

EVERY SATURDAY.

PRICE FIVE CENTS.

# THE PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

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

VOL. 38. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JUNE 15, 1901.

1429 Market-st. Between 10 & 11th-Sts.

No. 24.

## THE CREED TO BE.

Our thoughts are molding unseen spheres,  
 And like a blessing of a curse,  
 They thunder down the formless years,  
 And ring throughout the universe.  
 We build our future by the shape  
 Of our desires and not by acts:  
 There is no pathway of escape,  
 No priest-made creed can alter acts.  
 Salvation is not begged or bought:  
 Too long this selfish hope sufficed;  
 Too long man reeked with lawless tho't,  
 And leaned upon a tortured Christ.  
 Like shriveled leaves these worn-out  
 creeds  
 Are dropping from religion's tree—  
 The world begins to know its needs,  
 And souls are crying to be free.  
 Above the chant of priests, above  
 The blatant tongue of braying doubts,  
 He hears the still, small voice of Love,  
 Which sends its simple message out,  
 And dearer, sweeter, day by day,  
 Its mandate echoes from the skies:  
 "Go roll the stone of self away,  
 And let the Christ within thee rise."  
 ELLA WHEELER WILCOX.

## BORDERLAND.

### Royal Accident Predicted.

King Edward XII of England had a close call, by an accident to the "Shamrock," when he was on board. The mast broke and fell near the place where the king was standing.

PREDICTED BY A CLAIRVOYANT.

With reference to the escape of the King while on board Sir Thomas Lipton's cup challenger, Parisians are much interested in a story about a clairvoyant, Mlle. Fonveille, who claimed to have foretold the death of the Queen. Mlle. Fonveille foretold that the King would meet with several accidents in the first year of his reign, and one in which he would have a narrow escape would occur, soon. Parisians now identify this with the accident to Shamrock II. Mlle. Fonveille declares she does not know what will be the nature of the accidents, but she is sure the King will escape, as a spirit so informed her. She also says that an attempt on the life of the King will be made in 1904.

### Exciting Experiences.

Hearing about the haunted houses in Derbyshire, with a friend I journeyed to Youlgreave. We arrived at an inn about half a mile off Youlgreave, where we had dinner, and inquired for Mrs. Johnson, whom we found in a small cottage, together with her husband and two children.

I found her quite willing to talk, and tell us about the knockings,



The Maiden and the Dove.

etc. She also said her husband had become so afraid that he dare not go to sleep, so they left the house, and now seemed to be all right again.

She then conducted us to the house in which she used to live, and by this time it was getting dark; but we went upstairs, and were there about ten minutes when

my friend, Mr. Bracegirdle, said: "Do you see anything?" I said: "Nothing but a mist." He then said he could see something as large as a rabbit, with two staring eyes. We all approached the spot indicated, but it vanished. Mrs. Johnson now said: "This is where the first raps occurred, on the walls between the two houses."

We now went to see Mr. Evans, and on telling him we would like to stay all night, he said he had not slept in the house for some time. Asked the reason, he said the raps were so loud that he could not stand it.

One night, after there had been two thuds at the window, he turned in bed to look around the room, and saw a figure, but said he could not describe it, but he saw it go under the bed and jumped up to search for it, but it had disappeared.

Another night he awoke and heard a noise as though someone was throwing pieces of crockery in the air and catching them on other crockery, and he went down stairs, but found everything as he had left it. After this he slept no more in the house.

He brought some friends to help him to take down the bedstead, which was a wooden one, and when they commenced to work the first screw the bed began to shake, and raps were heard all over the place, so his friends left in a hurry, without so much as saying "Good-evening." Mr. Evans said: "If you particularly want to stay in here, I will sit up with you." I now asked him if we might search the house, to make sure no one else was present, and he consented.

After this we had a candle lit, and I sat in the chair in which Mr. Goodwin, the deceased stepfather of Evans, used to sit. Mr. Bracegirdle and myself played draughts, and after about an hour I blew out the light, and we sat quiet for a time, but nothing occurred. We again made a light, and half an hour after once more blew it out. Shortly after this we heard a distinct rap on the pantry door, so I asked if someone wished to communicate with us. After another wait I distinctly saw a form standing at the bottom of the stairs, and turning to my friend, I asked: "Do you see anything?" He said: "I see a form, but not very distinctly."

I now turned to Mr. Evans and asked: "Had Mr. Goodwin straight, long, gray hair, brushed flat to the head, and had he rather a long face with a slight color in the cheeks?" Mr. Evans said: "That is just like him." I now asked: "Did he wear a scarf with the ends hanging outside his vest, and also was he always in his shirt sleeves?" He said: "That is marvelous, for it is quite correct."

A little time after this we all saw a chair rise on two legs twice, and heard more raps, but failed to get a message; but feel sure had we been allowed to stay all night, as intended, we should have been remarkably successful, for each time the raps grew louder. Altogether we counted 12 of them.

Two Worlds.

## Scientific Investigation.

O. O. B.

*Aatour "des Indes à la Planète Mars."* Was it the work of spirits, or of her subliminal self? Such is, in reality, the question at issue between the anonymous writer of this little book and Professor Flournoy in his admirable volume, "From India to the Planet Mars."

Recently issued by the Society for Psychical Research at Geneva, it is to be hoped that a translation will soon render it possible for the English reader to compare its spirited and spiritistic views with the exhaustive analytical and hypothetical views so ably presented by Professor Flournoy in connection with his description of certain phenomena in the mediumship of M'le Smith.

M. Flournoy, as is well known, is a professor of psychology in the University of Geneva, and M'le Helene Smith—so called because that is not her true name—is a highly respected young woman who holds a position of trust in one of the leading mercantile houses of Geneva. Although trained to a commercial life, M'le Smith despises commercialism whenever it is sought to bring it into her life of a wonderful medium instead of a trusted employe. It goes without the saying that her truthfulness and integrity have never been questioned, whether in her social, clerical, or mediumistic capacity.

