

THE PHILOSOPHICAL JOURNAL

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

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

VOL. 38.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 2, 1901.

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

No. 44.

WAITING.

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst Time or Fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my barque astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruits of tears.

The waters know their own; and draw
The brook that springs in yonder
height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

Serene, I fold my hands and wait,
Whate'er the storms of life may be,
Faith guides me up to heaven's gate,
And love will bring my own to me.

JOHN BURROUGHS.

BORDERLAND

Spirits Guide his Tug.

In the pilot house of the last brown-coated Dunham tug that plies up and down the Chicago river day after day rides a man who carries with him as passengers the spirits of his dead friends, and of other departed mariners whose mortal bodies he never knew, says the *Chicago Tribune*. The tug is the O. B. Green, the man, her captain, Louis Groh. As he stands during the long hours with one hand on the straight steel lever that guides tug and tow, he converses with these old and new friends as freely as with the members of the crew, and from them he obtains both information and advice about the river and the lake. For more than a quarter of a century he has been a master of tug boats on the river, and during that time has acted often on the advice of his spirit friends—advice so good that there are few men on this river or about the lakes with clearer records as careful navigators.

He is a short, thick-set man, with steel-gray eyes and a pleasant face, browned and weather-beaten by many years of exposure. Standing at the lever in the pilot house of his tug recently, he told of many strange experiences with the spirits.

"To begin with, I am a Spirit-ualist from the ground up," he

said. "And why wouldn't I be? I have seen many spirits as plain as I now see you, and so have my wife and my boy. Why, right here in this pilot house I have seen them. It is many years since my uncle died. One night some one woke me up, telling me the tug was wanted. I saw a shadowy form in the door and ran to see who it was, and there was no one to be seen. A few minutes later a call came from the office that I was to go out after a tow. A little later, while I was at home, my uncle appeared to me and told me it was he who called me. He has often done it since, coming in a few minutes before the tug is to be needed.

TABLE RAISES IN AIR.

"It isn't only here on the tug I see these things, but at my home as well. My wife, my niece, my boy, and I, all see them and hear them. Sometimes when we are sitting at a table, or are near it, it will suddenly lift two or three feet in the air and move around. Often this happens during a conversation, and then we know the spirits want to say something. We ask them what it is, and they write it in letters of fire right in the air, so that we all, even the boy, can read it. Last Winter my aunt died near Detroit. One night, as we were talking about it, a spirit called our attention and told us that my aunt had left us some money sewed in the bottom of an old rocking-chair. I went to Detroit and found the chair, but some one else had cut it open and got the bag of gold.

"These spirits at home are our guiding spirits. Every one has one if he would recognize it. They are with us daily and are always willing to do anything for us. Why, my wife puts them to frequent use. When she mislays anything and cannot find it, she asks the spirits. They write in words

of fire just where it is, and, sure enough, there we find it. We put them to daily use thus in countless ways.

Often my wife feels worried about me and wants to know just where I am and what I am doing. She calls upon her guiding spirit and asks the question. The spirit goes out and sees me and comes back and tells her all in the twinkling of an eye. Sometimes, even, she wants to send a message to me and has no way to do so. She merely calls a spirit, asks to have me told, and knows it is done. The spirit appears to me here and writes the message for me. Sometimes I can see just the hand tracing the burning letters. I am used to these things, and they do not seem at all strange to me, though they might to another."

While telling these tales of strange visitations Capt. Groh was engaged in guiding his tug and its heavy tow through the narrow bridge draws of the South branch. There was an earnestness, a conviction, in his voice and manner that left no doubt as to his absolute sincerity.

Faith Cure in all Ages.

Mlle. C. DE LA BAERE.

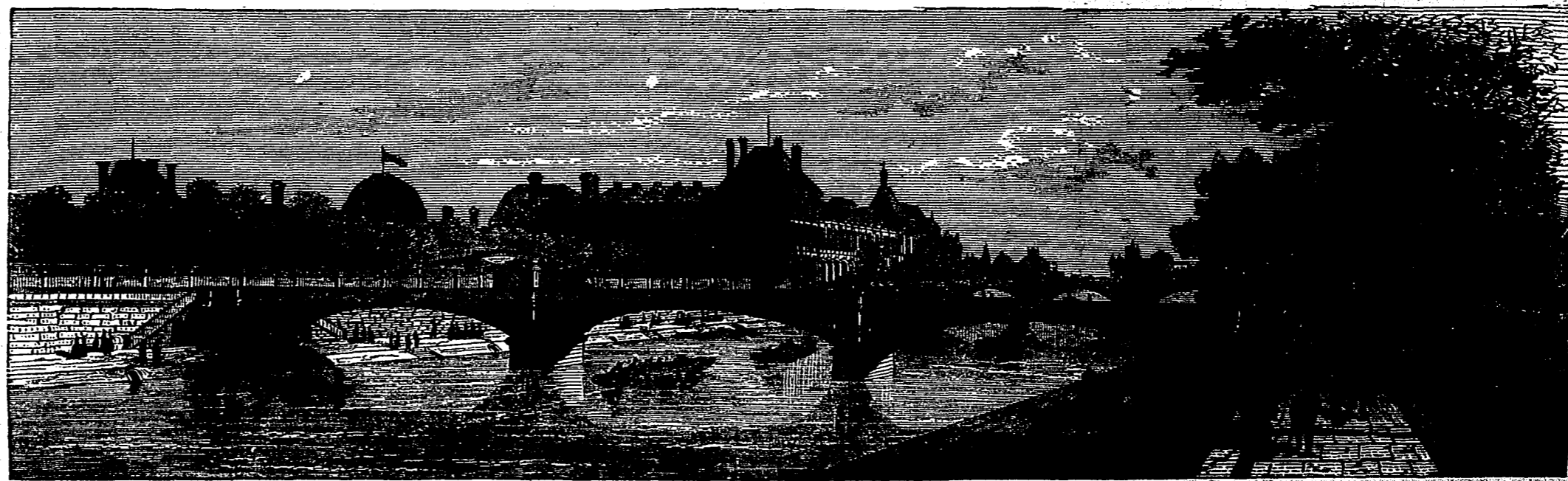
The healing by suggestion which is now agitating the world has such multifarious ramifications that its control is beyond the ken of man-made laws and constitutions; for though the pecuniary question may be subjected to arbitrary measures, its transcendental possibilities cannot be affected by outside interferences. Mind over mind has an exhaustless, yea, an unfathomable source of avenues and by-paths which we all follow by turns, changing and modifying our ideas according to the experiences we meet or the conclusions we draw from observation.

