

THE PHILOSOPHICAL JOURNAL

THE NEW YORK
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VOL. 37. { T. G. NEWMAN, EDITOR. } SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 8, 1900. { 1429 Market-st. } No. 36. { Between 10 & 11th-Sts. }

WISHING.

Do you wish the world were better?
Let me tell you what to do.
Set a watch upon your actions;
Keep them always straight and true.
Rid your mind of selfish motives:
Let your thoughts be clean and high.
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the scrap-book of your heart.
Do not waste one page on folly;
Live to learn, and learn to live.
If you want to give men knowledge,
You must get it, ere you give.

Do you wish the world were happy?
Then remember, day by day,
Just to scatter seeds of kindness
As you pass along the way;
For the pleasures of the many
May be oftentimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

ELLA WHEELER WILCOX.

BORDERLAND

Spirit Visitors.

There is a neglected house on Mount Auburn St., Cambridge, Mass., near the cemetery, that without doubt is indebted for much of its ill repute to its late owner and occupant, John Hyde. It was long known as a haunted house, and avoided as such by the superstitious. Its sole earthly tenant frequently threw out mysterious hints of strange visits he received from materialized spirits who favored him with messages from the other world.

They were not unwelcome, he said, for they were his disembodied ancestors of a remote period who had a social way of dropping in for an evening's chat. He took so much pleasure in their society that he was not disposed to cultivate the acquaintance of earthly visitors, and few cared to cross his threshold, for he was not averse to telling them that they would not be acceptable to his relatives.

There is one man who is confirmed in the belief that he, at least, was not wanted. One dark and stormy night he sought shelter on the piazza of the house, and hearing noises within, he tried to discover from whence they proceeded by peering through a broken pane of glass. The room was dimly lighted, and he says he saw Mr. Hyde in close communion with two sheeted figures. At the same instant the intruder was blinded by a flash of lightning, followed by a crash of thunder, and thrown into the middle of the street. He never repeated the experiment of eavesdropping at

haunted houses. — *Ladies' Home Journal*,

A Daylight Apparition.

The philosopher Thoreau lived in the classic little town of Concord, Mass., and the spirit of his mother is said to visit it even now,

certainly never heard of the Thoreaus, and therefore could not have known anything of the ways or customs of the madam; but who so circumstantially described the peculiarities of that individual that the Alcotts recognized the portrait and personal traits as exhibited by the spirit. So unwelcome to Mary was the company of the madam

To this room, during her life, she came many times a day in motherly solicitude, creeping up ever so softly, hovering on the landing, not disturbing the worker, but retiring just as softly, only to return again after a few anxious moments, to assure herself once more that all was well.

Those who knew her and her



BARTHOLDI STATUE—IN NEW YORK HARBOR—“LIBERTY ENLIGHTENING THE WORLD.”

Besides Thoreau and his mother, the house has had for its occupants A. Bronson Alcott and family, including his distinguished daughter, Louisa M., the author. To them sometimes came the spirit of Madame Thoreau. But not alone on their testimony rests the story of the return of the mother of the philosopher to her earthly habitation. There was a servant in their family known as Mary, who had

that she resigned her position, because her bed “had a way of moving about,” an eccentricity which the prejudiced Mary attributed to the influence of her spirit caller.

Mary's room was not the only one honored by the madam's presence. There was a small one in the second story of the rear of the house, reached by a steep, narrow stairway, which had been occupied by Thoreau as a pencil factory.

habits confirm the description given by Mary in every detail: her tall, gaunt figure, her big, white cap, her stealthy step, her quiet comings, her noiseless goings. When seen, she invariably stood in the doorway, her great cap well adjusted, her neat handkerchief, half unfolded, tucked securely into the waistband of her full dress skirt—pausing a moment on the threshold, looking anxiously about, then

stooping and running her finger along the edge of the mopboard, to see if perchance a speck of dust had found lodgment there.

Proceeding to the workroom, she glanced in, then glided to the fireplace, stooping over it and motioning with her hands as if in the act of covering the coals with ashes. In life, it should be said, the two prominent characteristics of Madam Thoreau were an abhorrence of dust and a dread of fire. Satisfied on these points, the spirit would disappear. Unlike other spirits, this one would always appear in the daytime.—*Selected.*

Materialized Spirit.

I wish to relate an experience recently told to me by the gardener on this place. He is a Dane and speaks rather broken English, but explained the story very well, together with several other experiences. It was as follows:

"I was in company with a friend one day walking along the street in Copenhagen, when an unknown man stepped up to me and said: 'I want you to accompany me to a photographer, as I want my picture taken.'"

The gardener thought it rather a peculiar request from a stranger, but nevertheless decided to go, and, together with his friend and the stranger, went to the photographer.

After the picture was taken, the stranger left directions where it was to be sent. The gardener said: "I and my friend then looked about us, but could find no trace of the stranger, who had disappeared. The picture was sent to the address given. It was recognized, and it was explained that the strange man had been *twenty-three years in spirit-life!*"

I said to the gardener: "Why, either you or your friend must be a materializing medium."

