

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

VOL. 37. { T. G. NEWMAN, } SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 1, 1900. { 1429 Market-st. } No. 35.

"HERE AND NOW."

Here in the heart of the world, Here in the noise and the din, Here where our spirits are hurled To battle with sorrow and sin; This is the place and the spot For knowledge of infinite things; This is the kingdom where thought Can conquer the prowess of kings.

Earth is one chamber of heaven; Death is no grander than birth; Joy in the life that was given, Strive for protection on earth. Here in the tumult and roar, Show what it is to be calm; Show how the spirit can soar And bring back its healing and balm.

Stand not aloof nor apart; Plunge in the thick of the fight. There in the street and the mart, That is the place to do right; Not in some cloister or cave, Not in some kingdom above; Here on this side of the grave, Here we should labor and love.

ELLA WHEELER WILCOX.

his fingers, so he would know it was not touched by the medium. Carroll and Adams put their fingers also on the frame.

"In a minute," said Adams, "my finger began to hop up and down on the slate as if I were a telegraph operator sending a message. I tried hard to hold it still, but couldn't. Carroll's finger was also moving up and down, but not as much as mine. John's didn't move at all. He pressed down so hard on his finger that I thought he'd break the table; but he said that all the time he had his finger on the slate it felt as if some one were sticking a needle into the end of it."

When the slate was lifted off the table and the other side examined, Sullivan nearly rolled off his chair.

"It's from my brother Mike," he bellowed, "and Mike's been dead four years. Who wrote that?" he yelled to Evans. your life are dispersing and the sunshine and happiness and prosperity will soon shine upon you. Your brother,

MICHAEL SULLIVAN.

"Mother Catherine sends love." "Catherine was my mother's name," said Sullivan. "Did you know," addressing Evans, "that I had a dead brother, Mike, and that my mother's name was Catherine?" Evans declared that he did not.

"There must be some trick in this," said Sullivan. "The idea of of a dead man writing on a fivecent slate is too much to swallow right off the reel. I'm knocked out. That's right."

Carroll and Adams in turn got a message from a dead relative.

"This is what knocks me," said Adams. "I get a message from my cousin, Billy O'Brien, who has been dead twenty years, and written in his own handwriting, too. I the slate was picked up, the following message was found written in blue, gray, red, white, yellow, pink and green colors, the same as in the rug:

"I am pleased to greet you here to-night. I hope your stay on earth will prove as happy as mine is in spirit. May God bless and help you both. J. ADAMS." "J. Adams," said Adams, "was the name of my grandfather. The old man has been dead I don't know how long.

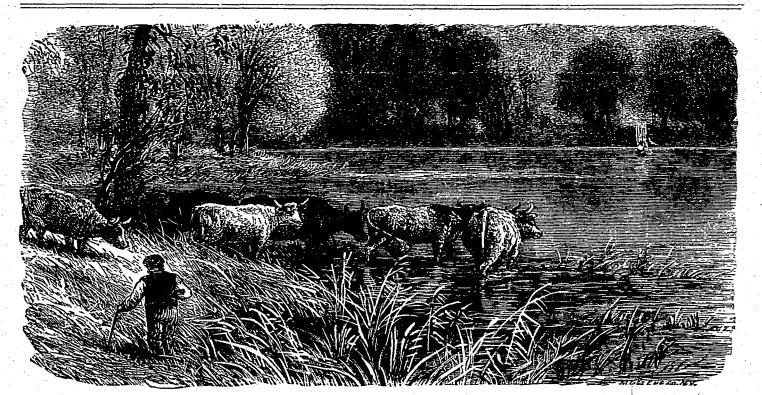
"We asked that Spiritualist who was going to win the fight, and he said Fitzsimmons. Of course, any one could have made a lucky guess, but John and the rest of us can't get away from those letters."

"It's too deep for me!" grunted Sullivan. "To think of Mike, who has been in his grave four years, writing me a letter on a five-cent slate!"—New York World.

A Pugilist Startled.

, John L. Sullivan has not exactly become a Spiritualist, but he has had a "bout" with the occult science, and, in his words: "It was the worst knock-out I ever got."

Carefully stored away in the room back of Sullivan's new cafe



A Haunted Schoolhouse.

The truth of the marvelous story of the haunted schoolhouse of Newburyport, Mass., rests on the testimony of Miss Lucy A. Perkins.

The attention of Miss Perkins was drawn to mysterious disturbances in the schoolhouse soon after she took charge as a teacher. She found her duties interrupted by loud knocks on the door, walls, ceiling and furniture. They generally began as soon as the school was opened, and they would frequently continue without intermission during the entire session. Not infrequently they were so loud and continuous as to interrupt the work of the school. On more than one occasion she was called to the door by knocks made apparently by some one on the outside. On opening it she was met by a gust of wind, which ruffled her clothing, fanned her face, and gave the children the impression that an object was floating in the air over their heads. On one occasion the bolted doors of the room flew open without any visible agency. Lights of a pronounced yellow color were seen through the glass partition, which increased in intensity and brilliance. These were accompanied by whirring noises over the heads of the children. In the open ventilator a large black ball appeared dancing up and down, threatening to fall on the heads of the pupils. The climax of these visitations was reached when, during a morning session of the school, there was seen by Miss Perkins the pale face of a boy, with eyes fixed immovably on the scholars, peering in through the partition window. She hastened into the ante-room, and there saw the apparition of a boy which she describes as about 1,

on Forty-second street, near Sixth avenue, New York, is a stack of nine slates. They appear to be of the kind schoolboys buy for a nickel each. Since Aug. 15 the chief occupation of the oldtime pugilist has been to examine these slates. Jimmie Carroll, Sullivan's partner, and Bob Adams, a sporting man, have also received messages from "dead" relatives.