Should restrictions be imposed upon practitioners? And can this be accomplished without interfering with somebody's free volition? Such is the present dilemma. It is a well-known fact that thousands have been healed through suggestion, and go their way rejoicing.

Some people consider that the manner in which cures are accomplished is of no moment, while others insist that individual faith, or auto-suggestion, is far the better way, as it protects the patient from taking the conditions of the healer. The fact is, the sick persons have always availed themselves of all possible means of recovering that precious treasure called health.

Not a nation nor a race can be found who has not in some way or other practiced faith cure. In Catholic countries the people place their faith in traditional legends which intelligent authorities and thinking minds do not always credit, however cures are accomplished, and it is the faith of the believers that has made them whole? In every church is one or several saints which have altars where miracles have been accomplished and where devotees worship and make offerings. In towns and villages almost every cross-road has a shrine for public worship, which is supposed to have some thaumaturgic value. But all those faithful Christians patronize their own saint and would be shocked at the very name of Mental or Christian Science.

In this country we have evolved into new-thought systems—a great step along the scale of progression. Let us be as broad and as noble as we can, by not denying to others any of the privileges which we desire for ourselves, and, like true logicians, reject nothing without investigation.



Bridge over the Seine, Paris, France.

Paganism had its sages and Christianity its sinners. Heaven and nature are patient and merciful to us all; let us extend the same privileges to each other.
San Francisco, Cal.

All is Universal Mind.

WALTER DE VOE.

The universe is one vast mind, expressing itself in all the manifold forms of vitality and intelligence. There are two poles to this great mind, positive and negative, for it is a mighty magnet of living, attractive force.

If we gain a comprehension of the law of attraction that radiates out from the positive pole of life, holding suns and systems of suns, as well as man and every atom of created life, in obedience to its one law; if we understand this law of all life, we shall know how to fulfill the law in order to progress to the highest attainments, and overcome every obstacle to the greatest success in all of our endeavors.

The sun of our solar system is the positive pole of attraction, which holds the negative planetary spheres subject to its controlling influence, and radiates to all the vibrations which we sense as light and heat. This sun in turn is negative and obedient to the influence of some more positive sun of magnetic force, a mightier center which regulates the movement of solar systems.

And yet this vast physical universe of created worlds and suns is but the negative pole of the mind of God. It is the lowest degree of expression of that Great Mind. It is the most inert or negative condition of mind possible. The name matter does not apply to this universal physical substance, because the word is used to express the idea of deadness or absence of life; but there is not an atom in all the universe utterly devoid of vitality or intelligence. It is all mind, an intelligent mind evolving and expressing more and more of its dormant energy in all substance, so that progression is natural to all life.

So much for contrast, and we turn to the positive pole of mind. We have been long enough identified with its negative pole, growing to our present state of positive intelligence only through long, hard experience, so that it is well for us now to acquaint ourselves with the aspect of the positive pole of mind, the source of all happiness, health and prosperity. Therefore, we turn our attention from the plane of forgetfulness to the plane of endless consciousness.

The positive pole of mind is the individualization and revelation of all the qualities and attributes of the Eternal Being. It is the Great I Am, the unceasing affirmation and expression of all the love, wisdom and power of the Infinite Unknown. It is the great Sun of God, forever radiating intelligence and life to all planes of mind, to all worlds and all beings.

These radiations of mental energy proceed out from their source through the heavenly realm, passing through all states and expressions of Divine Mind, until they reach the limit of the orbit of involution, when they commence to individualize, evolve and progress back through crystal, vegetable, animal and human forms, until the human mind and Divine Mind blend in conscious unity, and the mortal realizes the immortal-

ity of the Sons of God. So we see that the origin of all is God, and that all forms and minds are manifestations of God, evolving slowly but surely the latent possibilities of vitality and intelligence within them until they become gods with the conscious ability to mold their life and destiny as they will, thus manifesting the will of God.

Now for the practical application of these thoughts. We are compelled to progress from negative to positive continually through the experience that we gain in the battle for existence, but if we are willing to learn the laws of mind and apply them constantly in working life's problem, we will develop more rapidly in intelligence, and escape many of the mistakes which in our ignorance cause so much trouble and take so much time to rectify, and we will realize the happiness and success that comes from fulfilling the divine laws.

The positive pole of the thinking individual is that controlling power of the mind which affirms, I am, I will. This is the magnetic core to which everything of the nature responds.

Man is a magnet, an epitome of the Great Magnet, and through his positive pole he can appropriate and individualize all the qualities and powers of the whole, for this power of affirmation unites him to the positive pole of the Divine Mind and enables him to appropriate from this Radiant Center everything that he may need for the expansion and growth of his own nature.

There is no limit to the supply. It is equal to the demand, and manifests for man's use when he understands how to appropriate through the exercise of the magnetic power of his mind. He must know that the positive pole of all being is the real center of his own being, the Image into whose Likeness he is gradually growing. By identifying himself with the qualities which radiate from this mighty center, and affirming them for his own being, as the qualities that belong to all intelligence, latent or developed, he will build up the positive forces of mind which will overcome every negative condition of body or affairs.

Failure, sickness and misery are not real forces; they are not positive elements, but the lack of such; they are the result of negative conditions of mind, and are indications of a lack of vitality or knowledge.

The intelligence in the nature strives of itself to overcome diseased conditions, to remove irritating obstructions, and eliminate poisons from the system. This is recognized by physicians who give remedies merely to aid nature in her work.