All through his masterly analysis of the phenomena he describes, Prof. Flournoy is evidently governed by the feeling, so long common to scientists, that he is in duty bound to present every possible explanation or hypothesis to prove that the phenomena in question are due to anything else than spirit influences and work. This state of feeling would, as our author remarks, seem much more reasonable if the professor were a materialist instead of a *croquant*, or believer, that he is. But with him, as with so many, it is not a question of spirits, but of their ability to communicate with spirits still in the flesh. He candidly admits, however, that he may sometimes fail to prove that they cannot or do not do so; but then he consoles himself and his reader with the thought that either himself or somebody else *must* succeed in the end. It is, perhaps, true that he has no better reason for this conclusion than that, as Benjamin Franklin says, his doxy is orthodoxy and your doxy is heterodoxy; but, to the orthodox, no better reason need be given.

As may well be imagined, the professor's hypotheses, based upon theories of hallucination, of suggestion, of clairvoyance and telepathy, and of a most wonderfully endowed subliminal, sometimes lead him so close to the highly improbable, and even the ridiculously absurd, that one can hardly help admiring the courteousness of his opponent, who always treats these excursions in all seriousness and with the respect which is due to the well-known ability of their author.

Therefore, while it is claimed upon the one side that nothing should be accepted as occult or spiritistic, which can by any possible means be made amenable to any other explanation, the other side quietly claims that when the spiritistic is the more probable theory, it should always prevail until it shall, if ever, be displaced by a better one.

Take, for example, what has been termed the Hindu romance in M'le Smith's manifestations as detailed by Prof. Flournoy. Therein the medium impersonates the Princess Simandini, who finally ends her earthly career upon the funeral pyre of the Prince, her husband, in accordance with the custom of the times in which they lived. For a time neither Prof. Flournoy nor any of the savants he consulted were able to find mention of a Princess Simandini anywhere in Indian literature. At length, however, in a rare and practically unknown history by Marles, they did find that such a prince and princess had lived and died precisely as related by M'le Smith, who had also given their full names, places of residence, and many other particulars of their history always in a perfectly correct manner. What then? Why, it was unhesitatingly claimed that M'le Smith, at some forgotten time in her life, *must* have glanced over Marles' history sufficiently to cram her subliminal with all the particulars of the Simandini story! The medium's protest that she had never read Marles' or any other history of the kind went for nothing.

But behind this was something much worse. Not only had the medium's impersonation presented many singular traits of Oriental character, but she had made liberal use of Hindu words and phrases, interspersed with a few Sanscrit words, all of which had been correctly and appropriately used. Here again the same theory of the subliminal was used, but this time only half-heartedly. M'le Smith indignantly attested that she had never seen or heard a word of Sanscrit in her life. But even if she had done so, could it be admitted for an instant that the subliminal self had the astonishing faculty of acquiring in that way the knowledge of Hindu history, customs and language which M'le Smith's manifestations had displayed?

Without stopping to refer to other equally interesting episodes, we pass on to our anonymous author's views on reincarnation, where for the first time we find occasion to differ, although he insists upon nothing more than the probability of their being true.

His quoted saying of Voltaire's, that a second incarnation is no more difficult of comprehension than a first, is but specious sophistry. For, while it is impossible to fully comprehend any incarnation, it is quite easy to understand that the one simple cell with its immanent soul-germ which has become developed into the spiritophysical *you* can never, by any possibility, be reproduced, and that reincarnation of *you* could not be accomplished without it. If the spiritual *you* could be put to sleep in death, reincorporated with a new cell, and kept dozing while that cell became developed into a new man, the product of that development would not be *you*. It would be Tom, Dick or Harry who would have no more knowledge of *you* than *you* of whichever of them it happened to be. The mergence of your spirit entity into that of Tom or Dick would mean the obliteration of one of the two. The doctrine involved is that of the final mergence of every spirit identity into the one supreme entity, which is God. But this means absolute loss of conscious identity after death. The Allness of spirit has lived and will continue to live forever. The accident of your birth or death could not add

to nor take away from it one iota of anything. But one day there began in it the development of a conscious individual condition which has become *you*. The self-conscious identity of that condition is the same yesterday, to-day, and forever. It holds a position in Supreme All-Consciousness which for perdurability is like unto the separate memories of experience which live forever in your own consciousness.

We do not dream of denying the truth that death can bring no abrupt or radical change in the character of any spirit, and, therefore, that upward progression will be as necessary to the attainment of true happiness after "death" as before it. But we do claim that reincarnation, if it were possible, would not supply the best means of securing that end. For "death" removes many barriers to progress which are inseparable from carnality.

But, while reincarnation, in a strict sense of the term, is impossible, the modified proposition that a beclouded and besmirched spirit may find one means of purifying itself by being constituted the mentor, the "guardian angel" of a nascent spirit, and by guiding it safely upward during its earthly career, secure the happy advancement of both, seems not only possible, but to have some foundation in reason. Such teaching has come to us from the highest sources. But this is obsession, or possession; never reincarnation.

The fact that there may be guardian devils as well as guardian angels would account for that striking oppositeness of character so often observed in different members of the same family, and which our author quotes as one of his strongest proofs of reincarnation. It is usually considered that the curious but well known skips and lapses of heredity sufficiently account for the same phenomena.

## They Doubt the Creeds.

ALFRED CRIDGE.

It has been generally known to intelligent Spiritualists and liberal Christians that the ministers in so-called "orthodox" churches have for many years been quietly dropping out of sight the absurd, atrocious and demoralizing doctrines of their creeds. It is still advisable, however, that we should occasionally keep track of distinct evidence to that effect. Nothing could show this more decisively than the following extract, as reported in an Oakland, Cal., paper of a sermon by Rev. C. R. Brown, pastor of the First Congregational Church of that city:

"What we don't know about heaven and hell would fill a library. We know very few facts, but a great many theories have been brought forward by men, but they were theories only. As we acknowledge that we know but little of heaven or hell, this sermon must be one of reserve.