Sullivan has been looking at life from a strangely serious viewpoint and had not touched a drop of liquor in four weeks. Two doors from the cafe, on Forty-second St., lives Frederick Evans, a slatewriting medium. Adams suggested that Sullivan and Carroll go with him to test the powers of the medium. They agreed.

John sat on one side of a little, plain deal table. On his left sat Carroll, and on his right Adams. On the other side sat Evans. The room was brilliantly lighted.

Evans had a stack of new slates and told each to pick out two. They did so, examined them carefully and cleaned them.

"We won't take any chances," said Sullivan as he rubbed the slates with his coat sleeve.

Then the three put rubber bands about the slates and held them between their knees. Evans told Sullivan to put his slate flat down on the table and hold it there with A COOL RETREAT DURING A HOT TIME.

The medium started to explain the spiritualistic theory of slatewriting.

"Well, if it was the spirit of my brother Mike, all right. We'll let it go at that."

This is the message on the slate that so startled the big pugilist :

"God bless you, John. I am more than glad to meet you here to-night investigating this grand truth of spirit nature. I am glad to be able to come back from the so-called dead and give you this convincing evidence that I still live.

"I am glad to see, John, that the coming years will bring you more happiness and prosperity than you have enjoyed in the past, and as you have learned the lessons of life bitterly, you will be able to profit by past experiences and take advantage of the opportunities that are coming to you.

"Cheer up; the dark clouds of

had forgotten all about him for many years."

This is the message from O'Brien: "God bless you, Adams, old man. Glad to see you. I hope you will be as happy as your old friend,

"BILLY O'BRIEN."

Sullivan whispered to his friends. He thought the slates might have been prepared. He picked up one and wrote his name, "Sullivan," in big letters clear across it. On the other side Adams wrote his name.

"Now, if the writing comes up underneath what we have written, we'll know it's a fake," said John. "I'll tell you what I'll do," said Evans; "you can put that slate on the floor, and one of you can stand on the frame, and the message will be written in crayons in all the colors that are in that rug."

The slate was placed on the rug and Adams put his feet on the frame. Two minutes later, when years old, with a melancholy face, blue eyes, and hair of a yellow tint thrown back in disorder over his head. His coat was brown and faded, and his trousers dark and awkwardly long. The figure was transparent, and seemed so frail that a breath might disperse it.

Miss Perkins made an effort to seize it, but when within a few feet of it she saw that she was dealing with a shadow without substantial form. It faded away before her eyes, but only to reappear by exposing its hands, arms and face at the window to the children. These manifestations were accompanied by demoniacal laughter and doleful moans.

There is a tradition that many years ago a little boy was so severely punished by a teacher of the school that he died soon after. —Ladies' Home Journal.

Crystal-Gazing Family.

I read an article in the JOURNAL on crystal-gazing; how to hold the glass, and breathing into the water to magnetize it.

In my family we practice it every day, and the visions never fail. I don't see them, but my wife and daughter and two little boys do. We commenced to practice it last Winter, thanks to the JOURNAL for suggesting it. My people simply fill the glass with water, put it on the table, and then look into it. My wife sometimes sees two or three visions at the same time. She can tell the past, present or future correctly.

The little girl is not quite as good as the mother. She must be on a different plane. The elder of the boys is good. A person can take him anywhere, get him a glass of water, and he will describe all that is in the ground there. He has saved me a good many days' hard work. The younger boy is also a good psychic. As for doing anything with the glass of water, I suppose that it makes no difference how it is done, as long as the person is able to see visions.

My eldest boy went to the creek for a bucket of water, and as he did not come back for some time, I called him. When I asked him what detained him, he said that he was watching a lot of Chinamen fighting in the funniest town he ever saw, He said they were killing each other by the hundreds. We are the only Spiritualists in this part of Montana. What we lack here is enough psychics to form a circle; but we have to do it alone, and we do fairly well. JOHN BARRY, Stevensville, Mont.

much of the miseries of humanity that I am better fitted than others to come in contact with the different natures that come to my medium here.

"In all my long experience with mediums in the United States, in England, and in France, since 'back in the sixties.' I have but once or twice before had the same profound satisfaction. For myself, I have passed through the experimenting stage of inquiry, and simply take 'what comes,' submitting the same to analysis and reason afterwards, and by that method I got with this medium a beautiful proof of identity. The little spirit control permitted a friend on the spirit side to come, and we conversed together for at least twenty minutes on subjects absolutely unknown to the medium. The spirit referred to matters which had been told me by this same spirit in America ten years ago, and which no one but myself knew about. Exact descriptions and names were given. The name of the medium is Mme. Lay-Fonvielle. 30 Place St. Georges, Paris."—Light, London, Eng.

Sympathetic Vibration.

H. H. BROWN.

Facts are rapidly accumulating that testify to the power of the mental practitioner. The questions are: What is the power? And how is it done? Since thought is now known to be a mode of motion swifter and more potent than either light or electricity, it can readily be admitted that thought does it. This is readily understood when the power of one's own thought upon his body is recognized.

Thought Transference supplies the needed link in the solution of the problem. All claims to the mysterious, or the supernatural, and all claims to a monopoly, or a patent-right, fall away before the present understanding.

All the various schools, whether called "Christian Science," "Home of Truth," "Divine Science," "Mental Science," "Metaphysicians," "Ontologists," etc., effect their cures by the same power, and telepathy, or what is also known as "Mind-Reading," is a potent and ever-present factor. The "Mind-Reader" goes to the thing he is mentally told by the operator, just as the needle is drawn to the magnet by its slower vibrations. He acts as the operator suggests, because he has become willing to do so. If, therefore, the operator thought "pain," the subject would feel pain. If he had a pain and the operator thought "relief," the pain would go. This is what the mental healer of whatever kind does, though he may rise to that realm of being where thought is not yet formulated—the realm of spirit. This is the principle known in physics as "Sympathetic Vibra-Experiments illustrating tion." this may easily be tried. Press down the C key of the piano and then strike the C in any other octave, and the string of the first C will give tone, as may be discovered by letting up the key. Thus, a violin will, if lying in the room, vibrate with the piano. Since all nature is one and all force is one, this principle of sympathetic vibration will explain the phenomena of mental healing, telepathy, inspiration and all occult phenomena. Thoughts are received by all minds in the same key, or. what is the same thing, are in sympathy with them.

