of truth." "And the things I do, ye shall do also, and greater things shall ye do." The critical world may ask: Why do we inaugurate another ism, another religion here, since there are so many already, surely more than enough? We answer that truth is many-sided, and perchance from this platform, which is now being established, there may be turned to the eager gaze of humanity another side, another aspect of truth.

Our doctrines are not new, but we emphasize the bringing back of our dead that they may speak to us again. "And it means more to us in this day than to Socrates, or any of those who have lived in different times and under different conditions."

The world seems to think that we have a faith mystical and impracticable, and out of the common—that we live in a world of unreality and mystery; but for me there is but one world and but one life, and this is the one. We know that there are households where only the dead are revered, while the living are neglected and uncared for; but this platform, which we dedicate to-night, stands for practical Spiritualism—a religion which does not consist in holding communion with decarnate spirits only, but to live in blessed communion with all life, here and hereafter. The bonds that are sweet here in this world may be continued after the mortal life. To see in our brothers and sisters in this life the angels which we expect them to be after they have passed to realms celestial. This is my conception of Spiritualism.

I do not believe that the spirit-world is a better world than this, but that it is better adapted to spirit conditions; nor that there are any aspirations or possibilities there that we have not here, but that they have them more abundantly.

The eternity of opportunity for unfoldment and growth which Spiritualism has opened up to our view has made us careless; we have not been careful enough of our relations to our fellow-man. We hope there is no altar in this world too sacred or too good for the use of man, and every altar should be dedicated to humanity. To give to men high ideals, and to

inspire them with love, is the greatest good we can do; for to love goodness is to be good, and through the admiration of virtue we seek for it. And when we recognize the angel in our next-door neighbor, we will see God in men's faces. We have lived under the law that only that which was far away was precious and good, but we have learned to seek for and to find angels in our own household.

Let us look for and find the good in this life, and believe in its continuity in the life to come. Materialists say all that is needed is better conditions of the flesh; but nature is spirit as well as matter, and to build up only one side of man's nature, and ignore the other, would be criminal. There are evils that cannot be cured by food and raiment.

If you would make a man better, give him fair ideals, and teach him to have better thoughts. There is no bondage so heavy as ignorance of the moral law, and no freedom so complete as that which comes through its manifestation in our daily lives. We ought not to quarrel with our fellow-men because they do not see truth from the same standpoint as we do. Let us find where we agree; let us examine his faith to see where he is right, and we will soon discover that there is not so very much difference between us.

Many of us are striving to learn of the conditions which obtain in the spirit-world; but I think that the best way to get a true conception of the spiritual realm is to purify this world; to teach the little children the sacredness of the temple of the living God in which they dwell, and teach all men to be just to one another, that there may be no misunderstanding and no more war.

One would arrive at the conclusion from the perusal of our newspapers, that the world is growing worse; but it is not true. Only the deeds of blood and wickedness are published, while the multitude of noble deeds of love and self-denial go unrecorded save in the human heart, and in the memory of Him who takes cognizance of the sparrows' fall. Ah! the world is full of love and kindness and of those attributes which made Jesus divine. He healed the sick and went about doing good. Go thou and do likewise, and make this "world beautiful," more beautiful, and life more worth the living. With joy we dedicate this place to Truth, Justice and Humanity.

IMPROMPTU POEM.

With joy this place we dedicate
To Love and Truth and Righteousness,
And Freedom's fair Fraternal State
That seeks humanity to bless.

May Truth find fitting altar here,
And bring her sacred bread and wine
To all who need her holy cheer
And inspiration most divine.

May those who sin and suffer pain,
Forsake the dark and thorny way,
And, entering here, turn not again
From paths that lead to endless day.

May those whom toils and trials sore
Have robbed of faith, and joy and hope,
Find here some balm, and never more
In doubt and mental darkness grope.

May those who mourn their precious dead
As lost beyond Love's fond recall,
Come hither and be comforted,
Till bitter tears shall cease to fall.

May Ignorance and all her brood
Of cruel evils quickly come
And be converted into good,
And thus Our Father's will be done.
Amen!

THE UNKNOWN, by Camille Flammarion. 488 pp. Price, \$2.00. For sale at this office.

Preventive Philanthropy.

MRS. FREDERICK NATHAN.

