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VOL. 38. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 9, 1901. 1429 Market-st. Between 10 & 11th-Sts. No. 45.

SOME OTHER DAY.

There are wonderful things we are going to do
 Some other day,
 And harbors we hope to drift into
 Some other day.
 With folded hands and oars that trail
 We watch and wait for a favoring gale
 To fill the folds of an idle sail,
 Some other day.

We know we must toil if ever we win,
 Some other day;
 But we say to ourselves there's time to begin
 Some other day.

And so, deferring, we loiter on,
 Until at last we find withdrawn
 The strength of the hope we leaned upon
 Some other day.

And when we are old and our race is run
 Some other day,
 We fret for the things that might have been done
 Some other day.

We trace the path that leads us where
 The beckoning hand of a grim despair
 Leads us yonder, out of here,
 Some other day.

ALFRED ELLISON.

BORDERLAND

Found a Fortune.

Henry Smith, who was until a few days ago a teamster for the Wanskuck mills, Providence, R.I., now wears a silk hat and gloves, and has purchased two spans of horses, trotter and carriages, and a lot of land on which he says he will erect two houses and a barn. Smith says that 40 years ago his father, a gold miner, died, leaving money on deposit at Hartford, Conn., placing it in Henry's name. Later his mother died and transferred her share to him. His uncle and aunt bequeathed him money.

All this wealth was in the Hartford National Bank, and a few weeks ago a clairvoyant urged him to look up his wealth, telling him that it was greater than he could spend. Smith says that he went to Hartford, established his identity and proved his right to the money, although the State of Connecticut had claimed it. A settlement has been made on the basis that he was to have \$3,000,587, of which \$50,000 will be deposited to his credit in the United National Bank.

Dream of Death.

William Vickery died in his flour mill at Fort Branch, Ind. Twice during the month he dreamed he would die the latter part of September, and that the end would come in the mill. Vickery was a wealthy capitalist.—*Exch.*

Foresaw Disaster in Dream.

Secretary of State James A. Rose tells a strange story of a dream that he had seven years ago in which he saw the wreck of the steamer City of Golconda at Paducah. At that time the steamer had not even been built. A few days before the recent accident the Secretary was at his home on a visit and was startled to see the boat that answered the description of one seen in his dream. He called his wife's attention to it. Soon afterward the Golconda went down with the 20 persons.

Asleep for Years.

A young lady, resident in Warsaw, went to sleep on Dec. 21, 1896, and has never been awakened, in the fullest sense of the term, since. She lies in an almost dark room, because she is unable to bear any light, on account of the severe headache it causes her, and her bed is surrounded with a heavy curtain. During the protracted period of her slumber she has almost lost her hearing, and she can only see in the afternoon towards four o'clock, and from that hour she can see until daybreak. She has no wish to eat, and life is sustained by nourishing her with milk. Her sister and widowed mother take it in turns to watch by her side, and they are obliged to wake her up from time to time, otherwise she would sleep on for ever.

Strange to say, the awakening causes her dreadful agony, both physically and mentally, for then she not only has a recurrence of the headaches, but she realizes the hopelessness of her awful situation. Asked how she felt when asleep, she replied: "Then I am very happy, because not only do I not

suffer, but I feel delightful. My soul separates from my body, and goes into another world. I rise into infinity, heavenly light surrounds me, and I hear marvelous music. Oh, Lord! why do they wake me up and drag me from that other world, so beautiful, to this earth so full of misery and tears?" The physician who has attended her for a long time believes there is still some possibility of a cure being effected.—*Exch.*

Telepathic Communications.

Why are supersensitive people generally spirit mediums? Are they the coming type of a superior race of men and women? Is the almost unknown "psychic" or spiritual power the secret of the inspiration of the prophets, apostles, saints, etc.?

A spirit claims that this psychic power was the secret of all the Bible miracles, and that in the future people will so develop these dormant spirit faculties that they can talk together at great distances by merely fixing the mind upon the person and thinking the thoughts mentally instead of speaking them verbally. This is now done successfully by many, and is the common method in the spirit-world for short and long distance talking. It is a kind of "wireless telegraphy," and is often used by spirits on mortals to day who do not know that the very thoughts they think may come from some distant spirit whom they never knew or saw.

