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THE SEARCH FOR TRUTH.

E. R. HUXLEY.

When will this plodding world outgrow
The dogmas of the past,
Seek fearlessly the truth to know,
And dauntless hold it fast?

When will they, too, discard the myths
Of generations gone,
Who truth with sophistry did twist,
'Till right was seeming wrong?

'Tis when from myths and legends free—
Rubbish of long ago—
They'll cease to search on withered trees
Where fruit has ceased to grow.

Why needless trace some foreign field,
In search of golden grain,
Where home unceasingly doth yield
The wealth you would obtain?
—Silver Chain Messenger.

BORDERLAND

Dream Located a Body.

The remains of John Sherman, the boy whose body was taken from the Scioto river, were located in a peculiar manner.

Those who located it say that one of their number arose one Sunday morning with a preoccupied air, and after considerable rallying by his associates as to his listlessness, told them that he had located the body of the boy drowned. He said he was walking along the river bank in his dream, and when he arrived at a certain point, a horrible stench greeted his nostrils. Following the stench, he said he saw a boy hanging in the bushes on a bar below the "new bridge."

So strong an impression was made on the mind of the dreamer and his recital was so realistic that his friends accompanied him to see if they could locate the spot. When they arrived at Greenlawn avenue bridge, they recognized at once the point in the dream, and a few yards below the stench which greeted the dreamer's nostrils greeted theirs, and a few rods further the body was found in identically the position dreamed of.—Ex.

Cripple Cured by Fright.

Lena Johnson had been a cripple for years. Doctors had plied their skill in vain. There seemed no hope that she ever would be able to walk again.

Fire broke out in the building in which she lived, 15 Eldredge Court. Mrs. Johnson and two other persons were carried out.

Suddenly the crippled woman arose, and, regaining the use of her lower limbs, rushed for the burning building. Officers seized

her. She struggled to free herself, and as she struggled, a trunk was dragged from the fire. "Thank God, that is it!" shouted the woman. "That is my trunk." With trembling hands she tore it open and found \$600 which she had concealed there. Then she swooned. She not only recovered her money, but is a cripple no longer, for she can walk to-day.—Chicago Post.

Haunted House in Butte, Mon

The *Intermountain* of Aug. 20, 1901, contains a long account of a haunted house, located at 509 East Park St. Many tenants have had very rough treatment and bitter experiences in the house, which is said to have been haunted for the past ten years. A reporter of the *Intermountain* was taken by the agents of the building to get the facts concerning the disturbances occurring in the house, and the following statement was made by the present tenant, M. J. McFadden:

"The night after we moved in here we did not get settled and had to put the children on a mattress on the floor upstairs in one room, while my wife and I slept in another room, which still left a vacant one. I was so tired from work and moving that I went to sleep. About 2 o'clock I heard the front door, which I had locked myself, open, and heavy steps were heard ascending the stairs. I had my six-shooter by my bed, and I got up and went out, but could see nothing. I thought it might be the children, hitting the floor with

their feet, so I went in and laid on the mattress with them.

"Immediately I heard the steps again; they came on up stairs, and went into the vacant room. I listened and heard them moving around. Then they turned and came into my room, straight up to my bed. I raised up in bed, my gun in hand, and demanded: 'What do you want?' Of course, there was no answer, but the steps immediately receded, passing heavily down stairs, and going out, the door was slammed. My wife awakened and asked me who was there. I told her no one, but went down stairs at once and there the door was locked fast. Was I frightened? No. I had been through about such an experience 18 years ago and was not afraid.

"The next night everything was quiet. Then for several nights there was exactly the same performance. Then in the daytime steps would be heard upstairs, walking around heavily. My wife at first went up to see who it was, of course finding nothing. There is no way to get up stairs only the front stairs upon which she had to go. I can't explain it, but I shall not move unless something worse happens. I have, the last day or two, been inquiring of the neighbors and people who used to live here, and their experience is the same as mine, only more to it. You see them and let them tell you about it."

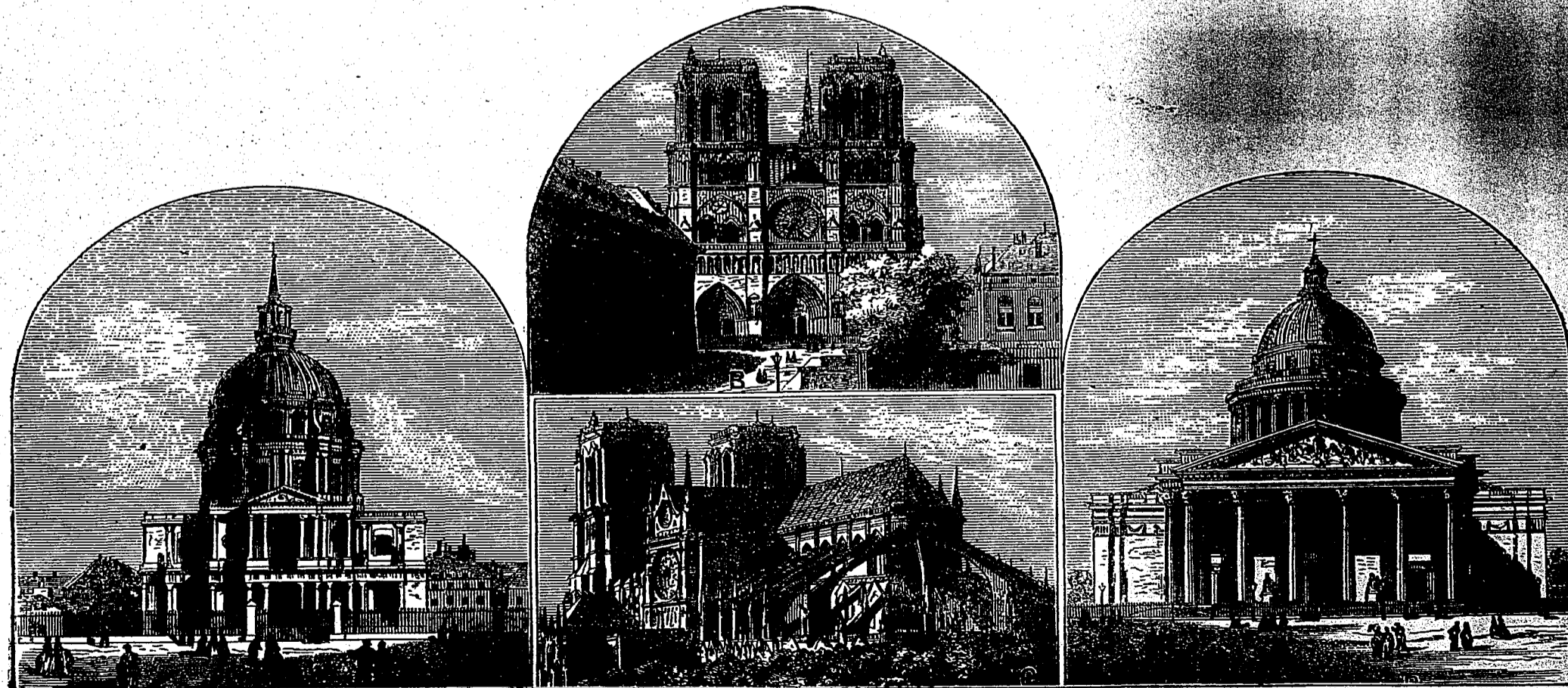
Mrs. Thomas, who now lives at 51 Broadway, had with her two pretty young girls, her daughters. All three told substantially the