It is far nobler to study the best methods to prevent vice, crime, distress, disease and poverty, than to foster or permit conditions which lead to these evils, and then squander a fortune to help straighten out just a little of the crookedness. Such charity reminds one of the so-called "charitable" manufacturer who reduced the wages of his employees because he needed the money to make his annual gift for beneficent purposes. Sometimes I think that instead of being so proud of our charitable institutions, we ought to hang our heads in shame of the need of them.

Efforts to make labor under unsanitary conditions unnecessary are of far more value than ameliorative charity after lives have already been ruined. The most effective workers for humanity in the field of philanthropy are those who are striving to abolish sweatshops, to do away with the employment of little children, and to wipe out conditions that produce disease.

According to figures just made public by the health department, the opening of the Chicago sanitary canal has already caused a marked decrease in the number of deaths due to typhoid fever. Manifestly, in this instance, the way to confer the greatest blessing on the people of Chicago was not to build more hospitals for the care of typhoid-fever patients, but to remove the cause of typhoid fever by purifying the city's water supply. The same principle that led to the construction of the sanitary canal as a means of benefiting health, ought to be applied to other situations, some of them much more complicated, that give rise to human distress.

The idea is eminently sensible. Preventive philanthropy is the best and wisest philanthropy.—*Chicago Record.*

New Era Camp-Meeting.

This camp-meeting of the Oregon State Spiritualists' Association, just closed, was one of the most delightful and harmonious of the yearly gatherings held on their beautiful grounds at New Era, 21 miles from Portland. Prof. W. C. Bowman's broad and comprehensive lectures on Spiritualism clearly set forth to his delighted audiences the grand scope and universal character of the Harmonical Philosophy. Mrs. Georgia Gladys Cooley ably filled her portion of the lecture program, and convinced numbers of skeptics of the truths of Spiritualism with her messages from the "departed."

Mrs. Kate Obrock is one of the most efficient presiding officers the Association has had, and to her untiring energy the success of the camp-meeting is greatly due. The music was under the management of Mrs. Mary E. Campbell, who has labored so faithfully for many years for the Cause she loves.—*Universal Republic.*

The Spirit of Truth.

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For other mediums see page 5.

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The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of the teacher in every profession and no family can afford to be without it. Cloth \$2.00.

Some of those who have received this book write as follows:

"The Secret of Life, or Harmonic Vibrations," is a work that should be a text-book in every school. Every family should possess it as a stepping-stone from darkness and superstition to the higher light.—Prof. Chadwick, 27 Pine St., Chicago, Ills.

I have read and studied "The Secret of Life" and find it invaluable. I believe it to be the finest I ever saw.—Mrs. J. C. BATSLOFF, Grand Rapids, Mich.

THOMAS G. NEWMAN, Editor & Publisher Station B, San Francisco, Cal.

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PHILOSOPHICAL JOURNAL

[Established in 1865.]

Official Organ of the
California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,
AT
1429 Market St. San Francisco, Cal.
Between 10th and 11th Streets.

THOMAS G. NEWMAN,

EDITOR AND PUBLISHER.

Assisted by an Able Corps of Special Contributors.

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

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

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 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, AUGUST 4, 1900.

What is Wrong?—The time was when our people were contented and happy, trusting in spirit guidance, serene in the certainty of meeting loved ones gone before, in a condition of peace and happiness, with abundant opportunities for growth and progression. Has the serpent entered into the garden?

Is it Best?—There are those who think that Spiritualists ought to go into politics; that they ought to go into business, into speculation, and enter into industrial competition as an organized religious body. We have a faint remembrance that a great religious teacher once said: "Keep yourselves unspotted from the world."

Never Mind.—A correspondent of one of our exchanges asks, "What has become of hell? We haven't lost any, nor are we looking for any. We would advise our friend to drop the subject, and not stir the thing up again, for it might break out and cause trouble. Peace be still!"

The Popular Religions of the world have had their origin among the lowly. Christianity, which for a time bid fair to convert the world, began its history in a manger. The scientific, philosophic religion called Spiritualism, which is sweeping round the world with resistless force, was born in a humble cottage through the mediumship of three little girls, members of a poor family.

The Home Circle should not be neglected. It is to Spiritualism what the family altar was to the Protestant church in the days when it was a spiritual power in the world. The importance of these home circles cannot be overestimated.

The Highest Power.