A thought thus received has the same power in the mind receiving as it would have had come into it by the ordinary channels. And as thoughts control life, and can make one sick, they can also make one well.

Mental healing requires, on the part of the practitioner, a warm and generous nature and a concentrative mental power. His thought should in its infinence be like the powder in the cannon behind the projectile, and not like that flashed in the pan.

As a people, we are becoming more sensitive every generation, consequently are susceptible now to the finer forces, as our fathers were not.

The faith-curist, the mental scientist and the magnetic healer would not have found a field one hundred years ago. Now the field is ready and they come in response to that sensitiveness which has outgrown not only calomel, but the high potencies of the homeopathists.—Now.

Sensations in Falling.

The sensation of a person falling from a high place, especially by those who have fallen in climbing mountains in Switzerland, are described in a recent number of *Psychische Studien*.

Professor Heim in a lecture described the condition of those men who have been plunged into an abyss, but have survived the fall. It is generally supposed, he says, that the sensations of such persons, in 'the anticipation of death, must be very painful. Whether the accident is occasioned by a fall from a precipice, or a plunge over ice and snow, whether into a ravine or a waterfall, is not important.

It matters not what the degree of cultivation of the unlucky persons may be who have survived accidents of this kind—their feelings are almost uniformly the same, which they experienced in view of almost certain death. No pain is experienced, and just as little enervating terror as in occasions of lesser danger. There is no trace of despair, no anxiety; rather there reigns a quiet seriousness, a deep resignation, mental security and liveliness. The activity of thought is increased a hundredfold in speed and intensity. The results of the accident are objectively looked upon and canvassed. but no perplexity presents itself. Time seems very much prolonged. Persons in these circumstances act and reason with lightning speed. In numerous cases there follows a complete review of the past life. At last the falling man hears beautiful music, and then falls into a splendid blue heaven with rosecolored clouds. Of the senses, the last to fail is that of hearing. The Alp-climber Sigrist, who fell backwards from the summit of a mountain, thus observes to Prof. Heim: "The plunge was not accompanied with any agonizing feeling that one often has in dreams. I believed myself hovering in the pleasantest fashion as I was borne down, and had the fullest consciousness during the course of the fall. I observed, without pain or anxiety, my condition and the future of my family, whom I regarded as well protected by insurance, and with an activity of thought such as was never possible in other conditions. Of loss of breath, as people often declare. there was no trace, and the forcible impact below on the snow-covered ground was the first to take away

consciousness, and this was painless. The first grazing of head and limbs I did not feel. I could think of no easier, pleasanter mode of death. The waking up brought other sensations."

Another plunger describes his feelings as he was thrown down, hitting at several places before he landed finally: His mind was intensely active considering means of escape, consequences of the fall, relations of his family (a history of which would take a hundred times longer to tell than the actual time in which it transpired.) "Then I saw, as on a stage, from the distance, my entire life, played in numerous scenes. I saw myself and other persons circulating about. All was as if illuminated by a heavenly light, and everything was beautiful, without grief, anxiety or pain. The recollection of sad events was very clear, but not gloomy. There was no struggle or strife. Strife had turned to love. Elevated and beautiful thoughts reigned and encircled the individual; pictures and a godlike rest stole through my soul like splendid music. A magnificent blue sky with rosy and violet clouds sur-rounded me. I moved painlessly and gently out into it, while I saw that I was flying free through the air, and that under me lay a snowfield. Objective observation, thinking and subjective feelings came before me at the same time."

The conclusion of Prof. Heim is that "death occasioned by such falls is a beautiful death." After his lecture he received numerous reports of similar accidents fully confirming his conclusions. B.B.K.

What is in the Name?

MRS. C. K. SMITH.

In the PHILOSOPHICAL JOURNAL of Aug. 18 I read: "Professor Hyslop, who occupies the chair of logic, ethics and psychology at Columbia University, has recently declared his belief in spirit return." Further on, the writer adds: "Dr. Hyslop would very probably object to being called a Spiritualist."

The question naturally arises, Why should Prof. Hyslop, as well as many others, object to being called Spiritualists? There are believers in the philosophy of Spiritualism in all the churches, and outside of them all, who probably also would object to being called Spiritualists. A Congregationalist was heard to say: "I don't see why a belief in this beautiful philosophy should unfit me for membership in the church to which I belong.⁵ A Methodist says: "I am a better member for my acquaintance with these things; I understand my Bible better." An officer in the Universalist church said : "I should have been a Spiritualist if the spirits had always told the truth !" Another said: "I was disgusted with an individual's conduct, so I left the Spiritualists and joined the Swedenborgians." Many have left the ranks for Theosophy, which some claim to be a higher phase of Spiritualism. I have been told that the Unitarians are all Spiritualists. The Episcopalians always did believe in the "holy communion of saints." The Quakers and Mormons, also. They have their mediums, prophets and healers. The Mormons profess to believe the Bible to be the word of God. There are apparently "Christian Spiritualists" and so-called "Infidel Spiritualists;" some who

A New Medium in Paris.