If the intelligence of the nature can produce health, then if this bodily intelligence is intensified, greater healing powers will be the result. The mind can polarize the needed vitality and intelligence and draw it into bodily expression from the radiations that fill the mind of the world, by the mental affirmation, I am Life, I am Intelligence, I am filled with the Healing Power of the Mind of God.

The clouds of misery, fear and discouragement can likewise be dissolved from the mind by lifting it from these negative thought currents into the positive currents of joyous life, strength and unflinching courage through affirming, I am, I know I am, and there is nothing greater than I am. My mind is filled with the light and happiness of true thinking, and I

inspire faith and courage with every breath I breathe.

The mind can in this way be educated to a strong and substantial faith in its own powers; it will realize that success is a positive attribute of intelligence, and will work and study unceasingly to individualize intelligence by this mental culture until the whole character will be renewed and revitalized with a divine purpose, so that it will feel the strength and power to carry all its designs into successful execution.

Prosperity must attend the mind that realizes and cultivates the abilities natural to it and which knows that all material things are subject to the influence and attraction of mind. This will be demonstrated as the mind casts out all beliefs of lack or want, and is trained to know that I am success; I am prosperity; I am a mighty magnet for money; I draw to myself everything that I desire to make my life comfortable and complete; I will manifest the vitality and intelligence of God, and enjoy health, happiness and prosperity in all my ways.

Chicago, Ill.

Attacks on Spiritualism.

MRS. C. K. SMITH.

What is there so dreadful in the fact that our loved ones whom we once thought were dead and buried out of our sight, are still alive, and can, under proper conditions, assure us of their comforting presence? Why are so many engaged in the effort to overthrow belief in these well-ascertained facts?

A book of over 400 pages, entitled "The Law of Psychic Phenomena," by T. J. Hudson, is intended to totally demolish spirit return. Not that he denies the manifestations, but attributes them to the subjective self of the medium. He says that suggestion is the all-potent factor in the production of all phenomena; that man has, or appears to have, two minds, each endowed with separate and distinct attributes and powers; each capable, under certain conditions, of independent action.

The writer further says: "A large class of psychological phenomena is by many persons referred to the direct agency of the spirits of the dead. No two individuals exactly agree as to the ultimate cause of the phenomena." Is this in any sense true?

He further on very benevolently says: "I do not charge mediums, as a class, with immoral practices, but through a want of knowledge of the laws which pertain to subjective mental activity, the one that exercises that power in the form of mediumship is in constant danger of being led astray. He invokes a power that he knows nothing of—a power which may, any time, turn and rend him. Being the medium's own subjective entity, it necessarily follows the thought that is uppermost in the medium's subjective mind."

I quote again: "It is doubtless true that the Eastern adepts know more of the practice of subjective arts than is dreamed of by spiritists. They believe in their power to communicate with the spirits of another world the same as the modern spiritists. The fact that they denounce as dangerous to health, morals and sanity, the practice of mediumship, is a hopeful sign." Is this latter assertion correct?

Pity the ignorance of a man who

can gravely assert that "the so-called spiritual manifestations add nothing to our stock of knowledge of what is in store for us beyond the grave."

San Diego, Cal.

Test Conditions for Mediums

ELIZABETH DUNHAM.

Why not give the mediums a chance, as well as investigators and skeptics? Why were mediums at the very start treated as if they were frauds attempting to deceive people? Why did investigators desire that the mediums should be so securely bound so that it would be impossible for them to move a hand or foot, that investigators might know they could not make the raps?

When mediums gave their whole time to the work, and were put under test conditions to satisfy the public, some said they only worked for money. All grades of people consulted them, each with an object in view, but mostly to detect fraud or to substantiate his own views of the phenomena.

Communications given by good spirits through them were garbled and published, and though they knew such accounts to be (if not wholly false) so misrepresented as to give them an entirely different meaning. No publisher of any secular paper would dare to give any corrections if offered by a medium.

Perhaps these test conditions were necessary to establish a belief in the phenomena, which is now accomplished, but is it not time now for the mediums to throw off the bondage of test conditions, and put forth all their efforts to spread the true light of spiritual wisdom given them by their guides, and through them to those who are seeking for spiritual light and for wisdom from on high?

It seems strange that people will arrest and lock up mediums, for expressing things taught by angels, but if they have the confidence of their friends (Spiritualists) to give them individual liberty, then public liberty may be expected.

Glen Aubrey, N. Y.

Temple in Philadelphia.

Representatives of every society of Spiritualists in the city attended the dedication of the Temple of the First Association of Philadelphia, on Twelfth St.

President F. J. Keffer delivered the address of welcome, and, following the invocation, by Mrs. M. C. Von Kanzler, of Syracuse, the temple was "dedicated to the cause of truth" by Mrs. M. E. Cadwallader, Vice-President of the association, who also handed to the President the title deeds of the property, in trust for the society.

In her address Mrs. Cadwallader gave an outline of the history of the association since its formation in 1841 as a psychic society. After various changes it was organized as a society of Spiritualists in 1852, and was incorporated under the laws of the Commonwealth in 1857. It was, she said, the first Spiritualist association to demand and to obtain recognition as a religious body in this Commonwealth.

Mrs. Cadwallader made an address also at the meeting of the Children's Progressive Lyceum, at which was adopted a resolution relative to the transition of Presi-

dent McKinley," and expressing sympathy with Mrs. McKinley in her bereavement.

McKinley resolutions adopted by the Bootle and John Lamont Spiritualist Societies, of Liverpool, England, were read, together with a copy of a letter from the former society to Mrs. McKinley, signed by the Secretary, Miss Emma F. Norton, as showing the widespread mourning in England on the death of the President.

The exercises were conducted by Arthur Groom, who expressed the hope that the Government will use every effort to stamp out anarchism, whose teaching, he argued, led astray the man who assassinated the President.—*Public Ledger*.

The National Convention.

On Tuesday, Oct. 15, the Convention was called to order at 10 a. m. by President Barrett, and after the Colby Trio had given a musical selection, Mrs. May S. Pepper of Providence, R. I., gave an invocation; then the address of welcome was made by President Barrett.

