

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

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

T. G. NEWMAN, { ) 1429 Market-st. ( Between 10 & 11th-Sts. ( SAN FRANCISCO, CAL., SATURDAY, OCTOBER 12, 1901. **VOL. 38.** No. 41.

### TRUE HAPPINESS.

I do not own an inch of land, But all I see is mine-The orchards and the mowing fields, The lawns and gardens fine. The winds my tax collectors are; They bring me tithes divine; Wild scents and subtle essences, A tribute rare and free. And, more magnificent than all, My window keeps for me A glimpse of blue immensity, A little strip of sea. LUCY LARCOM.

# BORDERLAND\*-

### Fulfillment of a Dream.

A remarkable instance of the fulfillment of a dream was adduced at an inquest held on Oct. 3 at Sittingbourne, on the body of an elderly man, who committed suicide by arowning himself in a mill stream. A son went in search of the deceased, but could not find him. A brother-in-law then told the son that he had dreamed that the old man had drowned himself in the mill stream in the neighborhood. The son went straight to the spot mentioned, and found the body of the missing man in the stream.—The Two Worlds

The materializing mediums bring us "the touch of a vanished hand and the sound of a voice that is still?" Away back in memory's land, at the beginning of a toilsome way, the strong right hand of a spirit friend, materialized under the cover of my own table, with a bright light burning in the room, shook my hand and gave me strength for life's battles.

Heaven bless "Billie," the slatewriting guide of a medium then living in Chattanooga, Tenn. If I remember rightly, the medium's name was Whitehead. There was no trickery with Billie, or his medium; the noise of that bit of pencil scratching over the slate was one of the sweetest sounds I ever heard. If that medium is living to day, we wish he would write us, and let us thank him again for the good he did, for his gifts were freely used for the benefit of the Cause and for his friends.

At one time, I remember, Billie's medium sat in the spiritual ball attending service, when the spirit whispered in his ear: "Tell Mr. ----- to hurry home or his house will burn." The medium gave the warning, and both quietly left the hall, going immediately home, where it was discovered that a coal from the fire place had fallen on the rug and was slowly setting fire to the carpet. I remember now, as I write, of a strange marriage brought about by spirit power, through my own prophetic gifts. At the Lookout camp-meeting, a gentleman having two wives in spirit-life came to me for a sitting. Seeing them be-side him, I said: "Your two wives are here, and they foretell a third marriage." He replied that he knew of no lady to whom he would propose marriage. "No," said I,

"because you have never met her, but will soon do so."

While located in Chattanooga, I afterwards met a lady, in her own house, to whom I said: "You are going to marry, in a few months, a Spiritualist and a man twice married. She stoutly affirmed "No," as did all her family and friends. The message came: "Mortals can not prevent it." In less than a month I had by a strange coincidence introduced the gentleman sitter and this lady, and as soon as I had done so, the voices again said: "They will marry," and in the face of all opposition, they were made husband and wife, at the exact time and place shown in my first vision.

The man was J. W. White of Chattanooga, Tenn., who can vouch for its truth. I should be glad to know if the other prophecies made have been fulfilled.

At another time a warning was given a gentleman of a shooting affray at a station. In three days came these words by mail: "As I left the train at —— Station, there were the two men you described, with drawn pistols, and the blood of the man shot flew on my cuffs, which I immediately took off and mailed to my wife, and asked her if it was not spirit power that told you. What was it?"

At another time, being invited

warning, and the spirit said no more. On going to a room to don my wraps, previous to walking home, my body was taken possession of by my Indian band, and before I knew it, they were putting me through a fine muscular drill, until my body seemed as light as a feather. As the friend and I stepped out the front door, the host and hostess followed and held a lighted lamp to light us down the steps of the high veranda. My escort was just ahead, with his foot on the top step, when he gave a cry as if struck a blow, reeled and fell off the veranda to the ground below, striking on his foot, the bones of which were broken so badly as to make him a cripple for weeks. "Oh! he simply fell," says a critic. Did he? What happened to me?

I was lifted into the air, carried as a bird flies, over ten feet by measurement, and sat down on the ground unhurt and laughing. This was, witnessed by three persons-Dr. M. J. Palmer, my escort and friend; the medium, whose name I have forgotten, and her husband. About 12 years ago, while living in San Jose, my husband's partner. Captain Austin, slept in a room over their place of business. As he took care of all the cash from the different shops and stores, he sometimes had by him a considerable sum, which he nightly placed under his pillow. I suddenly sensed danger for him, and begged him to look well to his door lock, and advised caution, etc. Not long after that, he was awakened one night by the touch of a man's hand on his pillow feeling for his money. As the Captain was a very cool, brave man and an athlete, he sprang from bed, grasped the man, put him outside

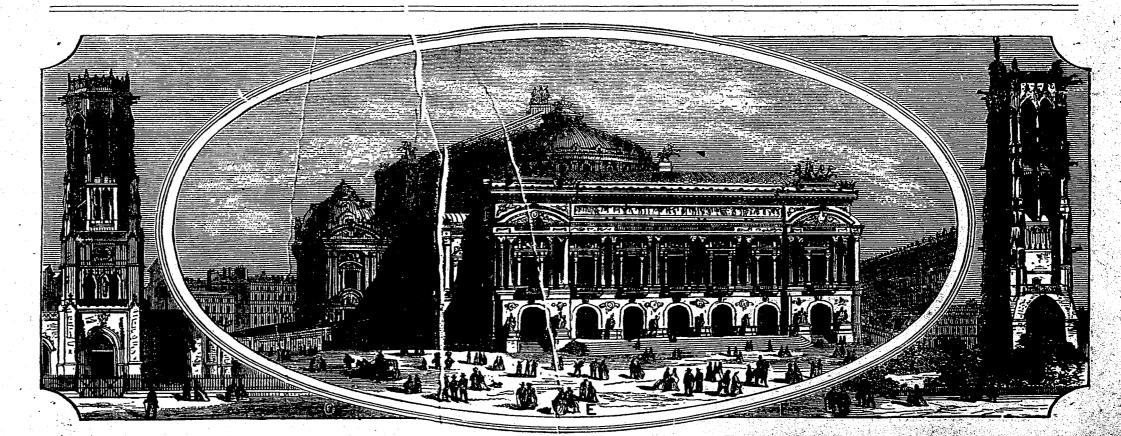
### Interesting Incidents.