An esteemed correspondent, writing from Paris, speaks of a new medium whose gifts have been investigated by several well-known and competent observers, with the result that they have been well satisfied. He says:

"The medium is a quiet, unassuming woman of 28 years. Her education is very imperfect, yet I have heard through her a brilliant discourse. 'Julia,' the little control, is the daughter of a very poor woman who led a life of misery in a traveling van, which brought them to Belgium some 50 years ago, where 'Julia,' then a little beggar girl, died of misery and an attack of cholera.

"She is now the mouthpiece of the spirit band of the medium. "They have chosen me,' she said to me one day, 'because I knew so do not believe that such a person as Jesus of Nazareth ever existed, and others who know he did, because they have seen and talked with him.

I met a devout Scotch woman once who was in much mental trouble. She had witnessed manifestations which convinced her that the friends she thought dead were still alive. "But,' she added regretfully, "the Spiritualists are such infidels, I could not join them." I assured her they were not all, but the fact that some were so, was added evidence of its truth. She was comforted to think she might believe her senses and still not give up her Jesus or her Bible.

A man, for instance, upright and moral, who has never cherished any religious belief, thinks death is the end, comes to learn through Spiritualism that the so-called dead are still alive. His opinions are changed in that particular only. Instead of using the word God, he thinks we should say Nature, Principle, or Law. But all the same, he is a good Spiritualist.

Primitive Christianity and genuine Spiritualism seem to be one and the same. What Theologians have made of the Bible narrative is another thing. Even if it could be proved that such an individual as Jesus never did live, if the principles he is said to have inculcated are good—accept and live them. Truth is the same yesterday, to day and forever. It is only our apprehension of it that changes.

San Diego, Calif.

Reply to Rev. Mr. Woodward

F. N. BLACKMAN.

For the one thousandth time, Spiritualism was wiped off the face of the earth recently by the Rev. W. M. Woodward at the Y. M. C. A. building in San Francisco. and I wish to criticize his remarks.

He says: "The opinion expressed by the so-called spirits correspond to those entertained by the medium and the circle where they are produced." A more flagrant falsehood was never uttered by any human being even when "backed up" by so-called Divine authority

ward cast his eyes on Rev. C. O. Brown and thousands who are like him, and be dumb?

The standard of morality taught by Spiritualists is as pure and elevating as that taught by the churches, and lived up to as conscientiously.

He also refers to the "witch of Endor." Witch, indeed ! The Bible says the woman of Endor. Has the reverend gentleman perverted the Bible ignorantly or willfully? If the latter, has he been driven, like many of his predecessors, to resort to misrepresentation in order to bolster up a waning cause? He also says that Saul was deceived; but the Bible says that it was the spirit of Samuel that appeared; that he told Saul certain things which would happen in the near future, all of which took place according to that record. If this was the work of the Devil, did he lie? He is generally credited with being a liar and a deceiver ; but, so far as known, unlike his celebrated running mate of the Bible, he has never boasted of his depravity. (See Jer. 4:10, Jer. 14:18, 2 Thess. 2:11, 1 Kings 22:23, Judges 9:13, Ezek. 14:9.) Has the Rev. Mr. Woodward deserted his flag, gone over to the enemy, and is now trying to demonstrate what every intelligent person knows to be true -that the Bible is not an infallible book?

In regard to the "witch" version, let meask, is there anything bad about a witch, only as the bad exists in our mind? We often speak of a child as 'a perfect little witch." Is that giving the child a vile name? Were the witches of Salem bad people, so far as known? I know that referring to the Salem Witchcraft is putting salt in the sore spots of church members, but I could not well help it.

However, he is deserving a little praise for saying that spiritual manifestations are really genuine, and not, as thought by some, simply frauds. With the exception of the Adventists (and they don't count) all churches claim that spiritual manifestations are not produced by outside influences, but are the cunning, designing work of the mediums.

Mr. Woodward says they are genuine, even though produced by the Devil. Thanks, awfully !

"Our Father, we thank thee for this world thou hast placed us in. We bless thee for the heavens over our heads, burning all night with such varied fire, and all day pouring down their glad effulgence on the ground. We thank thee for the scarf of green beauty with which thou mantlest the shoulders of the temperate world, and for all the hopes that are in this foodful earth, and for the rich promise of the season on every side of us.

"We are conscious of our follies, our transgressions, our stumblings by the wayside, and wanderings from the paths of pleasantness and peace. We know how often our hands have wrought iniquity, and we have been mean and cowardly at heart, not daring to do the right which our own souls told us of; and we pray thee that we may suffer from these things, until, greatly ashamed thereof, we turn from them and lead glorious and noble lives.

"Then, when our work on earth is finished, and the clods of the valley are sweet to our weary frames, may we spend eternity in the progressive welfare of thy children. And here on earth, may the gleams of that future glory come upon us in our mortal life, clearing up the difficult paths, and strengthening our hearts. So may thy will be done, on earth and in heaven."

Another Woman's Bible.— Yet another woman's Bible, and this time arranged by a man, is about to be offered the public. The new edition is to be prepared by Abraham G. Dixon of Omaha, who is a bookworm, and the study of years has convinced him that women have not had fair treatment in the revised version of the Bible, and he proposes to publish a better one, which will place women on an equal footing with men.

Mr. Dixon is the author of several books. He has an interesting collection of books and manuscripts, one of which has been handed down for centuries from one generation to another. It is on this that he greatly relies for aid in preparing the revised Bible. Another valuable manuscript said to be owned by him is the original of the sixth and seventh books of Moses. Mr. Dixon says: "What the so-called civilized nations need is a woman's Bible, one that represents her as she is in the eyes of God, and not as the insignificant serf, not as the secondary element of humanity she is pictured to be by the orthodox creed.—Sel.

California State Spiritualist Association.

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For other mediums see page 5.

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Again he says: "There is no standard of morals established by Spiritualists; no life of righteousness is required. The vilest debaucher may be as good a Spiritualist as the best moral man in the land." True, for once; but who shall set up a standard of morals and righteousness for the world to be governed by, when these standards differ in different parts of the world, in different churches; certainly the Bible is a hopeless place to look for it.

