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# THE PHILOSOPHICAL JOURNAL

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T. G. NEWMAN, EDITOR.

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No. 37.

## TIME.

Time is the righter of all wrongs,  
The healer of all sorrow.  
To-day we build our mansions strong;  
Time tears them down to-morrow.

Yes, time will set all things aright;  
The day will surely come,  
All deeds of darkness brought to light,  
Before we wear our crown.

Time glides by on noiseless wings,  
It's ever present now;  
It carries not for lords or kings,  
To it alike all bow.

Time is attuned to its own song;  
It heeds not joy or sorrow.  
To-day we set our landmarks strong;  
Time bids us change to-morrow.

Time marches on with stately tread;  
'Tis passing evermore.  
It counts the living and the "dead"  
As sands upon the shore.

Our frosted heads, our wrinkled brow,  
All show the time is near,  
When we will at its mandate bow,  
And leave this lower sphere.

Time works for all, we heed it not,  
The moments fly away;  
Now is our time, earth is the spot,  
Build for eternal day.

G. W. SANFORD, Verdugo, Cal.

writhed in agony as he saw his friend ground between the tender and the engine, and in piteous tones he begged that someone would take "Jack" away. "Can't you see him?" he would say, "bound between the engine and tender." Of course, no one understood the meaning of Vogt's words. The young man survived until Sunday noon, when he died.

Monday morning's papers contained an account of the collision at Poolville and the killing of Jacquemin, and then those who knew of Vogt's statements realized the tragic meaning of his words. He had preceded his friend "Jack" to the great unknown by a day over 11 hours. The Wednesday following, the funerals of both were held.—*Utica (N. Y.) Post.*

## Occult Phenomena.

In *La Lumiere* we find the following items of interest:

A girl of M. Jungnickl in Ladung, Bohemia, 10 years of age, suddenly disappeared at about 3 in the afternoon of Aug. 10, 1900, and could not be found, after long and anxious searches made during the night. The next day at 4 a. m. the grandfather of little Anna fell asleep and dreamed that a white form had described to him the place where the little girl had perished. He armed himself with a long pole having a hook at the end, and in company with several persons went to the place described, a well, distant about one-half kilometre, and at the place designated in the dream plunged

his pole into the water and withdrew the corpse of the little girl.

Some years ago a joiner fell very ill, and in consequence the mill in which he worked was stopped. It was midnight. Silence reigned, broken only by the hooting of owls from the neighboring woods; when suddenly a voice was heard: "Brother, come; our time is finished." All the persons present were astounded, but still more so when they discovered that the joiner had died. At the same hour, at a great distance from there, the best friend of the joiner, at the same hour had also died.

## Case of Telepathy.

The family of M. N. consisted of himself, wife, daughter and son. The brother and sister were very warmly attached to each other. The son being a midshipman, was compelled to leave the family and go to sea, but before leaving he said to his sister: "Promise me to think often of me! My dear Vera, you are my faith, and who says faith, says safety. Your thought shall be a guarantee of safety." The sister made the promise, with many misgivings, however.

The Autumn came with its tempests. Vera was very anxious. One evening while a terrible tempest was raging she retired earlier than usual, and at 10 o'clock everybody was asleep in the house. All at once a piercing cry was heard coming from the chamber of Vera, and she was discovered struggling with a severe nervous attack.

When she had come to herself, she related that she had had a frightful dream; that everything was still before her as if she had not fallen asleep, so that she seemed to have really been present at the events which she had seen.

All at once she found herself surrounded by thick darkness; the wind howled, the thunder roared, the lightning lighted up the troubled sea. Suddenly she distinguished a bright red light, lighting a large scope of the sea. Looking at it with more attention, she saw her brother struggling with difficulty in the waves and finally thrust against a cliff, his head covered with blood. Thereupon she cried and awoke. The next day a telegram came saying: "Thanks to the help of Vera, I am alive. I shall reach home soon."

It was then learned that his vessel had been wrecked. On his reaching home, he related the details of the wreck. He invoked Vera during the tempest, and after the striking of the ship on a reef he found himself thrown into the sea. He swam around for some time and then saw a misty, luminous form, in which gradually he recognized Vera. She smiled, and with her arm indicated a certain direction he should take, which he did, and came in contact with something hard, and lost consciousness, and was found upon a sand bank.—*Zeitschrift fuer Spiritismus*, April 14, 1900.

## How Spirits Communicate.

Dr. Richard Hodgson, secretary of the American branch of the Society for Psychical Research, is one of the busiest men in Boston, and to secure an opportunity to chat with him is almost as difficult as to arrange for a sitting with Mrs. Piper, the famous medium whom Dr. Hodgson's society retains. It was with something of triumph in his breast, therefore, that the Boston *Herald's* representative the other day climbed the steep stairs that lead to the society's rooms, at 19 Boylston Place, Boston, on his way to keep an appointment with the very busy man.

The work of psychical research, however, seems to Dr. Hodgson to be the greatest in the world. And in this opinion Gladstone was agreed. "Gladstone," said the speaker early in the talk, "was an honorary member of the English branch of our society, and he said once in speaking of this work: 'I regard it as the most important work in the world. And so it seems to me, too, else I would not be in it as I am. We have almost no money, but we labor on in search of truth,

## BORDERLAND

### Accident Foretold.

To see in a vision the frightful death of his close companion and friend, and then to pass over to the great beyond, so as to be ready a few hours later to welcome that friend and companion to another shore, was the remarkable experience of a young Utican.