He said: "I often have to cover my head up with the sheet at night, for I see as many as 20 and 30 spirits walking around my bed." M.P.

His Spirit Was There.

NELLIE M. JERAULD.

Yes, he surely was dead, as the world calls it—that great and good man. The world mourned his loss and his family were grief-stricken, for the blow had come to them suddenly and the shock was great. The heavy black crape hung from the door; the beautiful house that had once been his home was closed, while half the business of the place had been suspended.

The church was crowded. The preacher had chosen for his text, "I will make thy name remembered." The choir had sung, "Only Remembered by What we Have Done." The sermon had recounted the good deeds, the deeds of charity, the loving kindness, the holy life of the dead man.

There he lay, calm, still and unheeding. "Yes," droned the preacher, "he has gone to receive his reward, to be numbered among the blest." He told of the one great object of the departed—"to do good to humanity, the forgetting of self." Most of the people believed it all. But one stood there unseen to the mourners or the congregation. The veil for him was lifted and he saw without the mist and glamor that clouded the eyes of those present. He listened to the sermon, and, having a keen sense of humor, he smiled as he thought how they were being de-

luded, for he could look down the dark vistas of the past, and step by step he could follow the life of the "dead."

"Pure in heart," the preacher said, but he could see the evil thoughts, the unclean deeds, the weeping of girls wronged. He could see how the wife had become hardened, how her love had died when she found that he gave no appreciation, and he saw that the one who would have loved and almost worshipped him could not on account of deeds that the legal law sanctioned, but the moral law forbade.

Again the preacher's words sounded in his ear, "A kind and loving father is taken from his family." The unseen looked down the past and saw how, one by one, the children had become estranged; how their love had been lost because the father had not tried to become acquainted with them; how it had been unkind and harsh words instead of loving companionship, and now there was only the shock that death always occasions, and not sorrow that filled their hearts.

Again the voice of the preacher: "A pillar of our church gone." The petty transactions, whereby money could be obtained, the ways and means would not bear investigation. When the "dead" man had been so generous as to give some thousands of rent money to the church, no one knew that the rent had been paid for the use of certain buildings used by the *demi-monde*, and that the gilded dance resort was also owned by him. The unseen groaned as he said: "Yea, a pillar has been taken away—a rotten pillar."

"The noblest work of God—an honest man." Again the past was unveiled—the over-reaching, the cheating, the overcharging, and yet always done so that it would rebound to his honor and glory.

"The widow and fatherless have lost a friend." Would a friend have demanded rent for a miserable shelter when food was lacking? The deceased had often done that. True, it had always been done by his agent; but "he that doeth a thing by the hands of another, doeth it himself." His agent had been his tool, a willing tool, it is true; he at least was well paid for all that he did. The merchant prince and his trusted agent had been hand and glove in the oppression. And so he listened, and weighed well all that was said. He could do it, for he could see the past; he could see the deeds and the motives, and he knew now that it was the motive that made the deed right or wrong. He stood at the parting of the ways—the past stretching out in gloomy shade back of him, and the unknown future waiting to be trod. Aye, he was facing the judgment day, and he was his own judge. No need of any other, for his own soul was an impartial judge.

Here he stood looking down at the body in the costly casket; once it had been his—the tenement in which he had lived.

Addressing it, he said: "And now I am done with you; yes, you served me well, but now I am a spirit. You will go back to dust, while I have to go—where? I know not; but I know that all this horrible past is ever before me. Do I need other torment?"

The spirit looked at the people as they passed by to take a last look at the dead face. He drew near as the family came. No grief; only the terrible words, "It might have been," were in the wife's heart.

Slowly they bore him away; the spirit followed and stood at the open grave. When all was over, he stood there alone. None knew that the spirit was there; none cared. He was remembered by what they thought he had done. "My soul!" he cried, "I remember what I have done!"

Proportional Representation

ALFRED CRIDGE.

At the Fourth Annual Convention of the California State Spiritualists' Association held in Odd Fellows' Hall in September, 1899, Mrs. Dr. Astor, Mr. M. S. Norton and myself were appointed a committee to investigate the Proportional Preferential system of voting, with a view to its adoption by the State Association.

Ever since Spiritualism began to acquire prominence, there have been systematic and bitter attempts to obstruct public mediums by prohibitory licenses. To be an open and prominent Spiritualist means to be tabooed from the possibility of being elected, or the probability of being appointed to any position. And this is a necessary outcome of our political system, under which a mere handful of voters can turn the scale one way or another. Under Proportional Representation it would not necessarily follow that Spiritualists could or would be elected, but the method would ensure the election of a broader type of manhood or womanhood.

As far back as 1854, I wrote in Brittons' *Spiritual Telegraph* (the first periodical devoted to that subject) an article setting forth the incompatibility of our industrial conditions for the phenomena proving intercourse between the present life and that "beyond the veil," by reason of our cares, perplexities and antagonisms disturbing the surface of the elements used to secure the communications, just as the breeze agitating the still lake disturbs the reflections of the trees, the rocks and the sky in the water. I advocated co-operation as a remedy.