same story, and said that Mr. McFadden would see more before he got through with it. Pressed for an explanation she said:

"In addition to the steps and slamming of doors, after we had been there some time we used to hear, at 5 o'clock every morning nearly, a little baby crying in agony. We looked every inch of that house over, and followed many times the voice to the cellar. There it was always so strong we knew it came from there. I don't believe in spirits, but I made up my mind a child had been buried in that cellar. Perhaps a murdered baby. So I had the cellar dug up, the floor and the sides. But we found nothing. Still the pitiful wailing continued. My little children became so afraid of the steps, when they could see no one, and of all the rest of it, that I had to move all the beds down stairs and we all slept together there. My older girls and my son, John Kitto, who is also a miner, were not at all afraid."

"My son came off shift one night and he, being as usual very tired, went to sleep. The next morning he was as white as a sheet; in fact, it was weeks before he got over being pale and haggard. When I asked him what was the matter he told me that at last he had seen the mysterious walker face to face, and that he did not care to repeat the experience. 'I went to bed, and as usual went right to sleep,' he told me. 'All at once something woke me up. It was not the steps or the crying, for I had become so used to them I was never awakened by

Views in the City of Paris, France.



Dome des Invalides.

Notre Dame Cathedral.

Le Pantheon.

them. It was something which wakened me out of that heavy sleep with a start. I opened my eyes, and there, right by my bed, stood a man. I realized it was not flesh and blood, but the man who was always walking about. He looked right into my eyes and I could not stir. He had on a white shirt and black pants, no coat or vest. I do not know how long he stood there, but when he took his eyes off my face it seemed to remove the spell and I sat up and made a grab for him, but there was nothing there. I heard the heavy steps go away from the bed and out of the room and down the stairs! I was frightened for a moment, for I never saw such a face as that man had—all cut up, horrible to look at.

"Now that is what my son said. We moved immediately from the place."

A number of others who lived in the place, some only long enough to go through one experience, others for several months, all told the same story.

Impressions.

R. B. D.

My father and family were very much interested in foreign missions, especially that of the Baptist denomination, by which Adoniram Judson and wife were sent to Burmah, ostensibly to convert the heathen to the Christian religion. We kept track of their lives, and read with interest the result of their labors. After years of assiduous toil they left friends and associations in that far off land, to return to their old home and friends in America, but on their way Mrs. Judson departed this life and was buried in the island of St. Helena. A beautiful hymn was composed for the occasion. It was published and became quite popular.

The younger part of my father's family, two boys and two girls, as well as himself, took great comfort in singing the hymn. We sang it often, and for many years. Finally we were all grown up, scattered and settled. As our old associations were broken up, and new ones formed, so we ceased to sing the hymn, or even to think of it for years. Then one day, as I was all alone, with mind and hands engaged in work, there came to me, suddenly, a melancholy wave, an air that wafted that long-forgotten hymn, "On the Burial of Mrs. Judson."

I labored away, trying to rivet my mind on my work, and to drive the thing away that was haunting me, but no, like the ghost (Banquo's), "it would not down." Or like the little boy's whistle in school, who, when called up for reproof, replied: "It whistled itself." So my vocal organs were impelled to sing that mournful hymn. It continued at intervals for several days, while at the same time I was unconscious of what was going on in the city of Chicago.

All hands employed on the *Progressive Thinker* were busy getting out issue of Nov. 1, 1890. Then by the application of steam, over land and sea, came the glad tidings of great joy to thousands of anxious readers and happy hearts. When I opened that paper, about the first thing that caught my eye was, "Progressive Thinking," by Miss Abby A. Judson. It astounded me, not having heard anything of them for many years. I almost danced

with joy when I read the article and found in it the fulfillment of my impressions, in the conversion of the noted missionary's daughter from a *belief* in the close communion Baptist creed; to the glorious light and *knowledge* of immortality, as taught and demonstrated by the philosophy and phenomena of Modern Spiritualism.

Glad was I to find one more, so noted a personage, so able to dispense the bread of life, liberal enough for truth's sake to investigate and thereby (like Jacob of old in his dream of the ladder) discover "the (real) bridge between two worlds," upon which the angels, our dear departed friends, could cross and recross, visit and demonstrate their presence, and commune with us in our sleeping as well as waking hours. Glad to know that notwithstanding popular church prejudice and bigotry, she was bold, daring and strong enough in the right, in her own convictions, to come out (in a great measure) from among them and declare the glad tidings to her people, to the church, and to the world, by her able lectures and writings, as well as by the devoted self-sacrifice of loving service to her fellow-creatures.