It being announced that Mrs. Carrie E. S. Twing was dangerously ill, it was voted to send her a telegram of sympathy, and the Convention spent a few minutes in silent thoughts of love and healing.

After the Committee of Credentials had reported, and delegates recognized, the remainder of the forenoon was devoted to five-minute speeches.

Moses Hull presented a proposition from Morris Pratt and his wife of White Water, Wis., offering to donate \$30,000 worth of property in that city to the National Association for the purpose of establishing a Training School on the same principle as the one conducted by Moses Hull and A. J. Weaver, in Ohio. It was to be a free gift, provided that \$10,000 be raised by subscriptions for the purpose of endowing the School; and a motion was carried to accept the offer. A committee, consisting of H. D. Barrett, T. J. Mayer and Alonzo Thompson, was appointed to arrange for its acceptance.

Most of the delegates present made short speeches, giving an account of the progress of the Cause in their immediate localities. All were very enthusiastic and optimistic, showing that the delegates were greatly in earnest.

The Committee on Rules reported that the sessions each day should be from 10 a. m. to 12:30 p. m.; from 2 to 5, and 7:30 to 10:30 p. m. The report was adopted.

The president then reported a number of committees. The reports of the president, secretary, treasurer and missionaries were read and referred to proper committees.

WEDNESDAY'S SESSIONS.

A committee to prepare a history of Spiritualism was appointed, consisting of Dr. Dean Clark, Mrs. E. F. Hurth and Mr. Samuel Wheeler.

The case of Miss Belle Bush of Belvidere Seminary, N. J., was reported, and as she was said to be in distress, a committee was appointed to secure aid, and \$100 was subscribed. The committee, consisting of Mrs. Zada B. Kates and Mrs. E. R. Williams, will continue its work, and see that the funds are used for the purpose designated.

The matter of uniting the Lyceum and the National Associations

was fully discussed, and resulted in the adoption of a motion consolidating the two.

THURSDAY'S SESSIONS.

The committee on the president's report said that they had deliberated upon the matters contained therein, and recommended the adoption of the following points, and on motion all the points enumerated by the convention were adopted.

That Theodore J. Mayer be heartily thanked for his gift of national headquarters.

That reports of the conventions be printed and distributed.

That tracts and other spiritualistic literature be freely distributed.

That in contested will cases funds be set apart for the expenses of actions in court.

That a special committee be at once appointed to defend mediums under charges before the courts or subjected to a license fee.

That mass meetings shall not be entirely abandoned.

That the missionary efforts of the convention be seconded and extended by the employment of ten missionaries.

That speakers be "settled" as regular pastors wherever possible.

That the valuable suggestions and careful thought of the president on the subject of phenomena in the home and the laboratory of the scientist are endorsed, but as to Mr. Barrett's suggestion that phenomena be not exposed to the curious and the insincere, the committee advised a reference to a special committee.

That future national conventions give half a day to the work of the Lyceums, and that a capable teacher, preferably Mrs. Mattie E. Hull, be appointed missionary.

That a history of Spiritualism be compiled and a special "history fund" be created.

That an international congress of the Spiritualists be held in St. Louis during the world's fair in 1903.

That delegates be appointed to other organizations of free thought and liberal inclinations.

That all mediums should be educated to the fullest degree possible.

That co-operation with the spiritualistic camp-meetings should be heartily encouraged.

That altruism—the gospel of love against selfishness—receive more thoughtful attention.

That auxiliary State associations be allied to the National Association, especially for co-operation in repealing obnoxious State laws.

That the convention continue to meet in October.

That action be taken immediately on the "medical persecution of clairvoyants."

That the spiritual press be heartily endorsed.

That the entire message be heartily approved.

The committee to whom were referred the reports of the secretary and treasurer reported that they found the same correct, and commended the efficiency of these officers, and the reports were adopted.

The report of the Committee on Resolutions was read and recommended with recommendations. The spiritualistic and secular press were greatly thanked for their courteous treatment.

The lengthy report of Mr. and Mrs. Sprague, as missionaries, was approved and ordered to be filed as a valuable addition to spiritualistic

history; that they be heartily thanked for their earnest work, and their suggestion referred to the incoming Board of Trustees.

A letter was read by President Barrett from Mrs. M. E. Cadwallader and Mr. B. B. Hill, regretting their inability to be present on account of illness, and expressed a hope for the success of the convention.

The evening session was devoted to the reports of the delegates, and elicited much interest and enthusiasm.

Congressman Schrim made an announcement, which met with the most enthusiastic favor, to the effect that a legacy to the Baltimore Union, which had been contested in the courts, had been so adjusted by compromise as to give the Cause of Spiritualism the sum of over \$25,000, and with that sum the congregation intended to erect a modest hall and create an endowment fund.

FRIDAY'S SESSIONS.

In the morning the N.S.A. headquarters were dedicated by President Barrett to the cause of truth and to the service of the angels. He then introduced Mr. Theo. Mayer, who presented the building to the Association a year ago. He made a few appropriate remarks, and then presented the Association with oil paintings of the three Fox girls, which will hereafter decorate the walls of the headquarters. Mrs. Longley also made an appropriate speech.

Geo. H. Brooks, a missionary, made a report, which was very satisfactory, and ordered to be made a part of the records of the convention.

The next convention will be held in Boston, Mass.

The proposed amendments were next discussed. The one relative to the election of trustees was on motion defeated, continuing the present methods. The other amendments, after animated discussion, finally shared a like fate.

In the afternoon Finance was the subject under consideration, and \$2,416.60 were there and then paid in, and a considerable sum pledged for the continuance of the work of the Association for the coming year. With \$11,000 surplus in the treasury and a regular income of many thousand dollars, the financial prospects of the Association are thought to be most promising.

The election of officers only added one new member to the Board, Geo. W. Kates of Kansas. It was understood that D. P. Dewey of Michigan, whom he succeeded, did not desire to serve again. Mr. Dewey was not present at the convention.