### MAY HESS FANNING.

In my first years of mediumship, critics with an air of superiority (born of ignorance) asked me this question: "If Spiritualism is true, what good is it?" and "How does it benefit humanity?" I was only a weak fledgeling then, testing my wings outside the old orthodox nest, and my questioners all shook their wise heads, exclaiming: "Oh, she will fly back again," "the moth to the candle, and a fool to the follies of Spiritualism." etc. That was 25 years ago, and more, and the fledgeling knows now, that Spiritualism, simple and pure, is all good, and will outshine all other lights and "isms" in future years.

The inspired speakers of our philosophy: who can tell of the good they do? The influence of their beautiful words, like a mighty river, carries humanity on toward the ocean of eternal wisdom and power. The much-abused clairvoyants, if honest and true, are good. What joy comes when a clear and fine description of our loved ones is given, and when to this is added names, dates and life events, how it brings us en rapport with the unseen, and yet real universe of soul?

to attend a private sitting in the same city, I sensed an accident, or danger, and refused to attend, but was finally persuaded to go. The house stood out from the city in the suburbs, and as we neared it I felt the danger to be from evil forces, on the spirit side. During the circle one of my guides warned us to be careful as we left the house, for danger threatened us; but the circle made light of the



The New and Elegant Theatre in Paris, France.

2

### the door, locked it and went back to bed. The fellow had pretended drunkenness, and the Captain thought no more of it and soon fell asleep. Again some unseen power wakened him suddenly, and in the dim light of a street lamp he dispensation

in the dim light of a street lamp he discovered the same villain close to his pillow, this time with an open knife in his hand. The Captain not being able to arouse the police, took the would-be assassin by the back of the neck with one hand, and with a loaded pistol in the other, marched him to police quarters.

The Captain is in spirit-life now, or would testify to the truth of this. His death was shown me, from the first hour of sickness, even to the hour of transition. I was the one who first told the sorrowing wife that he was even then passing away. With ears and feet cold with the purple chill of death, the "regulars" were still administering morphine and other drugs. Mrs. Cordelia Decker, afterwards wife of Prof. J.R. Buchanan of Boston, Mass., was for years my dear friend by correspondence. I do not think her superior, in Psychometry, was ever found, and when I felt, months in advance, the inevitable transition coming as the result of over-work and nerve exhaustion, I said: "It must not be." The high class work done by Prof. Buchanan, and his advanced ideas, were the result of having in his own home, as wife and adviser, the beautiful and queenly woman whose lovely spirit appeared to me, in San Jose, Cal., the night after the day her body was buried in Boston. I was quite ready, for the letter which the Professor sent me in a few days. Blessings on him, too, for the unselfishness of his devotion to the cause of truth and humanity.

When nights are dark, and hope seems vain,

- When paths grow steep, and sorrows'rain Beats down life's barque, one star shines clear
- Across life's way, Set far above earth's shadow-land,

inter of

Set far above earth's shadow-land The beacon light by angel hands, Gleams fair and bright.

### Esoteric Learning.

Philosophical Journal.

### DR. N. F. RAVLIN.

The significant trend of modern thought is seen in the attention paid to soul culture. In the old dispensation now drawing to its close, education has been esoteric, both in nature and scope, and hence has come far short of securing the normal development of man. The so called five physical senses have been its limit. The gray matter of the brain has been regarded as the generation of thought, and the objective consciousness as including the sum total of human attainment. The realm of Spirit has been, in the wisdom of the schools, an unknown and undiscovered country. Spirit could not be dissected by the knife or scalped, hence its existence has been ignored by the savants in the past.

But a new era dawns. The opened domain of Psychology reveals a deeper meaning and a broader scope to man's possible achievements. The infinite measurement of soul is coming to be understood. Creative energy is awakened in man's sub-conscious being. Omnipotence is being focalized in the imperishable potency of thought. A hitherto unknown dignity is seen to belong to man. He is no longer a worm of the dust, but a reigning sovereign. In the unfolding science of the soul he enters the laboratory of causation. He is at home in Nature's vast workshop. In the realm of the "hidden wisdom" he finds his congenial dwelling-place. Here thought is generated. In this domain Spirit is supreme. Thought vibrations go forth from hence to stir the objective world. Enthroned in Spirit, man wields the power of "Psychic Force" with ever-increasing ability. Limitations are found in the objective life only. They exist in the flesh, not in the Spirit.

In soul culture "thoughts are things." "Thought force" is the creative power that builds all things. There is nothing in nature or art that is not the product of this vital soul energy. All the achievements of Christian Science, Mental Science, Divine Science, Magnetic Healing, Hypnotism and Suggestive Therapeutics, are unsought consciously or unconsciously by this power, and we are in the infancy of it. It will not be long until no form of disease can stand against the concentration of Thought Force. Suggestion is rapidly displacing the drug system; wise physicians are coming to recognize the fact. Meantime, laymen have to a large extent been the pioneers in the various forms of psychic healing. All phases of Psycho-Therapeutic thought are commanding wide attention. Chairs of Psychology are beginning to be introduced into the colleges and universities of the U.S.A., which is a very significant indication of progressive development in our methods of education. All the "signs of the times" indicate the dawn of a "New Era." Old things are rapidly passing away. The reign of lust will soon end. The sovereign dominion of Love will be established. Truth will overthrow error. Health will banish disease. Good will conquer evil, and the darkness of hoary-headed superstitions will be dispelled by the effulgent light of the Spirit. Character will outweigh creed, and doing right for right's sake will supersede every form of faith.