The prayer of the afflicted, which was uttered half a century ago, Let me bid this world a long farewell, Without a dose of calomel. Seems likely to be answered in our day. And the "farewell" is to be indefinitely postponed, according to Helen Wilmans, who is probably the most successful mental healer in the world. She says:

Mental healing is the power of mind to control matter. When a mind has been regularly and thoroughly trained in this thing, its power to overcome the ills of the flesh is beyond computation. The fact is, the mind has absolute and perfect control over any part of the body, if it only knew how to use it. The mind is finer than the body, and is positive to the body. The body being thus negative to the mind, is under obedience to it.

Conference Meetings.—To have an opportunity on Sunday morning to speak forth the thoughts which have been generated in an active brain during the week, is a boon to active, live Spiritualists. We need more well-conducted conference meetings. Every society should establish and maintain one regardless of attendance or interest. Eventually, the people will discover their true value and lend a hand. Ours is an educational work and requires perseverance.

Bearding the Lion.—The Spiritualist Society of Dundee, England, sent a copy of Mr. Hawies' pamphlet expressive of his views on Spiritualism, to 84 Christian ministers in Dundee recently, and an invitation to them all to be present and participate in an exposition of the subject on the next Wednesday evening. Not one of the reverend gentlemen responded. Probably the pamphlet was all they could stand at one dose.

Mental Science Convention.—The first National Assembly of Mental Scientists was held in Seattle, Wash., on July 1, 1900. The delegates were greeted by the Mayor of the city, and Ranke Hall was thronged to hear the eloquent orators expound the New Thought. A delegation from the San Francisco Temple, headed by Mrs. Clara Foltz, attended the congress. The sessions closed on July 2 and was pronounced a great success.

Camp Announcement.—The Southern California Spiritualist Camp-Meeting Association announce a camp-meeting to be held in Sycamore Grove, in the suburbs of Los Angeles, beginning Sept. 2, and closing Sept. 30. The program has not yet been fully arranged, but some of the best speakers and mediums in the work have been engaged. There will be a novel feature introduced here—a camp dance will be held every week. For particulars, address Elton T. Brown, 341½ So. Spring St., Los Angeles, Cal.

Philosophical Fanatics.

A baby farm in Philadelphia has been broken up by the authorities, and two men, who had more faith than judgment, put behind the bars. They allowed a young child to die without the aid of a physician with a license. When arrested, Sallenberger, the head of the institution, said:

"It is a pleasure to know that I am persecuted while performing the work of God. Our orphanage may be broken up and our children taken away, but it is a glorious thing to be true to the One above."

It is not wise to take these episodes too seriously. They are but the shadows which coming events are casting before; the handwriting on the wall which is being interpreted by science, and means the emancipation of humanity from slavery to drugs and attendant evils.

Auto Club.—The followers of Prentice Mulford, or, rather, the the believers in his teachings, have inaugurated a movement in Chicago to perpetuate the philosophy which he taught, viz: That self is capable of ruling absolutely the body and spirit; that self is the spirit and may shape its own career; that the body is fair or ugly, well or sick, according as the spirit is pure or impure. The organization is incorporated as the "Auto Club," and already has 200 members, mostly young men and women.

Dr. C. F. Burgman, home secretary of the Mental Science Association, with headquarters in Seabreeze, Fla., returning from the Mental Science Congress in Seattle, Wash., will be in San Francisco and Oakland from Aug. 3 to 10. Prof. Burgman had been a resident of California for more than 20 years previous to his removal to Florida, and a host of friends will welcome him and hold up his hands in the great work in which he is engaged.

The Other Side.—We believe that "in a multitude of counsel there is safety," and so we publish the "other side" of the question as expressed in *Clothed with the Sun*:

Spiritualism a religion! So is mathematics; so is chemistry; just as much. Spiritualism is the science of the finer chemistry of the spiritualized forces which connect us with the unseen. Religion worships; science investigates.

King Humbert of Italy was assassinated on July 29. This is a fulfillment of one of the prophecies of Dr. Muehlenbruch published in the JOURNAL last week as follows:

In the next two years, King Humbert of Italy will three times narrowly escape assassination, and it looks at the present time as if the last attempt may be successful.

W. H. Bach, editor of the *Sunflower*, is quite seriously ill at his home in Lily Dale, N. Y. Moses Hull has been drafted into the service, and will edit the *Sunflower* until the recovery of Mr. Bach.

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.