In after years I investigated thoroughly every phase of what might be called "reform," or the methods and measures advocated to bring happiness to earth. It was not long before I discovered that these industrial methods which generate hatred, war, poverty, crime, insanity and disease were based upon a political system which, from base to summit, is organized crime. And it is therefore my desire to bring together the usually separated elements of progress—the material and the spiritual; to bring the psychic forces to aid material progress, peace and plenty in their turn supplying the bases for the growth of the spiritual in man, and thus enabling him to reach out, by community of spirit and purpose, those gone before, to the benefit of both. In no manner can this purpose be so aided as by the use of Spiritualists of Proportional Representation in their organizations.

For some years Spiritualism marched on with gigantic strides. But then it outgrew its base, like a tree which had exhausted the soil from which it grew, or that, by reason of rock or other impediments, it could no longer penetrate to the increasing depths required for its increasing height. Man is as a tree. To secure adequate growth of either, the roots must go deep down into the soil, that its branches may reach high into the

heavens. Let man's feet be firmly planted in material justice, as exemplified in Proportional Representation, and his head can reach high into the heavens of spirituality, and then we have all the conditions of the millenium, which is at our gates, if we only knew enough to take hold of it.

Proportional Representation is one of the live things of the world, which to ignore is to become dead. It may not show conspicuously in press news or on the exchange, but it is coming. Since the last session of the Spiritualists of this State, Proportional Representation on Dec. 30 became law in Belgium, and under it, on May 27, both Houses of the Legislature of that kingdom were elected, with the result of reducing the representation of the Catholic, or clerical party in the House from 112 to 85, while the 12 Liberals, or Radicals, have increased under it to 33, and the Socialists from 28 to 35. For half a century Belgium has been dominated by the Catholic party, with the result that the monasteries, the monks, the nuns, and the property owned by them have nearly tripled during that period, while illiteracy is increasing. They still retain a majority of 16, instead of 43; but their power will henceforth decline and Belgium's prosperity will correspondingly increase.

In Australia the subject is most vigorously agitated, the leading spirits being Mrs. Jeanne Young and Miss C. H. Spence, with whom I am in continuous correspondence. It is sure to succeed there within two years.

In short, Proportional Representation is the most advanced thought of the world. Both as a Spiritualist and a citizen you are in duty bound to give it thorough investigation. I have simplified it down to where "common folks" can master it easily, and learn more political science in two hours than the universities can begin to teach in 40 years. My business is to make difficult things simple, as is that of Spiritualists; while that of the university professors and the orthodox clergy is to make simple things mysterious.

San Francisco, Cal.

Who is the Other?

SOPHIE B. SEIP.

We go on at a breakneck speed trying to catch up, if possible, with the "other." We have run so fast after this "other" that we have left the rarest gift undiscovered, untouched; and may we not have in our speed created the much-dreaded "shell" we read so much about?

What is this other? To whom does it belong and what its name? And what the name of that which was left behind in your great haste? Where was this priceless gem, for which we were in search? Has this great speed brought us war, and rumors of war, bloodshed and poverty?

We shall be forced to call a halt, retrace our footsteps, and seek this priceless gem—"the other." This powerful knowledge, the "All," the Soul, in the breast of man, where it has caused its war, bloodshed and a poverty-stricken body. Of this priceless gem but little is known as yet of its rare treasures hidden beneath this for which we are seeking.

This something that yearns in the human breast is the Soul. It leaps first from the human breast with a consciousness that fills every

sense, then turns within again. This Soul, this something that yearns within, holds fruitful treasures too rare, as yet, to be scarcely hoped for.

Leaf by leaf, the Soul unfolds its consciousness, and its inheritance for man. Prophetic Science wants no vision, but wants "proof." When science penetrates the dome of the great unknown, it says: "Yea, I have reached thee, immortal evidence! But thou art just beyond." Then Intuition lifts her door like wings over the broad waters, and breaks from the Tree of Knowledge one peaceful branch of Faith, and bears it back to the ark with her. That ark, dear friends, is our conscious reason. And while science is vainly seeking for proof, the Soul has plucked both the leaf and the blossom. Faith needs no haste or crutch. It is that free, strong limb that can walk alone.

Alameda, Cal.

How to See the Bright Light

PROF. J. GREGORY.

We are yet as infants in the psychic world; though we may be old in years, we are yet as babes; and now men "see not the bright light which is in the clouds."—(Job. 37-21.)

How many of us to-day can see the bright light? This is a question of vital importance which every student of occultism should ask himself. But, dear reader, I fear you see only the clouds gathering around you, and if that be the case, where is your refuge? You see only clouds when pure air, laden with the breath of life, is wafted to you. You refuse to breathe it; and not until you learn to open your very soul and drink freely from this storehouse of nature, can you see the bright light.