ON THE BURIAL OF MRS. JUDSON.

Mournfully, tenderly, bear on the dead,
Where the warrior has lain, let the
Christian be laid:
No place more befitting, oh, rock of the
sea,
Never such treasure was hidden in thee.

Mournfully, tenderly, solemn and slow,
Tears are bedewing the path as ye go;
Pilgrim and stranger are mourners to-day,
Gently, so gently, oh, bear her away.

Good and Evil Days.

In the *Adept* for September we find the following list of good and evil days for September; the first figures being the days of the month. It may be interesting to some of our readers to know what is said concerning this month's possibilities.

1. Moon Sq Sat. Evil, ask no favors.
2. Tr Jup. Good, buy, ask favors.
3. " Tr Sat. Favorable gen. affairs.
4. Op Mars. Sell, avoid disputes.
5. " " Ur. Sell, ask no favors.
6. " Jup. Buy, but be cautious.
7. " Sat. Evil, avoid changes.
8. P. Mer. Uncertain, changeable.
9. " Tr Ur. Good, buy, ask favors.
10. P. Ven. Good, buy, ask favors.
11. " Sq Mars. Evil, sell, be cautious.
12. Sq Ur. Evil, sell, run no risks.
13. " Sq Nep. Changeable, deceiving.
14. Sq Jup. Evil, sell, be cautious.
15. " Tr Nep. Good, ask favors.
16. Sx Jup. Good, buy, push affairs.
17. " Sat. Good, quiet, but good.
18. " Sun. Ask favors, push affairs.
19. " Con Ur. Uncertain, deceiving.
20. " Sq Sun. Evil, sell, but be careful.
21. " Con Jup. Good, buy, ask favors.
22. " Sat. Evil, ask no favors.
23. " Tr Sun. Good, buy, ask favors.
24. Sx Ur. Good, push all affairs.
25. " Tr Nep. Good, ask favors.
26. Sx Jup. Good, push your affairs.
27. " Sq Nep. Evil, sell, be cautious.
28. " Jup. Evil, avoid changes, sell.
29. Tr Mars. Good, ask favors.
30. " Jup. Good, buy, ask favors.

The Ancient Romans.

BY PLUTARCH.

The Romans consecrated a tenth of their possessions to Hercules. Whenever they were invited out to dinner they took their children with them so as to accustom them to moderation and sobriety. It was not permitted to the priests of Jupiter to make imprecations against sinners and offenders. [Whence did the Catholics draw their ex communications?] The mourning color was white, this being the only native pure color, and the symbol of a pure spirit.

(What an example to modern mourners!)

Plutarch did much to establish the sacredness of marriage, and made the obligations of the husbands especially serious. Much wisdom can be gained from the perusal of ancient literature.

Translated from the French by De la Baere.

Grand Work at Lily Dale.

LYMAN C. HOWE.

This has been a banner year at this model camp. The level headed management have carried forward a progressive work for 20 years, successfully riding the waves of all temporary storms and holding Spiritualism as the keynote of all its developments, while giving large latitude to all varying cults, and the broadest toleration compatible with order and sound business methods. The talent employed is the best attainable, and the mediumship equal to any in the world, and in liberal variety.

Prof. Lockwood and J. Clegg Wright have done a splendid work for Spiritualism in its scientific aspects. Rev. B. F. Austin made capital use of his opportunities, and all have been at high-water mark.

Fredonia, N. Y.

The Powers of Mind.

D. H. SNOKE, M. D.

Mental Science, from its incipency, has stood for health, opulence, and an all-round optimism, that is responsible for more genuine happiness than can be vouched for under any other system of philosophy that the world has ever known.

It has advanced the rights of the race as a whole, and the individual in particular, releasing him from shackles under which he has groaned for centuries, and from a "poor worm of the dust," has transformed him into a god, with powers for transcending his grandest ideals.

Mental Science has a transmuting force that renders it irresistible and unquenchable in its operations. It is a fire which burns out the dross of superstition, leaving a pure metal of life, which passes current everywhere in the universe and capable of purchasing any desired thing.

Instead of relying upon musty creeds and traditions, it bids the individual learn well the lesson of himself, rightfully assuring him that within the domain of his own consciousness, may be found the key to every problem of life, and particularly the solution of his own destiny, as a factor in the grand aggregate of the universe.

No tenet of the science is more precious or more unerring than that which points the student to Nature as a guide and teacher to the seeker after truth, and it is herein that the versatility becomes apparent.

No tree, no flower, no grain of sand, no insect or animal which does not contain a lesson. This is an eloquent tongue portraying in unmistakable language the strongly flexible powers of microcosmic man.

What lessons are to be learned from Nature? you ask. Well, here is one, and its application shall follow.

A tree is covered with leaves and blossoms, and, subsequently, with fruit. A casual glance suggests

that the leaves, blossoms and apples are all, in their respective kinds, alike; but a close scrutiny reveals the fact that no two, in any of these, are exactly identical in color, outline or weight.

The same is true of the countless millions of grains of sand upon the seashore; of the stalks and grains in a field of wheat; the trees in a forest of pines, and of animals of any distinct kind. There is a resemblance, but they are only approximately alike.

Man, no less than other species, shares in this wonderful diversity in unity. Twin brothers and sisters may so closely resemble each other as to almost defy the identification of one from the other, yet thorough inspection will reveal a diversity in these, as in twain of any other.

There is, there must be, a reason for this; and Mental Science will reveal it. And here it is as it appears to the writer, after a period of consecutive thought.

Infinite intelligence, as cause in all manifest creation, has never made a single error in its multitudinous variety of expression, and it is to the fulfillment of this purpose that the race, under evolutionary pressure, is tending.