The writer has received thousands of these messages, which have been repeated or translated through the instrumentality of a supersensitive or medium; much as a repeater on a wireless machine will record the vibrations of the original instrument which first

sent it. GEO. E. LOTHROP, JR., Roxbury, Mass.

Psychometry in England.

Woman's Life is a popular periodical published in England. Its issue of Sept. 7, 1901, contains the following very interesting article:

Who is there who would not like to look into the future and learn what the coming years have in store? This prying into the occult, and peering behind the veil of Isis, is, undoubtedly, a characteristic of the age; and many men who are supposed to be particularly hard-headed, and many women who are equally supposed not to be prone to superstition, never undertake any work of importance without first consulting one of the oracles. Palm-reading has become a science, and clairvoyance is practiced in the highest circles of the aristocracy, but it is only occasionally these cases come before the knowledge of the general public.

Of an entirely different nature from the palmist or the clairvoyant is the lady who forms the subject of this article. She is the only psychometrist in England, and the possessor of a gift which, though she considers it normal and in the possession of most people, has been developed by long practice until it is simply startling in the results which it affords. For the purposes of illustrating this interview, Madame Montague psychometrized the representative of *Woman's Life*, and he was astonished at the extraordinary number of things which, without a single hint given on his part, and without the possibility of any knowledge having been gained beforehand, he was told.

The experiment in question had nothing to do with palm-reading, or with materialization, in any way, shape, or form. The representative of this paper sat in one chair, the lady in another. She took his right wrist in hers, and began rapidly running over things of the past, and intimate details of his life, for all the world as if she were reading from an open book.

"There is nothing abnormal in my possession of this gift," said Mme. Montague, "though it is not one which is to any great extent recognized in England. In America, however, Psychometry is considered a very ordinary attainment, and I regard it as the natural attribute of most people, though, of course, with the majority it is undeveloped. I myself found that I possessed this quality at a very early age, but it is only within the last 15 years that I have educated and developed it. That



Mme. Montague, the Psychometrist, in England.

now it seems wonderful I can quite understand, but if ten years ago anyone were told that it would be possible for him to see the bones in his body, he would have smiled the same incredulous smile as I am prepared to believe people would on hearing of my power. The X-rays have, however, been demonstrated by science, and now no one expresses any astonishment at any experiments with them. In time, perhaps, the same result will be obtained with regard to these manifestations, though please understand that the word is used in no way as suggesting the results which are obtained by materializing mediums. It is, indeed, merely a science, an application of force, in just the same way as the X-rays are scientific, only the one is produced by machinery, and the other by certain ill-understood processes, which go on within my body.

"Everybody knows that certain people attract us or not on first coming into contact with them, and it is possible that it is merely this same sort of sense educated to an indefinite degree which gives me my power. With some people, for instance, I am far more intimately concerned than with others. It would seem that race, temperament and attainments are the factors which go to produce the best results for me individually. In other words, the most sensitive people, like the Irish, affect me most; while cold, lymphatic and reserved mortals appeal less to me; that is to say, with people of the nervous temperament I am most successful, while I am least affected by the others I have mentioned. I cannot say, however, whether it is because these others have more self-control, or whether it is their constitution which prevents me getting to their center. By the center, I mean the combination of mental, physical, moral and spiritual qualities, which go to make up the very essence of the individual.

"Everybody knows to-day, more or less accurately, what one means when one talks of the 'aura' of an individual, the emanation from his being which practically surrounds him. Invisible though it is, it permeates all things, and, whatever the 'aura' touches, it is imbued with a fragment of the self of the individual, and to the 'sensitive' or psychometrist this becomes as an open book. It is, in fact, the sort of thing which one notices in the Indian, who can trace individuals of a tribe by the peculiar smell of the person.