Frederick Karl Vogt and John B. Jacquemin were intimate friends, spending all their leisure time in each other's society. Vogt was a railroad man, employed by the New York Central, and a short time before the tragic event to be noted, Jacquemin had connected himself with the Delaware, Lackawanna & Western Railroad, to learn the duties of a fireman.

One Sunday evening at 11:10 o'clock the freight train upon which Jacquemin was working was run into by a passenger train. The accident occurred at Poolville, Madison county, N. Y. Jacquemin was caught between the tender and engine of the freight train and was instantly killed, his death being the only one to occur. Prior to this, at his home in Utica, had occurred the death of Vogt. He had been stricken with typhoid pneumonia and during part of the preceding week had been delirious.

Saturday night preceding the railroad accident Vogt saw in his delirium the accident that was to be the cause of his friend's death. He described in his incoherent way the collision of the engines; he



The Celebrated Medium, Mrs. Leonora E. Piper.

caring not at all whether our search shall bring us out believing more profoundly than ever in another life, or wholly persuaded that the grave ends it all. Personally, I am now convinced by proofs, too intimate and too recent to be given out, that we have absolutely proved immortality."

This brought us at once to the reason for the visitor's call, an inquiry concerning the society's returns from the questionnaire about immortality, sent out some seven weeks ago to people of every kind and creed all over the country.

"The idea of the questions did not originate with me," said Dr. Hodgson, "but with an English friend of mine, an Oxford man, who believed that there is not nearly so widespread an interest in immortality as seemed to me to obtain. We found that the thing would not go in England, because people would consider such searching inquiries into their personal beliefs in the nature of an attack upon their orthodoxy as well as something of an impertinence. So I determined to start it myself in this newer and franker country.

"We are now sending out the sixth thousand of our questionnaire, and we have received already some 2,000 replies. The questions were many of them my own, but that one about the 'mental comfort' of a belief in immortality was suggested by Prof. James of Harvard. Of course, the answers vary widely, and I am unable as yet even to generalize about them. They will be carefully tabulated and made the subject of a special report. But I have been rather surprised to find, as my English friend suspected, that there are a large number of thinking men who are not interested in the least, they say, in immortality. Probably these men find the present life all they can attend to.

"Nor do so many people as I expected feel that a positive knowledge of immortality would contribute to their mental comfort. A lot of the answers show utter indifference concerning this, and a lot more 'prefer to leave the question a matter of faith,' yet there are naturally many others—men and women who have suffered bereavements—who are most anxious for actual proof about the life beyond the grave.

"I don't know that you are familiar with the case I have called 'George Pelham,' but I have made it the subject of a special report, and to many others, as well as to myself, that case has proved immortality. I believe absolutely now in the sincerity of our medium, Mrs. Piper. She is of the quiet, domestic, New England type, much occupied with her household and her children, and not particularly interested in psychical questions or anything else strictly intellectual. Mrs. Piper has been giving sittings for over 15 years now, and for about 14 of those years she has been largely under my own supervision. I look after her physically, and I know her for a thoroughly healthy woman. She enters the trance state as if she were going to sleep, and unless the sitting has been too prolonged she feels no ill effects whatever. In my opinion, her occasional control by intelligences above her own has increased her stability and serenity.

"Eight or nine years ago I first began to talk with George Pelham through Mrs. Piper. His name wasn't George Pelham, but by that title I have always spoken of him in public. He was a great friend

of mine, and to me he has absolutely proved his individuality by special manifestations. And that brings me to explain why such trivial things are so often the subject of messages through mediums. Very frequently I am asked why the spirits concern themselves with cigar cases and such mere trifles. But don't you see that a trifle would be much more conclusive proof than a bigger thing, if it were proof at all? If I should communicate with you to-morrow, having died in the night, and should say to you: 'Don't you remember that as you and I were talking together yesterday I was toying with a pair of scissors, and I got up to get you some more paper with the remark: "You are out of paper for your notes, are you not?"' that would be to you proof conclusive that the communicating spirit was none other than I. For you and I are absolutely alone here, and so trifling a thing as the scissors and your lack of paper would not be mentioned by me to anyone who might enter after you are gone.

"Professor Hyslop recently set up some telegraphic instruments in Columbia College, and the people at either end selected, quite without thought, just such an intimate, trivial thing as a cigar case to establish identity over the wire with. Some of the best of my communications have to do with things so intimate that I cannot tell the public about them. George Pelham's communications with 'Mr. Howard,' too—who is a well-known and able man of professional status, a definite disbeliever in a future life until G. P. convinced him—were absolutely conclusive. The 'holding turn' to that conviction was given by a message which came in my presence in response to a request for some incident which no one save G. P. and Mr. Howard, his most intimate elder friend and adviser, could possibly have known.

"Several statements were read by me that day and asserted to by Mr. Howard. And then the handwriting, through Mrs. Piper, inscribed the word 'private' and gently pushed me away. I retired and Mr. Howard took my place, where he could read the writing. He did not read it aloud, as it was too private for my perusal. The hand, as it reached the end of each sheet, tore it off from the book-book and thrust it wildly at Mr. Howard, and then continued writing. The circumstances narrated, Mr. Howard informed me, contained precisely the kind of test for which he had asked, and he said that he was 'perfectly satisfied—perfectly.'"

