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SAN FRANCISCO, CAL., SATURDAY, JULY 20, 1901.

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MY CREED.

OLIVE WOOD.

You ask my creed, and I tell you true
 'Tis the simplest thing on earth,
 One that a child may understand,
 And yet of rarest worth.

'Tis the only Christ-made creed we have,
 The long-neglected lore:
 Just love to God and love to man;
 Just this and nothing more.

This creed of love is broad and high,
 And free as light and air;
 It makes the whole world kith and kin,
 And life so wondrous fair.

And I believe that God is love,
 And trust his loving care.
 It is a sea of health and peace
 Around us everywhere. —The Life.

BORDERLAND

Dug up \$30,000 in Coin.

After laughing at her for a long time, W. W. Brannen, a prosperous farmer at Statesboro, Ga., finally took the advice of a mesmerist and dug for hidden gold. A few days ago he found an old iron pot containing \$30,000 in gold coin. Brannen by chance visited a fortune-teller while in Savannah, and she told him that on his place in Bullock county, at the end of a certain old mill dam, was buried a large amount of money.

He quietly went to digging once in a while around this mill site, searching for the hidden treasure. In the meantime a young married woman living near him found that she possessed the power of mesmerism. She one day had one of Brannen's little girls under her influence. The little girl said there was on her father's place, at a certain spot, a large amount of gold buried. Brannen renewed his efforts and made his great find. —Philadelphia Record.

Saw Her Sister's Body.

There is a woman in Los Angeles who dreams strange dreams. They are not like the dreams of other women, mere vagaries of a mind that mirrors fantastic impressions while the body sleeps, for the dreams of this Los Angeles woman always come true.

It has been said that the power of supernatural vision went out when electricity and steam came in. Nevertheless, the inexplicable occurs.

Science will have naught to do with visions. Wiser than even the wise scientist, then, is he who can account for the visions that come in the night to Mrs. Sarah Garrity, of Los Angeles.

During a recent heavy rainstorm that visited that city, Mrs. Mary St. Clair stepped out into her yard. That was the last seen of her alive.

She lived with her husband, Edward St. Clair, in a small house in the outskirts of the city. They had eaten supper together and then spent the evening playing cards. When St. Clair went to bed Mrs. St. Clair went into the yard. She did not come back, but her husband did not miss her until the next morning.

Even then he thought nothing of her absence, as she had been in the habit of going away to work or to visit friends without informing him of her intentions. He noticed that none of her clothing was taken from the room, and reasoned that she could not be gone far. He made a few inquiries in the neighborhood, but no one had seen her. Then he concluded that she had taken work near by or was visiting her sister, Mrs. Garrity, of 811 Mesnager St. For ten days he made no further effort to find the missing woman, but went about his own tasks, believing that she would return, as she had many times before.

All this time his wife's body lay at the bottom of an old, disused well, not ten feet from his door.

This well is 43 feet deep and was securely covered with a heavy board top, the side walls project-

ing above the ground about two feet.

The morning after the heavy rains St. Clair noticed that at one side of the well a small cave-in had occurred. But no connection between that and his wife's disappearance disturbed him.

On the tenth night after Mrs. St. Clair's disappearance, her sister, Mrs. Garrity, had a dream. She saw her sister lying at the bottom of the old well. She had not heard that Mrs. St. Clair was missing, but so vivid and real did her dream vision seem that she could not dismiss it from her mind.

The next morning she went to St. Clair and told him of her dream. It was not until that moment that the cave-in at the side of the well assumed any significance to his mind. He turned white at the suggestion that it brought. Quitting work at once, he called at the police station for help. An officer was detailed and went to the place. The board top was removed from the well, but nothing could be seen in the dark hole. A break was seen in the east side of the wall, where the cave-in of earth had broken through the rotten planking.

A rope was brought and St. Clair was lowered into the black pit. He came to the surface pale and trembling. He had found his wife.

The Coroner was notified, also the Chief of Police. A hook-and-

ladder company was sent for, and the long fire ladders were used to reach the bottom of the well. A fireman volunteered to go down. He descended but a few feet, when the odors below drove him back. Then it devolved upon the husband of the dead woman to go into the well for the second time. The earth she had carried with her in her fall, and that which the rains washed in, had almost covered the body of the unfortunate woman, which was with great difficulty extricated.

For an hour St. Clair remained in the well working over the dead. When he was drawn to the surface again he was covered with green slime and wet with clammy perspiration. On his face was the look of a man who had faced a sight that was too much for his reason. He motioned for the men to pull, then fell in a dead faint. He had been through an ordeal that few could have endured.

In olden times Mrs. Garrity would have been called a witch. In reality, she is a kind, motherly old lady who cannot account for her peculiar powers of prescience. She claims that every misfortune that ever befell her family was foreseen by her in dreams. Before she has a dream of that nature she is invariably overcome with intense depression. Sometimes this continues for days, as in the case of her sister's death.

Every night until her sister's body was found she had distressing dreams. Sometimes she would have to rise and walk up and down the veranda to drive away her depression. She said her sister was constantly in her mind and told her family a number of times that she must see her, for she was impressed that she (her sister) was in dire distress. Her family laughed at her and so it was passed over. On the tenth night she dreamed she saw her lying in the well and her sister called to her: "Sister, come and take me out. I've been lying here long enough."

At daybreak Mrs. Garrity called her family and told them she must at once find her sister. "Mary has been with me all night," she said. "I must go and see her. She is in some terrible trouble!"

At Mrs. St. Clair's home she found no one. When she went to the husband's working place he joined her in a visit to the police station. There they asked what made her think her sister was in the well. Her answer was that she knew it! They then asked if she had looked into the well. She said no.

Then came the gruesome find in the dark waters. —San Francisco Examiner.