Doctors of divinity have sung for ages past of sunshine in the soul, but forget to tell their hearers how it got there; they saw not the bright light.

How many of the readers of the JOURNAL can define the words, "divine inspiration?" They can see the bright light if they look for it with their spiritual eyes. The reason a carpenter may fail to do good work is either because he does not know how, or depends on coarse material; and the reason we fail to see the bright light is because we depend on our natural eyes, and not our spiritual eyes.

The Four Elements.

W. P. PHELON, M. D.

Four—figure of perpetuity! Two is the symbol and essence of duality, seeking creative assertion. But duality is the beginning and progress of unfolding. Again and again does the evening of the balancing show here—the waning of new growth, or the maturing of some perfected purpose. But when the balancing is duplicated in the perfected pairs, then all that was in the Divine Creative Thought is shown forth as a finality.

So the Mystics have named and placed these powers as the Four Great Angels, or Builders—the Fire, or Creative Energy; nor can the Fire continue its manifestation of existence, and perfect its work, unless it be in alliance with the Angel of the Air, the Sustainer and Preserver of all physical life. From the Fire and the Air is molded the Earth, the great chalice of the Gods, ever holding the oceans in

the fullness of their waters, as an oblation to the Immortals.

They, the Four Manifestors of the Divine Will, are each, themselves, the product of the Potency of the Existence. In their assimilated Unity lies all perfection. They are the first delegated Great Ones, upon whose thrones rest the four corners of Eternity's concentrated Being, that Was, and Is, and Will Be. We know it as the "four-square city of our God." It is symbolized by the Ancient Eden, from which man excluded himself, until such time as the quest for the Holy Grail be ended, and the Cycle be returned upon itself.

Hope.

MRS. F. A. PROSSER.

Hope is the beacon light that illumines the world. It is the underlying principle that embraces all human endeavor. From the toddling infant to the aged patriarch, Hope buoys up, and guides the endeavor, and calms, and elevates the minds of men. Without its beneficent influence, all human endeavor would cease, and life would be as nothing; for its aims and purposes would never be perfected, and the soul of man would lack its proper development, and be unfitted for its next step in the spiritual plane. Indeed, Hope is the lever that moves the world, (meaning all human endeavor.)

In our shortsightedness, we pause while limiting the effects of hope to the human family. Knowing so little, as we do, of the great creative, or evolving force of all things, how shall we judge of how much influence this same element of Hope may not exercise over all other known and unknown kingdoms? It is a force Divine that should be cultivated and nourished, until we have made of our individual spirits that which we had hoped to be. And, friends, that will only be the first step on the ladder that leads us upward and onward spiritually toward the Divine Good.

We know it is God's plan to so flood our souls with the light of Divine Hope that hourly we may perceive its radiance, and strive after that which to our soul seems worthy of endeavor, and as we seek after that which our soul craveth, thus shall we grow strong in Divine unfoldment and fulfill the will of God, or Spirit.

Then keep Hope with you, and encourage her promptings, and work to fulfill her promises, and thereby help to unfold and perfect your own lives, and make by your life work an incentive for others. Strive daily to make your lives more beautiful, while Hope points the way to the realms of perfect bliss.

Olean, New York.

From the N. S. A.

TO THE EDITOR:

It gives me pleasure to send greetings to the California friends through the JOURNAL. Personally, you may feel assured that all at this office sympathize deeply with you on your defective vision, and that our good thoughts and best wishes go out to you for your speedy restoration to health and sight.

The N. S. A. is moving on with hope and courage for its present and future work.

The Mayer Fund slowly grows, although we still need many hundreds of dollars to complete it.

Some of those who have pledged certain sums towards it have not yet paid them, but we hope that the majority will do so in a little time. We are expecting good returns from most of the camps that have always shown great interest in the N. S. A. Onset leads off with a grand N. S. A. day, and a collection of \$332 in cash, for this Association, with more dollars pledged. This is, indeed, a boon, and Onset merits and receives most grateful appreciation from this office.

Contributions are still coming in, and are welcome here. One old veteran, writing from Portsmouth, N. H., says: "I enclose \$1.00 to the Mayer Fund. I was 92 years old on July 3, and have taken the *Banner of Light* from its first number to this time, and will as long as I am on this side of life."

We receive a great many interesting letters, and a compilation of them would make a volume of valuable reading, showing the loyalty of earnest souls to the Cause of Spiritualism.

Oct. 1, the time to which the fund has been extended, will soon be here. We hope to see the fund completed by that time, and to begin a new year of prosperity for the N. S. A. All donations to the Home are gratefully received and acknowledged. I trust the friends will remember that we have hundreds of copies of the book of poems, "Violets," for sale at 25 cents each for the Home fund. We hear from those who have copies of this book that they consider it a gem. One lady purchased a copy and took it to some friends. She at once sold it, and received orders for four more copies.

We have a very few copies of an interesting souvenir for sale at this office. It is the copy of a photograph—cabinet size—of Katie Fox-Jenckyn, one of the original Fox sisters, and her two little sons, taken in London some ten or twelve years ago. The mother and one of the sons have since passed away; the other son is living in New York. When a babe in the cradle, remarkable spiritual manifestations were received through his mediumship. These rare pictures sell at 25 cents each.