Dr. Hodgson, in his report concerning George Pelham, has given many convincing facts and figures. G. P., we learn, recognizes at the first manifestation "John Hart," an old friend, gives intimate facts and names concerning articles brought by Hart, as, for instance, that stud Mr. Hart wears were taken by G. P.'s stepmother from his body after his accidental death and handed by her to his father, with an earnest suggestion to send them to Hart. There are, too, 30 cases of recognition out of at least 150 persons who have had sittings with Mrs. Piper since the first appearance of G. P.

"One of the most interesting single instances that I can give you, however, has to do with another personality," continued Dr. Hodgson. "Not long ago, on my way out to keep an appointment with Mrs. Piper for a sitting,

read in the morning newspaper of the death of a certain friend of mine, whose niece had already passed beyond. At the house of the medium this niece told me through automatic writing that her uncle had just come over. 'I was with uncle at the last,' the communicator went on to say, 'and I told him not to be disturbed, that he would be even happier over here than in the world with auntie.' This seemed to me very interesting, and I was anxious to verify it if I could, but I naturally felt the impossibility of speaking to the widow about the matter at that time.

"It happened, however, that a friend of mine was sent for by the widow to come and stay with her, and in their conversation the widow said: 'Our niece came to him at the end, he told me, and said: "Don't be disturbed; you'll be even happier here than in the world with auntie."' Precisely the same form of words, you see!

"If you ask me just what this society has accomplished," said Dr. Hodgson, with a smile, as his visitor rose to leave, "I would say that we have proved telepathy, established the fact that there is such a thing as clairvoyance, detected and explained the methods used by various trickster mediums who pretended to be possessed of supernatural powers, demonstrated (in 1885) that Mme. Blavatsky's pretensions were founded on spurious marvels, and now established to the satisfaction of many people, who, like myself, were skeptical of the thing to start with, the presumption that individuals may and do communicate after death with friends still on this side of the dividing veil."

### Scientific Character-Reading

MISS DE LA BAERE.

Those who profess the reading of character from the whole individual, derive increasing profit and pleasure therefrom. Every face we look upon tells its tale, and so does every limb of the human body.

Man is the king of the cosmos; the whole nature reflects his image; while a photograph or the handwriting of an absent party also gives exact information of his state of mind, soul and body.

"The proper study of mankind is man," says the poet. This does not simply refer to the material man and to his paltry requirements, but to the Divine trinity of mind, soul and body, which equilibrium establishes the kingdom within. Surely there is no nobler and more captivating study—"Know thyself."

### Unjust Interference.

MELVIN A. ROOT.

My wife (Martha E. Root) and I are making appointments with increasing frequency, in some cases years in advance (as it has proved), to conduct spiritual services after the person so engaging us shall pass to spirit-life.

Again and again have relatives interfered to prevent these wishes being filled. Extreme grief has been caused, even to the husband who disregarded his wife's wishes because of being a Spiritualist. This poor spirit stood in tears by her bier through the church service by a Presbyterian, and she talked with my wife while the congregation "viewed the corpse."

The funeral of Judge Sanford M. Green of Bay City, Mich., was a most flagrant violation of his wishes. He was probably the oldest Spiritualist in the State, being in his 95th year, for he embraced the truth of spirit communion near the introduction of raps by the Fox sisters.

He was president of the Bay City Society of Spiritualists more than 30 years ago. It cost much in that vicinity then to declare one's self a Spiritualist. He was as fully convinced to his latest hours.

He gave Michigan its first revised statutes in 1846, which stand to the present. He wrote works on law and court practice, which continue to be authority. For more than 40 years he presided on the Circuit and Supreme benches of Michigan, which facts rank him foremost among the jurists of this State. He was eminently fitted by nature and experience to sift evidence, and he wrote in 1897: "From the most indubitable evidence I have long been convinced of the truth of what is called Spiritualism."

I nursed him 15 of the 19 last days and nights, and then he renewed this expression and his wish for spiritual service and cremation. The family in which had been his home the last dozen years, his children, our family and other confidential friends knew well his wishes.

His original letter charging my wife and me to execute his wishes was put in possession of his two daughters and daughter-in-law in time for them to consult him had they wished so to do many days while he was talking freely with all about his bed. They did not open the subject to him, although they talked of it to me and my wife in the sick-room.

JUDGE GREEN'S LETTER.

BAY CITY, Dec. 28, 1897.

To my esteemed friends, Melvin A. and Martha E. Root, of Bay City, Michigan:

It is my desire, that when I pass away my remains shall be taken to the Crematory in Detroit and reduced to ashes after such funeral service as may be thought proper. I desire that Mr. Root will take charge of my remains for the purpose aforesaid, and that Mrs. Root take charge of and conduct my funeral services. I believe it is a blessed thing to die, as to the mortal, and to live immortal with the loved ones gone before.

Your friend, S. M. GREEN.

HIS DAUGHTER'S LETTER.

Aug. 11, 1901.

We are all agreed in this matter strongly opposed to any departure from the long-time custom of our family. We have therefore decided to have the funeral rites observed exactly as they were at our mother's funeral. The burial services will be read and the remains taken to Flint, where they will rest beside the wife of his youth. M. FRANCES BISHOP.