The Board stands: Harrison D. Barrett, president, Needham, Mass.; Hon. Thos. M. Locke, vice-president, Philadelphia, Pa.; Mary T. Longley, secretary, Washington, D. C.; Theodore J. Mayer, treasurer, Washington, D. C.; Illyd C. I. Evans, Washington, D. C.; Hon. Alonzo Thompson, Fullerton, Neb.; Clarence S. Pruden, Saint Paul, Minn.; Cassius L. Stevens, Pittsburg, Pa.; Geo. W. Kates, Kansas.

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[Established in 1865.]

Official Organ of the
California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,
AT
1429 Market St. San Francisco, Cal.
Between 10th and 11th Streets.

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

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

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

SAN FRANCISCO, NOVEMBER 2, 1901

If we Ascend to the mountain tops of light and knowledge, it is but to discover still higher peaks crowned with more refulgent halos.

Mr. W. J. Colville is expected to be in London on Sunday, Dec. 15, and his address there will be in care of Mrs. Belle Lewis, 99 Gower St. W. C., London, Eng.

Your Ideal should be the measure of your aspiration. He who has no ideal can never rise above his present condition. But the person who has an ideal may and should try to realize it. The aspiration is the ladder upon which he rises.

Mme. Montague was surprised at her residence on Sept. 27 by her July Developing Circle, who presented her with an elegant and artistic little tea and coffee service with a suitable inscription and a design of the sun-rising over water engraved on the tray. Mme. Montague was highly pleased at this proof of the high esteem and affection in which she is held by her pupils. These facts we glean from the *Light*, of London, England. Her many friends in America will be pleased to notice this new proof of her continued popularity in England.

Suicide, to avoid the disgrace attendant upon the exposure of wrong-doing, is quite common of late, says the *Banner of Light*. It is the resort of the coward and deserves the severest condemnation on the part of every illumined soul. Sooner or later every one must meet his Soul-Self face to face; with the crime of suicide as one of the ghastly scars upon the tree of being, what man can face it without the keenest of remorse? It should be frowned upon by all Spiritualists.

Great is Diana, the Goddess

The spreading of New Thought ideas and liberal teachings generally, is quite alarming to old-fogy and belated theologians and dogmatic bigots. They are saying, as did their prototypes in old Ephesus 2000 years ago, when they saw their craft in danger—"Great is Diana of the Ephesians." But Diana, and many other deities whom men ardently worshipped, in their blindness and zeal years ago—are now deserted and forgotten. Their altars, sacrifices, doctrines, priests, dogmas and ceremonies have passed away, as are the doctrines and dogmas of the past century now fading away under the blazing light of science and research which now pervades the earth.

It is not strange, therefore, that the devotees of antiquated forms and ceremonies should give a "dying kick" as a last effort to keep back the rolling tide of destiny. It should be expected, as a part of the inevitable.

The powers of Mind over Matter—of thought over disease—of mental suggestion over tired nerves and wasted energies—of magnetic currents over the earth's atmosphere, allowing men telepathically to converse when thousands of miles apart, without any wires or visible means of communication, is astounding. All these are but ringing the knell of destiny over the fading away of superstition, ignorance and degradation.

Antiquated ideas may writhe, but must finally succumb. They may instigate trouble, but cannot stop the march of Truth. As an instance of this kind, we will state the fact that the mail of Helen Wilmans has been stopped by order of the Postmaster-General, because of her giving absent treatments for the cure of disease. As she instructs her patients to sit 15 minutes each day in silence to receive her thoughts of healing, the Attorney-General interpreted this to mean that she gave a separate sitting of 15 minutes to each patient. She claims that she gave her healing powers to them *en masse*, just as a clergyman may address a congregation, giving all who listened to him the benefit of his thoughts and magnetic force. In the same way her patients, who are "in silence" at a given time, catch her healing powers in thought-waves (akin to wireless telegraphy) and respond to her soul forces, and are thereby healed. Zeal in executing the law is often the result of religious bigotry and prejudice; or instigated by envy and jealousy of rivals.

Speaking of her healing through the powers of mind, the *Banner of Light* very pertinently remarks as follows:

We fail to see why she should be placed under the ban of the law, when Catholic priests, Protestant ministers, and other religionists, are permitted to receive money for masses, prayers and "sanctified touches" for the relief of disease.

If the law is to be applied to one class, let it take in all classes who are guilty of the same offense under other names. Then justice will be done, and not until then.

The National Convention.

On page 3 will be found a Report of the sessions of the National Convention held in Washington, D. C., Oct. 15 to 18, 1901.

This Report will be read with interest by many Spiritualists, for it is the first time that a National Convention has been held in its own home at the national capital.

It was a very enthusiastic and harmonious gathering, and some three or four thousand dollars were subscribed as a fund to aid the missionary work of the Association during the coming year.

All the old officers were re-elected, and all but one of the Trustees (who was not present and desired to be retired) are also retained for another year.

Just before this JOURNAL is printed, we have received the following notice from Secretary Longley:

INDIVIDUAL MEMBERSHIP.

Henceforth there will be no such thing in the N. S. A. as "contributing membership," as such has been misunderstood and perverted in many instances. Membership in the Mediums' Defense Fund is another branch of this organization, and has nothing to do with what has been called "contributing membership."

Any friend wishing to help the good work of the N. S. A. along will be welcome to contribute annually or occasionally to its treasury, as formerly, and we will receipt for such donations. All contributions are very acceptable, and we trust there will be many through the year, but no one will have an individual membership of any kind in the National Association.

The only accredited missionaries for the year are the special workers sent out from this office—Mr. and Mrs. E. W. Sprague, Mr. and Mrs. Geo. W. Kates, Mr. Geo. H. Brooks and Mrs. Carrie E. S. Twing. Certificates of missionaries and State agents sent out in former years are not now valid, having expired before the last convention.

We have entered upon another year of work for the Cause, the outlook is promising, and the need of labor all over the country is great. We ask for the sympathy and co-operation of all earnest souls who desire to see the truth extended and the blessings of Spiritualism carried far and near.