Altruism must prevail. Selfish greed and a soulless competition will be as much out of place in the New Dispensation as it would be in Heaven itself. There will be no rich and no poor. The extremes of opulence and luxury, and poverty, squalor and wretchedness, will not be known. None shall cry for bread, nor shiver half clad in cold and cheerless tenements. The "sound of revelry by night," mingled with the wail of sorrow from breaking hearts, will fall upon the ear of the distressed listener no more. The exalted shall humble themselves, and the lowly shall be lifted up. Wisdom and knowledge shall be the stability of the times that are "To BE," and all work of whatever nature shall be performed for the purpose of adding to the sum total of human happiness. This will be true, not only of individuals, but of Governments as well. The nations of the earth cannot transport their vast stand ing armies into the Millennium They will have to cease their borrible slaughter of human beings or perish from the earth before t : t glad day dawns. It is according to the inexorable decree of retributive justice.

Let the fate of ancient nations be a warning to those now on the scene. Neither the "sable trappings of woe" nor the accoutrements of war will have any place in the New Time that is rolling on

The rising Sun of Love appears, The shades of night dispelling; Its radiant light through coming years, All gloomy doubts expelling. Brighter and brighter still it shines, All good and truth revealing; Bringing to view Celestial Shrines, And naught divine concealing. And soon the "Golden Age" will come In fullness of its measure; The victory over wrong be won--Priceless will be the treasure. The holy light of Love divine, In human hearts is shining; Henceforth let none on earth repine, With love their souls entwining. -Spiritual Review.

> Sectarianism. J. P. COOKE.

(respect amounting almost to reverence) do we have for even the most bewildering systems that have been professed by human creatures, when we look at them in this new light."

Of course, the ancient men, like the modern, make mistakes. But the question is not whether we make mistakes, but whether we make them in the honest pursuit of truth. It is the needless error that is harmful—the error that should have been outgrown and cast away. So long as a narrow sectarianism endures, the poison of its spirit must drop into the world. Religion is more than all the "isms." Christianity is only one form of its expression, which has had its birth, growth, culmination, and is now verging towards its decline. Its unworthy features will and must pass away. The Divine Reason in the human soul is more than any church, any system; more than all systems and churches. Harmonial Man is more than apostle or saint, than law-giver or prophet. The creative spirit of truth is at work most diligently in our communities in modern times---reviving religious ideas, quickening religious sentiments in a way that few suspect.

Spiritualism is a religion of itself, without priesthood or temple, without creed or altar, or sacrifice. It believes in man, consults nature, trusts to the creative genius of natural intelligence; a religion that is undermining sectarian churches in all established forms of expression. It enlightens all the pulpits that receive it. The Religion of Humanity counts thousands of adherents among men who, at the behest of a living conscience, have left Christianity and every form of instituted faith.

Modern Science leads directly to religion in its disclosures of harmonious law. Spiritual Philosophy supports its effort by interpreting the meaning and intent of nature. There is already a science of religion suggested by the doctrine of evolution-a doctrine of reasoned faith, full, rich, exuberant, with aspiration, worship, brotherly kindness and earnest devotion in all good and worthy works. It is coming. It is already here. Some of us know it. Some live in the atmosphere of it every day. Thousands enjoy this new faith. drink in the spirit of it, feed on its nectar and ambrosia, and are made pure and noble by its influence. We may hope that the time will come for all men, when the spirit of jealousy, antipathy and contempt shall be expelled; when re ligion shall be as free as science, or philosophy, or literature, and shall take its place as the sweetest friend and the mightiest inspirer of man.

Ben Lomond, Cal.

Laughter.-It is said that man is the only animal that can laugh. I once heard a great professor lecture on laughter and the good that comes from it. He went so far as to say that if one could not feel to laugh, he would be benefited by getting up an artificial laugh that would shake the diaphragm; it would be to the physical system what the burning of soot out of a chimney would be to the chimney; it might always be depended upon to bring beneficial results. Confirmed dyspeptics and hypochondriacs seldom laugh. Do not trust the man who never laughs; nor would I trust very far the man who never jokes. I know "the fool is known by his much laughter," so the villain is known by his seldom laughing, excepting a kind of sardonic laugh, when he supposes he has his victim in his grasp.—Moses Hull.

If. on Entering a house in Russia, one does not first render homage to the "holy icon," before saluting the host and hostess. he is a marked man. This comes from the union of church and state in that country. A volume could not contain a recital of all the tyranny that has proceeded from that union. —Exch. How much the human mind gains in dignity and truth by discarding petty sectarian notions. Man, of the twentieth century, looks back upon the religious development of the past and finds it a series of frightful mistakes and atrocious blunders, a chaos of superstitions, a wild farrago of hideous dreams. These monstrous idolatries show, in the judgment of humanity, what degradation the human mind sinks into when left to itself.

With what different feelings the modern, cultivated, spiritualized man or woman, clear minded and instructed, looks at the same faots. We are persuaded that all religions come out of the human mind in the process of the development; that they are all efforts on the part of men to understand the conduct, and get at the secret of the Universe. when they are not the schemes of priestcraft to hold control of human minds. All these tentative efforts are phases in the effort of the human mind to gain more light upon the problems that are flung down in its pathway.

As Octavius B. Frothingham said: "The whole religious history of mankind is one long testimony to the earnestness, the determined patience of the intellect of man. In all ages, in all races, man has tried to lift himself above his lowest conditions, to understand himself and the world in which he lives. What feelings of respect Boston, Mass.

### The Inner Self.

### FRED BURRY.

The composite nature of man has been a subject which has engaged the minds of thinkers in all ages. A dim recognition of an entity within man's being, in a sense distinct from the personality of flesh and blood, is the theme of numerous writings. We find many various titles given to this conception of an invisible being acting behind the veil of matter; among which are: genius, angel, spirit, soul, subjective mind. The office of this inner or higher being is understood to be that of guide and counsellor.