Two days after the burial I went to the place. His remains do not "rest beside the wife of his youth." Long ago this daughter Frances knew she could bury no more in the Bishop lot, "the finest in Glenwood," where the grave of her mother had been made 22 years ago most conspicuously. Her quarrel with step-children over property led a step-son to refuse any more burials of Greens in his father's lot. Even five years ago this step-mother had to permit h

Bishop daughter to bury in an obscure lot in the same cemetery her young husband, who, the neighbors freely declare, "died of his vile profligacy." The sexton told me he had "to mow down the weeds to be able to dig the grave for the Judge on this lot." Here lie the remains of her father alone, except for the presence of her profligate son-in-law.

Was it this daughter's hope to lead to the belief that her father had abandoned Spiritualism and taken up her own Episcopal faith at his end? She had denied his written wishes put in her hand. She had a robed rector "read the rites of the Episcopal church" over her father's body, and it went into the newspaper that this "was according to the wishes of the deceased."

Let Spiritualists everywhere make sure the means to fill their wishes about their own memorial services and the disposition of their bodies.

Bay City, Mich.

### Blind Force at Random.

W. J. COWEN.

The different forces of thought are seeking expression through the various channels of communication in an endeavor to solve the questions which are constantly intrusting themselves before the notice of the inquiring mind. The paramount question of the age, a question which has engrossed the thoughts of the past and is still apparently unsolved, is the question: "Shall a man live again?" This is the one question which the religious and the scientific domains of thought are striving to solve in a satisfactory manner. Religious thought pertaining to the future existence of the human race, based, as it is, upon the uncertain source of so-called God given inspirational records, is at variance with the scientific thought, by the world, called materialism.

The mysterious and invisible part of man, called the soul, has never been found within the physical structure of the body. What the real seat of life is, or where it is located, are questions which have never been satisfactorily settled. If the seat of life and the power which governs the activity and consciousness of existence is located in the heart; if the heart, that organ which propels the life-giving blood to every part of the human body, is life itself, why, upon the death of the body, does not the heart still exist as an independent conscious organ, capable of sustaining itself independent of the decay of matter?

If the mind is the seat of life, that wonderful organ of consciousness which reasons and plans and directs the movements of the whole body, why does not the mind, or brain, remain to represent the real man after the physical structure has been reduced to the dust of the earth? We see the physical structure of man, with all of its intelligent consciousness, a being with life expressing itself in every action; we come in contact with that intelligent thought force which impresses us with the fact that we stand before an active, intelligent something. Call it a man, a force, or a mechanism, according to the conception we have of life. By and by, this same structure with which we have always associated activity and that thought force which has impressed itself upon us with its individuality,

undergoes a change. The life force, the thought force has left the physical structure, and we say the man is dead. We examine the structure of man, lying stiff and cold before us upon the dissection table, and find the component parts of the wonderful structure of man still intact. The heart, the blood-vessels, the organs which perform the functions of life, the brain, still remain the same as if the body still existed as an active, conscious individual.

No power, no force known to the scientific world of knowledge can ever restore this lifeless form to its former condition. That mysterious force, that agency which governs and controls the physical structure of man, has departed, has left the body behind, and we know not where to look for it.

For this reason materialists claim that the death of the physical structure of man is the end of life. They fail to find that force, that impalpable essence of life, which is a part of life itself—nay, is the real life, and say: There is no existence after the decay of matter. But we, in our opinion, differ from the thoughts of materialism and think that if there is a force which governs and controls life, that force still exists. Because we have never found the real spiritual force of life, we need not say that such a force does not exist.

Materialism, or the blind force working at random, is seeking knowledge of the spiritual within the domain of the physical. The physical and spiritual forces of nature are separate and distinct from each other. The plant and the life which sustains it are separate and individual forces. The one is a machine, the other is the power which operates the machine. The force can exist without the physical expression of itself, but the plant can not exist without the force which sustains it. The materialist, then, to find this life which he seeks must look for it within the spiritual domain of nature and not within the physical.

For instance, the spiritual forces of nature govern the actions of the horse. The horse itself is but a mechanism, a machine, so constructed as to perform a certain work. The spiritual forces of the universe express themselves through and by means of the mechanism which we call a horse. The machine, in course of time, wears out and is discarded and another takes its place, but the spiritual force which operates the machine still exists as an indestructible, everlasting and imperishable essence of life. To look for the divine essence of life within the structure of man, after it has ceased to perform the functions of its existence, would be like looking for the operator of a machine within its ruins when it is no longer capable of performing the duties for which it had been created. The man is dead, the machine is useless; but life still exists, and the power which directs the machine still remains the same active spiritual force. The forces of the cosmos existed before the creation of worlds and will continue to exist after matter has perished. The spiritual existed before the physical and was the means of creating the physical.

The forces of the cosmos are ever existent and are co-existent with the God of the universe. The spiritual exists side by side with the physical, but is a distinct force which governs and directs the

physical. The spiritual counterpart of man which governs the physical structure of life, is the imperishable essence of life, while the body is but the machine.

Materialism, therefore, which deals solely with the physical, is not competent to solve the problems pertaining to the spiritual forces. Materialism, which treats of matter, as matter only, is blind to the real forces of nature which control matter. To the materialist a rock is simply a rock, but to the student of the spiritual science, a rock is the expression of the handiwork of nature. Materialism is blind when it attempts to substitute the life force for the structure which is governed by the life force. Man is the machine.