MARY T. LONGLEY, Sec.
600 Pennsylvania Ave. S. E.,
Washington, D. C.

Human Aura.—Every one is surrounded by an atmosphere, the same as this planet earth. This atmosphere is of different colors and shades, corresponding with the mental attitude we are in. A clairvoyant can read your past history, since every one carries with them an open volume of past records. When people realize this fact, they will be more guarded in thought, feeling and action.—*John F. Morgan.*

The Breath of Life has moved to 91 Main St., Battle Creek, Mich.

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 price, for postage.

THE CROWN OF THORNS, a story of the time of Christ, by Paul Carus. Illustrated by Eduard Biedermann. 73 pp. Price, 75c. Chicago: Open Court Publishing Co., 324 Dearborn St.

It is a brief story endeavoring to present in palpable form the origin of Christianity. The plot is historical, and is designed to show the way in which Christianity developed from Judaism through the Messianic hopes of the Nazarene.

HEAVEN REVISED—a Narrative of Personal Experiences after the Change Called Death; by Mrs. E. B. Duffey. Price, 25c. Published at this office.

This is a new edition of this exceedingly interesting work. It presents a graphic description of our employments hereafter, and the abodes in the spirit-world.

Practical Psychology is a quarterly magazine of interest to mothers, teachers, ministers, physicians, authors, public speakers and others vitally concerned in the cultivation and development of the human being through the practical application of psychological principles in the highest and best sense to daily life. 10c. 505 Massachusetts Ave., Boston, Mass.

Superstition Trail, a powerful tale of the West, by Owen Wister, and illustrated by Remington, is the opening story in the Halloween Number (Oct. 26) of the *Saturday Evening Post* of Philadelphia.

Will Carleton's magazine, *Every Where*, for October, is one of the most interesting of the many monthlies that have come to hand. That keen-eyed editor and charming writer seems to know exactly how to make a magazine that will entertain everybody, and, at the same time, instruct without tiring the reader. 50c a year. 368 Gates Ave., Brooklyn, N. Y.

Among the contents of *Metaphysical Magazine* for October we find the following interesting articles: The Philosophy of Unity, The Hero of the Aeneid, Philosophy in China, and King Asoka, the "Constantine" of India. 25c. Published at 110 West 32nd St., New York, N. Y.

The Arena for November, among its excellent contents, has a symposium on "The Gospel of Destruction," having reference to anarchy in America, a problem which interests all the people to a considerable extent. "Government Ownership of the Telegraph and Telephone" is discussed in a brief interview with Justice Walter Clark, LL. D. Price, 25c. Alliance Pub. Co., New York.

Realization for November contains many valuable articles, viz: The Source of Life Sufficient for Health, Continuity of Consciousness, The Fire-Ordeal III, Poise in Action, and Static. Bimonthly. 1540 Howard Ave. N. W., Washington, D. C. Price, 25c.

Special Notice to Subscribers

Under a recent ruling of the Postoffice Department, no subscriber to a periodical is considered to be legitimate who is more than *three months* in arrears, and copies of the subscription lists must be submitted to the Postmaster-General for verification, when required.

Every subscriber is therefore cordially invited to look at the wrapper-label on this JOURNAL, and if the date on it is past, please send us a remittance to move it ahead again. If it is "31 Oct. 01," it means that you have paid up to the end of October of this year. If any other figures are found there, you have paid to the time indicated by them.

Letter from Spartansburg.

To THE EDITOR:

Sept. 22 and 29 were the occasions of a grand spiritual feast through the instrumentality of Mrs. Carrie Twing of Westfield, N. Y. She is a speaker of exceptional ability and charms every one with her winning ways and soulful addresses.

A large delegation from Titusville helped to swell the already large crowd in attendance on Sept. 29 and all report the day one of unusual pleasure and profit.

Our resident mediums also participated. Many were interested who had never before been attracted to our meetings, and a desire awakened in these souls to learn more concerning the higher sphere, their inhabitants and their lessons.

Some time in the near future Mrs. Twing will deliver in Spartansburg her lecture, "A Study in Black and White, or Life in the Sunny South." The proceeds of this lecture will be devoted to the payment of the debt upon our church. We hope that it will be filled.
WM. J. COWEN.

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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.

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Mrs. Anna L. Gillespie, 490 14th St., San Francisco, Cal. Readings. Will answer calls for lectures and funerals.

C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. 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.

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Sol Palinbaum, 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.

Geo. F. Perkins, speaker, singer and psychometrist. Sunday meetings, 2:30 and 7:30 p.m., Woodmen Hall, 521 12th St., Oakland. Thur. evs., 1118 Brush St. Consultation daily, 10 a.m. to 5:30 p.m.

Mrs. Jennie Robinson, 509 1/2 Larkin St., S. F. Circle Monday eve. Sittings daily. Readings by mail a specialty, \$1.00. Telephone Sutter 341.

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IN MEMORIAM.

Col. Wm. H. Fiske, who Departed this Life
Sept. 26, 1901.

[He was well known in San Francisco].

How different it must seem to you,
Who are passed unto the other shore,
To greet again, and clasp the hands
Of loving friends you met of yore.

And while you stand beside your bier
That holds your mortal dust,
And you receive the tribute of those
friends,
(The ones that you alone could trust).

"You hear their sighs and see their
falling tears"
With no emotion but the thought
That they will smile in after years,
To think that we poor mortals here
below
Oft thought: "Death strikes the last
decisive blow."

You see your body borne unto the grave,
Nor give a thought, or move a finger it
to save.
Eat on, oh, worm; Time, crumble it to
dust.
"It is God's way"; in him implicitly I
trust.

Progression's garb for all eternity I
wear;

I go a glorious future to prepare
My loved ones, in that happy clime
Where all seems love, all is divine.
When Charon guides you to the farther
shore,

I'll meet and greet you as of yore.

THOS. MURRAY SPENCER.

- Spokane, Wash.



The Editor is not responsible for the
opinions of correspondents.

Letter from Corvallis, Ore.