That such a conception of a second nature which has the element of a determined distinction should be so widespread and existing in all times, it would seem must have a foundation of truth. And it means so much for us, giving a plain interpretation on certain problems of life.

It means that man can never be alone; the dual nature which he bears within him gives him a companionship which, once realized, gives a continuous sense of security.

This inner being is his real Self; while the form reflected in the mirror is an image thrown upon the canvas of Existence, and is in a sense the shadow of the real entity as yet behind the scene of vision.

It is the mistake of many scientists that their research is confined to the mere dissecting and external investigation of phenomena. Their deductions are the result of the most superficial experiment; they ignore the inner side of life; and because of their one sided view. their conclusions are incorrect. And how shall the inner side of life be explored? Necessarily by an entire inversion of the methods of the "schools." Not by curious seeking, or hard plodding thinking; but by giving up, by the mastery of indifference, by not thinking so much as feeling.

Yes, it is by coming in a conscious touch with the inner life that we can alone understand it. Designations are all very well for external things, but the inner life transcends the nature of Design, for It is the Designer; it therefore cannot be limited by the imposition of any ordinary name. It is to be felt rather than defined; in this way is interpretation to come about.

And it is by such a complete interpretation that we are to become masters of conditions.

This inner ego is not bound by the laws of time and space. We are so apt in our early days of consciousness to consider anything not having the properties of limitation to be unreal. The whole nature of external existence is transitory and ephemeral, and to seek for any abiding contentment in such a realm is only to court disappointment. It is by passing, letting things go, giving up, that we maintain happiness, since this attitude leaves the ego free to move, free to breathe..... Such a widening of our life, first dictated by the simple feeling of good fellowship, brotherhood, love. begins immediately to loosen the wrappings of the long drawn-tight veil of separation, until at last when the individual life is fully prepared the shroud of matter is completely unveiled. Then the throne of mastery is reached.

living day by day the life of love, the life of freedom, the life of noncondemnation, that we reach our destined goal of the gloricus teatific Vision or Consciousness of Self.—Fred Burry's Journal.

### Astrology and Fatality.

### W. J. C.

Comparatively few will ever understand exactly what Astrology teaches, principally on account of not having the necessary time to investigate the science thoroughly. One lifetime is scarcely sufficient for even the most devout student to memorize the influences of the many aspects and configurations of the twelve celestial signs and planets of our solar system, and the numberless fixed stars, all of which have a separate influence. All that is known, or ever can be known, must be learned by observation.

It is generally conceded by thoughtful people that one's experience seldom proves demonstrative to another unless witnessed through their own physical senses. Tell a friend that such a cause will produce such a result, and he at once has his doubts, unless he has had like experience, and, being in doubt, he will go to considerable expense in some way to demonstrate the fact to himself. As Neptune requires 165 years to perform one revolution around the sun, no one man can know from experience the actual influence of Neptune in the twelve signs of the Zodiac, although one may be born with sufficient soul experience to intuitively know what the approximate effect of Neptune will cause. Therefore we must ever call Astrology an Occult Science.

Humboldt says: "The Universe is governed by fixed laws." By this. I presume, is meant what is said; not a part of the Universe, but all, human beings as well as inanimate objects. One man can produce results which another can. if using the same methods. But as no two men are equally talented, no two have ever produced equally the same results. One can readily reason why some people have success and others failure. Water never rises higher than its source by natural means, and when raised by artificial means, will fall again when released. So with man: he may be raised artificially for a time, but artificial means must necessarily give way in time, and he will follow nature's course. One versed in Astrology will tell by a glance at the nativity, about what one's capabilities are, and what their life will be. To tell it all in detail is impossible; no one. or one thousand minds, could say exactly what he will do, but any good astrologer would say when he has had success and when failure, and if we find one infallible rule in Astrology, we have made a science of it and proved fatality, although we may be unable to comprehend it. But we need not stop here and say: "If there is a fate governing us. why make a move?" Let us go with Astrology and say, we know that certain causes produce certain results; therefore, if we find that it is a poor time to get money, it may be a good time to get wisdom. Solomon said: "There is a time for everything," and this is fate also. Why not work with nature. not against it? It does not require a philosopher or an astrologer to show you that you have success\_ sometimes without half trying,

while you may kill yourself working at another time and have no success at all.

Astrology does not conflict with any other occult science. It will demonstrate that one born at a certain time will have an intellect whereby he can cure disease by faith, or power of will, or by laying on of hands, and by the use of drugs at a proper time. It teaches that there is a supreme intelligence of which man is a part, and is fated to reach a realm whereby he will be subject to higher laws, while disease and discord are the other pole of the magnet.—Exch.

### Some Random Thoughts.

### EUDORA B. MARCEN.

In looking over a file of JOUR-NALS, I noted with no little surprise how rarely a word or line from any of our coast workers appeared in its pages. The question arose: Are the workers indifferent to the help they might be to one another, to the pleasure they might give their friends-"from Del Norte to San Diego"by the expression of a few of the thoughts that throng their brains, or by the account of some of the rich and varied experiences which come in the lives of all earnest workers?

The JOURNAL that contains the most articles, wise, witty or otherwise, over familiar names, is the one most prized by me. And being just an average human being, I judge others may be moved by a like feeling.

My attention was particularly called to this matter by the question of a Santa Cruz friend, during my recent visit to that delightful little city. "You used to write for the coast papers. Don't you know if we can't hear you, we should enjoy reading something over your name?"

If those who know me feel thus toward one of the minor workers. how much more interested would be the friends of the active workers in the forefront?

the whole body. We represent the democracy of religion. Are we worthy of our high calling? San Jose, Cal.



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Such things as study, booklearning. intellectuality. culture, wealth, are nothing beside one little act of true kindness. The little act of kir.dness opens the doors of the universe. A wonderful seed germ in such an act, and grows to a rich field of blossoms.

The act of true kindness springs from a soul freed from narrowness and condemnation, or at least from one who is waiting for the liberation from this sense of evil. The kind action, indeed. liberates the mind from the thought or recognition of evil, and opens it to the recognition of the eternal goodness of every atom, every condition.

