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VOL. 37.

T. G. NEWMAN,
 EDITOR.

SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 24, 1900.

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No. 47.

OUR TRUE HOME.

TUNE: "SWEET BY-AND-BY."

There's a home where the weary may rest,
 A home of most perfect repose;
 There are fountains of joy for the blest,
 Where the river of life ever flows.
 There are oceans that sparkle with joys,
 And the waves break in song as they roll.
 And the fullness of rapture employs
 Every thought, every wish of the soul.
 There are mountains that glow in the sun,
 That reflect the full glory of light;
 All nature this beauty hath won,
 To crown the fair landscape so bright.
 And our friends who have passed on before
 Are waiting to welcome us there,
 To sing on the beautiful shore,
 In mansions the angels prepare.
 Look above, oh, ye sad ones of earth;
 Forget the illusions of time;
 Look beyond for a heavenly birth,
 And for life in a home truly thine.
 E. D. FRENCH.

BORDERLAND

Spirits and Students.

A curious case is now occupying the attention of the learned in Kampen, Holland, according to the *London Express*.

The extreme accuracy of the work of some of the candidates at the final examination held at the Gymnasium at that place aroused the suspicion of the examiners. Inquiries were instituted, which brought to light the following curious story:

At a whist party, where several of the students were present, the suggestion was made to hold a seance, and inquire through the medium of the table what work would be set at the examination. This was done, and the table responded somewhat ambiguously, giving first Thucydides liber 7, caput 73, and later on, liber 5, caput 14.

Some of the students prepared these portions of Thucydides, and when the examination took place, they were gratefully surprised to find that the first-mentioned portion was actually given as part of their work.

Strange to relate, the examination paper contained a mistake, namely, the omission of the word "eldor," but the students who had learned their parts by heart, not noticing the omission, translated the text in full, supplying in their translation the missing word. Comparison later on by the examiners led to the discovery of this fact, and hence their suspicions were aroused.

The students were interrogated. They stated their case, and mentioned that they had prepared the

two portions mentioned by the table among their other work, although they could not then remember what the second portion was which had been so indicated to them. It was therefore decided to set them a fresh paper. But stranger than ever, when they got their second paper, they found it was the portion from book 5 which the table had also given. H.J.B.

Music by Unseen Hands.

M. Witold Chlopicki, one of a band of earnest Spiritualists living in Warsaw, contributes to the *Revue Spirite* an account of some phenomena witnessed at a circle in that city.

One of the sitters had brought with him a zither, and, at his request, a control, then present, struck certain notes as they were asked for, and then a full chord. The instrument was then lifted high up in the air by unseen agency and finally laid upon the shoulder of another sitter.

All this time a small, luminous

spirit-hand was visible, and it occurred to one of the persons present to invite it to write something on a *carte de visite* with a pencil. Both these objects were rapidly seized upon, and the sound of the pencil scratching on the card was heard, and then it was flung upon the table. Up to this point, it had been a dark seance. Then the lamp was lit, and the card examined. It was found to be covered with illegible characters. Someone proposed to hold it up before a mirror, and then the writing, as reflected, proved to be this: "Dear brothers, If you wish to obtain serious phenomena, endeavor to be more quiet. The noise you make prevents us from acting. SCHWARZENBURG, deceased in 1900."—*Harbinger of Light*.

Treasure in the Sea.

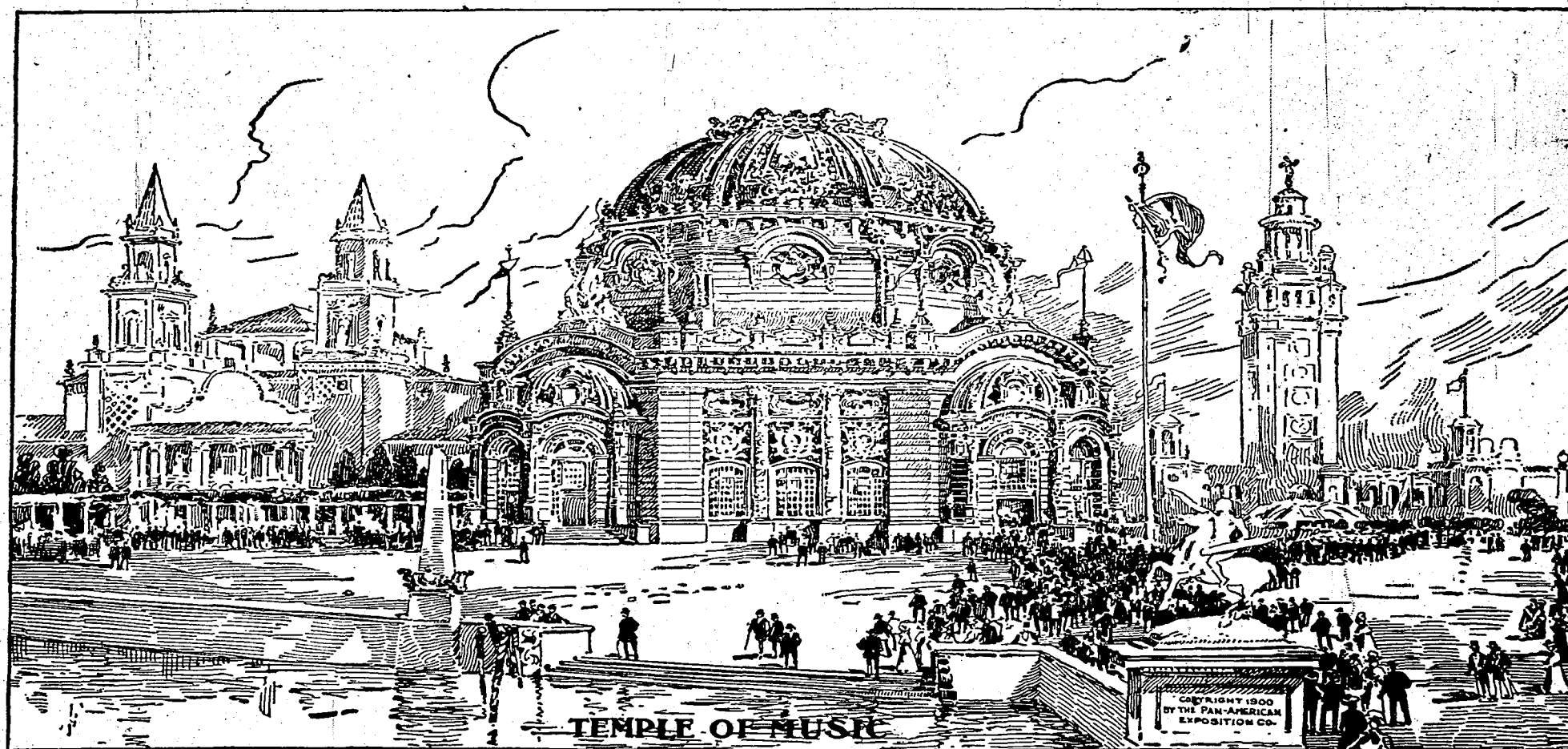
The San Francisco *Examiner* closed a lengthy account of the wreck of the steamer "Bandorille," with a biographical sketch of the captain, which shows that he was