Not for nothing are men alike both in form and mental attributes, to which this law also extends. There is a *work* for each individual as diverse in its character as are the outlines of different individuals when physically compared. This work has a talent corresponding to it, which is active or latent in all. The cultivation of this talent will bring the service and ability of its owner into demand from those who have other talents, and hence, without opposition he can push forward upon the line of his adaptation to a perfection which as yet is beyond the power of comprehension.

Herein is the sequel, the key to success. It is the proud boast of Mental Science that its teachings will enable its adherents to achieve all desirable success upon planes above those of the brute competition, which has hitherto characterized the race in its various departments of activity. He who is fearless enough to mold his life upon lines consistent with what an impartial self-study will reveal, has within his grasp the success he covets; has within his power the element representing his full share in the destiny of the race.

There need be no confusion, no fear that some one else will imitate your idea and some day foist it as his own. Just study to learn your highest capacity and in it find that which, so far as you are concerned, will enable you to command all fate and all of fame and fortune. This power is distinctly your own. Your neighbor's talent is different, and from him you have nothing to fear; so delve within and find your own. When you have found it, exhibit it, and you can command the revenues of princes, and the adulation of all the world besides. Your own will come to you. Out of the depths of being, respondent to your touch, will shine the star whose resplendence will entitle you to your place in the galaxy of the world's bright morning.

For long centuries music has soothed the world by its harmonies, and poetry, with stately, rhythmic numbers, has sung the passion, patriotism and love of the race. Sculpture and painting have adorned what labor has constructed, and oratory has por-

trayed in masterful eloquence the achievements of church and state. But latent in you, and in me, and in all, is that which shall transcend these arts and stir the race to higher, nobler attainments. Somewhere within us is the mystic word, which, when spoken, will confer upon us immortal youth and health and beauty—a word whose golden sequence will mean the conquest of death and a victory of life forevermore.

This is all possible—susceptible of verification. The rudeness of aboriginal beginnings has no place in the perfected arts and sciences of to-day, and these latest findings will be but steps far down in the ladder in the world's future reckonings. Invention, the pole-star of the faculties of the race, shall plant the banner of progress day by day upon new heights of attainment, until the race, individually and collectively, shall stand transfigured upon the outpost of its farthest reaching thought.

Only Mental Science, with its magic eye for seeing the good, its introspective ear for hearing the word, its transcendent intuition for sensing the eternal fitness of things, can bring these possibilities to realities. Its watchword is: Look within; its motto: Learn well the lesson of yourself. Heed both, and all things are yours.—*Freedom.*

Principle of Progression.

J. P. COOKE.

It is largely, and I believe wisely held, by the spiritual philosophy that the human being has an eternal privilege and capacity for progressive development; not mere change, but onward and intelligent improvement.

Between a living, prospering spirit and a dying spirit, there is this primary and important difference: The one is going up toward the higher spheres of light and goodness, as the result of personal improvement, adding light and love to its own inner being, of heart-life, and throwing off darkness and earthy, sensual dross; while the other is drifting and dropping away from the light afforded in this scene of life, and is consciously or unconsciously drifting towards the outer darkness, which is that utter and dreadful lack of the light of life which is darkness, indeed.

By reflection, we may all note that our individuality comes to us gradually. We have lost the identity of childhood. It has been merged in the identity of manhood. So it is with regard to the inner life, or spirit. The degrees come slowly and steadily upon us. Individuality is a succession of states of being that belong either to the personal spirit or to the animal life.

One man "passes over" well developed in his moral and spiritual organs—his ethical life. Another has lived a sensual, selfish, grasping life and goes his way undeveloped. The former returns to earth to encourage and to bless humanity, telling of the light and the love which he has found in the "beyond." The other may return, sorrowing and telling of the fearful darkness that is with him everywhere. Now, this darkness is real to him. It is a mutual, conscious, spiritual condition. It is not a delusion; it is not an atmospheric condition.

There are millions of souls who are in this darkness that exists with souls after death. They have

not sought or gained in any measure the inner light of the true life. They do not understand themselves or their surroundings. They desire change and improvement, but do not know how or where to reach out for it. That is the sadness of darkness and of spiritual ignorance or undevelopment. In this earthly life we live under a law of infinite progress; we are never beyond the action of that law.

Progression is another name for change, for change in the right direction. The soul progresses in cycles, as all life does, repeating itself again and again, and if it is faithful to the higher leading, at each revolution it takes on newer and purer life; it shows some more perfect attribute, stretches out further toward the Infinite Light of the Over soul, becomes wiser, better, more developed, more blessed. Nature preaches this progression with all the voices of the Spring.

Let us go into the woodland paths and see how she has preached it in the bud that burst its rugged sepulchre of bark and sate sweetly at its opening on the bare old trunk; preached it in the young grass, lifting its leaf above the chilly ground and waving a welcome to the warming skies; preached it in the white crocus and the purple violet and the azure hyacinth. The very robes of the soul put on this beautiful garment of progress.

The ancients, in their Winter and Spring tide festivals, celebrated the rising of the earth-spirit from the cold grave of Winter. We celebrate the arising of the progressive human spirit from the grave of darkness and sensuality. They celebrated the resurrection of Nature; we celebrate the resurrection of the spirit of Lip and Love in spiritual manhood and womanhood. We would glorify the light of God and his blessedness.

Miss Willard says: "When the most courageous sons and daughters have gone forth to live the light that they have seen, then the church comes along in her sweeping robes and gathers up their work." This has been true, again and again. So it is that priest-craft seeks to rob God of his glory, in order to fatten some dogma or some "ism." But the law by which this "jewel in the lotus," this "inner light," is lifted and raised to a greater use and a greater glory, goes on, in its eternal beauty and perfection.