"It is not only, however, people whom I read, for I can psychometrize objects in nature. One of the things I have often had to work with, for instance, is a piece of rock. The ordinary mortal sees in it only certain features, but the geologist sees infinitely more than the ordinary observer. To me, however, the history of the race which lived in the neighborhood, as well as in the particular surroundings of which that rock was part, are brought out to my consciousness. For this reason I used, when I was in California, to do a lot of work in connection with mines, and often I have known miners refuse to dig a single foot unless I ordered them to do so. In working for people, however, I use some object which has been constantly worn or handled by them, and which has, consequently, become strongly imbued with their 'aura.' One of the best things for the purpose is a watch. In discovering the peculiarities of peo-

ple I first become passive to everything else. By this I mean that I admit nothing to my consciousness but that person, but I am not affected in any way by the opinions, attitudes or words which may be used while I am making my experiment. I do not go into a trance, but at times I get into a state bordering on half-consciousness. Music helps me greatly, and especially religious music; and if, in a room full of people, I can get most of them to sing in unison, the effect on me is very marked, as every one being charged with the same emotion, seems to make my work easier. With some individuals, however, I sometimes do better alone.

"The method of my learning the nature of this gift was peculiar. I was living in California at the time, and was out riding one day, when I met with an accident and was thrown from my horse, and picked up insensible. I remained so for three days, and when I recovered consciousness I seemed to feel as if I was another creature. At that time I knew comparatively little English, but I spoke French, Italian and Spanish. Yet the very first book I asked for was Bacon's 'Essays,' and I began reading at once. The more I progressed, the more my need for the other languages faded from me.

"This peculiar phenomenon has been mentioned in certain scientific books, and has been used as the ground-work of stories, so it really is not so extraordinary as it might at first sight appear to be. When I became quite well I saw that the world had changed for me. I began to see more than I noticed before, and had the faculty, incredulous as it may appear, of being able to look through the clothes of people at the people themselves. In America, not long ago, a boy was attracting a great deal of attention by reason of the fact that he could see through opaque bodies, just like the X-rays enabled ordinary people to do, and was called the X-ray-eyed boy. So markedly was this condition developed in me that in the streets I often lost sight of the things other people saw, and saw things which they did not. The result was that for a long time I did not dare go into the street for fear of meeting with an accident.

In the same way with regard to colors, I, who possessed ordinary eyes, came to see the different tones which made up any given color. Such a change in any individual naturally began to attract attention, and among my friends I was sometimes asked to explain the things which I saw, and suddenly I found that I, who had been rather reticent, was launching out into long explanations urged by a force which I did not understand and could not control. Things relating to the supernatural used to be entirely antagonistic to me, and I used to call people who went in for that sort of thing unbalanced, and even mad. My own occupation, up to that time, the thing I cared for, was mission work, and in the Chinese colony in San Francisco I had ample opportunity for doing this. With this new change in my outlook of life, I no longer felt the desire to continue on the lines on which I had been working, and I began to study myself. The result was inevitable. My friends forsook me, and I had to make new ones, and I was once more thrown into a new world—a world outside myself, as I had come into a new world

within myself. Then I began to endeavor to get introductions to people who had studied this sort of science, and I found a remarkable number of them, so that I was by no means in the minority, as I had imagined.

"In order to introduce this science to the notice of the public, I have arranged certain meetings, where, in the presence of a large number of people, I psychometrize various objects which are placed on the table by those who come to me, and at the same time I answer mental as well as written questions. The incentives which induce people to come to me are numerous, some coming to know their spiritual gifts, others because they want to obtain a broader outlook of life; yet others, because they want to know how to secure their happiness, or if they can gather anything about their future. There is nothing, however, in the nature of fortune-telling in the science, although the future is only the child of the past and the present."

Mme. Montague stated that the work was, to a great extent, one which required the nervous forces to be in the best possible condition, and she found that the nearer she restricted herself to a vegetarian diet the better she was able to work. Assimilating meat food meant taking in some of the grossness of the animal from which it was derived, and she found she was better while living, for the most part, on roots and fruits, while tea and coffee were taken very weak.