a medium and gave at least one proof of spirit return that ought to satisfy the worst skeptic.

"Captain J. J. Winant, who was lost on the Bandorille, was very well known in shipping circles at this port.

"The most memorable voyage of the captain was made in 1877, when he took the schooner Caroline Medeau down the Mexican coast in quest of the treasure of the lost steamer City of San Francisco. The latter went ashore 120 miles south of Acapulco, while bound from Panama for San Francisco. Many days were spent in fruitless search of the treasure, and the expedition was about to be abandoned, when a singular thing occurred.

"Captain Winant was something of a Spiritualist, and one morning he called all hands aft and told them that he had received a message from Captain Foster, his brother-in-law in spirit-land. The message directed him to drop the schooner astern of the steamer and from there send the divers down.



The Pan-American Exposition for the Year of 1901,
 MAY 1 to NOV. 1, AT BUFFALO, N. Y.

One of the chief architectural features at the Pan-American Exposition will be the splendid Temple of Music. Music-lovers will naturally wend their way to this building very soon after arrival upon the grounds, and both here and from the band-stands in the great Esplanade and in the Plaza they will always find some entertainment in progress which will appeal to their love of musical art. The Music Temple is octagonal in form, with pavilions at the corners. The grand entrance is at the corner of the Esplanade and Court of Fountains, the spacious courts upon which most of the principal buildings of the Exposition have their frontage. The cornice and balustrade are of elaborate composition, the latter bearing names familiar to the musical world.

The interior of the temple will be particularly fine in its sculptural and color decorations. The exterior of the building will be ornate in architectural features and groups of sculpture designed to illustrate the purpose and character of the building. A dome whose crown is 136 feet above grade and whose interior is brilliant with rich tints and other rich hues, gives an imposing finish to the structure. Star-shaped windows in the drum of the dome admit abundant light to the large auditorium. This will seat 1,200 persons, and with the additional seating capacity afforded in the balconies, fully 2,000 persons can be accommodated.

Winant followed the instructions given him by his brother-in-law and that day the treasure was discovered. There was brought up from the ocean depths seven silver bars weighing 200 pounds each, \$4,000 in gold, \$15,000 in American silver half dollars, and \$750 in dollar bills. The treasure was packed in boxes, and as soon as the latter were brought to the surface of the water they went to pieces.

"The Caroline Medeau was entered at Acapulco before the search began, but after the find Captain Winant shaped the course of the schooner for San Francisco. Three days out he was overhauled by a Mexican man-of-war, the officers of which made a search for the treasure. The Mexicans had their labor for their pains. Captain Winant had taken the precaution to hide the money in the top of the center-board casing, where the man-of-war's men never thought of looking for it; and, after a delay of several hours, the schooner was allowed to proceed on her way.

"Captain Winant resided in Alameda, at 2236 Encinal avenue. He had lived in that city upward of 20 years."

Rational Spiritualism.

J. M. PEEBLES, M. D.

Under no consideration would I presume to speak for the great body of Spiritualists, as I differ radically from many of them. To me, naturalism and Spiritualism are in perfect accord.

Spiritualists, unlike churchmen, have no tutelary, human-shaped God to worship, no iron-clad creed, no priest-conceived confession of faith; but have a general declaration of principles, which probably a large majority of them accept. Upon one point all Spiritualists agree, and that is, the continuity of life. They compare death to a rose, that, climbing up some garden wall, blooms on the other side; or to a bridge, the crossing of which opens into a world of conscious verities, peopled with innumerable intelligences, and with better facilities for development than in this preliminary stage of existence, were the poor often beg for bread, where hearts often ache and tears often flow.

If Divine Energy—Evolution—has lifted us up through agone ages from and through lower kingdoms; if it has pushed or pulled us, just as you please, thus far, up onto the pinnacle of rational royal manhood, and endowed us with towering aspirations for further unfoldment, why should this benevolent law suddenly stop at death's door and drop us, consign us to the terrible doom of an eternal and merciless non-consciousness? Trust in the uniformity of nature and in the continuity of its processes, leads not only to a different, but to a far more rational conclusion.

In these clear, pensive October evenings I look up to those glittering, shimmering star-worlds, the moon with its extinct volcanoes, Mars with his canals, Saturn with his golden rings, and say to myself: Oh, how grand to see, to study the cosmology of planets heretofore unpressed by human feet; and further, how delightful to meet over there my old friend, and with him, relieved of the silica, iron, phosphorous, lime and other physical constituents, traverse together the ever-multiplying spaces of immensity. Is there an ideal that cannot become real?