These eternal verities are not mutable in time. This inner progression, this spiritual ascension, is not a brief event, but a process; the labor not of a day, but of seasons. The Spring is slow in coming. Its weeks are full of broken promises. The new life advances fitfully, contending with cold winds, gusty days, dashes of wintry rain, and burries of snow, gleams of sunshine ever and anon darting cheer from rifts of cloud, and tempting men to rejoice prematurely over the immediate prospect of a new Summer.

So it is with the birth of the spirit within—the progressive development of this inner life. The ascension of this spirit in man follows the analogy of nature. It is gradual; often it is tedious. But let us never grow weary in this spiritualization.

A poetic writer of the Swedenborgian school holds that the resurrection of Jesus was a gradual thing, a process; he calls it the exaration, or the putting-off the flesh, corresponding to the incarnation, which was the putting it on. He views the life of Jesus as

a history of resurrection, beginning when the spiritual force in him began to gain the mastery over his physical conditions, and ending when the last fragment fell from him on Calvary.

Month by month he imagines the spirit rising stronger and stronger from the graves of buried hopes. Month by month the face takes on a more celestial expression; the eye beams with a softer light; the tones of his voice mellowed with a richer feeling. Month by month the true humanity burned away the substance of the fleshly veil that hung between himself and mankind, till at last, like a candle behind a transparency, it showed to discerning eyes the process of this progressive transfiguration. As the veil became thinner, something like a glorification was visible. The countenance shone at moments like the sun; the form was surrounded with splendors; strains in his voice made men think the angels were speaking to him; his words dropped like stars from the sky.

In the recent testimony of his co-workers, they say that after the 40 days of fasting in the mountain before he came down to go to Jerusalem for the last time, that his face was like chiseled marble, the spirit so palpably shiuing through the veil of flesh. So it went on, the material giving way before the spiritual, until the frame that had borne so much and traveled so many weary leagues sank beneath the weight of the cross.

That which reappeared from time to time was an externalized body, formed from atmospheric elements, visible only to those to whom he chose to appear.

As that earnest worker, Epps Sargeant has described it: "It is as the ebbing of a tide; as the flowing away of a stream. . . . As the coming on of autumnal sunsets, wherein the whole of the western sky is flooded with a glow of light. And yet it is a wonderful surprise even to one who is accustomed to think of a future state when on earth, to one whose mind has been carefully trained in all the schools of thought concerning immortality, to one whose religion and conviction both hinge with absolute certainty on the spiritual state. To find oneself floating in the fastnesses of time into the immeasurable space of eternity, is such a matchless experience that only those who pass through the portal of death can understand it."

No Matter how high we may soar with our ideals, we must bring them into this practical work-a-day life and use them, or they are only as bubbles that disperse. Quick as breath they come and go, unless chained to life's plain facts. Each one has their own experiences and they are the illustrated lessons of life; yours for you, mine for me, and an exchange often cheapens them.—*The Key Note.*

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.

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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 80 days, after being received at this office.

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

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

SAN FRANCISCO, SEPTEMBER 7, 1901.

Look at the bright side. On the side of the cloud opposite to us the sun shines brightly. It always shines—even though it is hidden from our gaze.

An Automobile Omnibus line has been established near Paris, France, which has proved a great success. It runs without rails. Other lines are soon to be established in France.

Religion.—In an opening sermon recently delivered before the Pacific Coast Unitarian Conference, says *Unity*, Frederick L. Hosmer felicitously said that "The complete expression of religion must include the light and love, thought and feeling; it must minister to the head and to the heart." Alas! he was also right when he said that this kind of religion "is still in the dim morning of its day. We may outgrow our worships, but worship itself we may not outgrow."

Harry Bastian, a medium well known in Chicago and the Eastern States some 25 years ago, has returned from Europe and is now located at Hamburg, N. Y. He started out on a bicycle, and will visit Spiritualists in Pennsylvania, Ohio and the West generally. He intends to visit the Pacific Coast during the coming Winter, calling upon many of his old friends. Letters addressed to him at Hamburg, N. Y., will be forwarded to him wherever he may be.

The Minnesota State Convention is to be held on Friday, Saturday and Sunday of this week, at Minneapolis, Minn. An excellent program has been prepared. The principal speakers will be Mr. and Mrs. G. W. Kates, W. F. Peck, Geo. P. Colby, Will J. Erwood, Mrs. C. D. Pruden, Mrs. S. M. Lowell, Mrs. Carrie Tryon, Mrs. Shaft, Mrs. J. E. Sauer, etc.

Absent Treatment.

The Postoffice Department is resolving itself into an Inquisition, contrary to the spirit of the Constitution of the United States. The *Chicago Record-Herald* of recent date contains the following item of news from Jacksonville, Fla.:

The leaders of the Mental Science Association of the World, Helen Wilmans, her husband, C. C. Post, and her son-in-law, C. F. Burgman, were arraigned here in the United States Court, and, waiving examination, gave bonds in the sum of \$5,000 each. Scores of sympathizers were in the court, and many of them were anxious to go on the bonds.

Helen Wilmans is well known as a mental healer. She is the founder of the Mental Science Association, with a membership of 80,000 in this country and in Europe.

The second annual international convention of this association is to be held this Fall in Seabreeze, the home of the leaders who were on trial. Colonel Post is Mayor of Seabreeze. Helen Wilmans is 70 years of age, and is said to be worth half a million dollars.

The post-office authorities assert that they have sufficient evidence to convict the leaders. It is estimated that their receipts for "absent treatment" aggregate as much as \$2,000 a month.

Jesus practiced "absent treatments" and often healed those who were not present. Many instances of such are recorded in the New Testament. The religionists and physicians of to-day should not be too fast to call such things "fraudulent," for they live in glass houses which retaliation may demolish.

Church Mortgages.—The *Pacific Unitarian* in an editorial note is reminded of a "devout but honest minister who in his prayer said: 'We dedicate this church to thee, O Lord, subject to a four-thousand-dollar mortgage.'" This dedication is good sense as well as good piety, for any pretensions to the contrary notwithstanding, the Lord does not accept church mortgages. He always leaves them in the hands of the mortgagors and never interferes with the processes of the mortgagee.