In his experience of meeting many men and women, the representative of *Woman's Life* has never had a more remarkable interview, nor one which more strangely demonstrated the latent power which everyone admits exists in certain exceptional individuals.

WHEREFORE.

Wherefore be punished forever, I pray,
For the slight little sins that we do to-day?

Will sorrow forever encompass the soul,
For our thoughts and our acts that we could not control?

Will the finger of scorn be pointed by those
Who have sins of their own they would not disclose?

Oh! can we not love or sympathy show,
For those who forever leave tracks where they go?

Can we not remember some part of the time,
That to err is but human, to forgive is divine?

The Master did tell them (and they left her alone)
That he without sin should cast the first stone.

Meet error with wisdom, and anger with love,
Thus filling ourselves for the mansions above.
G. W. SANFORD.
Verdugo, Cal.

The Paine Memorial.

The JOURNAL dated Oct. 5 contained an article by Mrs. Addie L. Ballou concerning this event. It said:

One of the features of the celebration is to present to Independence Hall his "Common Sense" and "Crisis," the pamphlets that were the forerunners of the Declaration itself. The rules of the museum require only original editions, now 125 years old, and they cost from \$25 to \$30. They sold in their day for a shilling.

We intend to issue a pamphlet giving full account of the affair, illustrated with portraits of Paine by Peal, Jarvis and Dovo.

first was taken in 1777, that of Dovo while he was a member of the French Assembly, and the Jarvis (the last) in his old age. Also a *fac simile* of the original editions of the works presented.

Mr. James B. Elliott, secretary of the Thomas Paine Memorial Association, writes as follows:

It may interest your readers to know the history of all of Paine's portraits. The one taken in Paris by Dovo was while he was a member of the National Convention. There were 12, all of them leaders in the Revolution. They were brought to America during the Revolution, and for a time were in Charlestown, S. O., during the Civil War. They were buried in leaden cases to prevent them from capture by the Yankees. The collection is valued at \$10,000. Among the collection are some portraits that are original and the only ones extant.

This is the first copy of the Dovo portrait that has ever been sold. It is taken direct from the oil painting. It is the whole figure and he is dressed in elegant statesmanlike fashion, with fine cravat, and silk stockings from the knee. The table and the room indicate official position. We have but few left for sale at 25 cents. They give the lie to the statement in the "Life of Governor Morris," by Gov. Roosevelt, that Paine "was a filthy little atheist who amused himself writing stories against the Christian religion."

The Association has issued a certificate suitable for framing, containing a splendid portrait of Paine now in Independence Hall, and Major Taylor, who presented it. It entitles the subscriber's name to be enrolled upon the Roll of Honor which is kept in the archives of the Association, and helps to place Paine's "Common Sense," the most important pamphlet of the Revolution, in the Independence Hall, where it can be seen by the 100,000 visitors from all parts of the world. Certificates 25 cents. JAMES B. ELLIOTT, Sec.
3515 Wallace St., Philadelphia, Pa.

Resolutions of the N. S. A.

WHEREAS, Spiritualism is the philosophy leading to knowledge concerning life in all of its manifestations, and human destiny specially, and that Mediumship is the doorway to tangible recognition and demonstration of man's spiritual existence after the change called death, we, the Spiritualists of North America in convention assembled in the name of the National Spiritualists' Association, do reaffirm our devotion to and advocacy of the divine principles of nature and the voice of the great spiritual world to mankind, And

WHEREAS, Spiritualists believe that the brotherhood of man is the integral factor of all problems relative to the social evolution of the world, and that all elements conducive to that work should be brought into play, and all things opposed to it should be discountenanced, we submit the following as suggestive of our position touching these elements. Therefore, be it

Resolved, That this convention reiterates and emphasizes the resolution on Altruism adopted by the Cleveland convention last October; we affirm that the divine principle of doing for others, which, in a word, is altruism, is a cardinal idea of Spiritualism and should be mag-

nified in our condition toward another. It embodies all that is involved in the affirmation of the celestial realms that the brotherhood of man is the great work of Spiritualism on earth. Affirming the parenthood of God, it follows that humanity are the children of God; hence, brethren whose destiny is to be worked out in service to each other, inspired always by love, wisdom and understanding.