THE PANTHEISM OF MODERN SCIENCE, by F. E. Titus (barrister), Toronto, Canada. 56 pp. Chicago: Theosophical Book Concern, 26 Van Buren St. Price, 10 cents.

A summary of recent investigations into life, force and substance, and the opinions based by scientists thereon, leading up to the conclusion that there is in nature a universal mind controlling and permeating nature's manifestations. So profuse are the quotations from the writings of eminent scientists, that it becomes almost a text-book, or book of "ready reference." This book certainly tends to increase the sum of human knowledge, and is therefore valuable.

"The Arcana of Spiritualism," by Hudson Tuttle, costs \$1.50. The price was incorrectly stated in the JOURNAL last week, by an oversight.

Heart and Brain, by S. Lincoln Bishop, Daytona, Florida. Price, 25 cents. This is No. 3 of "The truth about healing" series of the Universal Harmony Library. The subject is treated from a metaphysical standpoint, and much good thought is condensed in its 16 pages.

Human Faculty for July, 1900, contains the following articles: The Sensitive Spot, Inventive Genius, Psychology of Human Courage, Mental Hygiene, Beauty, Child Nature, Elemental Constituents of the Constitution of Human Nature, Individuality, etc. 10c.

Four short stories, the beginning of one serial, and the concluding chapters of another, give the August *Ladies' Home Journal* claim to the title of Midsummer Story Number. There are besides upward of 30 other features: "The Haunted Houses of New England," "How a Girl Can Work Her Way Through College," "Conversation and Good Form in Public Places," etc. Pictorially, the August *Journal* is made unusually sumptuous by the work of nine illustrators and by innumerable photographs.

Among the interesting articles in the August *Arena* are the following: Cromwell and Chamberlain, by the Rev. Geo. Walters; Natural Selection, Competition, and Socialism, by Herman Whitaker; The American Psychic Atmosphere, by Charles Johnston, M. R. A. S.; Some Antiquity in America, by Frances Hart. The *Arena* has now reached its 24th volume. Price, 25 cents. The *Arena* Co., New York.

WORDS THAT BURN, a romance by Mrs. Lida B. Browne. Utica, N. Y.: Daniel B. Briggs, publisher. 366 pp., cloth. Price, \$1.50. For sale at this office.

ARCANA OF SPIRITUALISM, manual of Spiritual Science and Philosophy; by Hudson Tuttle, author of "The Arcana of Nature" and many other philosophical works. 320 pp., cloth, gilt. Price, \$1.50. For sale at this office.

The National Spiritualists' Convention this year will be held in Cleveland, Ohio, on Oct. 16 to 19.

Spiritual Science Healing.

CONDUCTED BY JULIAN MACRAE.

LESSON 1. RECOGNITION.

I will now leave principles and come directly into personalities. That is, I will address myself to the personal John Smith, who, in himself, as a physical creature man, gives a united expression to the many conditions that go to make him up as a body, or, as is aptly said, "his make-up." The physical body, then, is a society or conjunction of conditions—a vastly varied series of effects. I will remove the appearance of contradictions from some of my previous statements by stating again that a seeming perfect health or harmony in the physical conditions is a proof of no change, or a process so slow that no change is perceptible.

On the plane of consciousness we call the atoms engaged in such operations *slow atoms*. On the other hand, we find conditions of extreme affliction, the body is torn by internal strife, or it is paralyzed to a state of helplessness where the will is impotent to control the body into motion. This latter condition has been, and still is, deplored by the unconscious degrees of the human mind as a special visitation of the cruel malignity of the gods, and all the prayers of the devout and all the skill of the scientist have been employed to alleviate the always undesired manifestation of the wrath of heaven!

On the plane of consciousness we call the atoms engaged in such loving and holy liberation, *quick atoms*. The purpose of this lesson is to teach you that progression is a reality; that it is accomplished intelligently. That is, that Life moves in Light, and not in Darkness. Now, in order that the personality through whom Life is unfolding should enter into a personal consciousness of what the mighty operating Life-principle is desiring to do, the physical senses are brought into conditions of such extreme suffering that they are compelled to cry aloud for relief. Further, some personalities are chosen or prepared as sacrifices to suffer beyond all human aid, so that the outer or natural degree of the mind is forced to admit its impotence to deal with the conditions, and the case is called incurable. That is God's opportunity. The Inner Life, or God, sends some messenger or angel or means, and man is compelled to acknowledge a power higher than his own—not natural, but not supernatural, rather natural on another plane of being of which he would not take cognizance until he was shocked into cognition by an apparent miracle.