The body has its uses in this primary stage of being, something as the husks have theirs while the corn is growing. But the body is not the man. I never knew a corpse to bury itself nor to plant evergreens over its grave. At death the conscious man vacates, moves out of its temporary tabernacle. Clairvoyants see it in the process of moving. Because others cannot see their misfortune. We sympathize with the wayside blind man, who cannot see the sun. "Where shall we bury you?" said the disciple, Crito, to Socrates, when he was dying from that drastic hemlock poison.

"Bury—bury me," exclaimed the dying philosopher, "bury me just where you please if you can only catch me;" then he added: "Have I not often told you and the wise men that this body is not Socrates?"

My sainted mother at 89, while sitting in her chair, slept into the higher life. Leaving her earthly tenement and catching glimpses in this birth-hour, of the spiritual world, and beholding the forms of welcoming friends, her own death-chilled face became wreathed in smiles. It was the soul's victory. In all my public life of 59 years I have never seen the dying weep. The Hindu priest, while baptizing the infant in Ganges' waters, says: "Child, precious little one, you came into the world weeping while all around you smiled. May you so live the true, divine life, that departing, you may smile, while all around you weep." What mortals dolefully denominate death, the risen, robed in immortality, pronounce birth.

In the struggles and death-spasms witnessed in the last hour of mortality there is no pain. The nerve-contortions, the slow, deep breathings, are but the efforts of the real thinking man to release himself from the disease-impaired tenement, unfit for further use. Study nature. In the hatching process, the growing, restless, unhatched bird twists and struggles to break away from its shell. The shell only dies. The released bird, retaining its individuality, soon makes music in the lilac bush or the far-away forest.

The bodies of human beings die—not because some unhistoric Adam in a mythic Eden sinned, nor because the war-inspired Napoleon crossed the Alps, but because they are physical organizations composed of atoms, molecules, cells and varied other earthly substances; and it is an immutable law that all such organized forms must in their time become disorganized, earth to its earth. Life and death, comparable to the co-related forces of being, are both equally beautiful when fully comprehended as the positive and negative sides of nature.

"From nothing, nothing comes," is axiomatic. We laugh at the old Calvinistic dogma that God made the world in six days out of nothing; but if nothing cannot be made, or cannot become conscious, rational something or substance, the converse, logically considered, must be equally true, that something, conscious substance, real rational, substantial men cannot become nothing. Annihilation is unthinkable. The universe knows and can know no absolute loss. The word "annihilation" has fully given place to transformation. Once out, absolutely out of real, conscious existence, never in; and once in, never out, into unreasoning, incomprehensible nothingness.

The good and the true do not even for a moment in dying lose their consciousness. The erudite Judge Edmonds, of New York, whose spirit seances I occasionally attended a generation ago, had a warm personal friend in the Quaker Abolitionist, Isaac T. Hopper, who for months had been confined to his house by a lingering disease. The Judge, frequently calling, saw him one afternoon, and, though quite low, he conversed cheerfully, and the Judge thought he might live for weeks and months. At 7 o'clock the same evening the Judge held his usual Thursday evening seance.

An invocation was offered, and almost immediately the hand of the Judge's daughter, Laura, was seized by some unseen force and wrote speedily, automatically: "I am in the spirit-world.—I. T. H." "Who can this be?" was the passing inquiry. The Judge, looking, said: "Those are the initials of friend Hopper, but it can hardly be him, as I saw him but a few hours ago, and, though feeble, he seemed quite comfortable. It will take but a short time, I will go and see," exclaimed the Judge. He found Hopper dead. Returning soon, the lady's hand again wrote: "I am in the spirit-world, and I quite fully understand now what the Apostle meant when he said: 'We shall not all sleep, but shall all be changed.' I have changed worlds, and met my friends who had passed on before."

This was not telepathy, not mind transference, nor miracle, but the direct testimony of one who had crossed the crystal river and reached the evergreen shores of that better land, of which poets had sung, prophets foretold and the existence of which, the intermediaries of to-day, demonstrate. From the testimonies of the dwellers in those higher, invisible realms of being, I feel justified in saying that spirit-life is an active life, a social life, a retributive life, a constructive life, and a progressive life; consciousness, memory, reason and aspiration accompanying us thither.

The spirit-world is here. We are spirits incarnate now, crossing the bar, as Tennyson called it, we shall be spirits decarnate; having stepped up one step higher in the stage of evolutionary life. In those spirit-spheres there are refined etherialized fields, forests, fountains, gardens, groves, meandering streams, schools, lyceums, conservatories of music, massive libraries, art galleries, educational universities, congresses of angels, parliaments of savants and seers, such as Confucius and Plato, Jesus and Epictetus, the Phrygian philosopher—everything to charm, to intellectually unfold, and spiritually enrich the once inhabitants of earth. These, and million other realities, refined, sublimated and adapted to those higher spiritual states, obtain in those up-realm spheres of a measureless infinity.—*Free Thought Magazine.*

Subliminal Mind.

O. O. BURGESS.

That the trend of all methods of scientific inquiry is toward a demonstration of human immortality may now be asserted with all the confidence that once governed the assumption that all roads finally lead to Rome.

The believer needs no clearer demonstration than that which is afforded to him by the varied phe-

nomena of Spiritualism. But science, while claiming, only too justly, that very often these phenomena are nothing more than illusory facts of modern necromancy, and at the same time admitting that they are sometimes actual, but unexplained facts in nature, still holds them *sub judice* and demands more and clearer proof that they either are or are not what they purport to be—actual manifestations of the continuous existence of discarnate human souls.

In that search for evidence on this score, which is nowadays being prosecuted with such praiseworthy eagerness, persistency and intelligence, perhaps nothing more suggestive or really of more positive importance has been found elsewhere than in our rapidly broadening knowledge of what is now known as the subliminal consciousness or mind.