The annual convention of the N. S. A., to be held at Cleveland, O., in October, promises to be a grand success. Every indication points that way, and the prospects of an enthusiastic and instructive meeting were never better.

The N. S. A. distinctly wishes to be understood as the true friend of all mediums who are sincere in their labors for the Cause; it neither calls one, or another, "greatest," or "best." It recognizes that every true medium is a useful and valuable factor in the work of Spiritualism, and it gives good-will to all.

The N. S. A. extends earnest and fraternal greetings to the officers and members of the California State Association, with best wishes for its successful Convention in Sept.

MARY T. LONGLEY, Sec. N.S.A.
600 Pennsylvania Ave. S. E.,
Washington, D. C.

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.

California State Spiritualist Association.

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For other mediums see page 5.

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

This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail. We present (to old or new subscribers) the RELIGIO-PHILOSOPHICAL JOURNAL for one year to every purchaser of this book. If the JOURNAL is paid to some time in 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 means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

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.

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

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, SEPTEMBER 8, 1900.

The Proper Care of the body is of paramount importance; for we only get what we earn, and if we do not take proper care of this temple, how can we expect to ever inhabit that "house not made with hands, eternal in the heavens?"

Two Monsters.—Prejudice and jealousy are two of the meanest attributes of the undeveloped human mind. The former appears at its worst advantage when it condemns without just cause, and refuses to listen to that which might tend to remove an unjust conclusion from the mind.

Mental Starvation will inevitably create a corresponding condition in the physical. When the world learns that man is a mental being, and then feeds the real man, poverty and want will disappear from among the people. Our mental attitude creates our environment, and prayers for the betterment of our condition of life should be addressed to one's self.

My Brother's Keeper?—Yes, when he is weak and you are strong, you owe him of your strength. It is your duty to show him, by a life of rectitude, that wandering into by and forbidden paths is not the "better way." For this purpose you were endowed with superior wisdom or strength, to assist those less endowed, along the journey of life.

The Coming Conventions, both State and National, will be confronted by a proposition certain as it is simple. Unless competent organizers are equipped and maintained constantly in the field, next to nothing will be accomplished. There is no use saying "it can't be done," for it can and must be done.

Morals of Spiritualists.

At the Monday morning Methodist Ministers' Meeting on Aug. 20, Rev. W. M. Woodward said:

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. These facts not only prove the absolute unreliability of such methods of obtaining information from the other world, but also their moral instability.

It has been said that one of the chief requisites of a successful falsifier is a good memory. Brother Woodward forgets that the penitentiaries and reformatory institutions of this country are crowded with men and women who call themselves Christians and believe in the orthodox creeds; while Spiritualists are conspicuous by their absence. Not one person out of a million who believes in the philosophy of Modern Spiritualism belongs to the criminal class. The great teacher of Galilee, who Mr. Woodward ignorantly worships, once said: "By their fruits ye shall know them." We will accept the result of the test.

Noble Motives.

Too many people seek the development of mediumship, or unfoldment and culture along any line for selfish motives. To gratify ambition, to satisfy the longing for wealth and power, ought not to be the purpose of self-culture; but it should be a means to an end—that we may be of service to our fellow-man.

The system of ethics taught by Modern Spiritualism transcends the self-interest of the Golden Rule; for not only do we teach to "do unto others as we would have them do unto us," but, forgetting self, do all for others. For "He that loseth his life shall find it." Our standard of morals takes root in the constitution of the universe, and is evolved from the organic law of Being. To be impelled by noble motives in all the activities of life, makes for heaven; but to do right for fear of punishment or hope of reward, makes men slaves to selfishness and fear.

Enough Blood.—We wonder when the thirst for blood will be satisfied. The wrath of the old, angry, jealous God of the Jews could only be appeased by the blood of beasts. For 1900 years the Christian has been singing, shouting and praying for the blood to wash away his sins. The world has been holding the thought of blood for centuries.

If the new philosophy be true, that thought creates the thing thought of, then the present bloody rioting and savage wars are but the effect of a potent cause. We have had enough blood; it never washed away a sin, nor ever will. What the world needs is not blood, but a better quality of life in the indi-

vidual. Never mind about the blood of Jesus; but be careful of the quality of your own blood and its proper circulation, for "the blood is the life."

Proposed Amendments.

The following amendments to the constitution and by-laws of the National Spiritualists' Association will be voted upon at the Eighth Annual Convention in Cleveland, Ohio, October 16 to 19 inclusive:

Article IX, substituting "Biennial" in place of "Annual Conventions," thus making the Convention meet every two years instead of annually.

Amend Constitution by adding: "Any good Spiritualist paying \$100 into the treasury of the National Spiritualists' Association shall be entitled to a life membership in the Association, with a right to vote in all of its business transactions."