Resolved, That education should be the chief aim of all Spiritualists, not alone an all-inclusive knowledge of all natural, psychic and spiritual laws, but education in the truest sense of educating or drawing forth into expression these divine elements latent within, until man shall really know himself.

Resolved, That the possibilities of freedom for the disembodied spirit should be treated to their utmost limit, until unnecessary bondage to the flesh shall be outgrown.

Resolved, That as only the living trees that blossom bear fruit, so Spiritualism to be vital must express itself in a useful altruistic service to the world, for which all personal differences shall be forgotten in an all-embracing charity and universal love.

Resolved, That we are opposed to all sumptuary laws which in their nature are designed to oppress the people in the free exercise of their will in conformity to moral and civil law. We declare that statutes enacted to deprive healers and other kinds of mediums of the right to practice their art or gifts are inimical to our civil institutions and dangerous to the welfare of the people. Under this protest is included all acts relative to compulsory vaccination.

Resolved, That medical persecution throughout our country being now so arrogant and oppressive, that a test case to determine the constitutionality of sumptuary laws enacted in the interests of medical practitioners be instituted and carried through, if necessary, to the Supreme Court of the United States.

Resolved, That this convention approves the idea of holding an international congress of Spiritualists at the World's Fair in St. Louis, Mo., in 1903, and suggest that active steps be taken to cooperate with all other forces looking to that end.

Resolved, That we are unalterably opposed to capital punishment, believing that the best interests of society and humanity at large will be subserved by imposing life sentences upon all criminals convicted of murder in the first degree.

Spiritualism and Science.

J. P. COOKE.

Science by its very method is directly opposed to theology. Its primary assumptions are fatal to Theology's usual pretensions. The Christian theology starts with the position that nature is crooked, evil and distorted. Science starts with the position that nature is the solid work of truth and must be studied in order to find truth. The Protestant theology lays down with emphasis that the mind that studies nature is not an adequate organ. Science says with equal emphasis that the mind which studies nature is a perfect organ, is the appointed organ, and is, in fact, the only organ conceivable.

On these opposite foundations similar structures cannot be built,

The religion of science, or of spiritual truth, must be a very different thing from the religion of either Romanism or Protestantism. It is not another variety of Christian theology; it is another thing. It has no connection with it. The two systems do not harmonize. They may seem to co-exist in the minds of many unsuspecting people who are church members, and they fancy, perhaps, all the devout church members for the new, beautiful and comforting faith they cherish; but the intrinsic incompatibility of the two schemes becomes manifest the moment that an account is made of the mind's contents.

Spiritualism is continually taking people out of the churches. We do not hear of its bringing any in. It has already demoralized orthodox Protestantism beyond repair. If it has exerted less effect in Romanism, it is merely because Romanism does admit the fact of occasional intercourse between this world and the spirit-world, and therefore seems to grant the Spiritualists' contention, the evidence of personal immortality—or, rather, continued existence.

When it is understood, as it must be soon, and ought to be immediately, that Romanism does not grant what Spiritualists desire; that it concedes no cordial sympathy between the two worlds, but leaves the moral gulf between them as wide as ever and as hopeless of overcoming except by the mediator's help; when it comes to be felt that the intercourse Rome allows is an intercourse purely of angel condescension, patronage, pity and grace, from the saints above to the saints below—that the wall is not broken down to comfort a bereaved mother's heart, but is overlapped by the celestial angels for certain ecclesiastical purposes, then Spiritualism will effect the same demoralization among the Romanists that it has effected among the Protestants.

The Philosophy of Spiritualism lets the soul of man out of a purgatorial cage. The freed bird, unaccustomed to the use of its wings, flutters feebly to the ground. The air and space bewilder it, but the wings in a little time will recover their strength, and then the creature will revel in the ether that appalls it and fly toward the spiritual sunlight of Life.