During a recent discussion before the British Society for Psychological Research, W. St George Lane Fox-Pitt took occasion to say, among other interesting things, that:

"In spite of Mr. Meyers' voluminous and lucid expositions of the subject, the idea of a subliminal consciousness or mind was usually quite misunderstood, for it was really a most complex and comprehensive idea. Broadly, it might be said to include that overshadowing destiny of the individual with all its immense ramifications and affinities, as well as that mere fragment of its potentiality which happened to come under observation on some particular occasion. One function of the subliminal mind was comparable to that of a reservoir for the conscious self—to take in and give out memories and influences, increasing the resources and preventing waste of mental effort."

This is a giant stride forward on the way to discernment in subliminal mind of that "substantial entity, the human soul," a supposititious something, of which science, after a futile search for it wherever it had been domiciled by popular tradition—whether in the pineal gland, in cortical groupings of coordinated cells, or anywhere and everywhere else in the brain, came frightfully near to adopting as a final conclusion that it had no existence whatever except as an accumulation of those peculiar experiential products of brain function which builds up the form and identity of the human mind, and then hands it down precisely as the physical conformation of the brain is preserved and handed down by another function of these same cells, notwithstanding the ceaseless mutations of metabolism which are ever changing the material of which those cells are composed. Being thus constituted, it follows as a matter of course that the conscious mind, like the physical organism upon whose functional activity its existence depends, must necessarily become disintegrated and lost to conscious identity after somatic death.

In support of this view, science points to the incontestable fact that impairment, inhibition, or final stoppage of brain function, is invariably followed by impairment, suspension, or permanent suppression of consciousness. It became necessary, therefore, for the believer in immortality to suppose that the continued existence of the soul, or spirit, is sustained by some other than physical function—presumably that which sustains the everlasting life of the universe. It

is unnecessary, if it were possible, to show the *how* of the existence of elementary, universal being in order to prove the fact, which science does not dream of disputing, that its existence is eternal. It would now seem that in seeking for that other function to sustain the continued existence of the conscious mind, we have come upon another form of human consciousness instead—and a consciousness which has never been dependent upon brain function except for the inception and development of its individuality.

If it has been, or ever shall be claimed that this, the subliminal consciousness or mind, is in reality not the mind of the individual, but simply that boundless Generality of Mind which is the foundation of the universe, and with which the individual conscious mind stands only in the relation of a transitory feeder to a reservoir, so to speak, it may be said in reply that the conscious mind must be regarded as nothing more than the animal consciousness, reinforced and illuminated to some extent by the occasional glimpses it gets of the subliminal, which is the true spiritual consciousness of man. It goes without saying that in accordance with known laws of development the immanent consciousness of spiritual being is of a higher order than the immanent consciousness of animal being, so that what lacks demonstration as scientific fact is an *individuation* of man's subliminal mind in the generality of universal mind which can never be lost by diffusion.

Considered as a whole, the human mind is but a single thought, which is obviously an individuation in the unlimited expansion of All-thought, and which, as such, cannot fail to become more perfectly cognizant of itself after death has removed the restrictions upon conscious mind than before, and at the same time to gain better knowledge of the universality of mind—which is God.

To form any adequate conception of subliminal mind it would be necessary to suppositiously deanimalize the conscious mind, which in the present state of our knowledge must be looked upon as a herculean task of little promise. But a tremendous broadening and perfection of our knowledge is surely coming, and with it a scientific demonstration of human immortality.

San Francisco, Calif.

A Little Child's Question.

A correspondent reports the following conversation between a boy of five years and his mother:

"Mamma, is this flower dead?"
"Yes, dear."
"Does it mind if it falls to pieces?"
"No, dear."
"Do we fall to pieces when we are dead?"
"Y-e-s."
"Do we mind?"
"I think not."
"Mamma, I do not like that all of me should fall to pieces."
"Not all of you, dear; one part does not."
"What part?"
"You will know when you are bigger."
"Will me be a live fellow again?"
"I hope so, darling." And she managed to change the subject.
Probably the child had heard conversation which had suggested the questions that he asked.

Enough happens within the experience of a child to bring such questions as this boy asked into the foreground of the consciousness of a child from five to seven years of age. Was it wise in this case to change the subject? Would it not have been better to say that the part that lives is the part that thinks and loves?

It is always difficult to answer such questions in terms of the child's consciousness; but ought we not to try? In our own experience we made an explanation to a little girl asking similar questions, which seemed to be satisfactory. Later we found that she had picked up the notion that the brain was the organ of thought, and had combined it with our explanation. She was overheard explaining the subject to a younger sister, to whom she said: "The part that lives after you're dead is just a little round piece of the top of the head." Still, crude as was her conception, it saved her at the time from a great dread of being just dust, and nothing else.

Commonly in dealing with little children, the most truthful answers are the best. There are few subjects about which little children ask questions that cannot be sufficiently explained. Things that are entirely beyond their comprehension make no impression upon them. But whatever is level to the understanding of a child takes its place in the little world of the imagination and the world of reality in which the child is moving. It is a strange wonderland in which a growing human soul is making rare discoveries. Commonly, a child does not ask questions until his mind is sufficiently developed to make good use of any truthful answer that may be given.—*Exch.*

A Happy Thought.

J. P. COOKE.

In the JOURNAL for Oct. 20, the editor calls our attention to the good and useful work that some Spiritualists could and should do. Under the heading, "A Suggestion," he calls on the "faithful," scattered though they be in small towns and villages, to organize their little bands. Even in the day of "small things" much can be done. But without a brave effort nothing will ever be accomplished.

Live for the good that you can do in this cause. Make a brave effort and you will be led and helped. Be not a laggard in the strife. It is un-American to be willing to stand as a pauper, admiring the good deeds, the helpfulness of others, content with none of your own. Be a doer, not merely a hearer. Listen to a short story of John Adams.

"When the thunders rolled over the land of America, I was a youth. But the fires of independence flashed over me and I was filled with love of humanity. When the bells in the churches struck in answer to the old bell in the State House in Philadelphia, I shouted, keeping time with the bell: 'Freedom! Freedom!' My good father said: 'John, you are making a great noise.' I answered: 'Cannot you shout for freedom?' He said: 'If it does not cost too dear to establish it.' That speech made me a man, and I struggled with the American people as long as I lived. Now I see the result of that labor. All men are free within the bounds of America. Now I would add, men and women of America, free yourselves from heathen mys-

tification, and you will surely be free, soul and body. This is my earnest desire that you may be blest in searching for light. Here I will inscribe my own name—John Adams."