Waterfall in the Rocky Mountains.

From Spirit Ingersoll.

Given through Mrs. M. Bird, Medium, of San Francisco, Cal., on July 2, 1901, and Dedicated to his friend, Mr. J. T. Fisk.

God breathed into man the breath of life and he became a living soul—a breath of divine life incarnated—a soul sent upon the planet to live, to struggle—perchance to sin—how surely to suffer. The advent of one more immortal—the miracle of earth's moments recurring, yet an eternal mystery—the setting in motion of another power and will, that shall move forever; the beginning of a life that has no end; an existence which, when countless millions of ages shall have passed, and suns, with all their splendor and systems, shall have sunk into nothingness, still this divine soul must ever go on and on eternally.

How will this soul live? Shall it be wasted and deformed by sensuality, smothered by malignant passions? Shall the flesh, the clay garment, hold this soul in a prison—a charnel-house? or shall it rise above the prison-house and become the inspirer for good in other lives that are groping in darkness?

God breathed into man the breath of life and he became a living soul. That is the greatest and first part of every man's life—that is the common bond of human brotherhood. For that, are the prince, peasant and peers upon the earth. There is a birth, a death and resurrection of which neither parish register nor family record ever speaks, for they are of the spirit, spiritual. In every life on earth there is effort, failure and success—aspersion, despondency and victory, hope and despair.

One life goes down in darkness and is hidden for a night of years, ere the angel of light rolls the stone away and calls: "Come forth. Despair not; thou hast passed through the valley of shadows, and by the darkness of the shadows on the path, judge of the brightness that lies beyond; thou must pass through the darkness to gain the light omniscient, power omnipotent, law that rules and regulates the great planetary system, that roll within their orbits under this omnipotent court. How little you realize what is your own! Awake to your heritage. Claim that which belongs to your humanity."

ROBERT G. INGERSOLL.

Dr. Krebs' Exposé Criticized.

LYMAN C. HOWE.

The Rev. Stanley L. Krebs, M. A., is a clergyman of more than average ability. His account of his experience at a sitting with the Bangs Medium is, therefore, of special interest. According to the report published in the Journal of the Society for Psychical Research, he claims to have detected fraud, and professes to give the *modus operandi* in minute detail. Briefly summarized, the experience of Rev. S. L. Krebs, as he reports it, is this:

At a seance in October, 1900, he found a cloth covering the table which the medium objected to having removed. The table was literally supplied with large letter tablets, which were used to conceal the half of the slates next the medium, whenever she desired to extract or insert anything between the two slates. These slates were

tightly bound by a strong rubber band, and the sealed letter, prepared by the sitter, was between them. Over these was a third slate, larger than the other two. The medium took the letter from the Rev. S. L. Krebs and placed it between the slates. The slates were held by the two "about a foot above the table." He was asked to write something while she turned her back toward him. Taking advantage of this, he cautiously raised the slates and looked at the end next the medium and saw a wedge between them!

Later he saw, by means of a small mirror, the letter in the medium's lap. Still later he saw her stoop down and drop the letter on a black substance that was on the floor, about one-half foot wide, "which was, in a moment or two, drawn backward and disappeared with the letter and note on it under the closed door." Later he "saw, through the glass, the letter thrust through beneath the door on the dark slide, and safely lodged in Miss Bangs' lap." Now this letter that had been between two slates tightly bound together had (according to Dr. Krebs) got out of their prison, into the medium's lap, thence on to the black carriage on the floor, thence drawn several feet, and under the door, into the adjoining room and back again into the medium's lap.

The wedge was got between the slates under cover of the large letter tablet, and the letter was landed in her lap by her tipping the slates up edgewise, at her side of the table!

Quite a combination of tricks thus far. Now it must be got back between the slates. This was done, as reported, by laying a large tablet on the table, the edge reaching under the larger slate and being just thick enough to be flush, with the upper side of the lower slate, so that the envelope was easily pushed along on the tablet and entered between the slates, the wedge removed and the miracle was finished.

Without discrediting the testimony of Rev. S. L. Krebs, I am compelled, by facts, to doubt the accuracy of his statements. After this subject had been aired somewhat, and the statements of Dr. Krebs confused and misrepresented, I made a trip to Chicago, and spent a week in search of truth. I had four sittings at the Bangs rooms. The conditions and conduct of the medium were as unlike those described in the Krebs manifesto as a Methodist love feast is unlike a traveling circus. The prominent features of difference are these:

1. There was no cloth covering the table.
2. There were no writing tablets on the table.
3. I placed my letter between the slates and held them horizontally over my side of the table, the medium not touching them, and I put the rubber band around them, and added also a strong twine, which I tied around them, and I laid them flat on the table, near the center, but a trifle nearer to me than to the medium, and I put the larger slate over them, the medium not touching them all this time; and they were not lifted from the table, or tilted on edge, at any time during the sitting. No one but myself touched them, save once. Then the medium took off the larger slate and suggested that I place a question on top of the two closed slates, and she laid the large slate back as before. She did not touch the two bound slates at any time

during the seance. When I opened the bound slates and the sealed envelope I found three pages of the paper I had put in the envelope (all carefully marked) written full and addressed to me with Maude's name signed. Now, at this sitting there was absolutely none of the maneuverings suggestive of possible tricks, as described by Dr. Krebs; and I was unable to see any possible way by which any trick could have produced the writing as it was.

In the Krebs report he makes much account of a trick door, which he describes as being prepared to admit letters on the little black carriage, to be drawn under it into the next room. This, he says, is hung "close to the carpet on the hinges side, but being fully a half inch or more away from the floor at the knob side." Now, this door secret performs an important office in this whole story; and I took pains to examine it critically.