It is by the simple process of

We are all at times inclined to feel discouraged. Personally, I have no doubt as to the growth and acceptance of the spiritualistic idea; but my heart does sometimes misgive me as to methods. Everywhere we find the facts of spirit communion receiving credence ard recognition. Everywhere the acceptance of the spiritual origin of all things is growing more popular. But our spiritual societies, our rolls of membership, are not increasing in like ratio.

There is a cause for all things, and when the combined wisdom of our forces, "in convention assembled." have discovered the cause of this lack, perhaps they may also be able to apply the remedy.

The charge that it is owing to intense individuality is scarcely tenable. A strongly individualized person has no fear of losing himself in union with others. A man who is sure of himself and the principles he represents, is willing to hear the other side, is tolerant of the opinions of others, that he may lead them into the broader way. So if it be because of our personalities that we cannot unite, we confess our weakness. Let us look for some more reasonable cause for our lack of unity. May it not be from our not thoroughly understanding the meaning and purpose of the movement we call Spiritualism?

We have no leaders. Our conclusions must be the concensus of

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Yes, it is by coming in a conscious touch with the inner life that we can alone understand it. Designations are all very well for external things, but the inner life transcends the nature of Design, for It is the Designer; it therefore cannot be limited by the imposition of any ordinary name. It is to be felt rather than defined; in this way is interpretation to come about.

And it is by such a complete interpretation that we are to become masters of conditions.

This inner ego is not bound by the laws of time and space. We are so apt in our early days of consciousness to consider anything not having the properties of limitation to be unreal. The whole nature of external existence is transitory and ephemeral, and to seek for any abiding contentment in such a realm is only to court disappointment. It is by passing, letting things go, giving up, that we maintain happiness, since this attitude leaves the ego free to move, free to breathe..... Such a widening of our life, first dictated by the simple feeling of good fellowship, brotherhood, love, begins immediately to loosen the wrappings of the long drawn tight veil of separation. until at last when the individual life is fully prepared the shroud of matter is completely unveiled. Then the throne of mastery is reached.

living day by day the life of love, the life of freedom, the life of noncondemnation, that we reach our destined goal of the gloricus teatific Vision or Consciousness of Self.—Fred Burry's Journal.

### Astrology and Fatality.

### W. J. C.

Comparatively few will ever understand exactly what Astrology teaches, principally on account of not having the necessary time to investigate the science thoroughly. One lifetime is scarcely sufficient for even the most devout student to memorize the influences of the many aspects and configurations of the twelve celestial signs and planets of our solar system, and the numberless fixed stars. all of which have a separate influence. All that is known, or ever can be known, must be learned by observation.

It is generally conceded by thoughtful people that one's experience seldom proves demonstrative to another unless witnessed through their own physical senses. Tell a friend that such a cause will produce such a result, and he at once has his doubts, unless he has had like experience, and, being in doubt, he will go to considerable expense in some way to demonstrate the fact to himself. As Neptune requires 165 years to perform one revolution around the sun, no one man can know from experience the actual influence of Neptune in the twelve signs of the Zodiac. although one may be born with sufficient soul experience to intuitively know what the approximate effect of Neptune will cause. Therefore we must ever call Astrology an Occult Science.

Humboldt says: "The Universe is governed by fixed laws." By this. I presume, is meant what is said; not a part of the Universe, but all. human beings as well as inanimate objects. One man can produce results which another can. if using the same methods. But as no two men are equally talented, no two have ever produced equally the same results. One can readily reason why some people have success and others failure. Water never rises higher than its source by natural means, and when raised by artificial means, will fall again when released. So with man; he may be raised artificially for a time, but artificial means must necessarily give way in time, and he will follow nature's course. One versed in Astrology will tell by a glance at the nativity, about what one's capabilities are, and what their life will be. To tell it all in detail is impossible; no one. or one thousand minds, could say exactly what he will do, but any good astrologer would say when he has had success and when failure. and if we find one infallible rule in Astrology, we have made a science of it and proved fatality, although we may be unable to comprehend it. But we need not stop here and say: "If there is a fate governing us, why make a move?" Let us go with Astrology and say, we know that certain causes produce certain results; therefore, if we find that it is a poor time to get money. it may be a good time to get wisdom. Solomon said: "There is a time for everything," and this is fate also. Why not work with nature, not against it? It does not require a philosopher or an astrologer to show you that you have success sometimes without half trying,

while you may kill yourself working at another time and have no success at all.

Astrology does not conflict with any other occult science. It will demonstrate that one born at a certain time will have an intellect whereby he can cure disease by faith, or power of will, or by laying on of hands, and by the use of drugs at a proper time. It teaches that there is a supreme intelligence of which man is a part, and is fated to reach a realm whereby he will be subject to higher laws, while disease and discord are the other pole of the magnet.—*Exch.* 

### Some Random Thoughts.

### EUDORA B. MARCEN.

In looking over a file of JOUR-NALS, I noted with no little surprise how rarely a word or line from any of our coast workers appeared in its pages. The question arose: Are the workers indifferent to the help they might be to one another, to the pleasure they might give their friends-"from Del Norte to San Diego"by the expression of a few of the thoughts that throng their brains, or by the account of some of the rich and varied experiences which come in the lives of all earnest workers?

The JOURNAL that contains the most articles, wise, witty or otherwise, over familiar names, is the one most prized by me. And being just an average human being, I judge others may be moved by a like feeling.

My attention was particularly called to this matter by the question of a Santa Cruz friend, during my recent visit to that delightful little city. "You used to write for the coast papers. Don't you know if we can't hear you, we should enjoy reading something over your name?"

If those who know me feel thus toward one of the minor workers, how much more interested would be the friends of the active workers in the forefront?

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I am poor, but if I had \$100 would willingly part with it, sooner than have missed the reading of the book.—B. B. Marshall.