The Maine State Convention will be held at Cobun Hall, Skowhegan, on Oct. 5, 6 and 7. Half rates have been secured on railroads, and an excellent program has been prepared.

Vibration is the soul of the universe. It is responsible for all life. A writer in *Life* puts it very aptly thus:

Motion is the sign of Power. Power is the chief characteristic of Life. It is the influencing element, the attracting, the greater than faith or hope, the cause of commotion in all matter.

Every pulsation of the heart sets up currents of vibrations that do not stop within the body, but go on limitlessly. This truth I get chiefly through spiritual perception, after the suggestion through sense observation, gathered from motion, which is the sign of Power.

Anti-Clerical Riots have again occurred in Spain in some of the larger cities. The people are rebellious because their material substance is eaten up by taxes, and their mental liberty is absorbed by the priesthood. An exchange says:

What wealth there is in the country is in the hands of the priests, who own the best lands, run banks, factories and all kinds of mercantile concerns. As they pay no taxes and very little for labor, of course to compete with them is impossible.

Spain furnishes a striking example of the baneful effects of the union of Church and State.

Telepathy.—Some time ago we noted the fact that Prof. Allen Haddock, editor of *Human Nature*, was practicing, with his wife and other parties, in England, for the purpose of securing telepathic messages, being 7,000 miles apart. He reports progress, and in his paper for this month says:

In photography the negative must be developed to complete the picture. In Mental photography the negative must be properly prepared. So far the picture is blurred. We are not discouraged, but shall "Try, try, try again," until success crowns our efforts.

Mrs. M. E. Kratz writes from Summerland, Cal., that after visiting Los Angeles and other places in Southern California, she expected to be in San Francisco some time this Fall. She is a Spiritualist lecturer, and has given much assistance at the Summerland Camp. She was a co-worker with Mrs. R. S. Lillie at that camp.

A Dangerous Experiment is contemplated by Prof. Wm. Kretz of the Berk's Occult Science Society. The *Chicago Chronicle* says:

He proposes to fill a tank with oil gasoline, hypnotize one of the members of the society and stand him in it. A match will be applied, and if Prof. Kretz' ideas are correct all the oil will be burned without leaving the slightest scar on the subject's body.

We imagine that he may find some difficulty in obtaining the consent of even one member of that society to be the subject of this very dangerous experiment.

Mr. Lyman C. Howe spoke at the annual meeting of the Friends of Human Progress, North Collins, N. Y., Aug. 30 and 31, and will be in Buffalo the first four Sundays of September, and in Norwich, Conn., October and November.

The Individualist is a new monthly published by W. Shoemaker, Philippi, W. Va., at \$1.00 a year. It is "devoted to personal development and the realization of the best in life."

Luz Y Union is the name of a Spiritualist paper published at Barcelona, Spain, with a large force of editors and contributors. It ought to receive a good support among the Spanish Spiritualists.

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 FOOD VALUE OF MEAT. Flesh Food not Essential to Mental and Physical Vigor. Illustrated. By W. R. C. Latson, M.D., editor of *Health Culture*. 72 pages. 50 cents; paper, 25 cents. New York: The Health-Culture Co., 481 Fifth Ave.

The matter of meat eating is becoming an important subject for consideration. The greatly increased cost, attributed to the "Meat Trust," and the question of the quality of meat products as now produced, brings the subject to the attention of the people in a very practical way. If physical and mental vigor can be maintained without the use of flesh food then many people would greatly prefer to lessen the amount used, if not abstain from it altogether. In this manual Dr. Latson considers the matter fairly and shows quite clearly that all the food elements found in meat can be obtained by the use of other products, as cereals, nuts, vegetables, fruits, etc., avoiding the use of foods that in and of themselves are likely to be unhealthful.

IDIOSYNCRASIES, by Esther A. Macallum, Lansing, Mich. "See yourself as others see you." 15c.

This book is filled with mirrors. A portrayal of habits we fall into without thinking.

THE COLOR CURE, a popular exposition of the use of color in the treatment of disease, by A. Osborne Eaves. Published by Phillip Wellby, London, England, 6 Henrietta St., W. C. Price, 50c.

This is a pamphlet of 64 pages giving in a condensed form the curative power of colors in the treatment of disease, together with instructions of how to apply them. The author divides the pamphlet into seven chapters on the following subjects: The Color Cure; Directions for the Treatment of Disease; Auxiliaries to the Cure; The Effect of Mind on Matter; Qualifications for Health; The Conquest of Disease, and The Power of Will. It is an exceedingly interesting and instructive brochure.

Chapter 2 being directions for the treatment of disease, is especially interesting and valuable. Of course, nearly all that it contains can be found in the large work by Dr. E. D. Babbitt, entitled "The Principles of Light and Color," to which the author gives due credit. He does not claim that the treatment detailed is a panacea for all ills, but says that it will form an introduction to the study, which one day is destined to play important parts in the treatment of disease and the prolongation of life. It will pay anyone to read and study this book.

"Old Moore's Almanack" has made its appearance in good time for "the Year of Fate to Nations, Kingdoms and Individuals," 1902.

In the *Arena* for September Prof. Thomas E. Will, of Ruskin College, finds "a menace to freedom" in "The College Trust." The

third article of Prof. Frank Parson's series is devoted to Political Movement of the Nineteenth Century. W. A. Hawley presents The Single Tax as a "happy medium" between the extremes of Socialism and Individualism. Editor Flower's departments of Topics of the Times and Books of the Day are both interesting and instructive. The Hon. Wayne MacVeagh will have the leading place in the next number of this standard review. 25c. 569 Fifth Ave., New York.

"Hazelrigg's Astrological Almanac" for September contains weather forecast, Message of the Stars, Birthday Information, Talks on Astrology, etc. 106 East 23rd St., New York. 10c.