There is no appearance of any changes made in the hang of the door since the time of Mr. Krebs' visit, and there is no perceptible difference in the crack under the door at the hinge end and the knob end. Near the center the threshold is somewhat worn by use, and the opening is therefore somewhat larger there than at either side. I tested letters to see how large a letter could ride through under that door on top of a black carriage, for of whatever made, such a carriage must occupy some space. A letter on such a carriage must not touch the bottom of the door, or it would not go through. A thin letter can be pushed under nearly all common doors. A fat letter could not be pushed through under that door at either end without tearing or bruising the envelope; and what would it do if riding through on a black carriage? No! A fat letter, one enclosing six or eight sheets of writing-paper, could not be pushed through at the largest place near the center, without injury to the envelope.

Dr. Krebs says his letter held six or eight sheets of white paper, a pretty fat letter, and one that could not be drawn under that door at any point on a carriage, nor put through without the carriage without damage to the envelope.

Here, it seems to me, is a fatal witness against his whole statement, even with all the maneuverings he describes allowed as realities. But these, also, were entirely absent in each of the four test seances that I had, and I was watching everything with Dr. Krebs' statements in mind. So far as my experience testifies, the Krebs exposé is a farce and falsehood. But I do not assume that his experience was the same as mine, or that he has willfully misrepresented.

The mistake about the door, however, indicates that his observations are not to be accepted as a reliable basis for the establishment of a verdict.

Nature's Organ.

MRS. M. KLEIN.

How wonderful is nature in all her appointments. Behold with the mind's eye nature's organ and grasp with the perceptive faculties its grand construction. The solar spectrum is its keyboard, the great fiber or psychic system the strings upon and through which, sound, light and intelligence are issued forth to give joy and happiness to

all beings and things. The bottom of this great organ is symbolized by Earth; the four sides serve to emit the light which constantly floats down from the Great Center. At the four corners are the whirlpools which are nature's gigantic batteries. They do great service in their modes of generating and nurturing elementary substances. It is, mainly, the means by which the great solar and lunar systems are supplied, which, in turn, support nature in all her departments.

These batteries also serve as stops to nature's grand organ, which represents harmony in its discoursing, but it also demonstrates to students and close observers the necessity of graduating sounds and voices in their spheres of primary training before they can be admitted into creation's chorus and be a voice of the voices chanting creation's rhythm as an accompaniment of nature's organ.

Then, too, behold its bridges and sub-bridges to which the fibrous warp in space is attached, with all its chords so grandly illustrated, how delicate in appearance, but strong and powerful in their attachments and service.

Nature's orchestra is made up of such a great variety of instruments. All living forms are instruments through which the Infinite Spirit manifests in the world of phenomena. Nature's rhythm, though perfectly chanted by all cosmic life in its different expressions, lacks as yet something in its parts rendered by mankind collectively taken, inasmuch as three-fourths of humanity lie constantly in repair shops unable to clearly chime their especial notes in concord with this universal life melody.

Here a question by an invalid intrudes itself, viz: What climate would best serve for regaining health? The answer is: The climate that is rhythmical, soothing to the nerves, etc., is for such use the climate best suited to their well-being, for the reason that man's and nature's pulses must be in harmonious interchange, for mind and body draw thus their vitality, their strength; otherwise there is discord, depletion and misery.

Van Wert, Ohio.

Guardian Spirits.

A woman stood in darkness just back of two half-drawn curtains reading in a rich, heavy voice a poem whose burden was the mystery of the after-life. Then, moving forward with scarcely perceptible motion from the half-darkness wherein her black gown was blended with the shadows, she approached the center of light of one gas jet, beneath which lay a coffin smothered under white roses. Around were the bowed heads of those in sorrow. The same vibrating tones that had rolled out the measure of the verse began to tell of the guardianship of the living by those whose spirits had left the body, and before the woman had finished speaking, the eyes that had been filled with tears were fixed on her with smiles.

The scene was the parlor of A. W. West's home, 2964 Groveland Ave., where Mrs. Emma Nickerson Warne was conducting the funeral services of Mrs. Mary West according to the rites of the Spiritualists. Mrs. Warne's talk over the casket of her friend pointed out the beauty and the satisfaction of communion with those who have

passed to higher spheres, and she expressed firm conviction in such communings.—*Chicago American.*

Spiritual Psychology.

J. P. COOKE.

Our pantheistic friends are fond of dwelling upon the "varied God," and no doubt this view contains one aspect of truth. It is one facet of the many-faced jewel of Life. Our own spiritual philosophy emphasizes the three elements which contribute to our conscious knowledge.

There is a luminous substance in the spiritual nature of man in which God abides and ever reproduces himself. In every man that spiritual nature seeks to realize itself wholly; and as you earnestly ally your will with it and give it effect in your own bosom, you enter upward into unity and union with the absolute life and Godhead, and you enter outwardly into a union with all humanities, all souls, all immortalities now and forevermore. It is this that justifies and dignifies the spontaneous religions of humanity. This vital, spiritual perception justifies the grand hopes of the race. All races are peopled from the skies. Immortality means immortal growth. There can be immortality only from an infinite depth of root and resource. If the growth is infinite, then the root, too, is infinite.

The human spirit is, by its very essence, in unity with God and in perfect reciprocity of his life. Let us look at the analysis: Spirit, soul (or mind), and body. Each one is distinct in our thought. Spirit is the divine, all perfect element of life—the inner light. The mind, or soul, is the mirror to reflect from spirit to matter. It is the middle term. Matter, or body, is the outer machine through which spirit manifests *via* the medium of mind or soul.

The spirit is the substance of the celestial body; it is an ethereal, mystic covering for the nervous system, and it passes out, or is expelled from the body at death, by the electrical forces. This is the rebirth. It is a living, ethereal substance, which is impalpable to the natural vision, as is the insensible perspiration which is ever passing from the body. But many clairvoyants behold it, as the living light.