The fact that Mrs. Underwood was an agnostic when the revelations began, the evident candor which pervades the volume, make it a work which no student of psychic science can afford to overlook.—B. O. Flower.

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We are all at times inclined to feel discouraged. Personally, I have no doubt as to the growth and acceptance of the spiritualistic idea; but my heart does sometimes misgive me as to methods. Everywhere we find the facts of spirit communion receiving credence ard recognition. Everywhere the acceptance of the spiritual origin of all things is growing more popular. But our spiritual societies, our rolls of membership, are not increasing in like ratio.

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**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, OCTOBER 12, 1901

**Prof. Geo. F. Perkins** wrote to the *Progressive Thinker* last week an article on "Prophecies," and claims credit for foretelling the re-election of President McKinley, and also the calamity which followed. He says he looked with dread upon every appearance of Mr. McKinley in public after his re-election, feeling sure that some disaster would soon follow. This feeling was shared by many other seers.

The N. S. A. Convention begins next Tuesday, and promises to be a very interesting meeting. The past year has been an eventful one, and much good work has been done for the advancement of the Cause in general. We hope that energetic work will be laid out for the coming year, and that the Convention will be entirely harmonious, and that in the future the N. S. A. will be a grand tower of strength for the Cause at large.

## Philosophical Jourgal.

### The N.S.A. Convention.

President Harrison D. Barrett published his annual report to the National Convention in the Banner of Light for last week. It was a lengthy document, detailing all the matters of public interest connected with the National Association, making many valuable recommendations. President Barrett sums up the work as follows:

One new Association has been organized, and one reorganized during the year. Between 30 and 40 local societies have been formed; the chief promoters of this important work being Mr. and Mrs. E. W. Sprague, Mr. and Mrs. George W. Kates and your president.

President Barrett refers to the persecution in many of the cities of the United States, in the way of weekly, monthly and quarterly license taxes which are being imposed upon mediums unreasonably and unjustly and recommend the Convention to appoint a committee to report upon the matter at the coming Convention, in order to remedy the evil. The report further says:

During the past year, 21 mass meetings have been held under the auspices of the N. S. A. and the several active State Associations. Eighteen of these gatherings have been attended by your president in person. These have been large and quite enthusiastic meetings throughout the series.

We heartily concur in the conclusion of Mr. Barrett's report. He says:

Each one should resolve at the opening of the ninth year of our work to redouble his efforts to make the N.S.A. a power for good in our land. Let us labor together in love, and prove by our works that we realize the truth of the adage, "In union there is strength." Let us lay aside all differences of opinion on non-essentials, and work with a will to make our Spiritualism stand forth as the religion of humanity and the ethics of the civilization of the soul. Let us lift high and yet higher our banner of co-operation, and win our way through the harmonizing influence of Love and Peace.

On the whole, we feel that a grand work has been done during the year by this National Association, and that we may meet in the next convention with glad hearts, willing to submit our records to an unprejudiced public, and with this public I leave this report; but pausing to give my recognition to the able service and assistance and courteous treatment ever afforded to me in every hour of need, by our genial president, our energetic and whole-souled treasurer, and by every member of the N.S.A.Board.

### The N.S.A. Presidency.

The Presidency of the National Association seems now to be the great "bone of contention." Since the publication of the article headed, "To the National Delegates," by Mr. Theodore J. Mayer, in the JOURNAL dated Sept. 28, we have received several communications criticizing it, deprecating any nomination in advance of the meeting of the Convention. These articles could not be published in the JOURNAL in time to be of any value, as they have been received since last week's issue, and the Convention opens next Tuesday.

All these communications advocate the re-election of Mr. Harrison D. Barrett, and the JOURNAL sincerely hopes that this may be done. He has served the National Association with credit and ability, and should be retained, if he can be persuaded to take the office for another term. Others may do well, but one who has served the Association so well for 8 years, should have the preference. His editorials in the *Bonner* have nothing to do with his duties as President of the National Association.

Another Seer has had a prophecy fulfilled. This is Thomas J. Shelton, editor of *Christian*, Denver, Colo. It was made in public on May 7, 1901, before the United States Court in that city, and published in the Denver News on May 8, 1901. As it is now partially fulfilled, we give it space-Bro. Shelton being a prominent psychic and seer. It reads as follows: I have possessed the gift of prophecy from birth; have given numerous well-authenticated .demonstrations of the power, and here before the most exalted court of the State of Colorado I make a prediction which I call upon all to remember. Theodore Roosevelt will be the President of the United States in succession to Wm. Mc-Kinley. He will serve two terms and be followed by a Republican. The Democrats have elected their last President. At the end of 20 years a party known as the Union Labor Party will absorb the remnants of the Democracy and its allies and labor will elect a President.

## The Reviewer.

Any of the Books notleed 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 ROMANCE OF THE RED STAR (a Biography of Earth). 572 large double-column pages. Publlshed by the Order of Emethachavah, Denver, Colo. Price, \$2.50. Postage,18c. For sale at this office.

Thoughtful people can read this book, and glean therefrom many ideas which are new and interesting. It is a wonderful book, setting forth a new theory of the creation of worlds, and bringing forth thereon of man, and the animal and vegetable kingdoms; showing how, when and for what purpose Earth was made. It also reveals the foundation of all religions and dogmas.

The present age of Earth is called the kosmon era, in which man seems to have attained a spiritual and physical balance.

The great cycles of the past are described, each having devoted to it a whole chapter. These cycles are taken in the following order: Cycle of Creation, Cycle of Sethantes, Cycle of Ah'shong, Cycle of Aph, Cycle of Sue, Cycle of Apollo, Cycle of Thor. Cycle of Osire, Cycle of Fragapatti, Cycle of Cpenta-Armij, Cycle of Lika, Kosmon.

This book contains many new words and names, the meaning of which is not given in the text. A dictionary is in preparation, giving the definition and pronunciation of all these words, which will be finely ilustrated with fuil-page cuts of the different types of etherean ships, and maps of the continents for each cycle, and maps showing the travels of Zarathustra, Brahma, Eawahtah, Chine, Moses, Sakaya, Po. Joshu, Abram and Capilya, with the location of the ancient cities, the submerged continent, etc.