The Key Note is the name of a new monthly published by Mrs. M. R. Stone, 15 East Victoria St., Santa Barbara, Cal., at 25c a year. It is devoted to advanced thought.

The Ladies' Home Journal for September is the "Special Autumn Fashion Number" of that excellent magazine. In addition to an unusual number of interesting stories and striking features, it devotes seven pages to a complete setting forth of the styles-to-be. Curtis Pub. Co., Philadelphia, Pa. 10 cents.

Automobile-Making in America is the subject of a well-informed article by J. A. Kingman in the Review of Reviews for September. The subject has especial timeliness in view of the test to be made in September by the Automobile Club of America, in the form of a 500-mile run from New York to Buffalo.

The September issue of Mind completes the fourth year of that representative of the New Thought movement. The leading contributor is Mr. B. O. Flower. An article on Golden Silence, by Axel E. Gibson, is both timely and pointed. Charles Brodie Patterson explains The Secret of Power. The Church of the Future, by Adelle Williams Wright, is interesting. Alwyn M. Thurber's article on Memory and Impressions makes important distinctions. 20 cents. 569 Fifth Ave., New York.

"The Romance of the Red Star," advertised on page 6, is as interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth, and is for sale at this office. Price, \$2.50.

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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, 328 Ellis St., S. F. Seances Sun., Tues. and Thurs. Readings daily except Sunday.

Mrs. Eberhardt, 3250 22nd Street. Circles Tues., Thurs. and Sun. evs. 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, 1286 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

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-Hoves, 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.

Mrs. C. R. MacMeekin, spiritual medium, lecturer and healer. Circles every evening at 8 o'clock. 207 Turk St.

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Mrs. Jennie Robinson, 509B Larkin St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

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SMILES.

Smiles are but simple things,
Yet oh, the joy to tell,
They're not alone for lords or kings,
But for the serfs as well.

We may be poor in earthly gain,
Yet have a jovial heart,
And we may smile in greatest pain
That causes tears to start.

And we may smile at thought of death,
We need not fear to die;
'Tis but the passing of the breath
To fairer worlds on high.

'Tis better far to smile than grieve,
'Twill help to stem the tide.
We've greater strength when we believe
Our bark all storms will ride.

'Tis just as well to smile as cry:
We think it better far
To have a bright and smiling eye
Than let our weeping mar.

Then give a smile, aye, one, two, three,
A good broad smile to all;
And may it fill all hearts with glee,
But cause no tears to fall.

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Perpetual Motion.—A new invention, described as "an improved automatic or self-acting gravity wheel," has been recently patented all over the world. It is really a perpetual motion machine, and consists of a wheel with concentric rings which are secured to arms radiating from the center. These arms or weights act as balance and driving levers, and are so nicely arranged—those on the downward grade being two-thirds heavier than those on the upward grade in action—that a natural falling of the weights on the downward grade insures perpetual motion. Taking a wheel 40 feet in diameter it is estimated that the driving power can be used practically.—*Star of the Magi.*

The Sacred Word.—The word "OM," or rightly rendered, "A-U-M." Both words are used by students of the occult who do not understand the potency of sound.) It is claimed that there have been students who have used it to awaken the "Kundalini" (which is only the nervous system) and have been driven insane by the intense and rapid vibrations engendered by it.

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Every letter in the alphabet has its own sound, color, form and number; darkness and light, silence and sound; positive and negative; the eternally concealed and the manifested—is the first Cosmic Square, from which has sprung the Universe.

Transition.—Born into the beautiful realm of angelic freedom from Santa Barbara, Cal., on Aug. 14, 1901, Silas N. Hopkins, aged 78 years. He was from Ohio, but has spent a number of years in Santa Barbara. A soldier in the late war, he has gone to join the gathering ranks of his old comrades and kindred who have preceded him to the happy home. Mr. Hopkins was a Spiritualist. The funeral obsequies were observed on Aug. 16, the writer officiating.

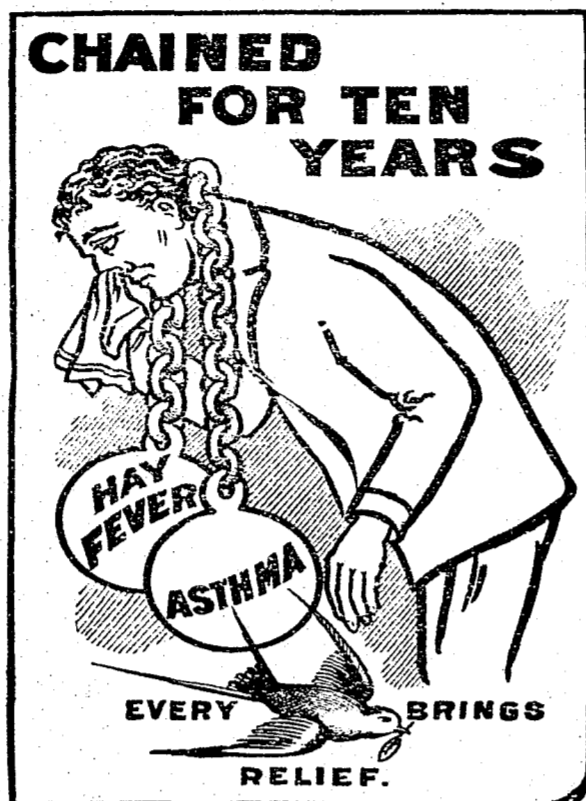
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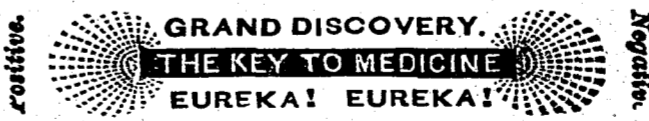
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Local News Summary.

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 805 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. R. S. Lillie gave a fine inspired lecture, followed by an improvised poem, for the Psychological Society, at Woodman hall, Oakland, last Sunday morning. This society will hold no meetings next Sunday, on account of the State Convention at Maccabee Temple.