"There was a reserve on the part of the Great Teacher concerning these subjects. It has been indicated to us that Christ did not know all things; that at times he had to ask for information of those near Him, so that we may not be wrong in assuming that He did not have a full knowledge of heaven or hell, though it is from His sayings that we have gained our beliefs, to a great extent, on these subjects.

"In regard to death and the out-

come of punishment, there are three general views. It was believed that upon death men were divided into two great classes. One part went to heaven to live in everlasting peace, the other part to hell, where they would live in eternal pain. This view of the life to come has been founded chiefly on the parable of Christ concerning Lazarus and the rich man. It does not rest, however, on sufficient ground to be strongly established as a belief. Christ, in the parable, used certain words which were not correctly translated in the sixteenth century. 'Eternal' should have been 'age-long,' and punishment, when translated to its original form, means 'pruning.' This may have shed some light on Christ's words and His meaning. I question if any man has done enough to live in everlasting pain, or has any man ever been good enough to live in everlasting heaven. The very conditions in life where men occupy all positions seem to contradict the dividing the good and the bad into two classes."

And yet if clergymen don't know any more of the subject of a future life, and if even Jesus Christ was in much the same ignorance, what is it that they are paid salaries for? The trouble, it seems to me, both as to clergymen and university professors, that is they get pay for teaching what they don't know, and Rev. C. R. Brown being candid enough to admit the fact, does not obtain his money under false pretenses, as many of them (especially the Catholics) do. Of course, neither will admit that there are means of attaining some knowledge of the future life (or, preferably, "continued existence," and of securing demonstrable evidence that there is such a form of existence, through persons who have not been through the mill of a theological college. But to use those means would be to use "cheap labor" and cut down the \$3,000 a year salaries for telling what they don't know, by availing one's self of the services of a more humble class of persons who try to tell what they do know, aside from those "over the range" who don't charge a cent.

Oakland, Cal.

## Transition.

Harry H. Lindsey passed, to spirit-life at the National Soldiers' Home, Cal., May 22, 1901.

The services at the grave were conducted by Rev. G. P. Sullivan, assistant of the First National Home Spiritual Church, in the absence of the pastor. The Home authorities were very kind in helping to carry out each detail as requested by our dear arisen brother. The Home Band played lively marches instead of a funeral dirge, and loving hands dropped flowers upon the casket, doing away with that cold rattle of "dust to dust" that we have been obliged to listen to for so many years.

Our friend and brother was endowed with a fine sense of justice and right. He lived his spiritual religion; the "Golden Rule" was his guide, keeping it always in view, holding that all who followed it closely could not go far astray. The Spiritualists, and others, turned out in goodly numbers to pay the last tribute of love and respect to him who had laid aside the mortal body and passed on to the incorruptible glories of the higher life.

Our brother expressed himself

as being ready to go, and was perfectly satisfied with the spiritual knowledge that lighted the pathway before him when the windows of the mortal body were darkened.

The morning has dawned for him, and the work only just begun on this side of life, he will carry on to perfection in the Summerland. The ending here is but the opening door of a spiritual hereafter. The lessons we learn, the crosses we are called upon to bear, the sufferings to endure, the cup of bitterness to drain, are but preparatory ways that our freed spirit will take advantage of and use as stepping-stones to reach that higher, grander and more beautiful development which awaits us upon the eternal and evergreen shores of the more perfect existence.

The seen and unseen are closely linked together; earth-life and spirit-life hold intimate relations one with the other. The change which awaits us all is but the open gateway to that better land which we of the household of knowledge know we shall pass through when life's journey shall have ended.

When I return to my little "White House" home in the land of sunshine and flowers, I shall miss brother Harry's kindly words of comfort and cheer, his helpful counsels, his ever-ready aid in all my spiritual work; but with all this shall come the knowledge of his continued presence, of his never-flagging interests, devotion and love for the Cause that was his one great desire to see advanced.

Beautiful lives are those that bless,  
Silent rivers of happiness, [guess.  
Whose hidden fountains but few may  
Beautiful grave our "comrade's" body  
Just over the "hill" where the sunshine  
And the flowers bloom with their per-  
fumed sweets.

Beautiful twilight, at set of sun,  
Beautiful goal with race well run,  
Beautiful rest with work well done.

MRS. S. AUGUSTA ARMSTRONG,  
Pastor First National Home  
Spiritual Church, Cal.

### Thoughts on Organization.

A. H. NICHOLAS.

Within the last half century many earnest efforts were made to organize Spiritualism; but all ended in failure, and no harm to the Cause resulted from their disappearance.

Spiritualism is not a distinctive movement nor a distinct organic body. It has existed in the world for centuries, though better understood in the last 50 years. It is not distinctive, because it is universal in its nature; because it permeates all organizations, grades and classes of humanity, without regard to sex, religion, politics, or nationality. It has accomplished a wonderful work in the world, and it comes to all who are ready to receive it, in every station in life.

The body of Spiritualists are no more likely to unite in a distinct organic body than are all the sects of Christendom. The spirit-world forces are the organizers who are abundantly able to run Spiritualism successfully in their own way. Spirits, in attending to their work, do not always work after the example or in accordance with the opinion of mortals. Having become sure of their power over their instruments to do good, and seeing clearer the work to be done and the end in view than mortals can do, they press on in their purpose, undismayed by the criticisms of the multitude.

Hudson Tuttle says: "Of all people, Spiritualists should be the last to attempt to isolate themselves from the great body politic. To attempt to be an exclusive people is to follow in the steps of all previous efforts which have met with pitiable failure, and wasted the lives of those engaged. Spiritualism is the great world science of life here and hereafter—a world-religion, if that term is desirable. It comes not to a favored few who attempt to found an independent society, but to the whole. Every associative movement must have leaders, and all such associations that ever have been, or will be, are projected for the benefit of these leaders, and whatever they gain is at the expense of their credulous followers."

We cannot organize and support a hierarchy, as other religious bodies have done. Spiritualism, *per se*, needs no organization by mortals; and there seems to be a general verdict in favor of allowing the spirits to run Spiritualism: for it has no man-made authority or dictator on the earth plane.  
Summerland, Cal.