TO THE EDITOR:

Will you kindly allow us to come
in touch with the workers and
Spiritualists of this Coast? For
some time we have thought of and
wished for this, and reading a let-
ter from Eudora B. Marcen in
your JOURNAL, gave us the cour-
age to take the step. It surely
cannot be lack of interest, or loss
of love for our Cause that keeps
the workers silent. Neither can it
be lack of breadth and charitable
love, for surely all mediums, in
whatever stage of development,
must feel the force and power of
the great Soul of which they are a
part, and so give thought and help
as they would that it should be
given unto them. And mediums can
help each other by kind inter-
change.

We all, no doubt, have moments
of depression when the seed sown
seems to be bringing forth no har-
vest; when our earnest, heartfelt
work, lacking time and energy,
appears to be almost lost; and at
these moments a word, a smile, a
bit of encouragement from a sister
worker means much. Many of us
are isolated, comparatively, liv-
ing in small towns without the
presence of another worker to
interchange, and so are entirely
dependent upon the papers or a
letter for the comfort from the
earthly side of life.

We do not complain of the isola-
tion, and neither do we shrink
from the labor, for the field is
broad, and there is always work to
do; some one knocking at the door,
some one seeking to pierce the
veil that hangs between them and
the loved ones gone before. Let
us help each other, as well as help
those that seek the light.

JESSIE S. PETTIT FLINT.

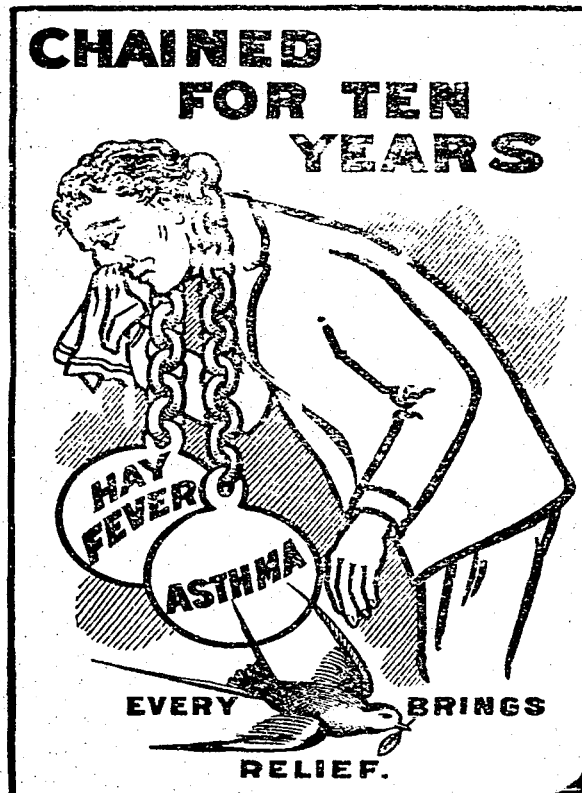
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brings instant relief, even in the worst
cases. It cures when all else fails.

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lene received in good condition. I can-
not tell you how thankful I feel for the
good derived from it. I was a slave,
chained with putrid sore throat and
Asthma for ten years. I despaired of
ever being cured. I saw your advertise-
ment for the cure of this dreadful and
tormenting disease, Asthma, and thought
you had overspoken yourselves, but re-
solved to give it a trial. To my aston-
ishment, the trial acted like a charm.
Send me a full-size bottle."

REV. DR. MORRIS WECHSLER,

Rabbi of the Cong. Bnai Israel.

New York, Jan. 3, 1901.

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Its success is astonishing and wonderful.

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Send me a full-size bottle.

AVON SPRINGS, N. Y., Feb. 1, 1901.

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St., New York, and I at once obtained a bottle of Asthmalene. My wife commenced
taking it about the first of November. I very soon noticed a radical improvement.
After using one bottle, her Asthma has disappeared and she is entirely free from all
symptoms. I feel that I can consistently recommend the medicine to all who are
afflicted with this distressing disease. Yours respectfully,

O. D. PHELPS, M. D.

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Gentlemen: I was troubled with Asthma for 22 years. I have tried numerous
remedies, but they have all failed. I ran across your advertisement and started
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bottle, and I am ever grateful. I have a family of four children, and for six years
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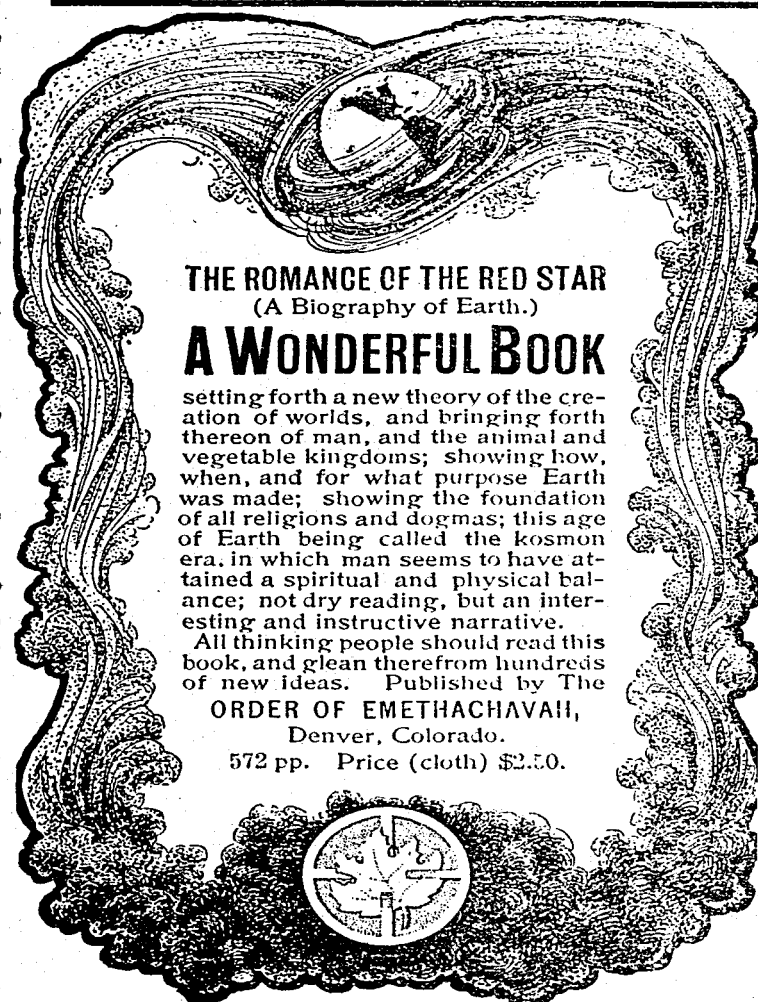
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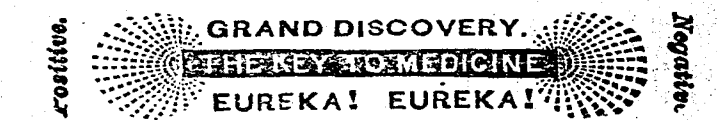
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Local News Summary.