The mind, I said, was the mirror to reflect between matter and spirit. (mind and soul are here convertible terms); while "matter" is the outer darkness, conditioned made knowable to the sense impressions. Seen with the eye of the spirit, it is like granulated darkness—a sort of sooty fog. In itself, it is negative to mental forces and spirit, indifferent to motion or to rest. The mind is a result of external life and acts under its law and is subject to the varying conditions of that life. If the body is sick, so is the mind; if the body is weak, the mind is feeble. But sick or well, the spirit writes its history through it as best it may.

James Freeman Clarke gave us some good reflections upon this subject when speaking of Paul's Psychology, which is the same as our spiritual classification—triumph. Soul is the personality, the man himself in which resides the unity of consciousness. This ego is finite and limited, but possesses in itself intelligence, affection and will. It thinks, loves and acts. It stands between body and spirit, between

light and darkness—the natural master of the one, the natural servant of the other.

The body, the organized, material form, is located in time and space. By it the soul is fastened to one point of space and one moment of time. By means of its bodily organization, the soul comes into communion with the outward universe and with other souls. The material organized is the flesh, which is ever seeking to draw down the soul and so to produce the carnal or sensual mind. When the soul yields to matter, it is carnal-minded; when it aspires, or yearns upward, then it is spiritually-minded. It has heavenly longings, hungerings for righteousness, "twinges of conscience." Conscience!—the voice of God, or spirit, in the soul. For spirit is the indwelling God. It is that by which man comes into communion with the infinite and eternal, just as the body communes with the finite and temporal. The mind, when subject to neither aspiration nor sensual attraction, remains the natural, or soul man. As we receive the life of God through the spirit, so through the body we receive the life of the race. In the soul (mind) we possess the personality; it is the individuality of the individual. Hence it comes that "Karma," or consequence, is the most intimate possession of each individual.

Super-sensuous ideas, such as time, space, cause, right, eternity, etc., are derived from spirit, and what flows from it cannot be conceived of as having beginning or end. The soul is finite and dependent. It does not have its beginning and may therefore cease to be. Thus it differs from spirit. But it is also essentially different from body. It is a unit. Body, indeed, has parts, but not so with the soul. The ego will sometimes think, at others, feel, and then again it may act. It may remember, imagine, hope, or fear, suffer, or rejoice. It is the created personality.

As the soul aspires, on the one hand, or grovels, on the other, we see the reformer and teacher, or else the type of the perishing class—he who is ever ready to roll with pleasure in the sensual sty."

The term "sensualist" comprehends all those who are fascinated by the mere externals of life, and all those in whom the higher nature has sunk down into the appetites, until they have become assimilated to the gross materiality of the world—deadened portions of its dust and ashes.

The subtle danger of sensualism is in its association with elements which temper its coarseness, but do not alter its essential nature or prevent its control. It is often associated with an open hand and a free heart. We find the "good nature" of such a man is slipshod; it vibrates between jollity and the irritability of unstrung nerves. It reserves its gaiety for boon-companions, and brings to hearth and home the settlements—the lees—of its debauch.

Yet sensualism is consistent with refined tastes and habits, strange as it may seem. Indeed, it is apt to be rife among two classes—the very lowest and the highest. On the one hand, the motives to enterprise being clogged by plenty, the mind is only occupied by luxurious desires. On the other, the springs of exertion being paralyzed by despair, man sinks sullenly down into the beast.

Yet it is true that the most dangerous forms of sensuality are not wrapped in vulgarity, but tread luxurious carpets and scent the perfumed air.

The common-sense "worldling" does not intentionally violate conscience, but acts largely from ignorance. His moral eyesight is not educated or sensitive. He may see clearly what he really sees, but the light of his perception is feeble. He lives in moral and spiritual darkness. He has looked about him shrewdly and reasons out that the best thing for a man to do in this world is to take care of himself—to grasp all the good that comes in his way and ignore any fine spun sentiment. He is apt to be sarcastic, if not mean. He has no faith in human disinterestedness. As Dr. Chapin once said: "To his view, society is a nest of eels, each trying to get his head above his fellows, and he who succeeds the best is the best."

Patriotism, virtue, religion, he considers to be all shams. Every man has his price. Love is but passion; devotion is but superstition or cant, and this man considers himself a part of the world-life. If the humane element is running down the inclined plane of depravity, he will ride and enjoy it and laugh at it. He seeks to justify inclination and erect it into "natural law." Success is the only test of merit.

In fact, whatever may be the peculiarities of this class, through all its varieties, there is this common trait—lifted above the passion of appetite, they are up to the horizon of sense. This man never rises above the circle of routine into the sphere of absolute or ethical relations, where actions appear colored by moral distinctions and are mixed with endless issues. He never feels the superior influence throbbing through the iron arteries of law. The inner influence of the spirit, the "all-pervading life," is to him a mere phrase. He does not recognize it as a symbol in words of the Great Reality.

No doubt, the world is bad enough, but we see the depravity by light which streams from veins of goodness running through it—the inner light, which pulses from above, which flows from Him who forever breathes blessedness upon all that He has created. The world is still dark and drear in many places; but "around its lazarehouses and shambles, its giant selfishness and its pointed deities, there are martyr graves and patriot battle-fields; where Love burns forever like a vestal fire and Faith looks calmly upward."