Now let all "true" Spiritualists take hold in this spirit to work for truth, light and religious freedom. With the right heart and the honest purpose, there must be the strength to do right. Fear only to leave your good works undone. Fear no one, the words of false friends, or the sneers of the lukewarm; for you cannot at the same time be the recipients of God's wondrous bounties in the spirit-land if you worship the mammon of the world by fearing its clamor. The time will come when you will hail with delighted shouts and hearts overflowing with joy, the hour when you proclaimed yourselves to the world, regardless of any frowns, that you are true and faithful workers for the truths of the spirit.

"Think how great, how wondrous is the power that is given you—that of revealing to man his immortal life in the spheres, the power to open to his knowledge the very gates of death—the power to penetrate into the grave and dispel at once its darkness and its mystery—the power to open to him a glorious future, and to lead him to it—the power to enable him to shun an evil future by truth and fidelity to the light of Heaven—the power to lead him back to the great purpose for which he was created."

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife.

Letter from Spartansburg.

TO THE EDITOR:

After a season of inactivity, due to the absence of speakers and members in attendance at Lily Dale and other Spiritualists' camp-meetings, the New Era Society, representing the Spiritualists and free-thinkers of Spartansburg and vicinity have re-commenced their Winter's work at New Era Temple, Spartansburg, Pa.

Mrs. A. E. Kibby of Cincinnati, Ohio, has just closed a successful month's engagement (October) and has awakened renewed interest in spiritual work by her able lectures, her psychometric readings and platform tests. The Spiritualists of Spartansburg take pleasure in recommending this earnest and honest worker in the field of spiritualistic work. Her lectures are upon a high plane of thought, full of spiritual truths, and many spirit messages were transmitted from the higher realms and joyfully received by the recipients. The New Era Society take pleasure in calling the attention of other organizations to the work of this speaker and medium. She may be addressed at 930 Everett St., Cincinnati, Ohio.
WM. J. COWEN.

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

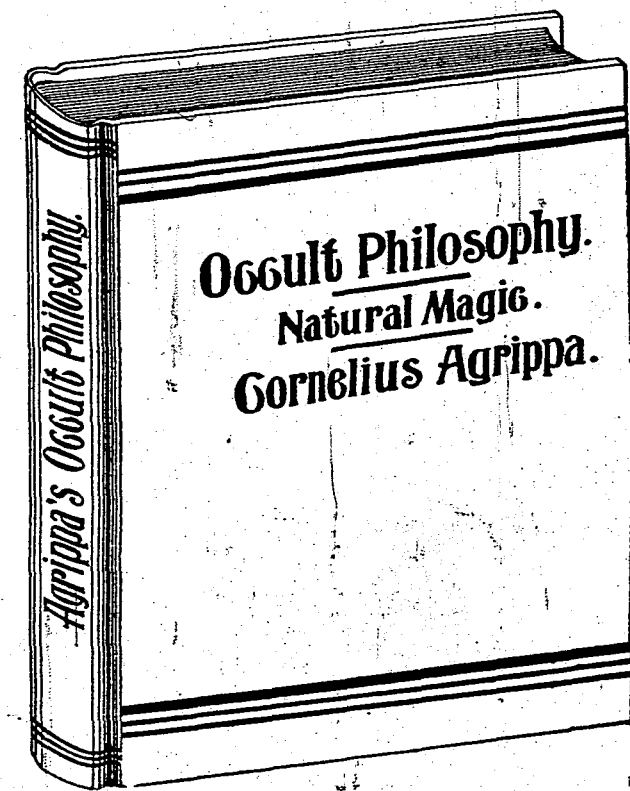
AURAS AND COLORS, by J. C. F. Grumbine. An esoteric system of teaching concerning Halos, Aureolas and Nimbus. 75 pp., paper. Price, 50 cents; postage, 2 cents extra. For sale at this office.

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, or Occult Philosophy.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.



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To every purchaser of this book, we will present a year's subscription to the PHILOSOPHICAL JOURNAL, and a copy of "Spirit-Writing," by Mrs. Underwood. This is a rare opportunity to obtain these valuable books. By special request this offer is continued for another month.

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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 every subscriber) this JOURNAL 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.

THOMAS G. NEWMAN, Editor & Publisher
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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, NOVEMBER 24, 1900.

Free Thought Congress.

The Twenty-Fourth Annual Congress of the American Secular Union and Free Thought Federation will be held in Cincinnati, O., on Friday, Saturday and Sunday, Nov. 23, 24 and 25, 1900.

Dr. Peebles' initial article of a series to be published in the *Free Thought Magazine*, is reproduced in this issue of the JOURNAL. It is good reading for Spiritualists as well as Free-Thinkers, and will establish a better understanding among people of liberal thought.

The Spiritualist Alliance of London, England, is holding a series of meetings in St. James' Hall. Among the speakers are Mr. A. Roland Shaw and Mr. F. W. Thurston. At the close of the lecture the friends indulge in an informal discussion of subjects of mutual interest. The methods are excellent and good results will surely follow.

The Massachusetts State Association held a mass meeting in Lynn on Tuesday, Nov. 13. All day session. Among those present were: Dr. Geo. A. Fuller, Mrs. Carrie F. Loring, Mrs. Carrie E. S. Twing, Mrs. May S. Pepper, Mrs. E. I. Webster, Mrs. Dr. Caird and Mr. H. D. Barrett. These mass meetings are productive of the best possible results, and should be held in every State as often as possible.

What's the Matter? asks the *Banner of Light*, commenting on the Massachusetts Congregational year book for 1899.