### Thoughts are Things.

FLORIAN HUSBAND.

The above caption has become one of the basic propositions of the new thought, so much so that few of us stop to ask upon what foundation it rests. To the esoteric thinker the truth seems so evident as to require no further proof, but to the exoteric investigator on the first view it appears to be the very opposite of this. To this latter class it may be said that as the proof of the pudding is the eating, so the proof of a metaphysical proposition is its practical application. In this way many people of no spiritual insight have yet been bred to accept the statement as the result of practical demonstration. But while those who are spiritual minded recognize this truth intuitively, and many practical minded persons accept it through a realization of its practical results, rational philosophy will ask the question, does it conform to the law of reason? And when an affirmative answer has been returned to this question, inductive science will ask the further question—has it ever been verified by strictly defined experimental evidence?

With reference to the former question we cite the theorem of Spinoza. Thought is invisible extension, and extension is visible thought. If this is true it follows inevitably that thoughts are things. But one unacquainted with the authority might object to the conclusion on the ground that the premises standing alone are quite as dogmatic as the inference when left unsupported. But Spinoza does not lay it down in this dogmatic fashion, but makes it a link in a chain of reasoning as certain and incontrovertible as geometry. His critics could never find a flaw in his reasoning. They were only able to controvert him by denying his fundamental axioms.

Logical demonstration is not inductive proof, and practical demonstration may possibly be due to some other cause than the one ascribed to it. A real inductive and truly scientific demonstration that thoughts are things is given by Dr. Paul Carus of the *Open Court*.

"Dr. Fere suggested to a hypnotic subject that upon awakening she would see a portrait on the

table. She awoke, and the operator's suggested thought was a visible reality to her. Dr. Fere now placed a prism of spar between her eye and the place where the portrait was supposed to be, and she was greatly astonished to see that the image was double. And to show that this double refraction was not suggested by previous instruction, he states positively that the subject was a person of no education and totally ignorant of the effect of a prism. Other instruments were attended by like results: thus a mirror reflected the image at whatever angle it was placed in relation to it, and an opera-glass caused its approach when held in the proper position and to recede when reversed.

This image was nothing but a thought of the operator's, yet to the subject it was a visible reality. But the prism, the mirror, and the opera-glass, were real tangible things, and each of these had its proper optical effect on the suggested images. To the operator the thing was only a thought, but to the subject the thought was actually a thing. And the entire experiment was a striking inductive demonstration of Spinoza's theorem that thought is invisible extension, and extension is a visible thought, both being attributes of one and the same substance, consequently that thoughts are things.—*Free Man*.

### New York State Convention.

The fifth annual convention of the New York State Association was held in the First Spiritual Church of Buffalo on May 24, 25 and 26, and was a great success. The weather was not all that could be desired, but the cold rain had no effect on those who gathered in the Queen City of Western New York to attend the convention.

Our hearty thanks are due to the Buffalo society for the generous donation of their temple and the excellent music furnished by them, as well as for the many courtesies extended. Brotherly feeling and loving kindness reigned supreme, making a convention long to be remembered with greatest pleasure by all who participated in its proceedings.

The recent attempts in our State to pass unjust and restrictive laws have been the means of arousing many Spiritualists to the need of co-operative effort and joining our Association. The list of speakers and mediums who took part is a large one, and there were many others whom we should have delighted to have heard from were prevented by lack of time.

The officers and trustees elected were: Pres., Moses Hull, Buffalo; Vice-Pres., Mrs. Carrie E. S. Twing, Westfield; 2nd Vice-Pres., Mrs. Tillie N. Reynolds, Troy; Sec., Herbert L. Whitney, Brooklyn; Treas., H. W. Richardson, East Aurora; Mrs. Comstock Ellis, Auburn; E. G. Reilly, Syracuse; Mrs. Laura A. Holt, West Potsdam; Miss Marie J. Fitz Maurice, New York, Trustees.

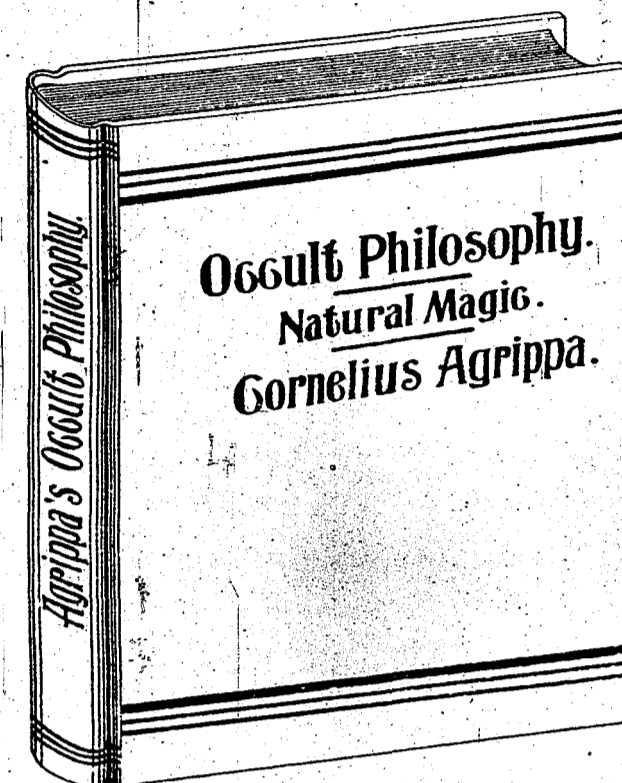
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[Established in 1865.]

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,

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

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

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

SAN FRANCISCO, JUNE 15, 1901.

The Emperor and Empress of Germany are said to be converts to Christian Science, as we note by telegraphic dispatches to the daily papers. The old dogmas are losing their hold upon mankind in general, since the advent of Modern Spiritualism.

Judge Harris, of Montana, writes: "I am glad to say that I think the PHILOSOPHICAL JOURNAL is the best periodical published in America. I send to the editor health-thoughts continually." Many are doing the same thing, and, as a result, the editor's vision has slightly improved. Thanks, all around.