In league with the general liberal purpose and drift of Spiritualism are other powers of great significance. First in importance here is literature, which in its different forms gives expression to the mind of the age. Whether literature is or is not the immense power that it is reputed to be, we need not argue here, but as a demonstration of the actually existing state of thought it is of vast significance. It is certainly a confession of faith in the capacity of the human mind. When this faith does not exist literature is simply impossible.

There have been ages when there was no literature, when no books were written but books of piety or dogmatic theology, which, by themselves, do not deserve the name. Literature, in the modern sense of the term, is not a Christian product. The revival of letters was Greek and Roman, not Catholic or Protestant. The models of literature are pagan; the spirit of it is pagan. Its soul is the soul of liberty. In an atmosphere which is not of liberty it cannot breathe. Literature brooks

no restriction, no dictation; it resents the inspection of authority and demands the right to print and speak its full thought.

The presumption being that God gave brains for use, this faith in the natural human mind assumes the validity of the mind's passport to all the realms of thought. Literature acknowledges no privileged classes, admits no books as being above the inspection of the intelligent mind. It disregards all warnings set up over systems of Theology, but walks, with head up, over the fields of Faith as well as of Knowledge.

It is no marvel that Romanism and Protestantism contemplate with no great favor the increasing dominion of literature. It is not on their side. Its spirit of liberty is antagonistic. Literature is not theologic. It reflects the minds that make it. If they are religious, it may be so. If they are irreligious, so is it. But it ever asserts its own validity as the product of the human mind. If religious, it yet accepts no bonds and confesses no allegiance. Its faith is in freedom. Above all, it dislikes tradition. Its laws are not clerical or priestly. They are not beliefs in special theological revelations which place mind in a subordinate position, or in the depravity of the human heart; nor in the inadequacy of the God-given human reason; nor in the worthlessness of sentiment, imagination, invention or fancy, which are the staple of its own resources. It does not believe in a fall in Adam, or the need of such theologic regeneration. Its sympathies are entirely with that species of philosophy which eulogizes mankind, takes it as it is and believes that all that is in it is worth preserving.

It is amusing to hear hireling priests talk of converting literature into a means for promoting their "gospel." But literature is at present the more tremendous fact of the two. If either is to be converted, it is the gospel that is likely to be converted to literature. Let us look at such books as come to us from Mrs. E. S. Phelps Ward, Lillian Whiting, Mrs. Humphrey Ward, Margaret Deland and a host of writers. The evangel of Spiritualism and of spirituality are permeating all the best literature of the day.

Faith in the human mind gives to literature its principle, which is at the same time the ground of a philosophy and the substance of a faith. It is a central belief of the modern world. If literature is not all that it might be, it is because it reflects the present condition of the human mind. It will improve as faith becomes nobler—certainly not when confidence in the mind declines altogether.

The contributions of literature to religious truth are, at least, made in book, magazine, newspaper, work of history, work of philosophy, work of fiction, in poem, essay, letter which the reading world devours with appetite. The Spiritual Philosophy is certainly doing its part.

E. W. Sprague and wife have been re-engaged by the N. S. A., and will work in the missionary field another year. They wish to hear from parties wishing to organize Spiritualist societies in Indiana, Ohio, and other States of the Union. Address Rochester, Ind. Home address, 618 Newland Ave., Jamestown, N. Y.

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

SAN FRANCISCO, NOVEMBER 9, 1901

Wireless Telegraphy seems to have a great future in the Sahara desert, as communication can be readily set up between the many oases—and there are no wires to steer from one to another.

The Seminary at Belvidere, N. J., has ceased to exist as an educational institution. It is a pity that such a necessary institution was not well supported.

Mrs. Georgia Gladys Cooley is still lecturing at Milwaukee, Wis., where she is doing, as usual, excellent work.

"Thought of all kinds is a dynamite of more or less power," says Ella Wheeler Wilcox, and we would add it is continually revolutionizing the world of thought. "As a man thinketh in his heart, so is he." This biblical assertion is of far greater import than we ever conceived in the past, and is becoming clearer to our minds every day.