Amend Constitution: "To allow honorary or lay members the privileges of delegates; also that provisions be made for five-year members, with Convention privileges, for the sum of \$25."

Article XI, Section 2, of the by-laws, by inserting after "local associations" the words, "holding State charters."

Personal Magnetism.

The cultivation of personal magnetism is being discussed in the *Adept*. As the possession of this potent force is of great value in the battle of life, we quote a few of the conditions of success:

First, have confidence in yourself. *Know and feel* that you can hold any position as well as any man or woman ever held it. Be modest, but put yourself forward; speak to those you meet, even though the occasion may not demand it; make yourself seen and heard wherever you go.

One can keep the mind centered on one subject and bar out the many thoughts which naturally run through the mind by repeating aloud to themselves some words or sentences which apply to the subject which they wish to concentrate the mind upon. Those who find it difficult to remember what they are reading will impress upon the memory what they read if they will read aloud.

Strange.—It is, indeed, strange that so many believers in spiritual truths should be averse to permitting the fact to be known; as though some surrender of reputation depended upon the concealment of the truth. The time has passed when to be known as a Spiritualist was attended with any disgrace, if, indeed, there ever was such a time.

Vegetarianism has its drawbacks. It is claimed that there are millions of cattle in India which the starving natives could eat if they would, and that they will starve rather than eat animal food seems to justify the language of C. W. Close: "A man who would starve rather than eat animal food is a fanatic, and ought to starve, be he black or white."

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.

KRISHNA AND KRISHNAISM; or, The Life, Character and Teachings of Sree Krishna; by Bulloram Mullick, B. A., author of many religious and other works. 75c.

This is an instructive book written by a subordinate Judge of the 24 Pergunnas of India. Krishna worship is the religion of Hindu-India, and the life of Krishna, apart from legendary tales, is an object lesson. The style of the work is simple, but charming, with careful citation of authorities, both European and Indian.

To those who desire to know something about Krishna and Krishnaism, and compare it with other religions of the world, both past and present, this book offers great assistance.

India has been the cradle of many religious systems, and from it has materialized the greatest and most powerful religions of the world, which to-day are embraced by many millions of people.

CULTIVATION OF PERSONAL MAGNETISM—a treatise on Human Culture; by Leroy Berrier. Cloth, \$1.00; paper cover, 50c; postage 5c.

This is not a treatise devoted entirely to Hypnotism. Personal Magnetism is both Life Force and Mind Force. This treatise reverses the common belief that Personal Magnetism, Life Force and Mind Force cannot be cultivated and acquired. It is a complete course of instructions that will enable all who possess them to become magnetic.

The Berrier-Taber Publishing Co., 56 Fifth Ave., Chicago, Ill.

It is stated that of 1,000 volumes of travel which Dr. Edward Leigh Pell examined in the preparation of his latest book, "The Bright Side of Humanity," scarcely 200 dwelt at any length upon the virtues of the people whom they profess to describe, while most of them faithfully mirrored all the vices in sight. "The Bright Side of Humanity" is the first serious attempt that has been made to present the distinguishing noble traits of all races. It will be published by the B. F. Johnson Publishing Co., Richmond, Virginia, and will be ready Sept. 15.

Mind for September is received. Among its varied list of contents we may mention "The Evolution of Religion," "Making Man Better" and "The Religion of the Future" as being those of the most interest to us. Alliance Publishing Co., Life Building, New York. 20 cents.

The article on the "Boxers" in the September *Open Court* is doubtless the most authoritative statement of the origin of the Chinese troubles that has yet been published in English. Dr. Candlin, its author, is a Christian missionary of wide Oriental experience, an authority on the Chinese language and literature, and has resided for many years in the remotest parts of the Flowery Kingdom. He has been latterly in the far north of China, which for some years past has been the seat of violent Boxer disturbances, and just managed to escape to Japan,

via Tien-tsin, on the eve of the present outbreak. His article is accompanied by illustrations from native Chinese newspapers, and translations of Boxer placards.

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

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.

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LESSON 6—EXPRESSION.

You are now made conscious of a New Thing in the world; that is, yourself. The world has been waiting a long time for you—a Man. Wrestle as a true scientist with the problem. Solve the question lucidly. What is the difference between the Man that you now are and the dismembered ideas that you now know you were? Realize that a part can only express part-ness, or separateness, and that it takes All human ideas arranged in orderly sequences to make the Humanity that you are becoming. You are a baby, but be of good cheer; you are a Man baby. You are now going to give expression to your unity, or union-hood, as Man.

You are not going to denounce and destroy the members or old ideas. On the contrary, you are to manifest a degree of beauty and harmony quite impossible to any one of the Thoughts which you have hitherto been expressing. This is your lesson to-day.

This is the Law of expression. Unity expresses thro' Unity. A concrete Idea must have a concrete form. Your mind is the form for the expression of you. I am inferring that you have it unified. This brings me to the thought of displacement referred to in last lesson. You perceive clearly that your mind is undergoing a process of removal of all entities, ideas or personifications of ideas tending to separateness, and necessarily of conjunction of particles working towards union.