Sleep.—Sleep is the fertilizer of our energies, and needs no assimilation. In this respect sleep nourishment differs from all other nourishments taken into our bodies. No matter how carefully one may select one's food, he must first masticate, then digest, and lastly assimilate it before the energies are fertilized. How different with sleep, which drops her benign gift into our hungry, tired souls, and we are loosed from the bond of exhaustion by her magic wand of rest!—*Mental Advocate.*

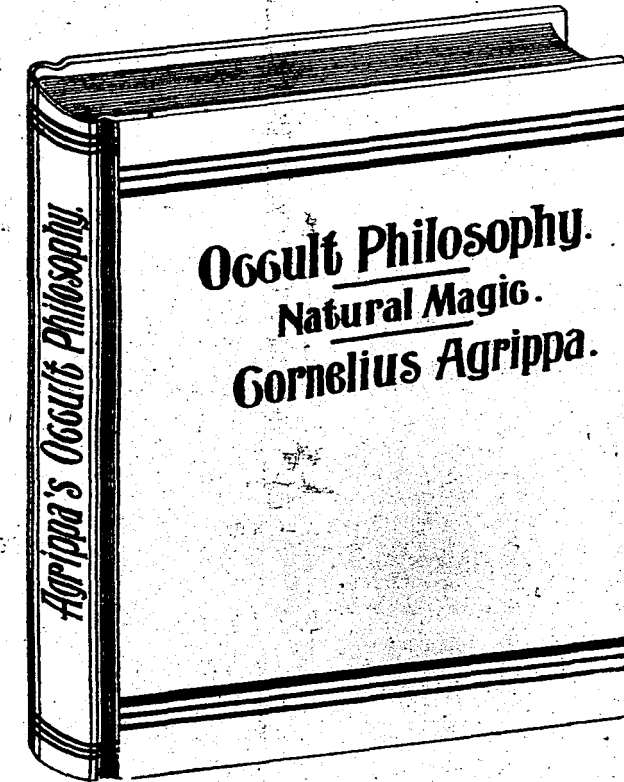
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SAN FRANCISCO, JULY 20, 1901.

Edison, the wizard, has just made another discovery, which promises to revolutionize the building material of the world. It is a cement for the construction of houses which can be made as cheaply as common salt, and when mixed with sand, will form the material to build so cheap that all may be well sheltered from heat and cold.

Tolstoi was ex-communicated by the "Holy Synod" at Moscow, Russia. The Paris *Temps* published his reply to the ex-communication. He describes the decree as illogical, intentionally equivocal, arbitrary, and unjustifiable, and says it has incited many persons to acts of violence against him, and he has received several letters threatening him with death. He devoted several years to the study of the teachings of the church, and came to the conclusion that in theory this teaching was an astute and injurious falsehood and in practice a compound of gross superstition and sorcery.

Mrs. H. S. Slosson, one of Chicago's best mediums, has been in New York for some months, and while there gave several "readings" to Prof. Hyslop, of Columbia College, who is a prominent member of the Psychical Research Society. We have often tested her mediumistic powers, and feel sure that her readings for the Professor must have been very satisfactory.

Missouri. — The South-Side Spiritualist Society of Springfield, Mo., is prospering under the able ministrations of Prof. J. M. Allen and wife.

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

At the Mercy of our Foes.

What Spiritualists may expect in the near future, in the line of persecution, is foreshadowed by the arrest of Miss Etta Baker, of Baltimore, and Dr. J. C. Batdorf, of Grand Rapids, Mich. Miss Baker is a clairvoyant medium charged with fortune-telling. Dr. Batdorf is a magnetic healer, and mailed his circulars, and was charged with frauding the United States mails for fraudulent purposes. Both were found guilty as charged, by the courts and condemned accordingly. Both cases have been appealed.

This is only an indication of the way in which Spiritualist mediums and healers are to be persecuted, and all because of the unorganized and disunited condition in which Spiritualism is found to-day. If it were a powerful organization, well supported by its devotees, it could easily protect its mediums by concerted action at the ballot-box, and in the courts of the land. That it is not so organized is its misfortune, and the cause of such a condition of things is to be traced to the apathy which rules supremely throughout the entire country.

If Spiritualists do not awake from their lethargy, and unite their forces and interests, they need not expect any favors from their enemies, who are on the alert, losing no opportunity to persecute and prosecute them mercilessly.

Anti-Vaccination in Utah.

A law against compulsory vaccination was passed by the legislature and vetoed by the Governor. Then the legislature again passed it over the Governor's veto, which required a two-thirds vote. Other States will, no doubt, enact a similar law in the near future; for the people who think will not submit to such obnoxious legislation. They must be left free to vaccinate or not, as dictated by their intelligence, education or prejudices. The Utah law reads as follows:

That hereafter it shall be unlawful for any Board of Health, Board of Education, or any other public Board, acting in this State under police regulations or otherwise, to compel, by resolution, order, or proceedings of any kind, the vaccination of any child, or person of any age, or making vaccination a condition precedent to the attendance at any public or private school in the State of Utah, either a pupil or a teacher.

The Study of Astronomy.

Camille Flammarion, the savant, Spiritualist and great French astronomer, of Paris, stoutly contends that astronomical studies promote longevity, says the *Temple of Health*. These are his published words:

Yes, I hold fast to the theory that the study of astronomy tends to prolong human life. I have put my theory before the Astronomical Society of France, an organization numbering 2,500 members, and many of them agree with me.

The contemplation of the heavens ennobles man. It helps to carry him away from earthly passions. The cold, calm study of astronomy makes the student rise to higher things. Besides, we have many examples of longevity in our astronomical society. Our dean is 105 years old, yet in excellent health. There are at least 12 members over 90, 20 over 80, and ever so many have passed the scriptural limit.

Right All Wrongs Now.

It is a cruel deception to tell men that no matter what they may do wrong, that they can be all righted on a death-bed, by simply gasping the name of Jesus. We must atone for all the wrongs done, either during this physical life or after "passing to the beyond."