Materialism fails to solve the problems pertaining to the spiritual, because hitherto it has only studied the physical. But let the materialist come in contact with the spiritual forces of nature, and a vast area of new thought conception will at once be opened up for his consideration. Dealing only with matter as controlled by the physical forces of nature, he can have no proper conception of the spiritual forces which control matter. The materialist is right as far as he has gone with his investigations of natural phenomena, but he has stopped upon the threshold of a great scope of scientific research. There is a vast field of knowledge just beyond the halting place of materialistic thought, a vast field of spiritual knowledge of which the materialist can have no conception.

The subject, "Materialism, or the blind force working at random," should be changed to "Spiritualism, or the key to truth, light and knowledge." Materialism deals with the present and the past; Spiritualism treats of the past, present and the future life of the human race. Materialism treats of matter as matter only. Spiritualism treats of the spiritual forces of nature governing and directing the cosmos. Spiritualism is a grade higher than materialism, a step upward into the brighter realms of knowledge. Materialism may satisfy the mind for the present, but the spiritual nature of man craves food which can not be supplied by materialism. This craving for more light, a more definite knowledge of life and its governing forces, for something which shall suit the spiritual tastes of man, is satisfied by Spiritualism, the science which treats of life, which treats of the future condition of man, and which explains the problems pertaining to the spiritual forces of nature.

Spartansburg, Pa.

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SAN FRANCISCO, SEPTEMBER 14, 1901

**Wyckliffe's Bible** in manuscript, written on parchment, 600 years ago, was lately sold in London for \$6,000. It is a work of art, richly illuminated.

**The Mind** follows the pathway of least resistance; habit is the groove in which it runs. It is habit that rules the world.

**Our Own Work.**—That which we can do for ourselves, no angel nor spirit, no priest or preacher, can do for us. We must work out our own salvation, and undo the wrongs we have done, or atone for them by good deeds and helpful thoughts and actions. No one in the universe can or will forgive us but ourselves, and that by deeds of kindness.

**There are About 150** periodicals now in existence devoted to the New Thought of the present day. While but few of these will acknowledge the truth of the philosophy and phenomena of Spiritualism, still their very existence was made possible by the stand made by spirits for liberal thought in religious matters. That opened the way for all advancement.

**Strikes** are caused by competition, and their cure is fraternal co-operation. Why not try it awhile?

**You Need** have no fear of "evil spirits" if your own spirit is illumined with the Light of Love. You may fearlessly enter the domain of all the "evil spirits," incarnate or discarnate. Their darkness cannot dim your Light, but your Love-Light will lead them out of the wilderness of evil into the great Light of Wisdom's ways.—*Lucy A. Mallory.*

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

## California State Association

Mr. M. S. Norton was last week re-elected as the presiding officer of the California State Spiritualist Association. He possesses urbanity and good judgment, coupled with rare business ability, and these characteristics are appreciated and caused his election for the third time, even when he expressed a desire to be relieved.

Mr. W. T. Jones, the efficient State Secretary, was also elected for a third time—a worthy tribute to his ability and integrity.

Mr. B. F. Small has so far recovered from his late illness as to be able to resume his work, and we are glad to state is now elected to the office of State Treasurer for the sixth time.

We congratulate the Spiritualists of California upon securing the services of these officers for another year. Having served the Association as both President and Secretary (before his late illness), the editor of the JOURNAL well knows how onerous are the duties and the time and attention they require.

The new Board of Directors are representative Spiritualists and will inspire the members throughout the State with renewed energy in trying to make the California State Association second to none in America.

## President of United States.

On Friday afternoon, Sept. 6, while President McKinley was visiting the Pan-American Exposition at Buffalo, N. Y., a cowardly assassin, while extending his left hand to salute the President, had a pistol under a handkerchief in his right hand and shot twice with deadly aim, one ball going through his stomach; the other, aimed for his heart, struck a rib and glanced off. The ball was not extracted; the case is a critical one, and may yet prove fatal—but we hope not.

The cowardly assassin was a Polish anarchist, and gloats over the deed. It was with difficulty that the police saved him from being lynched—so exasperated were those who witnessed the villainous act.

This reminds us of the prophecy of Dr. Muehlenbruch, filed in this office on March 31, 1898, which reads thus:

A dark cloud is resting over President William McKinley. I will describe a vision which was shown to me on May 25, 1898. A bright spirit came to me and said: "See what we have to shock you concerning our country, America, (for I am an American.)" He stepped aside, and the White House at Washington, D. C., came in front of me, draped in black. Seeing it, I turned to my visitor and said: "What meanest thou by showing this scene?" He again pointed for me to look, but did not explain. I began to show signs of restlessness, when he pointed to a coffin heavily draped in black. Then all faded away. I looked for my visi-

tor; he reached out his hand to me saying: "Danger!" and then faded away. As an American citizen I should have been glad had this been otherwise. Though being used to visions ever since childhood, this left me in a very excited condition.

The people all over the country are aroused, and steps will no doubt be taken to prevent a repetition of such dastardly acts.

The most helpful thoughts and earnest prayers of millions are sent out for the President's recovery, and as this JOURNAL is sent to press, every indication is that he will do so.

## Jewish Restriction.

The Jews have made a move towards forming a nation again. A meeting was lately held in Basle, Switzerland, and a society formed called "Zionists," with \$20,000,000 capital, with which it is proposed to buy Palestine and inaugurate "The Jewish State." Already 60 square miles of territory have been purchased in India and Galilee, and colonists are gathering there to form a government under the suzerainty of Turkey and the protection of the "Great Powers of Europe."