In Massachusetts, notwithstanding the efforts of 113,000 Congregational church members, during a period of twelve months, and a cash outlay for "home expenses" of \$1,650,000, our church membership has suffered a net loss of 588, and our Sunday-schools suffered a net loss in membership of 5,370.

Tell the Truth.

The obligation of the editor and platform orator is not to inquire what the people want and then give it to them, thus "bending the trenchant hinges of the knee, that thrift may follow fawning." The business of the leaders of thought is to tell the truth without fear or favor, not in a dogmatic spirit, but as he sees it.

It may be uphill work for a time, for real truth-seekers are rare. Pandering to public sentiment, assuming leadership of a faction, which is opposed by some other faction, encouraging superstition for patronage, may be good "business," but it is not god morals, or good principle.

The new race of God-men will be truth-seekers "first and all the time." They will never ask, "Is it popular?" but "Is it true?" "Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing." If people who call themselves Spiritualists neglect Spiritualist meetings to attend Christian churches, let them go. They are not Spiritualists, and if there is one thing more than another that Spiritualism needs, it is a good sifting.

Subconscious Obsessions.

Edgar Saltus, who is acquiring an enviable reputation as a philosophical thinker, writing in the *San Francisco Examiner*, has this to say of the unexplored region of the human intellect called the subconscious mind:

Obsessions are not uncommon. The mind has many a cellar in which such tenants prowl. Beneath the frontiers of the understanding are the lost lands of subconsciousness, and it is there that influences that we know nothing of, impulses which we may never feel, watch and wait.

Normally, a man is a bundle of ideas and sensations arranged in orderly sequence. In certain crises of the emotions, in pathological conditions provoked by states as yet obscure, the orderly arrangement of that bundle is disturbed; from the caves of our being impulses troop out and take us unaware.

Be True.—The man who is fit for a public position, or leadership of any kind, must first have principles, and then live them. The curse of the world is the "policy man." The coming leader will dare to say and do what he believes to be right; and let the sycophants bay at the moon, and the bumble-bee make war upon the church steeple. The moon goes on the even tenor of her way, and the church spire continues to point upward. No man or woman can ever hope to become a spiritual leader of any prominence until self is buried out of sight, and the ability to endure personal abuse and insult with complacency has become a habit. If, when reviled, he reviles again, he "should tarry at Jerusalem until his beard grows."

Control the Workers.

Unanimity of thought and action is necessary for the upbuilding of a hierarchy, but not at all essential in an organized search for truth. Most people's conception of organization is to restrict and limit the individual to the bounds of a creed, and all who overstep the lines are called heretics. Exactly the opposite is true in organized Spiritualism. Co-operation in truth-seeking, with the greatest possible liberty for the individual, and toleration of each other's conclusions, will facilitate the work, and enable us to accomplish organization without crystalization. Every effort to control mediums by the enactment of laws has failed. There is, however, a force as yet almost untried, and that is education.

Spiritual unfoldment accomplished methodically will be a greater force than desultory effort. The establishment of schools under spirit direction, and their maintenance by the combined effort of all, would do more to control our workers than all the laws or regulations that have ever been attempted. Securing the National home in Washington was a step in the right direction. It is now in order for some other fortunate Spiritualist who would like to build an enduring monument upon this material plane, to found and endow a spiritual college.

This is the opportunity of a lifetime, and with the experiences of the past to mark the danger spots, the task would be easy and good results certain.

Huxley's Creed.—The great scientist, Huxley, formulated the following brief creed, with only two articles in it, but these could hardly be improved upon:

We live in a world which is full of misery and ignorance, and the plain duty of each of us is to make the little corner he can influence somewhat less miserable and less ignorant than it was before he entered it. To do this effectually it is necessary to be possessed of only two beliefs: The first that the order of nature is ascertainable by our faculties to an extent that is practically unlimited; the second that our volition counts for something as a condition of the course of events.

Sound Spiritualism.—At the convention of the International Metaphysical League, in the Madison Square concert hall recently, the Rev. Dr. R. Heber Newton read a paper on "The Psychic Power of Jesus." He said:

There is something in that strange power by which a man can read the past on a lock of hair or a scrap of handwriting. These are the new powers entering into the life of man, as man enters into the life of spirit. Whereas, a few years ago those powers were the belongings of but a few—the mystics and the sages—they are now coming within our ordinary humanity. It is the coming of the Kingdom of God among men.

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.

EXISTENCE AND IMMORTALITY OF THE SOUL, scientifically demonstrated, by Henry Frank. Part I—The Physical Basis. Paper, 10c. New York: Independent Literature Association, 30 West 27th St.

In this work the author argues on physiological lines that the soul is not resident in the body as a foreign substance, but is the register of the universal spiritual energy in the human organization, penetrating every minute atom. This impalpable presence becomes almost visible, he argues, through the microscopical investigation of the blood.

Part II contains The Psychological Basis. Paper, 40 pages, 25c.

In this work the author presents the data of hypnotism, telepathy, Spiritualism, clairvoyance, etc., in logical array, to reinforce the argument of Part I. He explains the origin, nature and offices of the spiritual or psychic body, reinforcing his argument with unchallenged scientific facts. The argument is new, original and startling.

A VISION OF THE INVISIBLE, an allegory; being a popular presentation of the principles of idealism; by Henry Frank. Price, 15c. New York: Independent Literature Association.

Herein is set forth a truthful and unadorned account of a curious vision of the author professing to explain the profound teachings of Idealism, scientifically exploding Agnosticism, and expounding the Spiritual Substantiality of the Universe.

THE RATIONALE OF ASTROLOGY, by John Hazelrigg, author of "Metaphysical Astrology," etc. Price, 25 cents. Published by the Metaphysical Publishing Co., 465 Fifth Ave., New York.

This is an interesting history of Astrology from ancient times, and will be read with profit by the student.

The Ideal Review for November, among its interesting table of contents, has articles on the Teachings of Rebirth in India; Vedant, the final goal of knowledge; Literature, a Mystery and a Revelation; Ideas and Reality, etc. 25c. Metaphysical Publishing Co., 121 West 42nd St., New York.