Briefly, then. Look within. Rejoice that you are chosen an instrument or sacrifice to awaken the dull senses of the natural man. Job is your type and assurance of the happy outcome of your trials. The more you acknowledge the afflicting Cause, the sooner you get well. Your word is: "I know that my Redeemer liveth." That is this in reality. "I know that after the Divine Love has disrupted the resisting conditions that imprisoned the unfolding Ego, I shall, by the restored divine consciousness, recognize within myself, by the imperishable imprint of the crucifying nails and spear thrust, the True Lord in his purified personality."

Good Advertising Medium.—Prof. E. H. Anderson, Toledo, Ohio, writes as follows:

The PHILOSOPHICAL JOURNAL is the best advertising medium I have found yet; it brings best results.
PROF. E. H. ANDERSON.

The Tenth Annual Camp-Meeting of the Spiritualists of Summerland, Cal., will commence August 26, 1900. Conducted by the Summerland Spiritualist Association. All those interested in Spiritualism, and wishing to inhale for a time the pure sea-breezes, are cordially invited to attend. Mr. M. A. Spring is president, and W. P. Allen secretary.

Psychometric Reading and Horoscope.

Send one dollar to this office with your full Christian, middle, and surname, also day month and year of your birth—and some article handled or worn by you—and receive either a Psychometric Reading, or a Kabbalistic Horoscope, which will interpret the meaning of your name, or both the Reading and the Horoscope will be sent for \$1.50. This price is limited to three months. MRS. T. CROFTS.
Aug. 1, 1900.

Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month]

Mrs. Maxwell-Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.

Spirit Chemistry. Remedies cure all diseases. Send 2-cent stamp for circular. Dr. Geo. W. Carey, Spiritual Chemist, 204 McAllister St., San Francisco, Calif.

Professors A. D. & M. B. Donadson, Magnetic Healers. Every known disease cured without medicine or surgery. 15 Powell St. 9 to 12, 1 to 5.

Mrs. Carrie E. Eves. Psycho magnetic treatment and Turkish bath. Office hours: 1 to 6 p.m. 438 Washington St., Stockton, Calif.

Golden Rule Circle. Dr. W. P. Haworth, Pres. Electric, Magnetic and Mental treatments and readings. 1241 Broadway, Oakland, Cal. Phone 2204 Black.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. M. M. E. Maxwell, spiritual healer and test medium. Readings daily, 1 to 5 p.m. Circles Tuesday and Thursday. 1238 Howard.

Mrs. Melissa Miller, medium. Sittings daily. Circles Tue., Thur. & Sun. 1382 Market, rm. 27

Dr. Max Muehlenbruch; office, 1229 Broadway, Oakland, Cal. Telephone Black 3609.

Sol Palinbaum, Trance, Test and Healing Medium, 856 1/2 Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

C. Mayo-Steers, 112 1/2 Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00

Mrs. E. R. H. Stoddard, 278 Ninth St. Circles Tues. 8 p.m., Thurs. 2 p.m., 25c. Readings \$1.

Mrs. C. F. Waltham, 619 McAllister St., S. F. Spiritual healer. Eucalyptus vapor baths.

For further list of mediums, see page 3.

Colorado Camp-Ground.

There is not in all Colorado so grand and accessible a spot for the permanent location of a Spiritualist camping-ground as is the valley below the properties belonging to THE EAGLE-CLAW GOLD MINING AND MILLING COMPANY; and we would be pleased to accord organizations wishing to avail themselves of the grounds, the most generous business privileges in this respect. Correspondence with Colorado, Nebraska, Kansas and Wyoming Spiritualists on the subject of a permanent organization is respectfully solicited. It is hoped we may perfect business arrangements to open the camp this season in a way to make it at once the most hospitable and desirable place for campers in general, and Spiritualists and occult students, in particular, to spend the season in, that can be found through the Middle States.

At present campers coming to our valley may obtain tents, camp equipments, provisions and fishing tackle cheaply at Denver. These should be shipped to Mayfield's Spur on the Colorado and Southern Railway. Mayfield's Spur is located 45 miles west of Denver, and passengers coming to the camp should leave the train at Mayfield's. Our camp is only one-quarter of a mile from the Spur. Coming up the wagon road, through the valley, there unfolds a many-pictured landscape, grandly ponderous mountain prospects and profusion of Summer hues and mountain-tinted flowers.