Spiritualism consists in a belief in immortality, and that the spirits of our departed friends can and do return and communicate with the living. That is Spiritualism per se.

Persons can believe anything they wish not incompatible with the above and still be Spiritualists. The belief in Spiritualism is founded upon a demonstrated fact, not in a fiction like Christianity, and morality has no more to do with one than the other, or a belief in mathematics.

People can not help their belief in a demonstrated fact, however much they may wish to, any more than they can help the color of their eyes.

From the last remark quoted, we are led to the belief that all the morality in the world is possessed by the churches. Morality, for-sooth! Will the Rev. Mr. Wood-

There is an old adage which says we should give the Devil his due. I am willing to do so. San Francisco, Cal.



One of the evidences of the narrowness and uncharitableness prevalent among some sectarians is their disregard of that courtesy which characterizes well-bred persons.

In almost every instance where a minister of the traditionalist order makes a prayer, he appeals to a certain Jewish prophet to aid, "through him." If such appeals were confined to audiences of that particular sect, it would not be so objectionable, but when an audience is composed of Jews, Quakers, Unitarians, Spiritualists and others who take the Nazarine at his own estimate and regard him as a prophet, the case is different; it is not only an instance of ignorance, but discourtesy.

As an instance of a true and inspiring appeal to the Great Spirit, the prayer of Theodore Parker is an appeal from which we make a few extracts:

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This is instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

THE OUTLINE OF BUDDHISM, by Skesaburo Nagao. 67 pp., paper. San Francisco Buddhist Mission, 807 Polk St. Price, 15 cents.

PRACTICAL HAND-READING, by Larsen, the Palmist. 150 pages. Price, \$1.00. For sale at this office. Postage, 7 cents.

Duality of Truth, or the Occult Forces of Nature, by Henry Wagner, M. D. Price, \$1.00; postage, 10 cts. For sale at this office.

the future, we credit it for a year beyond that time. This is part of the contents:

It teaches—How to cultivate and use the Electric and Magnetic Forces of the body -How to fully develop the Muscular System and Nerve Energy without mechanical and Nerve Energy without mechanical means. The only natural method of Phy-sical Culture — How to acquire Grace, Beauty of Face, Figure and Expression— How to possess Robust Health and Great MentalVigor—NaturalVoice Culture and Artistic Deep Breathing — A systematic course for developing Passivity and Con-centration, and unfoldment of the Subjec-tive Powers— A thorough training of the tive Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life— Her true sphere—Her Divine prerogative.

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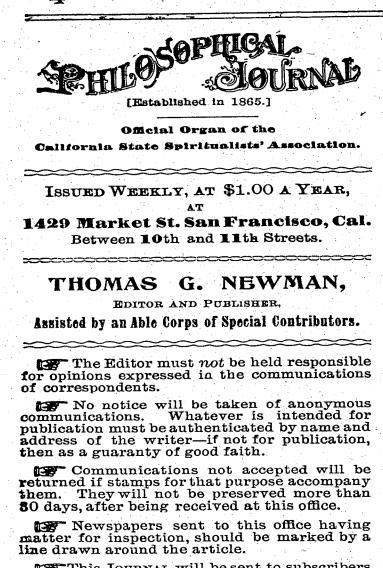
Some of those who have received this book write as follows:

"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 BATSLORF, Grand Rapids, Mich.

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

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



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

SAN FRANCISCO, SEPTEMBER 1, 1900.

The Spirit World has undertaken to uplift the world of humanity that the church cannot reach. It ought to have the best wishes of the churches in this work, but it has not. Spiritualism is assimilating those independent souls who refuse to go to heaven by their especial lines.

Large Souls are never envious, and never seek to discredit others. They delight in the success of their neighbors, even though their pathway may be beset with thorns. The world needs more large souls to carry forward its reformatory and uplifting work.

If You are Miserable, the way to cure yourself of your misery is to minister to the needs of some one more unfortunate than yourself. There is no greater panacea for the ills of life than a lively interest in the welfare of your fellowman.

The Third Degree.

In every forward movement there are three degrees, or conditions, of unfoldment which must be experienced before a permanent, lasting work can be undertaken or accomplished. The first degree consists of teaching, the second of testing, and the third of doing.

The philosophy of Spiritualism permeates the literature of the world; it is being taught from the pulpits of Christendom, and, more important than all, has become the popular theme of conversation among the people.

The popular demand for a public exhibition of spirit phenomena has been gratified during the past ten years, and the period of testing is nearly at an end. The day of doing is dawning, and plans for building temples, schools and sanitariums are being made. The necessity for organization is becoming more apparent.

The last half of the nineteenth century has witnessed a phenomenal growth of liberal religious thought; but the first half of the twentieth century will eclipse any period of the world's history in startling revelations.

The theories of telepathy, thought transference and the operation of the sub-conscious mind, which are being exploited by occult students, in the hope of disproving the spirit hypothesis, will eventually be found to be avenues through which spirits communicate with mortals. These psychic researchers will soon find that they have been dealing with effects, and that the great cause lying behind all these manifestations is spirit.

The harvest time is near at hand. and those impatient doubters who have been seeking a sign will be gratified, for Spiritualism has solved the great mystery of the ages, and answered the question of humanity: If a man die, shall he live again? That horror of humanity called death will be analyzed and subdued, and the veil which has separated time from eternity will be rent in twain, and there will be no more spiritual night. The watchman on the walls of progress has already heralded the dawn, and it is time to be up and doing.

Do They Think?