Monday being "Labor Day," there were no letters delivered in San Francisco after the early morning mail—so some of the news intended for this issue will be omitted, as the JOURNAL forms are put on the press every Tuesday morning.

At Fraternal Hall, Oakland, the usual morning and afternoon meetings were held by the Union Society last Sunday.

An Excellent Opportunity for a Sunday afternoon meeting is offered in Occidental Hall. The reading-room and library is open every day. All are welcome.

Mr. and Mrs. McMeekin have temporarily removed from San Jose to San Francisco. They may be found at 207 Turk St. Mrs. McMeekin is an excellent medium, and her card is included in our Mediums' Directory.

Oriental Hall, 619 McAllister St., San Francisco, was filled last Sunday as usual with skeptics and inquirers after truth. Mrs. Sarah Seal delivered a fine inspirational lecture, and was followed by Mme. Young, who gave psychometric readings and spirit messages to the satisfaction of the audience. Profs. Richard Young and Bothwell-Brown furnished excellent music.

Mrs. Eberhardt gave spirit messages and psychometric readings at her hall, 3250 22nd St., San Francisco, last Sunday evening, which was filled with an appreciative audience.

Mrs. Ada Foye gave her farewell lecture and test seance at Fraternal Hall, Oakland, last Sunday evening, which was crowded to its utmost capacity by those who were eager to obtain messages from their friends in the spirit-world. After the preliminary exercises, Mrs. Foye gave an inspirational lecture on the philosophy and phenomena of Spiritualism, followed by the answering of questions by her spirit guides. The questions were given orally by the audience, the only requirement being that they should be relative to the philosophy and phenomena of Spiritualism, and those answered were very pointed, giving an unusual amount of information; then blank ballots were scattered through the audience, and all were invited to write a name of a friend who had passed to the spirit-world. These were gathered and placed upon the table, on the platform, and then some 25 or 30 spirits came, giving their names (some being on the ballots and some independently of them) and answered questions and giving messages to the delight of the large audience.

Mrs. Foye left for Seattle on Monday, where she resumes her labors for a month at least. After that she may be induced to return to California, so many having signified their desire to have her do so.

The Mission Lyceum.—The following program was rendered at the regular monthly entertainment on Tuesday evening, Aug. 27:

Overture, Miss Alice Helms; recitation, Miss Etta Werner; fancy dance, Miss Helen Hoyt; piano solo, Mr. Frank Indig; vocal solo, Miss Gertrude Cranton; horn-pipe, Miss May Leddy; violin solo, Mr. A. Charlton; specialties, Miss Mabel Pfeifer; vocal duet, Mrs. A. S. Norton and Mrs. M. A. Merguire. Dancing commencing at 10 o'clock concluded the pleasures of an evening not to be forgotten by the young people in attendance. Next entertainment will be on Saturday evening, Sept. 28. ESTHER JAMES, Chairman Com.

Sealed Letters and flowers were read at Fraternal Hall, 335 McAllister St., San Francisco, last Sunday evening by Mrs. C. J. Meyer. She also gave many spirit messages to her audience.

A Meeting was held last Sunday evening in the rear hall, 909 Market St., San Francisco, when spirit messages were given through Mr. Swan, Mrs. Maxwell, Mr. Kotter and Mrs. Stoddard to a good audience. Mr. Howland followed with singing and spirit messages, and will give a similar seance next Sunday in the same hall.

Visitors, Attention!—The following places of entertainment are owned and operated by Spiritualists in Oakland, and visitors to the Spiritualists' Convention who desire congenial surroundings at a fair price will do well to make notes: The Russ House, 469 1/2 Ninth St.; Mrs. A. E. Wood, proprietor; The Arlington, 474 Ninth St.; Hotel Merritt, corner of 12th and Franklin Sts.; Mrs. M. E. Coleman, proprietor; Mrs. W. M. Simmons, 721 16th St.

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.

Seeking the Divine was the subject of an eloquent discourse delivered by Mrs. R. S. Lillie in Occidental Hall last Sunday evening, speaking for the Society of Progressive Spiritualists. The speaker reviewed the history of man's search for truth, and spoke particularly of the "New Thought," from the Spiritualists' standpoint, which maintains the divinity of humanity; the "new thought" of ancient philosophers who inscribed above the entrance to their temples of worship: "Man, know thyself; all wisdom centers there."

Mr. and Mrs. Perkins held the last of their series of Sunday afternoon meetings in Occidental hall on Sept. 1. On Sept. 15 they open their season's work in Woodmen's Hall, Oakland, afternoon and evening. Mrs. Perkins' health is much improved.

Mrs. Helen Bushyhead.—The funeral service of our beloved sister, held at her home in San Diego, Cal., on July 21, 1901, was neither religious nor secular; but was the expression of love and respect spontaneously given by a host of friends from almost every walk of life. Representatives of the noblest and best thought and action of our day paid homage to a well-spent life. The mortal form was incinerated in the Los Angeles Crematory, and the earthly career of one of the world's best women is ended. She has pierced the veil, and entered into that mystic realm which

"Lies around us like a cloud, A world we do not see."

Mrs. F. A. Logan, 1218 Railroad Ave., Alameda, Cal., writes as follows: "My health has improved since I arrived from the South, and I have been participating in meetings at Oakland. A letter is just received from a psychic healer (Prof. A. A. Caswell, Long Beach, Cal.), informing me that a lady consumptive, whom I placed in his care before coming North, has been cured and sent home in the East. His letter also assured me that my la grippe would stop before I had finished reading his letter. While I rather doubted it at that time, I find that I have not coughed since then."

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Mrs. H. A. Dunham, an old and worthy medium of San Francisco, passed to spirit-life on Sunday, Sept. 1, aged 74 years, and the funeral occurred on Tuesday morning, from 1137 Mission St.

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