The Platte River, only one-quarter of a mile from camp, holds out inducements to fishermen as being, beyond question, the best-stocked trout stream in Colorado; or, if any be in need of rest or feel the desire for study, they will find a camp in this beautiful valley an ideal-filling place.

We would be pleased to entertain correspondence with parties able to join us in establishing a sanitarium here in this beautiful vitalizing spot. Address:

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Special Life Delineations and Full Horoscope, also correct hour of your birth, giving all days for beginning or avoiding business undertakings, for as many years as desired, from \$10.00 up.

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They are not from the standpoint of Mental Science, or Christian Science, but are based in the consciousness of God Science or Truth—the Truth that sets free. "God is Spirit," and can only be worshiped "in Spirit and Truth." Price, by mail, 50 cents. Address:

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Dear Sir: Your letter and diagnosis is received, and will say that it is correct. I have been under the treatment of Dr. Mills, of this city, a long time and he advised me to write you. Yours truly, Mrs. L. PARRIS, Saratoga, N. Y.

Dear Sir: Your favor is received, and in reply will say that my brother is a practicing physician, in this city, and he, as well as myself, was well pleased with your diagnosis of my case. Respectfully yours,
A. E. GRISWOLD, Crestline, Kas.

Dear Sir: I wrote you for a diagnosis of my case and received a prompt reply, which my home physician said was correct. Truly your friend,
Mrs. NELL PAGE, Ferry, Mich.

My Dear Sir: If you had turned the X-rays upon each organ of my body, the condition revealed to you by its action would not have

ETERNAL LIFE,

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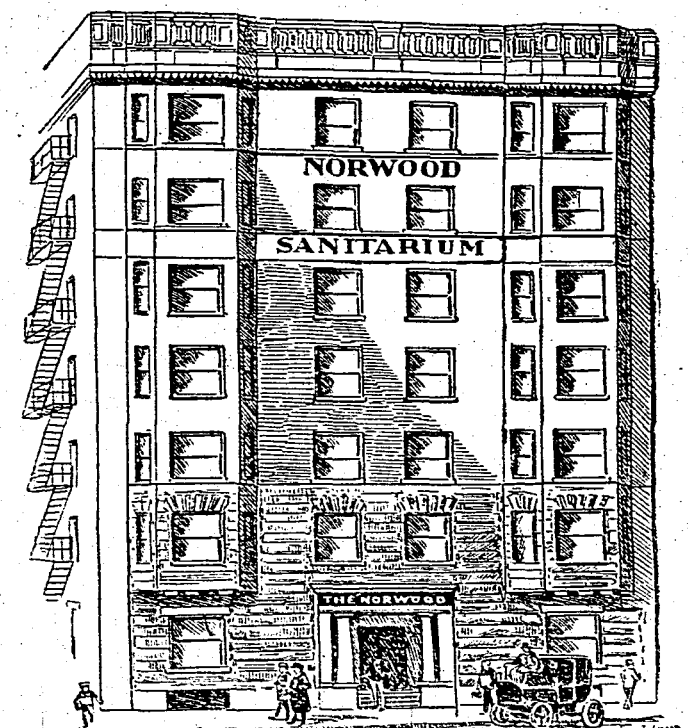
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Norwood Sanitarium, 38-40 Thirteenth St., Chicago, Ills.

He is Just Away.

I cannot say, and I will not say
That he is dead—he is just away.
With a cheery smile and a wave of the hand,
He has wandered into an unknown land,

And left us dreaming how very fair
It needs must be, since he lingers there.
And you—oh, you—who the wildest yearn
For the old-time step and the glad return—

Think of him as faring on, as dear
In the love of there as the love of here.
Mild and gentle as he was brave,
When the sweetest love of his life he gave.
JAMES WHITCOMB RILEY.



The Editor is not responsible for the opinions of correspondents.

From Santa Ana.

TO THE EDITOR:

Mr. Allen Franklin Brown, who is engaged as Chairman of the Southern California camp-meeting to be held at Sycamore Grove, Los Angeles, made us a visit this week as a missionary representing the camp. On Wednesday night, a pleasant gathering surprised Dr. and Mrs. Aiken at their home, and Mr. Brown assisted in entertaining. On Thursday a lecture was given to a gathering at the home of Mrs. Reed. The lecture and psychometric readings were greatly enjoyed, and we hope to arrange for several lectures in the near future.