How often do we hear people say: "How I wish I could talk or write as well as I can think." Such persons are deceiving themselves; they can talk or write as well as they can think, for their inability to express their ideas' indicates a lack of classification in the mind which is the result of thought, or is thought. They only "think they think." A jumble of unassorted ideas are of no value, and are often a source of embarrassment. By way of suggestion to earnest students of the science of mind, we quote some helpful words from Freedom:

I would have the student think in language—not the language of the lips or the language of the pen —but I would have each thought registered upon the brain in sentences and phrases as clearly defined as if chiseled in marble by the hand of genius.

I would place no thought upon the shelves of memory for future use until it was written upon the sensitive plates of the brain in language adapted to the future uses of the tongue and pen.

In the practice of this method of thought—plodding and slow in its preliminary stages—one learns to discriminate between those ideas which are worthy to be embalmed in language and filed away for resurrection on the rostrum or in the press, and those which should be rejected.

This process, like the training of the muscular system, soon enables the will to carry out the verdicts of the judgment without mental protest, and thought control becomes an established fact.

A Hopeful Outlook.

The fatalistic idea that man is the slave of his environment was in a fair way to fasten itself upon the human intellect and paralyze the ambition of the unfortunate, as far as this life's experience is concerned. But since the advent of the "New Thought," the race has taken new courage. The man who reads and thinks in our day knows that he is a "thought man," rather than a "meat man." He knows that his environment is largely of his own making, and the method to be pursued to bring about a change for the better is being specifically taught. The hope of salvation from external sources has fled, and the attention is being concentrated upon the mighty forces which reside within. There will be storms encountered, and hidden reefs struck while sailing this unexplored sea of life, and occasionally there may be a shipwreck; but the outlook is hopeful and the reward will be freedom. When man knows his power, he will have what he wants, and have it now.

grammatical forms of speech transmit inharmonious forms of spiritual life; but purity of language prevents an influx of undeveloped and immature entities, in whom there is a lack of balance. High forms of truth should be clothed in the most appropriate garb, that there may be harmony and completeness.

Dowieism. — The insufferable arrogance of Dowie and his followers, in Chicago and other Western cities, is alienating some of his best supporters. Dowie claims to be the reincarnation of John the Baptist, and he lives in a condition of luxury not enjoyed by Kings. He recently sailed for Europe in staterooms which cost him \$1,500, money collected from the poor. Yet he claims to be following in the steps of the lowly Nazarene, who had not where to lay his head.

Ohio Camps.—The camp at Worthington, near Columbus, O., exploited by Mr. A. W. Dennis, which was to run three months, has been closed rather abruptly on account of legal proceedings.

Mr. S. J. Woolley of Milo, O., has issued a circular stating that he will open a camp at Summerland Beach on Aug. 26. This site is one and one-half miles east of Millersport, Ohio, and is said to be an ideal place for a Spiritualist camp-meeting. Some of the best talent in the country will be present.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent

Spirit Detectives are at work, and a Chicago man has been compelled to give himself up to justice by the persistent haunting of the spirit of his victim. A few more years of proper conditions, and the spirit manifestations will be so frequent and powerful that the last skeptic will be converted. The leaven is working.

Disembodied Spirits.—A correspondent of the *ProgressiveThinker* writing on this subject, raises a good point when he says: "All spirits have bodies, and all spirits are material. For that which is not matter, nor a property of matter, is not anything. The term "disembodied spirits" is inexact and misleading. for it may be taken to imply that he is without a body of any sort. This no spirit has ever claimed." Intuition. — The accumulated experience of humanity, transmitted from generation to generation by history, legend and instinct, constitutes the intuitive faculty in man. It is the conscious development of the ego, the unfoldment of the individual spirit entity, and should not be confounded with external influences, or attributed to spirit control. Man is spirit now.

Ignatius Donnelly of Minnesota is delivering a series of lectures at a Spiritualist camp-meeting near Ottawa, Kansas. He is in the good company of J. Clegg-Wright, B. F. Hayden, C. L. Ainsworth and Swami Abhedananda.

The maintenant for the second second second

Words Fitly Spoken.—Pure diction springs from a nice sense of beauty and proportion, and in the "New Thought" concept of language, words are recognized as spiritual entities. Inexact and unby mall, add 10 cents on the dollar, of the price, for postage.

PERIODICITY, or the Science of Destiny for all men and all nations, by Jas. Rodes Buchanan. Price, 75 cents; postage 5 cents extra.

This is a new edition of this work, which gives every man a key to his own destiny and a revelation of other lives, as well as to Nations and States. It is substantially bound in cloth and can be obtained at this office.

The Arena for September is an exceptionally interesting number. Its contents are varied and of international importance. It is now published in New York City and edited by N. O. Fanning and John Emery McLean. 25 cents.

the Ladies' Home Journal is full of good things, as usual, for the household. The latest work of the author of "When Knighthood was in Flower" has been secured by the Ladies' Home Journal. As would be expected, it has to do with adventure—the experiences of some frontier children. There is a childish romance woven into the stories, and they will have a keen interest for boys as well as for

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their elders. Under the heading of "Blue River Bear Stories" Mr. Major's serial will begin in the October Journal.

AURAS AND COLORS, by J. C. F. Grumbine. An esoteric system of teaching concerning Halos, Aure-olas and Nimbus. 75 pp., paper. Price, 50 cents; postage, 2 cents extra. For sale at this office.

Spiritual Science Healing.

CONDUCTED BY JULIAN MACRAE.

LESSON 5-FERVOR.