Mr. and Mrs. E. W. Wallis, well known in America as well as England as energetic and successful workers in the spiritual cause, will entertain their friends at the Regent Saloon, St. James Hall, on Thursday, November 14, at 7 p. m., and celebrate the 25th anniversary of their marriage and the completion of 25 years of united public work in Spiritualism. The editor of the PHILOSOPHICAL JOURNAL acknowledges an invitation to be present, and would be delighted to accept, were it possible to annihilate time, distance and impecuniosity.

W. J. Colville wishes to inform his friends in America that he has accepted offers of engagement in Seattle and New York on his way to England, but his destination is London.

Scientific Revolutions.

Scientists are now reversing their opinions on many points. This is illustrated very forcibly by many advances now being continually made. One instance is the fact that Dr. Mott J. Rodermund of Wisconsin declares that small-pox is not contagious. This is startling to many, but he is in earnest, and proposes to start a school in Milwaukee to educate physicians in his line of thought. He contends that vaccination is a crime against the human race.

Other illustrations are that Prof. Knoch, who asserts that tuberculosis cannot be communicated from cattle to man, and the now generally accepted idea that insects of various kinds, which were formerly held by scientists to be disease-killers and microbe-destroyers, are active agents in disseminating the most virulent maladies.

These announcements show the trend of scientific research, and indicate the extent of the scientific revolution of the 20th Century.

A Tribute from France.

Mme. de Komar, editor of "Spiritualisme Moderne," Paris, details in that periodical a public reading given by Mme. Montague in her own drawing-room, in Hyde Park Mansions, when about 50 persons were present. After describing the preliminaries, the editor gives some of the questions and answers by Mme. Montague as follows:

QUESTION.—What must we think of reincarnation? ANSWER.—It is impossible to give you all the theories on the subject. But is it of great importance to know by what means the spirit goes on to attain perfection? A body of some sort is always necessary as a vehicle for the evolution of the spirit.

Q.—How are we to attain evolution? A.—Every one is composed of two bodies, the spiritual and the material, the master and the servant; the servant must obey the will of the master who guides it on towards perfection.

Our question was as follows: How should we think of our guides? A.—He has come to perform a great work and will remain with you, renewing your strength. He belongs to a higher sphere and we call him an adept. He will help you greatly and smooth away all difficulties.

She then described quite minutely the psychometric reading which followed, and informed her readers that she expected to be able to make arrangements to have Mme. Montague present her wonderful gifts before an audience in France, for which she was eminently qualified by her knowledge, and perfect acquaintance with the French language.

Thanksgiving for bountiful crops and general prosperity will be observed, according to the proclamation of the President, on Thursday, Nov. 28.

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

Lyceum Work in England.

On a late visit to England of Mr. B. B. Hill and Mrs. M. E. Cadwallader, of Philadelphia, Pa., the editor of the *Two Worlds* called on them at the Victoria Hotel, Manchester, and after an interesting chat he reports as follows:

As all American visitors to England recognize by this time, they are not allowed much rest; and to their credit be it said that they have always responded to the frequent calls made on them by the Societies. Of none can this be said more truthfully than of Mrs. Cadwallader and Mr. Hill, whose visit which has just terminated has been one of continuous activity. "No sooner had we landed from the continent than we were pounced upon and treated to a splendid reception," said the genial lady, "and ever since we have been running up and down this country of yours, addressing meetings and attending conferences, receptions and weddings. It has been a charming visit, and we are both delighted with British Spiritualism and British Spiritualists."

The one thing which most greatly impressed her was that the English Lyceums were composed of elder and younger people mixed with the children. In America, she said, the Lyceums were confined to young people alone. Her visit had been a great lesson to her, she stated, and she should go back determined to try and introduce the English system, which she felt convinced was the secret of the success of the movement in Great Britain.

She looked upon the Lyceum work as the most promising part of the Spiritualist movement over here, and spoke with regret of the great distances between the Societies in the States, which prevented anything like the organization she so much envied her British confreres.

She had noticed with surprise the great difference between the fees paid to speakers and mediums on this side as compared with those paid on her side the Atlantic, and had been delighted to learn of the growing number of buildings acquired by Spiritualists for their own use.