This looks much like the fulfillment of the prophecies of the Jewish seers that Israel should be restored, after the end of the 2,000 years of "the times of the Gentiles."

These people have been persecuted, defamed and tortured with great ferocity, and the time has fully come for them to be vindicated and restored to national existence, and to occupy a place among the nations of the world. Let us hope this is a part of the Twentieth Century progression.

**A Medium** is born, not made. Mediumship cannot be bought for money, and only a "fakir" would offer it for sale. In the New Testament we are told that when Peter was besought by Simon Magus to teach him the secret of his mediumship, and offered him money to do so, Peter said: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." (Acts 8:20.) In the enumeration of these gifts (1 Cor. 12:6-12) nearly all the gifts of mediumship are included, viz: Clairvoyance, prophecy, healing, speaking with tongues, interpretation of tongues, etc. These gifts, persons with certain temperaments and peculiar conditions for mediumship, are endowed by nature, and no amount of "developing" or money can bring them to those not so endowed. They can not be bought or sold for a consideration.

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

## 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 ONLY GOOD** and Other Talks, by Leo Virgo. 25c. Published by the Unity Tract Society, 1315 McGee St., Kansas City, Mo.

These are metaphysical essays, full of the wisdom of the new thought, and are uplifting and elevating in their teachings.

**The Metaphysical Magazine** for September has articles on the following subjects, which will interest the progressive readers: The Pantheon of the North; Truth; Psychology and the Criminal; The Golden Temple of Amritsar; Man's Motive as his Ideal; The Wise Man and the Sea Urchins; The World of Thought, etc. 25c. Published at 110 West 32nd St., New York, N. Y.

**The Journal of Magnetism, Massage and Psychology** for July and August is received. It is printed in the French language, and is published by M. Durville, 23 Rue Saint Merri, Paris, France, at \$2.50 a year. On the first page we find a good likeness of Allan Kardec, accompanying an article on the chiefs of the Spiritualist movement. Mr. Kardec was the inspiring spirit of the movement in France, and to-day is revered by all the Spiritualists of that country.

In an early issue of the *Saturday Evening Post*, Dr. Nansen, the eminent Arctic explorer, will describe the various pole-seeking expeditions of the year. The importance of this paper lies in the author's comments, and his predictions as to the success of the different parties.

**Elitka** for August contains articles on the following important subjects: Happiness; A Glimpse of the Past; Wonders of Hypnotism; Concentration; Telepathy, etc. Published by the Wright Co., Corry, Pa. 50c a year.

**Awakened India** for July, in its list of contents includes the following: What is Religion? The Testimony of Plant-Life; Woman in Ancient India, and Is Hinduism a Personal Religion? Published at Mayavati, Kumaon, Himalaya. New York agent, S. E. Waldo, 249 Monroe St., Brooklyn.

**The Ayra** is the name of a new monthly magazine and review devoted mainly to Aryan Religion, Science, Philosophy and Literature. Published by Thompson & Co., 33 Popham's Broadway, Madras, India. It is well edited and printed and has a great work before it, viz: the uplifting of the people of India, and it is in touch with the New Thought of this ever-advancing age.

**Realization**, an excellent bi-monthly, for September is on our desk. Its leading article is on Pranayama, which is a part of an ancient method of realization. It is followed by articles on Consciousness, Independent of the Body; Fatality Unaccounted for by Physical Evolution; Subliminal Rapport, etc. Published by Joseph Stewart, L.L.M., 1540 Howard Ave., Washington, D. C. 25c.

We learn that Prof. Edward Whipple of Lakeside, Cal., has recently written a biography of Dr. J. M. Peebles. It is now in the printers' hands and is nearly ready for distribution.

Everywhere for September is filled with excellent articles for the home and family. It is published by Will Carleton, 308 Gates Ave., Brooklyn, N. Y. 5 cents.

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

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Moses, the great law-giver of Israel, wrote the first five books of Holy Writ. These are generally known as the Five Books of Moses. It is believed and known to comparatively few, that there were two more books written by him known as the Sixth and Seventh Books of Moses. To these I wish to draw your attention.

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Mediums' Directory

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Mrs. Dr. Dobson - Barker, Healer, Box 132 San Jose, Cal.

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. 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 36; 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-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423 1/2 So. Spring St., Los Angeles, Cal.

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.

Sol Palindbaum, 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, 509 1/2 Larkin St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

Mrs. Sarah Seal, Spiritual, Healing and Business Medium, 521 Golden Gate Ave., S. F., Cal. Readings and Treatments daily.

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OUR ANNIVERSARY, 1901.

They say I am gone, but it is not so;  
How could it be, when in love we dwell?  
I am only resting beside a tree,  
To let my dear ones come to me.  
For I wandered away so far from home;  
I did not think of spirit in man,  
But I quickly saw in my going out,  
That spirit was all of the universe.

And now I am with you to help you re-  
joice  
In the glad, glad day of spirit choice.  
Oh! the beauty beyond me as I rest,  
Comes with blessings of the best.  
So ring the bell out loud and clear;  
Tell them their loved ones are waiting  
here.  
'Tis spirit in matter we come to greet;  
The truth we bring to throw at your  
feet.  
Tread lightly. 'Tis joy for us to-day;  
We come to lift the clouds away.  
MRS. AGNES WHITE.