Dr. Aiken was a well-known worker at Cassadaga Camp, and he and Mr. Brown had many mutual acquaintances. We think the camp managers are to be highly commended for placing so efficient a worker in the field, and all Spiritualists should avail themselves of this opportunity of missionary work. Yours for truth,

MAMIE SELLERK, Sec.

July 20, 1900.

THE SERMON.

Canada's New Monthly Magazine, Devoted to New Theology and Psychic Research.

Edited by "Augustine"—Rev. B. F. Austin, B. A., D. D., ex-President of Alma College, recently expelled by the Landau Methodist Conference for his famous Toronto heresy sermon of 1899. Each number contains a sermon by the Rev. Dr. Austin and many interesting and valuable articles on New Theology and Psychic Research. Send stamp for sample copy. Subscription, 25c; stamps accepted. 14mtf THE SERMON PUB. CO., Toronto, Can.

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

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W. H. BACH, Publisher.

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This is a record of standing any company in the world might justly be proud of, and THE EAGLE-CLAW GOLD MINING AND MILLING COMPANY'S treasury stock, at 50 cents per share, is, to-day, the best and safest investment in the mining world.

It is desirable to sell a limited amount only of our treasury stock, (at the price it is now put upon the market) to enable us to drive systematically one hundred feet into the ore bodies we have encountered on the FLAGSHIP LODGE, the leading property of THE EAGLE-CLAW GROUP, by which the mine will be opened out to one of the foremost producers of the State.

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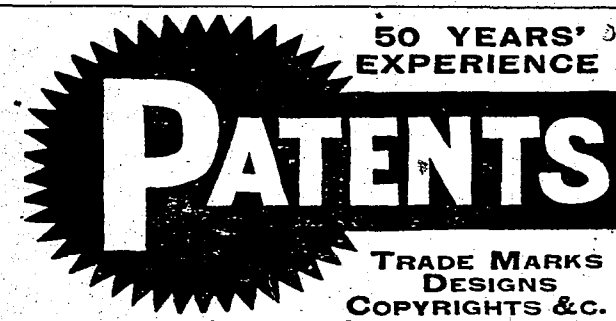
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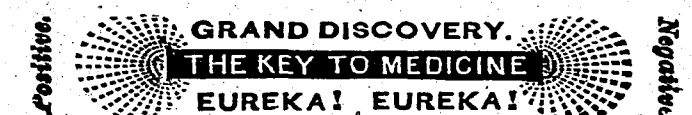


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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

The Children's Progressive Lyceum visited the King's Daughters' Home last Sunday afternoon. There was a large audience who listened with intense interest to Mrs. Place and Mrs. Shriner, who answered questions and gave spirit messages. Mrs. Wells made a short address, and Mrs. Sadie Cooke gave instrumental musical selections. The expressions of gratitude from the sojourners in the Home, at the close of the meeting, gave evidence of their appreciation of the efforts of the Lyceum in this direction.

Mr. and Mrs. S. D. Dye of Los Angeles are in the city, en route from Portland, Ore., where they have been sojourning for a time, healing the sick in body and spirit. They are visiting friends here, and may conclude to tarry for a season.

The First Spiritual Union of San Francisco will hold its annual election of officers on Monday evening, Aug. 6, at 293 Jersey St. C. H. WADSWORTH, Sec.

Don't Forget the Lyceum party on Friday evening, Aug. 3, in Occidental Hall, 305 Larkin St. A good entertainment and dancing.

Oakland.—The platform of the Psychical Society in Woodman's Hall was occupied last Sunday in the morning by Mrs. R. S. Lillie, and in the evening by Mr. Chas. Dawbarn of San Leandro. Mr. J. T. Lillie, leader of the choir. Such an array of talent and eloquence secured a good attendance even in the vacation season.

Hermetic Brotherhood.—The open meeting last Thursday evening was on the social order, consisting of music and short talks on "Fences." Miss Knindt sang a solo; Mrs. Titcomb read a paper, and Dr. Phelon read a poem. Mr. Morton, Mr. Rogers, M. S. Norton, Dr. Carpenter and Dr. Phelon each spoke briefly on "Fences," physical and metaphysical. Mrs. Virginia Weld sang a solo, accompanied by Mrs. Frances Rogers. The subject for Aug. 2 will be "The One Life," at 509 Van Ness Ave.