The cunningly-devised fable about the atonement is of the greatest injury to mankind—deceiving them by teaching that the guilty can escape the responsibility of their evil deeds, by shifting it upon an innocent victim.

The following from an exchange shows that all wrongs must be righted either here or hereafter, before the spirit can rest in spirit-life:

I will give an experience I had with the spirit of a brother-in-law on the night of Nov. 18, 1900. I had just retired, when I heard three raps. I said: "Perhaps it is some spirit friend that wants to converse with me." Then the spirit said: "I am Charles Rhodes. I have come to ask you to forgive me for the mean things I did to you when I was in earth-life." Then I said: "Charley, it is all forgiven, and now don't feel bad about it any more." Then he said: "I do feel better now, but I have had a terrible hard time since I came to spirit-life in settling up the errors and the mean things that I did on earth."
F. L. BOWEN.

What Good Has it Done?

In the *Harbinger of Light* for April, a correspondent relates the following concerning the work done by Mrs. Foye, in Australia:

On one occasion, Mrs. Foye advised her audience to consider, not "what Spiritualism has done for others, but what has it done for you?" And this leads me to tell a very pretty story: At the conclusion of one of Mrs. Foye's meetings at the Lyceum Hall, a young man, whose face showed him to be both refined and intelligent, came up to the lecturer, shook her by the hand, and said:

"Mrs. Foye, I thank you, for you have made me a better man. At one of your meetings you read a name in the air which I acknowledged. You said: 'It is your mother's name,' and I answered: 'It is.' You gave me the message: 'I am helping you, my son, to be strong. Remember, where you go I go with you.' Mrs. Foye, I was a drunkard before you gave me that message, and scarcely ever passed a saloon without entering it. When I was going home that night I was about to enter, when I saw your face before me, and I remembered the message. I turned into the street, for I would not take my dear mother with me into that place, and I gave up my drink

that night—the first time for many years, and now some time has passed and I have not entered a saloon. I respect and love my departed mother too well to have her go with me there."

He was much affected. This is what Spiritualism has done for him, and he is not the only one to whom Mrs. Foye has brought comfort, peace and joy. She has earned the thanks of the angels of the earth; she will receive the immortal crown from the angels of the heavens.
I. K.

A Crusade against Christian Scientists is begun by the New York ministers. They find their craft in danger and are uniting for defense. One minister said:

The church has been shaken by their movement from center to circumference. These scientists are making their way into our churches in an alarming degree. Unless we throttle this movement now it will get the upper hold and we shall be at its mercy. We are considering a united effort at present. No line of action has been laid out, but the ministers of New York are earnest and determined, and will work together against a thing that we regard as a dangerous enemy to the church itself.

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.

Realization is the title of a new bi-monthly, by Joseph Stewart, L. L. M., 1540 Howard Ave. N. W., Washington, D. C. \$1.50 a year. The July number contains 36 pages, and is filled with excellent articles on the new thought of the present age—the first being *The Power of Concentration*, followed by another on *Psychic Breathing*. These two articles are worth more than a year's subscription.

Our Home Rights, advocating reform in social, political and religious life, is published monthly at 74 Boylston St., Boston, Mass., by Immanuel Pfeiffer, at 50c a year. It contains 44 pages and is illustrated. The articles it contains are by advanced thinkers and progressive men.

An illustrated article in the *Review of Reviews* for July describes the important work lately undertaken by the New York and New Jersey commissions for the preservation of the Palisades of the Hudson River and the establishment of a Palisades Park.

The Pantherapist is the name of a new monthly at El Dorado, Kansas, edited by A. M. Morrison, 618 South Water St., Wichita, Kan.

Suggestion for July, among its list of contents, includes: Essentials in Suggestive Treatment, Affirmation Plus Action, Hypnotic Somnambulism, The Gospel of Work; an exposé by Stanley L. Krebs, A. M., entitled "The Frauds of Spiritualism." The latter is inaccurate and misleading, as may be seen from the criticism, by Lyman C. Howe, given on page 2 of this issue of the JOURNAL. Monthly, 4020 Drexel Boulevard, Chicago, Ill. 10c.

The Occult and Biological Journal for July has among its list of articles the following: The Mystic Sounds, New Practical Methods, Song of the Mystic, and The Purpose in the Creation of the World. Published at Applegate, Cal. 15c.

EROS AND PSYCHE. A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

THE CONQUEST OF POVERTY, by Helen Wilmans. Price, 50c. For sale at this office.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00. For sale at this office.

N. S. A.—The ninth annual convention of the National Spiritualists' Association of the United States of America and Canada, will be held in the Masonic Temple, Ninth and F Sts. N. W., Washington, D. C., on Oct. 15, 16, 17 and 18, 1901. All Spiritualists in the United States and Canada are invited to be present. For full particulars about reduced rates on railroads, address MRS. MARY T. LONGLEY, Sec., 600 Pennsylvania Ave. S. E., Washington, D. C.

The Reviewer. The Alliance Publishing Co.

Life Building, New York, Issue the following very interesting Books, which are also for sale at the office of the PHILOSOPHICAL JOURNAL:

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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., 166 Scribner St., Grand Rapids, Mich.
Summerland, Cal., July 21 to Aug. 6. Wm. P. Allen, Sec., Summerland, Cal.
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.
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.
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.

Harmonic Vibration.

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. 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.