Occult Meaning of Words.

The term "exist" from the Latin *ex*, out, and *est*, is, evidently means "to be out." Out of what? Evidently did the things which exist come out of the unmanifested state; they were contained as ideas in the universal mind and projected into outward existence. Thus the word "existence" suggests a whole system of philosophy and gives us a key to the mystery of creation.—*March Metaphysical Magazine.*

Yes, existence is the life of which we have become conscious; the invisible is ever blossoming out into the visible, where we can see and hear and touch and taste and inhale it both with our bodies and with our minds; with our love and with our thought. We are in the invisible all the time, just as the blind man is in the light; but not until we sense it has it any existence for us. Thoughts are every one in form; ideas are in form first in the invisible, then in the mind, then in the external world; then must everything exist before it appears in the earth, and perfectly as the infinite is perfect; but the manifestation of each thing depends upon the degree of perfectness of the medium—the mental and physical conditions of that through which it manifests.—*Occult Review.*

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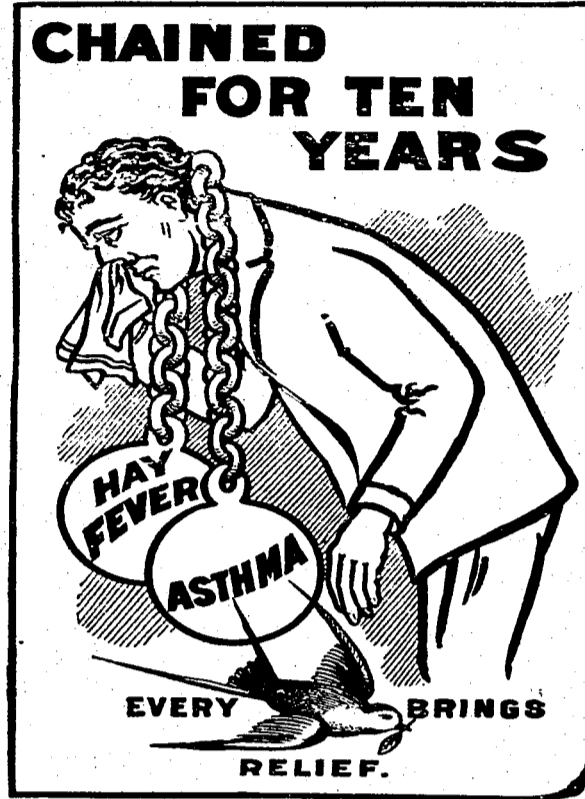
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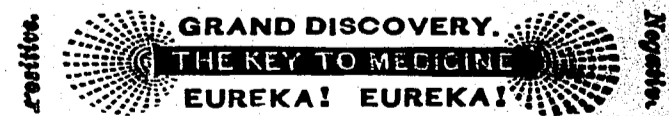
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**Local News Summary.**

**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 Saturday evening of each month. W. T. JONES.

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

**Meetings in San Francisco** last Sunday for Spiritualist phenomena were Mme. Young, at Oriental hall, 605 McAllister St.; Mrs. C. J. Meyer, at Fraternal hall, 335 McAllister St.; Mrs. Eberhardt at 3250 22nd St. Calantha hall—909 Market St.—Messages were given by Mrs. Maxwell, Mrs. Kotter, Mrs. Wrenn, Mrs. Harrison, Mrs. Hovet, Mrs. Stoddard and Mr. Swan.

**The Mediums' Meeting** at Loring Hall, Oakland, on Wednesday, Aug. 28, was addressed by Mrs. Smith and Mrs. Nelson. A large and well-pleased audience was present.

**Dr. A. L. Astor** lectured for the Union Spiritualists at Fraternal Hall, Oakland, on Sunday afternoon, Sept. 1, her subject being "Strikes and Strikers," from a spiritual standpoint. She said: "Freedom's key lies in the sure ballot. We say to you, one and all, that proportional representation will make a silent and peaceful revolution in our land when it becomes the law of electing our officials." Mrs. Nelson gave a large number of spirit messages at the close of the lecture.

Sept. 15, at 3 p.m., the Swami Abhay-ananda, the celebrated Hindoo lecturer, will commence a short engagement, her subject being "The Nature of God." Mrs. G. W. Shriner of San Francisco will give spirit communications in the evening. THOS. ELLIS.

**The Ladies' Aid Society** held an interesting meeting on Wednesday of last week, and all present were much pleased with the result of the rummage sale, which placed a nice sum in the treasury. They will have another rummage sale in the near future, due notice of which will be given hereafter.

**California State Association.**

The sixth annual convention of the Association opened at Maccabee Temple, Oakland, at 10 a. m. on Sept. 6, 1901, all the officers and about 50 delegates being present. The minutes of the previous meeting, as published in the official organ, were approved and the Standing Committees appointed as required by the Constitution.

A telegram from Mme. Montague from London, sending fraternal greetings, was read amidst hearty applause. Visitors were introduced and made brief speeches. The reports of President, Secretary and Treasurer were read and referred to committees, who reported their approval and were then endorsed by the Convention.

Reports from societies throughout the State showed growth and general prosperity.