Pause! Are you in earnest? Are you quite serious about this healing? Or do you wish to get great benefits without any outlay on your part? Remember that I stated that the cures in this de-partment are permanent cures. That is, you shall have laid off the old man, or the old ideas, and taken on the new with their invigorating impulses. Life is an endless series of happy impulses. Every atom of disease, every vicious impaction in your daily warfare is from an old idea. Knowing that this is so and acting vali-antly in that knowledge, is the attitude of a man whose eyes are open and who consciously wills to abandon the "sins that do so easily beset" him. In warring with ideas, you come in contact with every School of Philosophy and Religion on earth and under it, and you will find each one absolutely certain of having the whole Truth and solidly entrenched be-

hind the ramparts of their creeds. Go forward! I give you an acid to test them by. If any one of their adherents is sick, or poor, or discontented, pass them by. They have some death ideas in camp. Forward! Go through them all and accept the useful in each one. This is the word in this Lesson. That which is useful is that which is True. All things serve the Divine ends of Use. Do not in your povitiate be led of Use. Do not, in your novitiate, be led astray by the idea of Good. Use is Good. Find; grasp that early in your career. I may find occasion in future lessons to show you the uses of some ideas, and that will be a guide to all. But, remem-ber, you are getting rid of afflicting atoms, or ideas, so that you may get into the New Life. Afflicting ideas are those that have ceased to function in the realm of use.

Here is involved the whole scheme of displacement; but I will discuss that in the next lesson. There is an overcoming Power, or principle, in you that forever triumphs, if you only yield to its Voice. Nothing in Being can resist that Power but your will-your personal will. The Divine Love grants you for a season the idea of a self-will. Press on. rou whi some day reach the reality of your war against ancient creeds and unfruitful predictions of evil. All the warfare is in your mind. You are your universe. Ponder over this. Do not try to convert Jones. Thrice happy Jones! He can wait a cycle or two and be none the wiser. You are healing you. You must now fully realize the personal nature of your attitude towards being, so that you may truly center your energies in yourself and enter into a rational consciousness of having the privilege of willing from yourself. I am calling into wakefulness the slumbering Idea of your Real Self. Pause. This is what is spoken of as waking the dead. Fear not; I have overcome death and its Fear.

Mediums' Directory

[MEDIUMS' CARDS put into this Directory for **SO** CENTS per line per month.]

Mrs. Maxwell - Colby, Readings, 1041¹/₃ Valencia-st., S. F., Cal. Circle Tuesday eve.

Spirit Chemistry. Remedies cure all dis eases. Send 2-cent stamp for circular. Dr. Geo. W. Carey, Spiritual Chemist, 204 Mc-Allister 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 treat-ment 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 M irket rm.27

Sol Palinbaum, Trance, Test and Healing Medium, 856¼ Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diag-nosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

C. Mayo-Steers, 112½ Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527. 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.

Edward Wyllie, photo medium. Sittings and one photo, \$2.00; extra photos, 25 cents. 10 a.m. to 5 p.m. 330 Ellis St., San Francisco, Cal.

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. Correspond-ence with Colorado, Nebraska, Kansas and Wyoming Spiritualists on the subject of a permanent organization is re-spectfully 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 equip-ments, provisions and fishing tackle cheaply at Denver. These should be shipped to Mayfield's Spur on the Colo-rado and Southern Bailway Mayfield's rado 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:

THE WONDERS OF HYPNOTIC CONTROL



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not fail. I absolutely guarantee not fail to cure diseases that medican be a practical operator in all Course. This book contains my able all to induce the hypnotic ly, at will, awake at any desired diseases and bad habits. Any one first trial, control his dreams, read see absent friends, communicate part of the earth, solve hard quesand remember all when awake. and four others-one in Self-Hyp-Conscious Mind in the waking

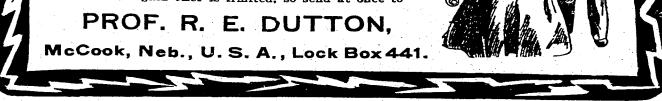


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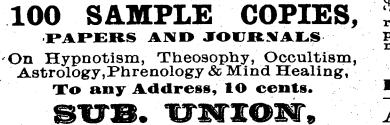
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The Devil is Dead.

You're bid to the funeral, ministers all; We've dug the old gentleman's bed;

Your black coats will make a most excellent pall

To cover your friend who is dead.

6

Aye, lower him mournfully into his grave:

Let showers of tear drops be shed. Your business is gone-there are no souls to save:

Their tempter, the Devil, is dead.

Woe comes upon woe; it is dreadful to think

Hell's gone, and the demons have fled; The damned souls have broken their

chains' every link— Their tempter, the Devil, is dead.

Camp-meetings henceforth will be needed no more;

Revivals are knocked on the head; The orthodox vessels lie stranded on

shore-Their captain, the Devil, is dead. -Torch of Reason.



The Editor is not responsible for the opinions of correspondents.

Southern Cal. Camp-Meeting.

TO THE EDITOR:

The programs of the Southern California Camp-Meeting at Sycamore Grove are now ready for distribution, upon application to the secretary, or to Mrs. Nettie Howell, 139 West Fifth St., Los Angeles, Cal. Farmer Riley, so well known in the East as an honest materializing medium, is to be with us, as we are just in receipt of a letter from him fully ratifying the engagement. A number of our speakers and mediums are already in Los Angeles, and inquiries and promises to attend are coming in daily; so the success of our camp seems assured.

ELTON T. BROWN, Sec. $341\frac{1}{2}$ So. Spring St., Los Angeles, Cal.

Lake Pleasant Camp.

TO THE EDITOR :

I have now passed a most delightful week at Lake Pleasant,



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Opinions of those who have read it

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

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

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The Meeting in Odd Fellows' Hall last Sunday evening opened with a duet by Mr. and Mrs. Lillie. Mrs. R. S. Lillie delivered a splendid address on "Reason and Faith." Mr. J. T. Lillie sang two solos, accompanied by Mrs. Dr. Temple on the piano. The lecture closed with an improvised poem by Mrs. Lillie. This concludes the series of meetings for the present. They will probably be re-sumed after the State Convention and the Native Sons' celebration.