Magnetic Healing and Mental Science methods of healing without medicine is finding its devotees largely among the upper classes in England. It will, however, be of comparatively slow growth there, because the laws regulating the practice of medicine are stringently enforced in Great Britain. The English generally are very conservative and slow to change existing forms and theories.

Detroit.—There will be a grand celebration of the sixth anniversary of the founding of the Central Spiritual Union, Wednesday evening, June 19, 1901, at Occult Temple, 132 Michigan Ave., Detroit, Mich., when an excellent programme will be presented, after which ice cream and cake will be served by the "Ladies Spirituelle."

If Spiritualists desire to give anything to the Cause, they should do it before their so-called "death"—for wills are of no account when the prejudices of a Judge and jury are appealed to by heirs to break the bequests to Spiritualists; so says the *Banner of Light*.

**A Millionaire.**—By the Denver (Colo.) *Post* of Sunday, June 2, we learn that Capt. George W. Walrond, the occult teacher, astrologist and eloquent Spiritualist lecturer, is about to come into possession of a fortune of \$2,000,000 as his share of the estate of the great British admiral, Sir Francis Drake. The estate has been in chancery ever since the death of the great captain in 1596, who died intestate and without children, and now with accumulated interest the estate amounts to \$200,000,000, chiefly in the form of British consuls. The *Post* adds these particulars:

Captain Walrond has received word that the estate will at last be taken out of chancery. There are now, according to the captain's estimate, about 100 legitimate claimants to the estate, so that his share of it will amount to something like \$2,000,000.

Sir Francis Drake, called the sea king of Devon, was one of the chief figures of that brilliant group of genius and valor which surrounded the throne of the maiden Queen Elizabeth. Drake was the first English captain to sail a ship completely around the globe, and a remote result of his famous journey was the establishment of an English empire in the Orient. He was the hero of the English victory over the Armada in the channel, and his bravery may be said to have determined the course of the civilization of the world.

Capt. Walrond descended from the same progenitors as the wife of Sir Francis Drake, and we congratulate him on his prospective fortune.

Now we hope to see what one rich, earnest and progressive Spiritualist will do to aid the spirit-world in the work of enlightening and elevating mankind, as well as to aid the Cause, in which he has proved himself much interested in many ways in the past.

**Economy**, when it strikes well-to-do people, usually gets them to dispense with weekly or daily periodicals. Such are nearly always the first steps in economy taken by those who study that peculiar art. People must be very poor, indeed (mentally), when they begin to economize in that way. We know of a score of such who lately have dispensed with the visits of Spiritualist periodicals, pleading poverty as the excuse, when it is well known that they would not hesitate to spend a hundred dollars for some luxury which might strike their fancy. The real cause is therefore not poverty, but apathy.

**Compressed Air** is now being used in cleaning carpets. By it the nap is raised, the colors brightened and nothing is frayed or torn. What next?

**For Ten Cents** we will send the PHILOSOPHICAL JOURNAL on trial for six weeks to any address in the United States.

## Spiritualistic Plans.

The *Light of Truth*, dated June 8, presents seven propositions and lengthy arguments thereon, asking that the next National Convention shall adopt the measure presented, and organize for active and progressive work. He says:

**SYLLABUS.** Spiritualists to declare in their next national convention: First: That communion between spirit and mortal man now occurs and will proceed until spirit and mortal blend, co-operate, speak, counsel, and be seen to mingle as mortals now alone mingle with each other. Spirit voices affirm that the next great change coming to man, is the establishment of the practical brotherhood of man. To pass peacefully and successfully into this altruistic state will require the constant guidance of spirit forces. Who but Spiritualists should be the mediumship of this great movement?

From the Atlantic to the Pacific at the same hour of each day, say 12 o'clock noon, Intercolonial time; 11 o'clock a. m., Eastern time; 10 o'clock a. m., Central time; 9 o'clock a. m., Mountain time, and 8 o'clock a. m., Pacific time, when every Spiritualist should devote a quarter of an hour to quiet meditation and prayer for the co-operation of the spirit-world. This will burn out the fires of selfishness and fit us for the work of helping others.

2. That through spirit return it has been discovered that mortal man is already a spirit man, but owing to prevailing social and economic conditions which constitute his environment, that spirit is being steadily dwarfed and enslaved. The economics of Bellamy, with Spiritualism attached, would liberate that spirit.

3. That they justify themselves in the advocacy of prayer by claiming that prayer: like unselfish acts, is the exercise of the muscles of the soul which develop to the maximum the spirit body; further, that by engaging in prayer and performing unselfish acts we elevate ourselves to planes whence we receive the highest thought vibrations and are connected with the loftiest controls.

4. That these lofty controls, together with the countless hosts of impending spirits, have been and are still molding the life of all mortals, that the great changes such as from barbarism to civilization, monarchies to republics—in fact, all changes which, seen in retrospect, are called and known as destiny, are in the belief of Spiritualists but the reflex of the spiritual world acting upon the material along the lines of least resistance; that the rise and fall of issues, parties, governments, religions and peoples, though somewhat indirect, are yet the effects of the work of the spirits upon mortals. Man, because his spiritual vision is opaque, his understanding obtuse, does not comprehend this. The true Spiritualist has trained himself to watch philosophically the grand march of events, knowing that whether it be high tariff or low tariff, silver or gold standard, competition or combination, the ultimate end will be reached in the complete Brotherhood of Man. The heavenly hosts affirm it, and we have but to place our hands unresistingly in theirs to be led directly to the Altruistic land. Altruism, to Spiritualists, is the culmination of Spiritualism, a spir-

itual work wherein spirit guidance will prove infallible.