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.

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 afternoon at 2 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.

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.

Dr. and Mrs. Hyde of Lily Dale, New York, were in San Francisco for a short time. They are making a flying tour in California.

Change of Time.—Commencing with the first Sunday in November, the Mission Lyceum will hold its sessions at 2 p.m.

California Sunflower League will meet on Thursday evening, Oct. 31, at Spiritualist headquarters, 305 Larkin St. All interested in this movement are cordially invited. W. T. JONES, Sec. pro. tem.

The Oakland Spiritual Society met at Unity Hall, 856 1/2 Isabella St., on Oct. 23. The vice-president opened the meeting with an invocation. Dr. Palmbaum, being entranced, gave some very good messages. Mr. Preston closed the meeting with an address. Vox.

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 2629.

The Ladies' Aid Society held its usual meeting last Wednesday at headquarters, 305 Larkin St., San Francisco. After the routine business, Mrs. B. F. Small (the president) read a letter just received from Mme. Montague in London, England, which accompanied her dues to the Society. The ladies present were delighted with it, and a vote of thanks to Mme. Montague was unanimously adopted for her very encouraging words, and deeds.

Then the president read another letter. It was from a member, Mrs. Laura Blake, who had moved to Burley, Wash., and married Mr. Crawford, and her name was accordingly changed on the books of the Society to correspond with her new estate. In the letter Mrs. Crawford describes most beautifully the Co-Operative Colony where she resides, with its beautiful lake, flowers, trees, parks and surrounding scenery. This greatly interested the ladies present, who were well acquainted with the fair correspondent.

Last Sunday's Meetings for tests and spiritual messages in San Francisco were all well attended. At 605 McAllister St. Mrs. Sarah Seal gave an inspiring lecture, and Mme. Young followed with psychometric readings and spirit messages.

At 3250 22nd St. Mrs. Eberhardt gave messages from spirits and psychometric readings.

At 335 McAllister St. Mrs. C.J. Meyer gave tests, with a lecture by Dr. James McDonald, the noted Quaker psychic, the subject being "Man in Search of his Soul." Excellent music by Mrs. Newman.

At 305 Larkin St. Mrs. Gillingham gave spiritual tests and messages.

The Society of Progressive Spiritualists held its regular meeting last Sunday in Occidental Hall, 305 Larkin St., San Francisco; Mr. William Rider presided.

After the usual song service the president introduced Mrs. Annie L. Gillespie, who made a very interesting address, and was followed by Mrs. Lillie, who gave an improvised poem on a subject inspired by the remarks of Mrs. Gillespie, entitled "Seeking the Light." This poem was of rare merit, and was enthusiastically applauded.

Mr. and Mrs. Gillespie and Mr. Manchester then sang a beautiful trio, which was followed by an inspirational address by Mrs. Lillie on "The Light Shed Abroad Through the Philosophy and Phenomena of Spiritualism."

It was the opinion of all those present that this was the best meeting of the Society held for many years.

The Mission Lyceum celebrated its fourth anniversary on Saturday evening, Oct. 26, at 2131 Mission St. The hall was beautifully decorated for the occasion, being the handiwork of Alfred Viggo and Elmer Nielsen—members of the Lyceum. There was a good attendance, in spite of the heavy rain in the early evening. The following program was rendered and highly enjoyed:

Overture, Miss Alice Helms; Grand-ma's Minuet, Miss Etta Werner; vocal solo, Mrs. A. S. Norton; recitation, Miss Pearl Miller; cornet solo, George Ruge; hornpipe, Roscoe Pfeifer and Charlie Pracy; recitation, G. W. Strickland; recitation, Miss Jennie Swift; specialties, Miss Mabel Pfeifer.

Mme. Jeannette W. Crawford, the eminent Boston pianist, will give a piano recital at Occidental Hall, 305 Larkin St., on Thursday evening, Nov. 14. Further details will be given of this recital in next week's issue. Mme. Crawford is a graduate of Leipzig Conservatory, and has won distinction as a musician and teacher in this country. Her instructions are a revelation to all who listen. Highly intellectual, with a nature full of sympathy, she holds her audiences spell-bound. As Mme. Crawford is giving this Recital for the benefit of the California State Spiritualist Association, we hope that the hall will be filled. It will be a great treat for the lovers of exquisite music.

The Oakland Union Spiritualist Society met in Fraternal Hall, Oct. 27, at 3 p.m. Swami Abhayananda lectured to a large audience; subject: "Image and the Likeness," and in the evening Mrs. Ladd-Finnican occupied the platform with spirit messages. Swami Abhayananda will lecture next Sunday; subject: "Heaven and Hell," and Mrs. Ladd-Finnican in the evening. Mrs. C. E. PAUL, Sec.

Andrew Jackson Davis, Physician to Body and Soul, will be in his office, 63 Warren Ave., Boston, Mass., Tuesday, Thursday and Saturday, from 8 a.m. to 2 p.m. Owing to a very large and increasing office practice, it will be impossible to examine and treat new patients by mail.

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