The end will be a state of union, or union of states, wherein all the citizens, made conscious by obedience or acceptance of the one grand purpose, are made partakers of the joy of co-operating in the grand scheme of continuous being.

I am desirous that you should consider the words, "continuous being." Do you see the need of a continuous consciousness in order to make a continued existence? Do you see that your ideas about immortality are crude and all too self-conscious?

Do you see the immodest assurance with which you have made assertions about there being no death? Are you awake to the fact that the entire absence of consciousness of where you came from and who and what you are, is a positive guarantee that your unconsciousness shall continue, and that you shall not regain after laying off the body what you never had? Remember all these thoughts belong to the awakening Man and must be scientifically expressed by the Man. All the separate parts must give their story of where they came from, and then you have a connected or continuous knowledge of the original Home.

This is your problem now. Whence am I? When you have entered into an intelligent knowledge of this; when you have demonstrated to yourself by the perfect consciousness of the impelling purpose what State you emerged from in the grand hierarchies within, you will naturally know with certainty whither you shall return. Do you see my meaning? It is not a question of return in the old sense. It is a question of orbit. It is a question of revolution in that orbit. Become conscious of your orbit. Do not remain subject to any mode of motion but your own. Do not remain a servant, but a Man—a Master. Let your Light so shine before men, etc. Your supreme duty to yourself is to express yourself.

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.

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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.

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. 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.

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Edward Wyllie, photo medium. Sittings and one photo, \$2.00; extra photos, 25 cents. 10 a. m. to 5 p. m. 230 Ellis St., San Francisco, Cal.

For further list of mediums, see page 3.

Colorado Camp-Ground.

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Right Eye	♐	Fire	July 22 to Aug. 22
Left Eye	♑	Earth	Aug. 22 to Sept. 23
Right Ear	♒	Air	Sept. 23 to Oct. 23
Left Ear	♓	Water	Oct. 23 to Nov. 22
Right Cheek	♈	Fire	Nov. 22 to Dec. 21
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When I can meet my fellow-man
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My soul is I, and I am part
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The Reviewer.

"Can China be Saved?" is the title of an exhaustive article by Talcott Williams in the *Review of Reviews* for September. Mr. Williams possesses a rare fund of information on Oriental subjects, and he has a definite program to offer for the solution of the world-problem in China. Taking as a model the Imperial Customs Service, so long and ably administered by Sir Robert Hart, Mr. Williams proposes to organize the Chinese Government in a system of commissions, under nominally Chinese control, but officered by Europeans, just as the customs service is now officered.

"The Universal Law of Forms and Signs of Character," by Walter Scott Hall, 1170 Market St., San Francisco. Dr. Hall is writing a series of pamphlets under the above caption, which, when completed, will be merged into a cloth-bound book, which will sell for \$1.50. Pamphlet No. 6, issued Aug. 1, 1900, is on "Concentration." Probably no one on the Pacific Coast is more capable of teaching the proper mental attitude for the best results in concentration than the author.

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Local News Summary.

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

The Progressive Lyceum will send Mrs. A. E. F. Wadsworth and Mrs. Alice Briggs as delegates to the State Convention at San Jose, Cal. The list is growing rapidly.

The Ladies' Aid Society of San Francisco has elected the following delegates to the State Spiritualists' Convention, which assembles in San Jose on Friday morning, Sept. 7: Mrs. D. N. Place, Mrs. E. R. H. Stoddard, Mrs. T. Johnson, Mrs. Sadie Cooke, Mrs. S. Kelley, Mrs. E. Sloper and Mrs. S. E. Boothby. The alternates are Mrs. Mena Francis, Mrs. May Evelynne and Mrs. Nettie Reiley.

Trains to San Jose.—A daily passenger train leaves Third and Townsend Sts. at 7 a. m. and arrives at San Jose at 8:55.

On Sunday a train leaves San Francisco at 7:30 a. m. and arrives at San Jose at 9:10.

Single fare on week days, \$1.25. Round trip on Sunday, \$1.75.

The excursion train leaves San Jose for San Francisco on Sunday at about 6:30 p. m.

Mrs. S. Cowell is quite ill at her home in Oakland, Cal. Her many friends will be sorry to learn this. She will not be able to attend the State Convention, and meet her friends at San Jose, where she labored so successfully for nearly a year. We hope she may soon recover her health and again take the field as a successful laborer.

Los Angeles Camp.—The annual announcement of the Spiritualist Camp-Meeting Association of Southern California is at hand. It is an elaborate, illustrated booklet containing a vast amount of information, and the program for four weeks, beginning Sept. 2. There is an array of talented speakers and mediums, and all conditions seem favorable for a successful and permanent Pacific Coast camp.

Ladies' Aid Social.—This society held its regular monthly social in Occidental Hall on Friday evening, Aug. 31. The following program was rendered, interspersed with dancing:

Piano solo, Miss May Dolphson; song, Miss Daisy Place; piano solo, Mr. Blue; vocal solo, Mr. Jacobs. Refreshments were served, and the latter portion of the evening was devoted to dancing. President Mrs. B. F. Small conducted the exercises, and the evening was a very enjoyable one.