5. That Spiritualists submit as proof of the infallibility of spirit guidance that the world universally accepts certain truths, first uttered to man by spirits; for example, magnetism, telepathy, hypnotism, pre-natal culture, mental healing, the science of vibration, etc. Spiritualists admit the fallibility of that kind of spirit guidance, which, to please man's pride, power, and earthly desire, attempts to excel mortals in fortune-telling, stock gambling and other devices for barter and selfish aggrandizement. Spiritualists maintain, however, that this experience was necessary for man before he would be content to limit spirit return to its true function, which is unselfish spiritual work that in the end will result in the liberation of the real man, the spirit man, who now sits cowed, shackled and imprisoned. Therefore, while Spiritualists view with awe and gratitude the splendid work previously performed by their brethren, they say that a greater work is yet to be performed, that of establishing upon the earth the "Brotherhood of Man." Should they fail to heed this spirit call, Spiritualists, as a cult or movement, will perish. Heeding, organizing, spiritually expanding, we become the people, the medium, the co-workers with the angel-world in this great work.

6. To have the benefit of the laws of our country, to run the gauntlet of the courts, command the respect of our fellowman, to satisfy the longing of our own souls, Spiritualists should, in their next convention, arise to their feet and proclaim these articles as *their faith—as their religion*.

7. In managing their own affairs, they should in their next convention re-elect their present efficient officers, and request them to inaugurate, by letter and by pamphlet, a crusade to bring all Spiritualists into harmonious action for those exalted purposes, clothe its officers with authority to go wherever a liberal or Spiritualist of means resides, and solicit contributions to further the work. With the treasury once filled, it should be expended in employing worthy speakers and mediums of all kinds in presenting our religion without cost and without price to our submerged, benighted fellowman.

We give this matter in full because of the following paragraph, which follows in the argument upon the latter paragraph:

In advocacy of the foregoing in the future as in the past, the Spiritualists can count on the *Progressive Thinker*, the *Banner of Light*, the PHILOSOPHICAL JOURNAL, the *Sunflower*, the *Psychic Century*, *Soul and Mind* and the *Light of Truth*. We respectfully and earnestly urge these, our contemporaries, to publish in their next issues these syllabi and their arguments.

It is important that something be done to arouse Spiritualists from the apathy which now prevails, and the PHILOSOPHICAL JOURNAL is ready to co-operate with all other periodicals in any plan which may be adopted to arrive at that result. Let this matter be thoroughly considered, and a plan be presented at the next National Convention.

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The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE SYMPHONY OF LIFE — a series of constructive sketches and interpretations by Henry Wood, author of Ideal Suggestion, Studies in the Thought World, The Political Economy of Humanism, etc. Fine cloth, gilt top, fine laid paper, rough edges, 300 pages; \$1.25. For sale at this office.

Mr. Wood already has a wide circle of readers, his former books, six in number, having passed through from three to thirteen editions each. He stands at the forefront among writers upon the new philosophy of life, spiritual evolution, sociology, and other advanced thought.

In The Symphony of Life he presents in concise form the results of his ripest study and investigation. For literary finish, poetic beauty, and practical suggestiveness, Mr. Wood's works rank high. The new philosophy of health receives thorough and scientific, though conservative consideration. The higher evolution is ably treated, and one or two chapters are devoted to Biblical symbolism. It is idealistic, but its idealism is practical rather than speculative.

Mental Power is an illustrated 16-page magazine devoted to ripe ideas on Human Science and other things. Published monthly by G. W. Calderwood & Co., 14 McAllister St., San Francisco. The first issue is filled with good things and we wish it success.

Weltmer's Magazine for May contains an article by Helen Wilmans entitled, "Does it Jar You?" It is a rebuke to the belated legislations of Missouri and other States for trying to enact laws against mental and magnetic healing. 10c. Nevada, Mo.

Eleanor Kirk's Idea for June contains many good articles. Among them are: The Ephraim Family, Are we all Inebriates? The 'Plaint of a Human Soul, False Gods, Causes, Healthful Suggestions, etc. 10c. 696 Greene Ave., Brooklyn, New York.

Mind for June contains the following interesting articles: Immortality and Reason, by Axel E. Gibson. It is an examination of the different theories concerning the soul that have dominated human thought in all ages. The Rev. R. Heber Newton concludes his series of articles on The Training of Thought as a Life Force. Other contributions are: Hindrances to Soul Growth, by Edith Griffin; The Everlasting Now, by Dr. T. F. Hildreth, and a lengthy installment of the occult story, Mata, the Magician. 20c. Alliance Publishing Co., New York.

The Delineator for July contains a great variety of very interesting matter and illustrations which cannot fail to bring this family and fashion magazine into popular favor. The article on the Pan-American Exposition is superb. Its three-color illustrations are unequalled by any publication in the world for artistic color re-

sults. All the beautiful effects of the originals, necessitating the most exact register of plates, have been obtained. 15c; at news-stands.

The Breath of Life is the name of a new monthly edited by S. C. Greathead, Clifford, Mich., at \$1.00 a year.

The Medical Iconoclast, published at 212 Oklahoma Ave., Guthrie, Oklahoma, at \$1.00 a year, is devoted to medical liberty.

HEALING WITHOUT MEDICINE, by Prof. Jesse J. Todd, Doctor of Psychology, Box 435 Wichita, Kansas. 76 pages. \$1.00. For sale at this office.

Camp-Meeting Dates.