Health Culture for November contains articles on "Physical Training as a Basis of Health, Strength and Grace," "Care and Preservation of the Eyes," "Massage Treatment," "Character Building," etc. Published at 503 Fifth Ave., New York. 10 cents.

Occult and Biological Journal for November contains articles on "Mental Science," "The Soul," "An Octave of Worlds," "Delineation of Character" and other interesting matter. Published at Apple-gate, Calif. 15 cents.

Lichtstrahlen, published in West Point, Neb., by Max Gentzke, has been enlarged at the beginning of the fourth year of its publication. It is printed in German, and is an able exponent of Spiritualism.

Letter from Mrs. R. S. Lillie.

Just as we were closing the forms for this issue of the JOURNAL, the following letter came to hand. As so many in California are anxiously waiting to hear from Mrs. Lillie, we will insert it here:

This is written in Minneapolis, Minn., where first a knowledge of the nearness of the world of spirit and the presence of those we had mourned as lost came to me, and where I first started, in obedience to the voices that have since directed my work, and following them, went from place to place until through those experiences, gained in my itinerant work, the growth and power was developed which gave me the place and the call from the people which has since been mine.

I felt at the time of the National Convention that beginners, or those undergoing preparation for the work, should be induced to go into places where work is needed, and where the harvest is waiting for them, where their partly developed talent would have opportunity for growth and be appreciated.

This would make it unnecessary for the National and State Associations to send out missionaries, for it would do a large portion of the missionary work and would also make it possible to have the representative meetings and large audiences, as in the past, instead of divided ranks, with many little meetings in most of the cities of any size, as at present.

I trust I may be excused in using my own experiences as an illustration, and hope my co-workers will understand my true motive. The cause of Spiritualism is in a state deplored by many who have its interests at heart from this very condition of which I speak; and with deep concern of mind, people are asking one another, what is to be done? where is the remedy? I believe the remedy is in an appeal to these workers to go into uncultivated fields, where there are anxious ones awaiting the coming of some one to break the bread of truth. They should go and become organizers and builders; go to places where there are perhaps only two or three Spiritualists. They will open their homes; and parlor meetings can be held, and all will welcome them, and great good will result, not only to them, but to the worker.

I started at a time when societies were few in the Northwest, none employing speakers or doing regular work, and, in many places, but few would acknowledge themselves as Spiritualists. Spiritualism was in a state of disorganization. I went forth as a sower to sow the seed, to speak the word, to voice the message; went into places through these Western States without a call from the people, without a promise of anything, and finding a few of the Spiritualists, we arranged for meetings in small halls or school-houses. "And the people heard gladly," with no society to assume responsibility and some expenses to pay after the amount left for the speaker was not more than enough to go to the next place. Sometimes as small as \$1.50 or \$2.00 for a lecture; but I kept at work and spoke from 20 to 28 times a month, and through these experiences I am sure I obtained strength and power which would never have come otherwise; and now, often, there comes to me someone, perhaps a worker in the Cause, saying: "My interest in these truths was first awakened by you," and referring to a time when to me it seemed my efforts had been fruitless. Thus we often receive the greater part of our reward "after many years."

Had I, instead of doing this hard work, this missionary work, settled myself in Minneapolis, my sphere of usefulness certainly would have been limited. I open these sentences for the good of younger workers and the good of the Cause itself. The time comes with all who are being prepared for platform work when the spirits directing their work tell them to go into the public field. They know that farther growth can come only by mingling with people through the exchange and interchange of thought, and of these subtle and occult properties all possess, and send forth unconsciously with every word spoken. Then by going out there are experiences, educational, helpful, with the many and the numerous places which cannot be with any one class of people and in the one place. This I believe is why we have had the itinerant system so long.

There is nothing but love in the hearts of the older workers and the officers of the organized bodies of Spiritualism, from the local societies to the State and National Associations, and a desire to help all who are coming into its work in any way. At the same time there is a great desire to have it so presented that it shall attract to it all who are in

need of its divine message. And all should seek this rather than conditions that will simply suit them personally. "Go ye out into all the world and preach this gospel." The harvest is at hand. The fields are white. Let us be up with the morning. R. S. LILLIE.

Transition.—At the age of 83, Mr. Giles B. Stebbins of Detroit, Mich., passed to spirit-life on Nov. 1. Mr. Stebbins was educated for the Unitarian ministry, and served as a pastor of a church for some years, when he became interested in Spiritualism. Since that he has become quite prominent as an author, editor and speaker in the Spiritual Cause, and is well known throughout the English-speaking world.

He was also a prominent abolitionist, a man of liberal thought and progressive ideas. To his immediate friends his transition was not unexpected, as he had been ailing for some time, until at last the physical frame was deserted by the noble spirit, which passed on to progressive steps in higher realms.

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Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.

Dr. W. P. Haworth, Piedmont Springs, Oakland, Calif. Mental, Magnetic and Electric Treatments and Readings.

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The Angel of Pain.

The morn was bright with promise,
Joy-birds sang low and sweet,
And all glad things awakened
My eager soul to meet.

When lo! o'er the sunny landscape
Fell a shadow drear and chill;
The light went out on the hill-top,
The song grew hushed and still.

At the gate of my life stood one
Whose face I did not know,
And he lead me into the shadow
With measured step and slow.

Out where the winds beat wildly,
And the sky with clouds was o'ercast,
Out into a dreary valley,
Leaving Youth and Hope in the past.

I followed with faltering footsteps
And sad, reluctant heart;
And one by one, in pity I saw
My Summer-time joys depart.

The way grew dark and darker,
And the path I could not see,
Then the Star of Love uprising,
Showed an angel leading me.

And I learned Life's deepest secrets—
Worth all of my youth to gain—
For the kindest of all the angels
Is the one whom we call Pain.

FLORENCE S. KELLOGG, Fay, Kansas.



The Editor is not responsible for the opinions of correspondents.

Christian Charity.