The Parade.—Windows on Market St., San Francisco, to let, to view the parade on Admission Day. Enquire at this office.

Hermetic Brotherhood.—The open meeting at 509 Van Ness Ave. on Thursday evening, Aug. 29, discussed the subject, "What is Sin?" Mrs. Frances Rogers read an able paper on the topic of the evening, followed by Mrs. Titcomb, J. P. Bean and Dr. Phelon. Mrs. Weld read a paper prepared by R. Agasta Boyd. Dr. Phelon read a poem on "The Man Accused." The music of the evening was furnished by Mrs. Rogers and Mrs. Weld. Next week the subject will be, "Judge Not."

Prof. W. C. Bowman called at this office last Saturday, on his way from Oregon to Los Angeles. He has been occupying the platform of the society at Portland during the past five weeks and reports the Cause in a flourishing condition in that locality.

Oakland.—The Union Spiritual Society met Wednesday evening at 856 1/2 Isabella St. The vice-president conducted the exercises. Mrs. Palinbaum read a poem. Dr. Palinbaum became entranced and gave some excellent tests. Mrs. Amanda Smith gave some tests that made the recipients happy. Some of the Union Spiritual Society are going to try to attend the Convention in San Jose.

DR. ASTOR, Sec.

The Forward Movement, conducted by Mr. T. S. Fritz and a corps of efficient workers, having completed a month's faithful work in Pythian Castle, secured Metropolitan Temple, and for five days, beginning Monday, Sept. 3, the evening meetings were announced to be held in that commodious hall; headquarters and the afternoon meetings to be maintained at 909 Market St.

Col. J. L. Dryden, of San Diego, is in San Francisco now, and intends to be present at the State Convention next week at San Jose. He is a deep thinker and an excellent orator, and will be welcomed at the Convention and elsewhere.

Mme. Young's Meeting.—Having recovered from a severe illness, this popular medium has resumed her meetings in Oriental Hall, which had been suspended for a season. Last Sunday evening Mrs. Sarah Seal delivered a stirring address, followed by Mme. Young with spirit messages. Music by Prof. Young and Prof. Bothwell Browne.

Friendship Hall.—Mrs. C. J. Meyer's meeting at 335 McAllister St. last Sunday evening was well attended, and the audience was entertained with spirit messages by Mrs. Meyer and Mr. Wilson.

Proportional Representation.—About a score of Spiritualists met at 298 Jersey St. on Monday evening, Sept. 3, and participated in a practical demonstration of the preferential method of voting, conducted by Alfred Cridge, C. H. Wadsworth and M. S. Norton. The results were very satisfactory, and the good points of the system demonstrated.

Surprise Party.—Thursday evening, Aug. 30, Mrs. H. F. Michener, of 1118 Brush St., Oakland, was given a birthday surprise party by her friends and members of the Oakland Psychical Society, of which she is the president. Mrs. Lyons read an original birthday poem, which will be published next week. Mrs. R. S. Lillie, in behalf of the Psychic Society, presented Mrs. Michener with an exquisite picture named "Sunset." After some pleasing remarks, she gave an inspirational poem. Mr. Rider spoke of the good work accomplished by the united efforts of Mr. and Mrs. Michener. Mrs. Logan (whose birthday, with many years added, occurred the day following) related some of her experiences and gave an original poem. Mrs. Michener responded in well-chosen words, expressing her pleasure in being so unexpectedly remembered by her numerous friends. A flashlight picture and "up-to-date" refreshments concluded the evening's entertainment, all wishing many happy returns of the day.

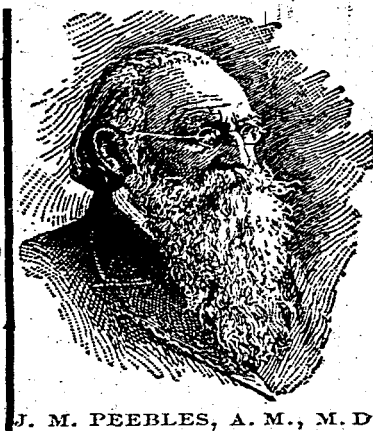
Dr. Hall's Meeting at 20 Eddy St. discussed "Economy" last Sunday afternoon. A collection for the famine sufferers in India was taken up, and the following acknowledgment of former contributions read:

WALTER SCOTT HALL, M. D., 1170 Market St., San Francisco. Dear Sir: Permit me to make special acknowledgment of your remittance of \$6.25, under date of Aug. 15, from the Universal Spiritual Association for the India sufferers. The gift is timely. The \$6.25, with other gifts amounting to nearly \$10,000, was cabled to India yesterday, without expense. I wish you would convey, if practicable, the thanks of the Committee of One Hundred to each one of the kind-hearted donors.

Yours sincerely,
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