- Cassadaga, July 12 to Aug. 25. A. E. Gaston, Sec., Meadville, Pa.
- Grand Rapids, at Briggs Park, June 30 to July 28. Thos. J. Haynes, Sec., Soldiers' Home, Kent Co., Mich.
- Sunapee Lake, at Blodgett's Landing, Neubury, N. H., Aug. 4 to 18. Mrs. Addie M. Stevens, President, Claremont, N. H.
- Ashley, O., July 14 to Aug. 4. W. F. Randolph, Sec., Ashley, O.
- Clinton, Iowa, July 28 to Aug. 25, at Mount Pleasant Park.
- Mantua, O., July 28 to Sept. 2. Lucy King, Sec., Box 45, Mantua Station, O. Chesterfield, July 18 to Aug. 26. Flora Hardin, Sec., Anderson, Ind.
- Hazlett Park, July 25 to Sept. 1. I. D. Richmond, Sec., St. Johns, Mich.
- Central Iowa, June 23 to July 7. Daniel Davis, Oskaloosa, Iowa.
- Kansas State, Aug. 9 to 26. E. S. Bishop, Glasco, Kansas.
- Island Lake, July 18 to Sept. 2. Ella B. Brown, 266 21st St., Detroit, Mich.
- Grand Ledge, July 28 to Aug. 25. Geo. H. Sheets, Grand Ledge, Mich.
- Rogers Park, June 30 to July 28. Thos. J. Haynes, Sec., 168 Scribner St., Grand Rapids, Mich.
- Delphi opens July 27. Brown Good, Box 110, Delphi, Ind.
- Lake Pleasant, July 28 to Aug. 25. Albert P. Blinn, Sec., 603 Tremont St., Boston, Mass.
- Vicksburg, Mich., Aug. 2 to 25. Jeanette Frazer, Vicksburg, Mich.
- Onset Bay—July 11 to Sept. 1. For programs, address the Onset Bay Camp-Meeting Co., Onset, Mass.
- Southern California, Aug. 11 to Sept. 11. Nettie Howell, Sec., 139 West Fifth St., Los Angeles, Cal.

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Yours respectfully,

W. J. HOWDEN.

110 First St. East, Flint, Mich.

MRS. DR. BARKER:

Enclosed you will find an order for medicine for my sister in Port Elgin. She writes and tells me it has helped her so much she is able to go out in winter weather, which she has not been able to do in six or seven years. She went out in Summer, but not in Winter. That is so encouraging. I do hope she will continue to improve, as she is so happy to think she is getting better. My sister's address is, Miss Lizzie Robertson, Port Elgin, Ontario.

JENNIE ROBERTSON.

153 Emerson St., Rochester, N. Y.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

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## LIFE AND DEATH.

Spring, Summer and Autumn,  
With life all aglow,  
Lead us to old Winter,  
With mantle of snow.

Three seasons for life—  
Each one being brief—  
Death comes in the fourth,  
And garners the sheaf.

Then, what is this Life,  
So courted and punned?  
And what is this Death,  
So dreaded and shunned?

Why, life is the fountain  
From which we arise,  
And "death" is the exit  
That leads to the skies.

The death of the stalk  
That ripens the grain,  
Rounds out the whole year,  
For a new life again.

So the death of the body  
That ripens the soul,  
But fills a brief cycle  
In life as a whole.

Then live while you may,  
And die when you must;  
For life is the way  
And death is the trust.

J. MARION GALE.

Written at Quilcene, Wash., for  
Memorial Day, 1901.



The Editor is not responsible for the  
opinions of correspondents.

## Finite Puzzled by Infinite.

TO THE EDITOR:

In the JOURNAL of May 25 is a wonderful picture of winged creatures, true to life, which God, or Infinite Intelligence, or some other power or combination of forces, created—and for what purpose I should like to know.

If we should imagine those creatures to be soul germs, some time to develop into human beings, might we not see in them the possibility of an aggregation of just such characters as walk the earth in human shape to-day? I fancy I can see in them the embryo patrician and plebeian, the tyrant and menial, the great Morgans, Schwabs, Jim Hills, et al, and the proletariats of low degree.

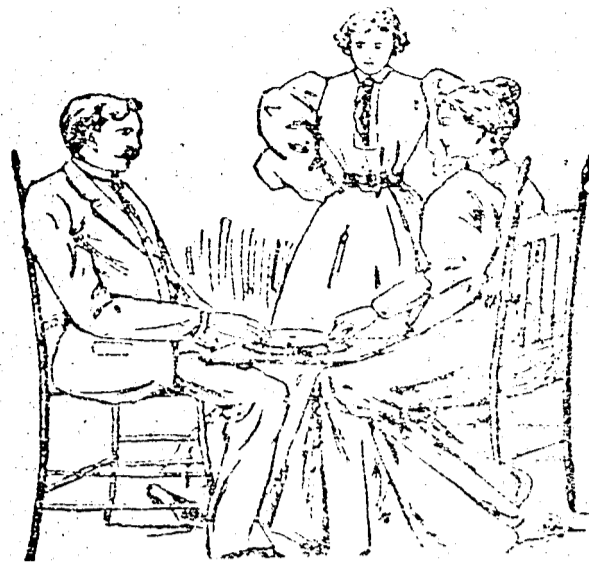
Now, if such imagination were proven to be a true one, would it not prove, after all, that the old doctrine of predestination is a terrible reality? How can those crane flies avoid becoming railroad kings? How can those gad-flies help from becoming bloated capitalists who fatten on the blood and sweat of labor? How can those bee-killers avoid the destiny of becoming warriors—or, at least, bulls and bears in the stock market? And so on to the end of the chapter. Now, we have to face the facts that those conditions and their representatives exist on earth—but why they exist is what puzzles me.

Will some Tallmadge, or some eminent Ph.D., who is intimately acquainted with God, or Infinite Intelligence, or whatever power it is that rules, creation, just make the proper inquiry and give us a tip as to the solution of this vexatious problem.

Yours, with sincere sympathy  
for the little bugs among those  
big bugs,  
J. MARION GALE.  
Quilcene, Wash.

VACCINATION A CURSE AND A  
MENACE TO PERSONAL LIBERTY,  
by J. M. Peebles. A. M., M. D., Ph. D.  
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## Local News Summary.

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

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month. W. T. JONES.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

**Mrs. C. Parish**, who has been ill for some weeks, passed quietly to the higher life last Sunday morning, at the ripe age of 87. The body was cremated at the Odd Fellows' Crematory on Tuesday—the Odd Fellows conducting the funeral ceremonies and taking full charge of the remains. Mrs. Parish is well known and appreciated by the Spiritualists of San Francisco for her devotion, intelligence and zeal in the cause of human progress and spiritual unfoldment.