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The Time for holding the National Convention is quite undesirable—coming so soon after the closing of the camps, and durg the political excitement of the vember elections. It is proi to change it to an early date new year.

> nostic Review is the new monthly edited and i by Dr. C. Turnbull at , Cal. In the list of conthe first number we find wing: Gnostic Truths, Order of Melchizedic th, Celestial Dynamics, and Deep Breathing, ear.

> > Know themselves ffice for subscripare respectfully the same, and

THE SECRETARY'S REPORT.

Mrs. Mary T. Longley, the efficient secretary, also makes an interesting report, from which we glean the following facts: Her last annual report showed that nine societies had been chartered during the previous year. This year 34 societies have received charters from the National Association: 30 of these are local societies and two State Associations, one campmeeting and one Ladies' Auxiliary. She says that the Free Library and reading-rooms at headquarters in Washington are doing a good work, educating the people in the philosophy of Spiritualism. About 100 books have been added to the Library during the past year. Pamphlets have been issued by the Board of Directors and distributed freely, doing a good work in propaganda lines. Mrs. Longley's report concludes with these encouraging words:

Magazine of Mysteries is the title of a new monthly published by Charles E. Ellis, 22 North William St., New York, at \$1.00 a year. It contains a large amount of interesting occult matter, having 32 pages in each number. interest by thinking men and women everywhere.

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It is a book that should have a careful perusal, for it is of the greatest importance to every progressive man and woman in the world.

The two most important utterances made during the month of September were Mr. McKinley's speech at Buffalo, in which he enunciated his program of reciprocity and the cultivation of international amity, and Mr. Roosevelt's address a few days earlier in Minneapolis, in which the purposes and ideas of the man whom the assassin's act has since raised to the Presidency, are clearly and fully set forth. Both these addresses have an unusual historic importance, and readers of the Review of Reviews will be glad to find the full texts reproduced in the October number of that magazine.

A new feature that marks the inception of Mind's fifth year, which begins with the October number, is a series of frontispiece portraits of New Thought leaders, with biographic sketches. The initial subject is the Rev. R. Heber Newton, D.D., who contributes the opening article. His topic is "The New Theology," in which the religious progress of the twentieth century is briefly outlined. Editor John Emery McLean reviews some of the latest books and announces a symposium on "Spiritualism" for the November issue, together with a portrait of Henry Wood and a biographic sketch of this noted writer by Editor Patterson. 20c. Alliance Pub. Co., Fifth Ave., N.Y.

By an oversight. the price of the Biography of Dr. J. M. Peebles, by Prof. Whipple, was wrongly stated. It should be \$1.25. Postage 23c. For sale at this office.

### Those Engines of Power.

### TO THE EDITOR :

The item in the JOURNAL of Sept. 28, on page 2, under the heading, "Those Engines of Power," was spoken by Whitelaw Reid, editor of the New York Tribune, in a talk at some club in New York City, composed of newspaper men, I think. It was widely published and commented upon at the time.

It was true then and is true today, according to my experience. **E**. W. M.

Thanks for giving the author's name. We can only add: "'Tis true; 'tis pity, and pity 'tis, 'tis true."

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[We had hoped that it was an overdrawn statement.--ED].

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### OVER THE BAR.

## In toilful strife, upon the restless ocean,

- With aims defeated, spent, A chastening time, yet born with brief emotion,
- Such as the stars have sent. Still as I strove, the outlook still was
- dreary No striving could avail;
- Fate warps my thread of life-I'm weary, weary,
- And seek to take in sail.
- The voyage done, and still no pilot waiting,
- To take me over the bar. Vainly I scan the harbor I am making,
- No hail from near nor far; And yet I hear the prescient breeze
- that's blowing, Its whispering message tell,
- That in the silent haven where I'm going
- My soul shall rest, rest well.
- I hear the ceaseless moaning of the ocean
- Upon the rock-bound shore; Would that its dirge could calm my soul
- in motion, My heart distressed and sore.
- Still must I stay, stay for thy tardy
- coming,
- Rays of my re-birth star. Its wished-for beams my spirit friends

are noting, To take me o'er the bar.

JAMES MARTIN.



The Editor is not responsible for the opinions of correspondents. 

### A Jewish View of Jesus.

#### TO THE EDITOR :

An eminent scholar, Rev. Dr. Joseph Silverman, read an address before the Free Religious Association of America, at Boston, on May 30 last, and the following is an extract from it:

"Jesus was one of the greatest pupils of Moses, and became his mouthpiece to the heathen nations. The work of Moses was continued by the Judges, by Samuel and the prophets. They caught his spirit, and had, like him, become intoxicated with the idea of one God and one humanity, and preached it to Israel. Jesus carried the same doctrine to the heathen; but they could not assimilate Judaism. It was too abstract, too abstruse. Heathenism could not readily give up its visible, tangible God. It needed some idol, some hero to serve as medium between God and man. "So it took Jesus and made him such a medium, replaced the idol with this hero, and then by another step learned to worship the hero as a god or part of God. A'd thus it seems that Christianity is not the religion of Jesus, but a religion about Jesus, and there are as many phases of such a religion as there are different conceptions of Jesus, his nature and character and relation to divinity." The Rabbi is right. Traditionalism is not only misleading and subversive of morals, but contrary to the teachings of the Nazarine. The Voltarian dictum, "Love the good God and be good." is not only a good summary of Judaism, but of all other great religions.