Mrs. R. S. Lillie made an earnest appeal to societies to sustain the Board of Directors in their unselfish endeavors to place the Cause on a strong foundation and to maintain the headquarters recently established in San Francisco by the retiring Board of Directors.

Mrs. Seal, in a stirring speech, plead with individual members to take greater interest in the Cause, and said that societies should exert all their energies to promote the Cause generally.

Mrs. S. Cowell was present, after her recent severe illness, and said she was glad to again greet her many friends.

The Committee on Proportional Preferential Ballot reported and a "trial ballot" was taken on Saturday at 10 a. m. On motion to adopt it by the Convention, it was not approved.

It was voted to hold the Convention next year in San Francisco.

On motion, the Convention expressed its detestation of the attempt on the life of President McKinley and offered its sympathy to Mrs. McKinley in this trying ordeal.

A telegram of greeting was read from the President of the N. S. A., which was received with applause.

The following Board of Directors were elected for the ensuing year: M. S. Norton, C. H. Wadsworth, W. T. Jones, B. F. Small, Mrs. Ella York, Dr. H. M. Barker, J. W. Preston, F. H. Parker and H. H. Nichols. Delegates to the N. S. A. were W. T. Jones and M. S. Norton.

The new Board of Directors then retired and elected the following officers: President, M. S. Norton; Vice-President, C. H. Wadsworth; Secretary, W. T. Jones; Treasurer, B. F. Small, which were reported to the Convention with applause.

On motion, the thanks of the Convention were offered to the societies of Oakland for their kind attention and generous hospitality to the delegates and visitors in attendance, which were carried with a rising vote.

On Friday evening a reception was given to the delegates by the united societies of Oakland, consisting of vocal and instrumental music, recitations, etc., at the conclusion of which a fine banquet was provided, and all concluded with a social dance.

Saturday evening was devoted to vocal and instrumental music and spirit messages through the mediums who were present.

Miss Fannie Raymond, Miss Marian Tracie, Miss Maud E. Campbell, Mme. Jeanette Crawford and Mrs. Sadie E. Cooke rendered valuable service in vocal and instrumental music during the Convention to the enjoyment of those present.

**SUNDAY, SEPT. 8.**

The morning session opened with a conference meeting. The first speaker was Mr. Walter Hyde of Alameda, who referred to his early experiences in healing through the power of hypnotism and psychology.

Mrs. Olivia F. Sheppard spoke eloquently of woman's influence in the affairs of life. Mrs. C. T. Gunn's subject was, "Our Children and the Lyceum." Mrs. Thorndyke spoke on missionary work. Mrs. Dornin gave a short talk on spirit communion and the influence of the spirit-world as a factor in all things. Prof. Geo. F. Perkins by request sang "Rolling On." Mrs. Armstrong's subject was, "Ye are the Light of the World," and closed with a poem.

Dr. H. C. Johnson spoke of the great sorrow the nation had been plunged into through the attempt on the life of President McKinley.

The afternoon session opened with congregational singing, after which Mrs. Addie L. Ballou gave a very interesting address, in which she related some of her experiences whilst in Paris as a delegate to the International Congress of Psychics.

An original poem was composed and recited by Mr. George H. Hawes of San Francisco, entitled "Oakland."

Other speakers were: Mrs. F. A. Logan, giving "Words of Greeting," and Thos. G. Newman on "Spiritualist Prospects of the Twentieth Century." Prof. Perkins sang a patriotic song; Mrs. Cora Renne recited an original poem; Mrs. H. E. Bigelow spoke on "The Progressive Lyceum;" Mr. Alfred Cridge's subject was, "One World at a Time," and Dr. A. L. Astor spoke on "Love, the Strongest Factor in the Unfolding of the Race."

During the afternoon session the following resolution was voted upon and carried unanimously:

"Resolved, That we, the Spiritualists of California in convention assembled, second the request of the Missouri State Association of Spiritualists, that the National Association at its next annual convention, to be held in Washington, D. C., in October, 1901, be asked to issue a call to the different nations of the world for an International Congress of Spiritualists to be held in the city of St. Louis in 1903 incident to the time of holding the World's Fair."

In the evening there was a piano recital and address on "The Music of the Spheres," by Mme. Jeanette Crawford, vocal selections and recitations by Miss Marian Tracie and songs by Miss Maud Campbell.

Mrs. R. S. Lillie then gave an inspirational address for over an hour on the philosophy of Spiritualism, which was exceedingly interesting and filled the vast audience with delight, causing many outbursts of applause.

This closed one of the best annual conventions ever held in California, and its influence will be felt in the renewed vigor and work of those in attendance, after returning to their homes.

W. T. JONES, Sec.

**Unity Hall, 856 1/2 Isabella St., Oakland,** on Wednesday, Sept. 4, Mr. Preston opened the meeting with an invocation. Dr. Palinbaum, entranced, gave spirit messages to nearly every one present. Mrs. Eaves, an old-time medium and pioneer in the Cause, gave a short address on Spiritualism. Mr. Preston spoke on the work of the true Spiritualist. Vice-President Stewart closed the meeting with an invocation.

DR. A. L. ASTOR, Sec.

**Dr. Geo. W. Carey** started on Sept. 10 for a lecture tour of the States. He will lecture on "The Chemistry of Life and the Science of Being." Dr. Carey is an ordained Spiritual minister. He will be in St. Louis in October. Those who wish to meet him there will address him in care of 1543 Singleton St., for definite time and place of meeting.

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