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Mrs. D. M. Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve. Phone, Church 680.
Edward Earle, Independent Slate-Writer, 622 Geary St., S. F. Seances Sun., Tues. and Thurs. Readings daily except Sunday.
Mrs. Eberhardt, 3250 22nd Street. Circles Tues., Thurs. and Sun. eves. Phone Blue 954.
Mrs. Mena Francis, Spiritual Medium (Independent Slate - Writing) 118 Haight st. San Francisco, Cal.
Mrs. Gillingham, 305 Larkin. Meetings Sun., Wed. & Fri. Hours, 1 to 5, except Wed. & Sat.
C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.
Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423 1/2 So. Spring St., Los Angeles, Cal.
Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.
Mrs. M. Hovet, 408 Octavia St. Readings 1 to 4. Circle Tuesday 2 p.m., Thursday 8 p.m.
Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.
Mrs. Hubbard, 109 Oak St., S. F. Circles Tuesday & Friday, 8 p.m.; Wednesday, 2:30; 10c. Readings daily, 50c. Diseases diagnosed.
Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.
Sol Palmbaum, Trance, Test and Healing Medium, 856 1/2 Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.
Mrs. Jennie Robinson, 509B Larkin St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.
Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 1049 A Market St., S. F., Cal. Readings and Treatments daily.
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AH! LAETA.

Now within thy regal selfhood
Lives a blossom chaste and fine,
Like a diamond rare in girlhood,
Sparkling with the dews of time.

Ah! Laeta, thou hast blest me
With the grandeur of thy thought:
Thou hast written on mind's tablet
All the lessons thou hast sought.

When amid the yearning passion
For the star that glimmered far,
And midst doubts of earth-life clashing,
Thou hast borne its whirl and jar,
With determined, strong resistance,
Though to rock Prometheus chained;
Yet keen-tempered, long insistence
Holds thy soul-self still unmaimed.

Ah! Laeta, thou art passing
Down the slippery banks of time,
Where the weary ones are massing
To embark on shores sublime.

And I know, my stranger daughter,
Thou hast work of high import.
Prove, then, worthy blood of Grager
In the king's empurpled court!

Thou hast wrought full long in matter:
Wherefore, now, should longer wait?
Leave the house-god's senseless clatter
And receive thy fair estate.

When thy cares shall be thus banished,
And thy toiling hands all free,
And thy work in matter finished,
Meekly take thy high degree.

Thus thy lips shall utter wisdom
To the heedless, passing throng,
Teacher in the forming temple
Of high art and mystic song.

MARY KELSEY BOOZER.



The Editor is not responsible for the opinions of correspondents.

A Joyous Occasion.

TO THE EDITOR:

Miss Fannie Hendrick and Mr. John H. Wood, both of Springfield, Mo., were united in marriage by the writer on Sunday, June 30, at the residence of Dr. E. M. Hendrick, father of the bride—an earnest worker for Spiritualism in Springfield for many years, and one of the founders of the State Association of Missouri.

J. MADISON ALLEN.

New Era Camp, Oregon.

TO THE EDITOR:

The New Era Camp opened on June 29 with a fair attendance and each day brought a few more friends, and at the close on July 15 we may truly say that the camp has been a great success.

We have with us Rev. P. C. Mills of Edmonds, Wash., whose lectures are entertaining and highly instructive. Mrs. Ladd-Finnican and H. B. Allen, both well-known mediums, add much attraction.

July 4 was duly observed, and the lecture in the morning by Rev. W. E. Copeland, on "The New Declaration of Independence," met with much favor; and equally interesting was the short address in the afternoon by Chas. J. Anderson (the boy orator). This is the second visit Mr. Anderson has made this camp, and both his old and new friends were delighted that he could remain until the close of the meeting. His name on the Sunday programs was a drawing feature.

LORENA LAZELLE.

The National Spiritualist Convention will be held in Washington, D. C., beginning Oct. 15.

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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.

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.

Sunday Meetings in San Francisco were well attended. Mrs. Eberhardt entertained her audience with messages from the spirit-world, at 3250 22nd St. Mme. Young, at 619 McAllister St., after an instructive lecture by Mrs. Sarah Seal, gave psychometric readings to the satisfaction of all present. Professors Young and Bothwell-Brown, as usual, furnished excellent music.

Mrs. C. J. Meyer, at 335 McAllister St., read flowers and answered questions, as usual, by the aid of her spirit guides.

Mrs. Gillingham, at her rooms, 305 Larkin St., held a spiritual meeting, answering sealed questions, etc.

Thaddeus Fritz, at the Academy of Sciences, held a Forward Movement meeting in the afternoon—the subject being "Co-operative Commonwealth."

Mrs. Maud Lord Drake, assisted by Mr. Swan, Mr. Wilson, Mrs. Maxwell, Mrs. Wrenn, Mrs. Stoddard and Mr. Kotter, held a spiritual meeting at 909 Market St., giving tests and spirit messages.

Personals.—Mrs. Wadsworth, the general secretary of the Ladies' Aid, has returned from a month's vacation in the mountains, much refreshed.

Mrs. Briggs, the vice-president of the Ladies' Aid, has also returned from her vacation in good health and spirits.

Mr. J. M. Button, of Hollister, Cal., has gone to the Eastern States for a vacation, for three months.

Miss Maud Campbell, of Nanaimo, B. C., is visiting Mrs. Millmore. They attended the Lyceum at 909 Market St. last Sunday.

The Sixth Annual Convention of the California State Spiritualists' Association will be held in Maccabees' Temple, 11th and Clay Sts., Oakland, Cal., on Sept. 6, 7 and 8, 1901. On Friday evening, Sept. 6, the three spiritual societies of Oakland will unite in a grand reception to the delegates. Printed announcements will be distributed throughout the State, and programs of social and spiritual meetings connected with the convention will be issued in due time. M. S. NORTON, Pres.

Mrs. F. A. Logan, after a year's absence in the southern part of the State, has returned to her home, 1218 Railroad Ave. (Bay Station), Alameda, Cal. She writes as follows: "I wish I could say to my many friends that I had improved in health, but two very severe and protracted attacks of la grippe during the past six months finds me in rather a precarious condition."