**Oakland.**—Dr. Turman, Dr. Anderson, Mr. Young, Pres. Preston and other speakers told the audience assembled at Fraternal Hall on Sunday afternoon last, under the auspices of the Union Spiritual Society, "How to Become More Spiritual." Each took a different route, but all arrived at the same destination. In the evening Mrs. Stewart gave independent messages and read sealed letters to the entire satisfaction of the large audience present.

**Don't Forget** the Souvenir Jello Party by the Children's Progressive Lyceum Friday evening, June 14, at Occidental Hall, 305 Larkin St. What is it? Why, come and see. Admission, 25c.

**A Camp-Meeting** will be held near Oakland in August, under the auspices of the State Association. Particulars will be given in due time.

**The Ladies' Aid Society** are having very interesting sessions at headquarters, 305 Larkin St., every Wednesday afternoon at 2 o'clock. All are invited to attend and co-operate in the very laudable work of charity and helpfulness.

### 'Tis Beautiful Over There.

Talk of your flowers and roses of earth so fair,  
But give us the spirits' portals decked in beauty rare.  
Its realms are ever broadening into fields so grand;  
'Tis just yonder, in the beautiful spirit-land.  
Oh, mortals, hearken unto these things we say;  
Unfurl your soul's inner beauty to meet the coming day.  
DANIEL SIBERT, Applegate, Cal.

**Sunday Meetings.**—Mrs. R. S. Lillie gave an inspired lecture, and Mrs. Anna L. Gillespie psychometric readings, at Occidental Hall, 305 Larkin St., last Sunday evening. Next Sunday evening Mrs. Lillie will deliver a lecture at the same place.

Mrs. J. J. Whitney, at 1164 O'Farrell St., gave spirit messages and answered the questions of the investigators who filled the hall. These meetings are now suspended until further notice.

Mme. Young followed the lecture of Mrs. Sarah Seal with readings and messages, at Oriental Hall, 619 McAllister St.

Mrs. C. J. Meyer read flowers and answered questions at Friendship Hall, 335 McAllister St.

Thaddeus S. Fritz lectured at the Academy of Sciences hall, in the afternoon, on the Twentieth Century Gospel.

Mrs. Jennie Robinson gave tests at Woodman Hall, Oakland, last Sunday evening.

Eugene DelMar lectured at 10:30 a.m. at Golden Gate Hall, 625 Sutter St. Subject: "All is Good."

Mrs. Eberhardt gave readings and messages at 3250 22nd St.

John Slater gave tests at Scottish Hall, 107 Larkin St.

**The Reading-Room** and library, located at the Spiritualist headquarters, 305 Larkin St., are open every day, and Mr. W. T. Jones, the secretary, is there to welcome visitors.

**Psychical Research Society.**—The meetings held at Woodman Hall, Oakland, are a decided success. We extend a cordial invitation to all progressive people to unite with us. Mrs. Jennie Robinson of San Francisco occupied the rostrum Sunday evening and gave many convincing messages. All honest workers, when contemplating coming this way, are invited to correspond with me. C. F. VAN LUYEN, Chairman. 123 San Pablo Ave., Oakland, Cal.

Money sent in unregistered letters will be at the risk of the sender. We assume the risk if sent by money order, bank draft or registered letter.

**The Mediums** of San Francisco and vicinity will give a benefit seance at Occidental Hall, 305 Larkin St., Tuesday evening (June 18), the proceeds to be devoted to the Ladies' Aid Society for its charitable work. This will be a rare treat for those who desire to witness public phenomena through the best local artists, and the hall should be filled on this occasion.

**The Oakland Spiritual Society** met at 556½ Isabella St. on Wednesday evening. Mr. Preston opened the services. Mrs. Palinbaum read the poem entitled, "Greater Works," by Browning. Dr. Palinbaum was entranced and gave spirit messages; then Mrs. Rebecca Stewart gave an inspirational lecture on "Spirituality." Mr. Preston closed with a short address that was much appreciated. Vox.

**The Southern California Camp Meeting** opens Aug. 11, holding until Sept. 11. Matters connected therewith are going on as rapidly as can be expected. Grounds were engaged and also some of the old permanent speakers and mediums. We would be pleased to hear from others if they so feel inclined. The grounds are beautiful and are located only a five-cent ride from the city. NETTIE HOWELL, Secretary, 139 West Fifth St., Los Angeles, Cal.

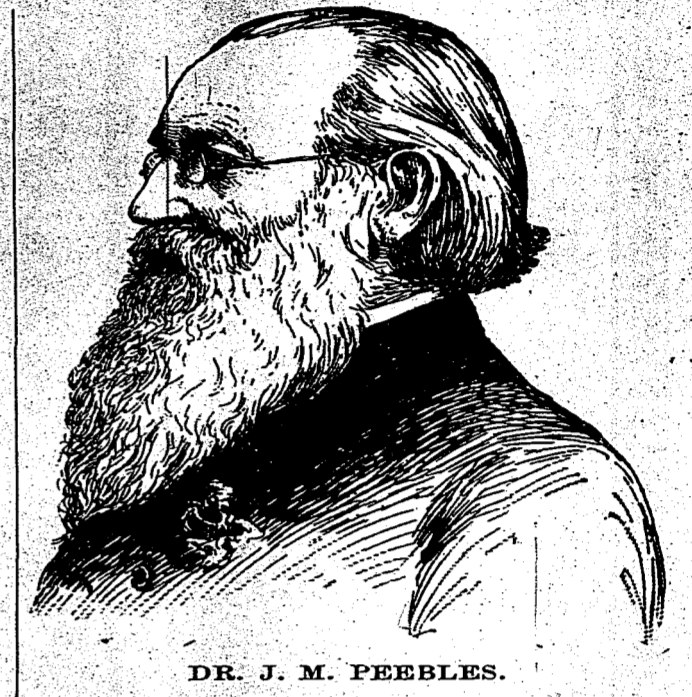
**Oakland.**—The Wednesday evening meeting at Loring Hall, under the auspices of the mediums of Oakland, is a success from every point of view. Mrs. Stewart and Mrs. Smith occupied the platform on Wednesday, June 5, and gave some excellent readings. Mrs. Cowell, being indisposed, did not appear.

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