TO THE EDITOR:

The term "Christian charity" is used so frequently by those whose scholarship should preclude its use that it is not surprising to see high officials make the same mistake. Washington declared that this was not a Jewish, Christian or Mohammedan nation, and as our population is composed of nearly every known faith, the term "Christian charity," or Christian civilization, is ungenerous and inapplicable. Every theological scholar is aware that the so-called "orthodox faith" has no superiority over Buddhism or Mohammedanism.

The late Max Muller, the eminent scholar, who made a life study of the religions of the world, declared that he knew none but what taught, "Do good and eschew evil." In the words of Sir Walter Scott, the great author, in his last moments, his advice to his son-in-law was: "Be a good man."

The two latter religions forbid the use of intoxicating beverages, and when we consider that this nation of 76,000,000 people consumes intoxicants to the value of \$1,000,000,000, and that this nation is only a small portion of the so-called "Christian world," the prodigious waste is apparent. In regard to charity, the Jewish people are first and foremost, including others of theistic faith. "Charity is the best of gifts—the greatest of spiritual endowments." QUAKER.

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]
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Local News Summary.

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

Theosophy.—The society located in Odd Fellows' building celebrated the 25th anniversary of the order last Sunday evening. There was a special program in honor of the event.

Mrs. R. S. Lillie writes from Minneapolis, Minn., where she is briefly sojourning. Her letter will be found on the fifth page of this issue.

Occidental Hall.—Mrs. Sarah Seal delivered a splendid lecture last Sunday, taking for her theme the recent lynching outrage in Colorado. Mme. Young followed with her skeptic-convincing tests, under conditions of harmony produced by the excellent music led by Prof. Young.

Scottish Hall.—Mrs. G. W. Shriner, Mrs. H. A. Griffin, Mrs. Jennie Robinson and Mr. H. E. Hargrave occupied the platform last Sunday evening with spirit messages. Mr. W. T. Jones, secretary of the State Association, presided. The attendance and interest was good. Mr. Hallack Griffin, pianist.

Earle.—In Pythian Castle last Sunday evening Mr. Earle and Miss Marion gave one of the best exhibitions of psychic power ever witnessed in San Francisco. The ability of these noted mediums to give names, dates and places is very remarkable. They have moved their office to 305 Taylor St., where better conditions prevail.

The Ladies' Aid Society met as usual last Wednesday afternoon in Occidental Hall, and, after routine business, decided to change the program for the regular social on the last Friday of November, so as to hold a two-days' entertainment on Nov. 30 and Dec. 1. They will prepare a lunch at noon of each day, have a quilting and tea party in the afternoons and give an entertainment, supper and dance on each evening. In the entertainment Miss Hoover and 20 of her pupils will appear in a pantomime, and there will be other attractions, including a gentleman who will play three instruments at the same time.

Hermetic Brotherhood held an interesting meeting on Thursday, Nov. 15, at 509 Van Ness Ave. The topic, "Charity," appealed to all hearts. The program was varied and thoroughly enjoyed. The evening closed with some remarks by Dr. Phelon and the usual exercises. The topic for Nov. 22 is "Miscellaneous."

Mrs. Minnie Bell has removed her Wednesday night meeting to 526 Eddy St. The subject for Nov. 21 is: "The Inner Meaning of Astrology."

Physiological Foods sent in 25c, 50c and \$1.00 packages. See advertisement on page 6.

A Lyceum Class has been inaugurated in connection with the conference meeting held in Fraternal Hall by the Union Spiritual Society every Sunday afternoon in Oakland. The class is conducted by Mrs. C. Stewart. Mrs. Salome Cowell and Mrs. Stewart occupy the platform on Sunday evenings. This society gives an entertainment and dance in Fraternal Hall, 1156 Washington St., on Friday evening, Nov. 30. Tickets for two, 25 cents.

Mission Lyceum Association will give a children's character and costume party in Mission Opera Hall, Mission St., between 17th and 18th, on Saturday evening, Nov. 24, 1900.

State Board Meeting.—The regular quarterly meeting of the Board of Directors of the California State Spiritualist Association will be held at headquarters, 3750 22nd St., San Francisco, on Saturday evening, Dec. 1, 1900. Business of importance will come before this meeting.

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

20 Eddy St.—The subject for discussion last Sunday afternoon was "Tyranny." Superstition had rather the worst of the argument, but enough still remains to give spice and interest to the meetings.

Mrs. E. B. Marcen has resigned as President of the First Spiritual Union of San Jose. Men and women may "come and go," but the cause of spiritual truth goes on forever.

Song Books for circle and social singing are for sale at this office at \$1.00 per dozen. They contain 89 spiritual songs, arranged for popular tunes. One sample copy will be sent by mail for 10 cents.

Friendship Hall.—The test meeting in this hall last Sunday evening was ministered to by Mr. Wilson and Mrs. C. J. Meyer. Mr. Meyer led the congregational singing.

Psychic Novel.—By special arrangement with Mrs. Lida B. Browne, well known in California, as well as elsewhere, we are enabled to club her new book, "Words That Burn," with the JOURNAL one year for \$2.00. This is a rare opportunity for getting a valuable book, clubbed with the JOURNAL.

Mrs. Isaac Selby, the talented lecturer, delivered an address in the First Christian Church, on 12th St., on Tuesday evening, Nov. 13. Subject: "The Confessional as I Found It."

Oakland.—The Psychical Society occupying Woodman's Hall, 521 12th St., has been fortunate in securing Mrs. Annie Gillespie as its speaker for both morning and evening; Mrs. Lillie, who has occupied the platform in the morning for many months, being in the East. Mrs. Gillespie has organized a Children's Progressive Lyceum, in which she teaches Physical Culture, the older members joining in the exercises with the children. The evening meetings are attracting investigators, Mrs. Gillespie answering questions given by the audience, followed by messages which are of the highest order. With Mr. Lillie at the piano, Mr. and Mrs. Gillespie and Mr. Manchester to sing, the musical part of the program is complete. W.

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