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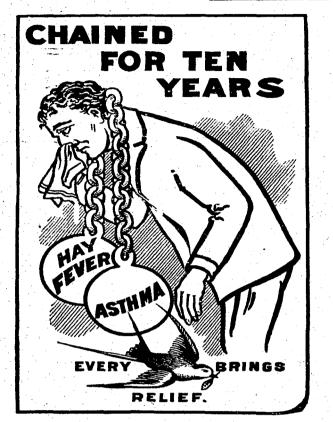
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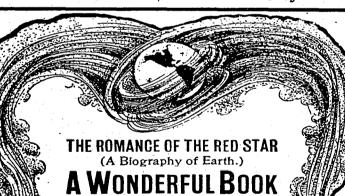
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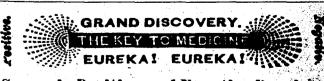
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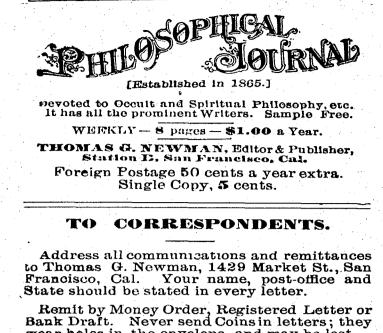
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### Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C.H. WADSWORTH.

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. ADIES' AID SOCIETY .-- Headquarters at 1 305 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.

The Society of Progressive Spiritualists held its usual Sunday evening meeting at 305 Larkin St., San Francisco, and after the usual song service Mrs. R. S. Lillie delivered a fine inspirational lecture on "The Restlessness of the Soul," closing with an impro-vised poem. This society holds free meetings every Sunday evening in the above hall.

Folsom 2629.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

**Headquarters** of the State Spiritual Association are located at 305 Larkin St., San Francisco, where the secretary, W. T. Jones, can be found at all times ready to welcome visitors and friends. The library of the State Association is also located there and books can be obtained at any convenient hour.

Oakland.-Swami Abhayananda lectured for the Union Society at Fraternal Hall, Sunday, Oct. 6, at 3 p.m., her sub-ject being "The Fall of Man." She spoke in her usual eloquent and convincing manner before a large and wellpleased audience.

Mrs. Ada Foye occupied the platform in the evening, and the large audience present (which filled every seat in the hall) attested in an unmistakable manner the genuineness of the large number of messages given.

Sunday, Oct. 13, at 3 p.m., the Swami will lecture on "The Doctrine of the Vicarious Atonement," and Mrs. Foye will occupy the platform at 7:45.

Postage Stamps may be sent to this office only for fractions of a dollar.

Mr. W. D. J. Hambly, ex-president of the State Association, spent a few days in San Francisco this week.

Election.—At the regular monthly meeting of the Union Society of Oakland, Oct. 6, John W. Preston was reelected president for the ensuing year. R. E. Taylor vice-president (re-elected), and Mrs. C. E. Paul secretary-treasurer. The monthly dues were placed at 15c.

**Oakland Spiritualist Society** met at Unity Hall, 856½ Isabella St., Wednesday evening. Vice-President Stewart opened the meeting; Mrs. Rebecca Stewart gave an invocation; Mrs. Palinbaum read the poem entitled, "Grace and Nature;" Dr. Palinbaum, after entrance-ment, gave spiritual and convincing tests to many. Mrs. Stewart gave some fine tests, closing with an invocation.

DR. A. L. ASTOR, Sec.

A Benefit Seance for the Children's Lyceum at 909 Market St. has been suggested by some of our mediums. It will probably take place on Monday evening, Oct. 28, in the Lyceum Hall.

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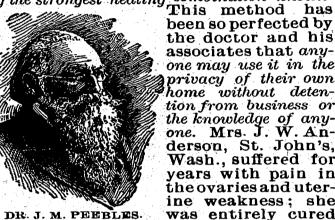
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the doctor and his associates that anyone may use it in the privacy of their own home without detention from business or the knowledge of any-one. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured

by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaus-tion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives-in fact, to all suffering humanity. No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions-in fact, any and all diseases vield to this wonderful system. If you are unfamiliar with •this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write to-day. Address Dr. Peebles' Institute of Health, Dept. 101, Battle\* Creek, Mich.

## Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

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Mrs. Eberhardt, at her hall, 3250 22nd St., San Francisco, had a fine audience last Sunday evening to which she gave excellent tests and messages from the spirit-world.

Mme. Young held her usual meeting last Sunday evening at Oriental Hall, 619 McAllister St., San Francisco. Mrs. Sarah Seal gave a very interesting lecture to the large audience assembled, after which Mme. Young read articles and flowers psychometrically, giving abundant tests of spirit power and influence. Prof. and Mme. Young furnished excellent music.

Prof. Young made a flying trip to Los Angeles during the past week in the interest of the Oil Company of which he is the president.

Mrs. C. J. Meyer held a fine meeting last Sunday evening at 335 McAllister St., San Francisco, and gave a good exhibition of her powers as a psychometrist and spirit medium.

Mrs. Gillingham held her usual meeting at 305 McAllister St. (4th floor) San Francisco, last Sunday evening reading flowers, sealed letters and answering questions. There was a good audience present and all were well pleased.

Mr. Arthur S. and Mrs. M. E. Gilliland-Howe of Boston, Mass., are located at 619 So. Hill St., Los Angeles, Cal., for a short time. They will answer calls for private or platform lectures and tests, at reasonable terms, either together or separately. Societies or others desiring good workers will do well to write to the above address for terms, dates, etc. COR.

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Prof. Fred P. Evans has returned from his vacation and removed to 400 Fifth Ave., New York, where he will keep for sale spiritual books and papers and continue his work as an independent slate-writer and medium to connect the spiritual and natural worlds.

We learn with regret that during the vacation of Prof. Evans, some scoundrel calling himself H.R.Evans, palmed himself off as the noted medium, Prof. Evans, but swindling the public in various ways, in New York and Philadelphia, and has been ventilated by the newspapers in these localities.

The Local Tie-up of business in San Francisco is now over, and the regular methods of trade are now resumed.

Dr. N. F. Ravlin has returned to San Francisco and is located at 1214 Laguna St. On Friday, Sept. 27, the doctor was thrown from a street car and his left leg was injured-we hope not seriously, however.

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