The Benefit Seance to be given by the Ladies' Aid for Mrs. Stoddard will be held on Sept. 4. instead of Sept. 14, as announced last week. It will be a test meeting, and the best talent of the city will participate. Occidental Hall, 305 Larkin St. Tickets 10 cents; for

The Forward Movement workers are still at 909 Market St., holding meetings every afternoon and evening. The first week in September they will hold their evening meetings in Metropolitan Temple, still retaining their headquarters at 909 Market St., where the afternoon meetings will be held.

Philosophical Journal.

Ladies' Aid .- On Wednesday afternoon, Aug. 22, this society held its regular weekly meeting in Occidental Hall. Delegates to the coming State Convention were chosen. The regular monthly social & dance will be held at headquarters, 305 Larkin St., on Friday evening, Aug. 31. There will be a fine program and good music.

Dr. Hall's Meeting at 20 Eddy St. discussed "Sentiment" last Sunday. There were animated discussions, and eloquent addresses by "the old guard," and some of the new. The music by Miss Lee is always good.

Mrs. Elizabeth Lowe Watson, Sunny Brae, Calif., writes us as follows: "I am still far from strong and have concluded to go north (into southern Oregon) for a few weeks, and shall not be at the State Convention. Mrs. Marcen informs me that preparations are progressing for a good time, and I sin-cerely hope that everything will conduce to that end and to the honor of Spiritualism.'

Mrs. Watson's many friends will be sorry to learn that she will be unable to be present at the State Convention next week. Their best wishes will follow her in her trip to the north for rest and recuperation, and will sincerely wish for steady improvement in health and a safe return to her home.

Union Spiritual Society of Oakland met on Wednesday evening, Aug. 22, at 856½ Isabella St. President H. Smith opened the meeting by a few pleasant remarks. Mrs. Johnston of San Diego gave an invocation. Dr. Sol Palinbaum was entranced and gave messages and tests to many in the audience. Mr. H. Smith gave a few tests. Mrs. Johnston gave some tests, which closed the meet-ing. The society elected the following delegates to the State Convention: H. Smith, Alfred Cridge, T. Ellis, Dr. Sol Palinbaum, A. L. Astor, M. D.

DR. ASTOR, Sec.

Mrs. Geo. C. Smith, 428 Golden Gate Ave., San Francisco, Cal., is a medium of rare powers. The editor of the JOURNAL, with some other invited guests, lately attended a "trumpet seance" given by Mrs. Smith, which was exceedingly in-teresting and demonstrative. Spirit Wilbur Thompson conducts the circle and talks through the trumpet suffi-ciently loud to be heard all through the room; moves tables, chairs and musical box at will. His answers to questions are philosophical and often full of wit and humor. These demonstrations occur while the medium is tied in her chair, but not entranced, often talking to the members of the circle at the same time



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The Hermetic Brotherhood.—On Thursday evening, Aug. 23, the open meeting held at 509 Van Ness Ave. was favored with a paper by Mr. J. P. Bean. Dr. Phelon read a poem, and Dr. Car-pender spoke on "Co-operative Unity." There was an intermission for social converse, followed by music by Mrs. Rogers and Mrs. Weld. Prof. Dove gave a short illustrated talk on Phrenology. Papers were read on the topic of the evening, "What is Beauty?" by Miss Boyd and others. Dr. Phelon closed the discussion. The subject for next week will be, "What is Sin?"

Certificates have been issued by the Southern Pacific Company entitling the holder to a rebate of two-thirds the regular fare returning from the State Spiritualist Convention to be held in San Jose, Sept. 7, 8 and 9. This holds good from any part of the State. Those desiring these certificates can procure them by making application to the JOURNAL office.

Los Angeles, Cal.-The truths of Spiritualism have an able exponent in Mrs. Anna L. Gillespie, who has been occupying the platform of the Harmonial Spiritualists' Association of Los Angeles during the past three months. She has a pleasing address, which, with the depth of thought expressed, has made her a favorite in this locality. Her services have been secured for the camp-meeting for the first two weeks in September, and those who have never met her will then have an opportunity to hear this fearless champion of truth and justice. Mrs. Von Freitag will resume her place as lecturer for the Harmonials on the first of October, with her incomparable phenomena. O. B.

that the trumpet is being used by the spirit. Such marvelous demonstration of spirit power confounds the wisdom of the wise ones.

The Social Program for the State Spiritualists' Convention will be: Friday evening, reception to delegates; Saturday evening, spirit phenomena: Sunday afternoon, short speeches by prominent workers, and Sunday evening, Mrs. R. S. Lillie and Thaddeus S. Fritz.

Mrs. Ella York, secretary of the Spiritual Union of San Jose, sends a stirring communication, which came too late for publication in this issue. It is a call to service for the cause, and unanimity of action.

Mission Lyceum.—This society held its monthly social in Mission Opera Hall, 2131 Mission St., on Saturday evening, Aug. 25. Nine numbers on the program, followed by dancing and refreshments, were the order of the evening. The dance music was by Miss Alice Helms. W. T. Jones is the conductor of the Lyceum, which meets every Sunday at 2 p.m. in the same hall.

The Fire in the Sleeper building in San Jose occurred in the office portion of the structure, and will not interfere with the State Convention, which meets in the Assembly Hall on Sept. 7.

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

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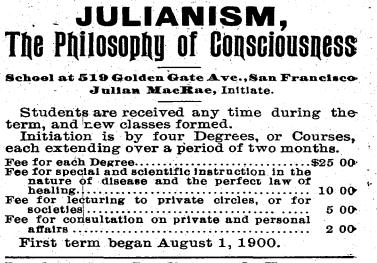
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L ADIES' AID SOCIETY.-Headquarters at 805 Larkin-et Son Electric 1 805 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:80, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.