Dr. Deane Clarke, one of the most widely-known and faithful workers in the spiritual vineyard, has returned to San Francisco after an absence of many years. We hope to see the Spiritualists of this Coast extend a hearty welcome to this champion of liberal thought.

Dr. J. L. York spoke to a good audience last Sunday evening in Occidental Hall on "Mental or Christian Science—Which?" The speaker prefaced his lecture by reading "The People's Advent." Dr. York will speak next Sunday evening from the same platform on "What We Owe to the Dead!" Those who desire to hear this noted orator should avail themselves of this opportunity.

The Mediums' Protective Association at the July Board-meeting held on last Saturday evening, decided to remove its test meeting to the Spiritualists' headquarters, 305 Larkin St. The next one will be held on the first Friday evening of August. Mrs. Levi Wood, Mrs. Eberhardt and Mrs. Jennie Robinson will be the mediums on that occasion. Two new members were elected.

Unity Hall, 856 1/2 Isabella St.—The Oakland Spiritual Society on Wednesday evening opened its meeting by Mrs. Palmbaum reading a poem. Dr. Palmbaum was entranced and gave spirit messages to many in the audience. Alfred Cridge, the President of the Society, made a stirring address upon the theme of Dr. York's "One World at a Time," saying that Spiritualists must never heed such advice. It was knowledge and wisdom that we must strive for, and to know what is the best in this world and all that can be known of the spirit-world. Dr. Barker, director in the State Board, Mr. and Mrs. England and Mr. Preston all endorsed the idea that one world at a time is not enough for Spiritualists. DR. A. L. ASTOR, Sec.

Mrs. Anna L. Gillespie, on her way to Chesterfield camp, was in Chicago on Sunday, July 7, and gave an interesting lecture in Handel hall in the evening to a large and appreciative audience. At the conclusion of the lecture she gave several excellent and recognized messages from the spirit-world.

Oakland.—The Psychical Research Society held two sessions last Sunday. In the audience were many prominent people who were well pleased with the advice and messages through the medium, Mrs. Kate Lester. Next Sunday at 3 p.m. we will discuss upon "The Power of Thought"; at 8 p.m. Mrs. Kate Lester will occupy the rostrum. C. F. VAN LUYEN.

Universal Spiritual Association in Templar Hall, Pythian Castle, last Sunday afternoon discussed "Invention." The debate was spirited and interesting. Dr. W. S. Hall presided and Miss Freddie Lee furnished the music.

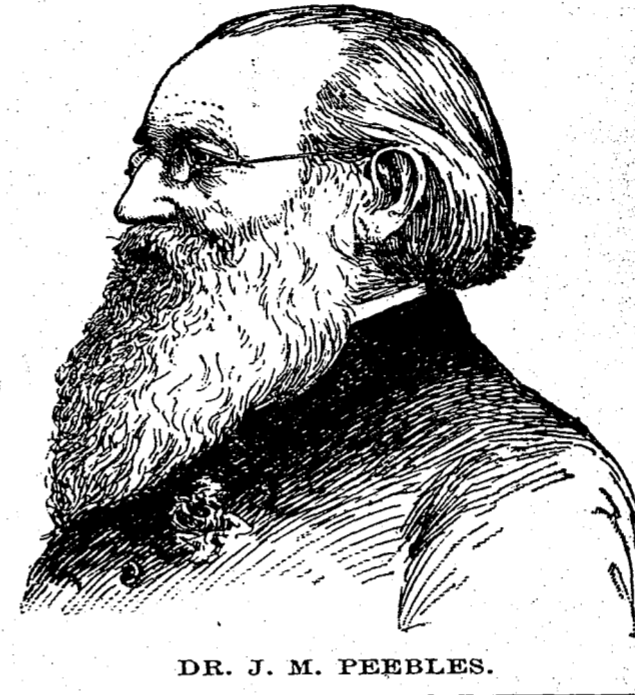
The Ladies' Aid had a very pleasant meeting, as usual, on Wednesday afternoon, at headquarters, 305 Larkin St., San Francisco. Mrs. Morrell, treasurer, resigned, on account of the illness of her husband, and Mrs. Stark was elected to fill the vacancy.

Henry Harrison Brown, editor of *Now*, has taken rooms at 1423 Market St., where he can be consulted during the daytime; his special work being instruction in Mental Science, in classes or private lessons.

Fresno Co., Cal.—The Fresno Republican of June 30 contains a two-column article concerning the progress of Spiritualism in that county. It says that there are over 1,000 Spiritualists there, but admits that they are enrolled as members in the various churches. This shows how the leaven of Spiritual philosophy and phenomena is "leavening the whole lump" in religious circles. The Spiritual philosophy is permeating the world, and its phenomena is boundless, making its influence felt in every corner of the globe.

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mild magnetic remedies and Psychic Power, making the strongest healing combination known to science. This method has been so perfected by the doctor that anyone may use it in their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "For years I bore about my body the piteous spectacle of disease and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

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Oakland.—Dr. Abbott lectured at Fraternal Hall, for the Union Spiritualists, Sunday afternoon, July 14. Mrs. Smith, Mrs. Boose and Mrs. Nelson followed with messages from the spirit-world.

In the evening Mrs. Jennie Robinson held the attention of a large and well-pleased audience. Dr. Abbott and Mrs. Robinson are engaged for July 21 at the same hall.

Dr. Geo. W. Carey has gone to Los Angeles to conduct classes and lecture on "The Science of Being" and kindred subjects. He is a fine lecturer and should draw large audiences. He has Books for sale and will take subscriptions for the PHILOSOPHICAL JOURNAL.

Loring Hall, Oakland.—The interest in the test meetings continues unabated. Last Wednesday evening Mrs. Cowell, Mrs. Smith and Mrs. Boose gave messages.

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