Ladies' Aid Society.—At the regular weekly meeting of the Society held in Occidental Hall on Wednesday afternoon, July 25, Mrs. R. S. Lillie addressed those present on "The Duties Spiritualists Owe to the National Association." The meeting was well attended. On Friday, Aug. 10, the ladies will tender to Dr. G. W. Carpenter a testimonial benefit in Occidental Hall. The particulars will appear in next issue.

Mission Lyceum Party.—The Bon-Bon party held in Mission Opera Hall last Saturday evening, under the auspices of this society, was a great success. The hall was crowded, and every number on the printed program responded. There was a Bon-Bon march, dancing and refreshments. Miss Alice Helms furnished the dance music and Mrs. Leo Coons presided. The following is the program rendered:

Overture, Miss Alice Helms; cake walk, Miss Henrietta Eberhardt; vocal solo, Miss Lulu Magee; fancy dance, Master Chas. Pracey; recitation, Master Frankie Close; cornet solo, Mr. Harry Magee; character song (by request), Miss Mabel Pfeifer; sketch, Master Harry Bond; vocal solo, Miss Daisy Place.

The Oratory.—We desire to call the attention of our local readers to the advertisement which occupies page 7 of this issue of the JOURNAL. The management is sparing neither expense nor labor to make these meetings a grand success. All that is needed now is the co-operation of the people. We hope that each friend of the liberal movement along spiritual lines will consider that this means you.

Forward Movement.—Mr. Thaddeus S. Fritz of Los Angeles and an efficient corps of workers began a three-days' conference in Pythian Castle, 909 Market St. last Sunday. This movement is the signal for a "forward march" along all the lines of human activity. Mr. Fritz and his assistants are eloquent and polished speakers, and adapted to the work in which they are engaged. The attendance was good at all their meetings.

Ladies' Aid Social.—On Friday evening, July 27, this society held its regular monthly social in Occidental Hall, 305 Larkin St. Mrs. B. F. Small presided, and the following program was rendered, interspersed with dancing: Miss Georgia Bacon, sword dance and Highland Fling; Mr. Ffiedlander, musical selections; Miss Berg, vocal selection, "Sky-Blue Eyes;" Mr. Bartholdi, baritone solo. Mrs. Place, vice-president, prepared a historical sketch of the society, which was read by Mrs. Small with a postscript. M. S. Norton and Mrs. Lillie made some timely remarks, and the remainder of the evening was spent in dancing, social intercourse and discussing the refreshments. W. T. Jones was the floor manager, and the dance music was furnished by Prof. Sigel.

People's Lecture Association.—This new society held its first regular session in Scottish Hall on last Sunday evening. Dr. J. L. York delivered a lecture on "Evolution," and J. F. Morton spoke on "Expansion." These meetings will be continued every Sunday evening.

On the Heights of Himalay, by A. Van der Naillen. 272 pp., beautifully illustrated. \$1.25. For sale at this office.

Birthday Party.—The residence of Prof. and Mme. Young in Alameda was the scene of festivity on Saturday evening, July 28. The occasion was the celebration of the 24th birthday of Alfred, eldest son of Mme. Young. Many of the numerous friends of the family gathered at their elegant Summer home, and enjoyed the hospitality of the Young household in commemoration of the event.

Dr. Hall's Meeting at 20 Eddy St. discussed "Friendship" last Sunday afternoon. The subject will be continued next Sunday. Music by Miss Lee. The hall is always full of participants and interested listeners.

Oakland.—The Union Spiritual Society met as usual on Wednesday, July 25, with a full attendance. Mrs. Palinbaum opened the services by reading one of Dr. J. L. York's poems, entitled "My Religion." Mrs. C. M. Johnston, lately from San Diego, spoke under inspiration upon the subject of the poem. After the lecture, Mrs. Amanda Smith gave some very good tests, and Mrs. Johnston followed, giving tests, and closing the meeting by an invocation.

DR. A. L. ASTOR, Sec.

Henry Harrison Brown has been engaged by the Spiritual Union of San Jose to lecture for them for the coming year. His "New Thought" paper, *Now*, will be removed to the Garden City on Aug. 1, and the good wishes of all who know him will follow him and his work to the new field of labor.

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These meetings are now suspended for awhile.

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