She thought English Spiritualism was in a more consolidated condition than that in the States, and that there was generally more interest taken in the work here than at home.

This was a good hearing for us, and we congratulated ourselves on behalf of British Spiritualists generally, upon such admission made by the fair visitor from the land of great things.

W. J. Colville gave his farewell lecture in Melbourne, Australia, on Sept. 1—the subject being "The Upward Path," and was eloquently treated. He has spent 20 months in the Southern Hemisphere, and is now returning to England to fill an engagement there and will come by way of America. He left Auckland, New Zealand on the A. and A. steamship "Sonoma" on Oct. 30, and is due in San Francisco on Dec. 16. He writes as follows:

Mr. Newman is empowered to make arrangements with societies or responsible individuals who may desire to secure my services as

lecturer on and after Tuesday, Dec. 17, until Sunday, Jan. 5, 1902, inclusive. I am open to lecture twice each Sunday and every day in the week between San Francisco, Oakland and neighborhood, as demand for my services may arise. As I am only able to pay a flying visit, all who wish to secure my services must make immediate application. Terms can in all cases be satisfactorily arranged. Class lessons in Mental Science can be given daily at 3 p. m. Public lectures at 8 p. m. W. J. COLVILLE.

The Murderer of President McKinley was executed on Friday, Oct. 25. We believe that it would have been far better to have put him in prison for life, without a possibility of pardon.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

RUACH KAIYEM (Spirit of Lives). The secret of how to live long in perfect health, and how to become absolutely proof against disease, revealed by Dr. A. M. Morrison, founder of Pantherapy. Ledgerwick Building, Wichita, Kans. Price, 25c. For sale at this office.

This pamphlet contains what the Doctor considers to be the essence of long life and good health. He says: "If the principles and axioms laid down in this little book are faithfully carried out, then human life and institutions will be revolutionized. There will be no disease, no drugs, no doctors."

Mind for November contains a symposium on "Spiritualism, its Message to the World, and Scientific and Moral Aspects and Ethics," Dr. J. M. Peebles, Hon. Harrison D. Barrett and Mr. Willard J. Hull being the writers. The frontispiece shows Henry Wood, who contributes the opening article: Are there Fresh Revelations of Truth? It is a scholarly production, written in this famous author's best style, and is followed by a suggestive biographic sketch of Mr. Wood from the pen of Editor Patterson. A contribution by Karl H. von Wiegand, entitled Absent Treatments in Healing, calls forth some timely remarks on Commercialism in Mental Science, by Editor John Emery McLean. Alliance Pub. Co., Fifth Ave., New York. 20c.

The Thanksgiving number of the *Ladies' Home Journal* is replete with good fiction and interesting features. It begins a new love story called Christine. Cleveland Moffett has an interesting story about Ira D. Sankey, the evangelist. Many home-made Christmas gifts are shown. The regular departments are exceptionally good and the illustrations superb. Curtis Pub. Co., Philadelphia. 10 cents.

Bishop Whipple, the Friend of the Indian, is the subject of an excellent character sketch contributed to the November *Review of Reviews* by Prof. William Watts Folwell, of the University of Minnesota.

LIFE'S GREAT HEALING LAW, by Densie Herendeen. Price, \$1.00. Washington, D.C.: Elevator Publishing Co. For sale at this office.

This book contains 12 chapters, covering the whole ground of Mental Healing. It is plainly written and its instructions are simple and practical. It is nicely bound in cloth and will prove a text-book of much value to those who practice Mental Healing.

THE HEAVENLY LINK, by Ernest A. Tietkens, Whitehall Place S.W., London, England. Published by Kegan, Paul, Trench, Trubner & Co., London. Price, \$1.00. For sale at this office.

This book of 270 pages is bound in cloth, with gilt top, and would make a nice present during the holidays.

It contains poems inspired by the spirits of the great poets of the past ages and are all in the line of the Spiritual Philosophy.

The poems are of such a character as to inspire the readers and lead them to higher spiritual unfoldment.

THE VALUE OF ESOTERIC THOUGHT and the Philosophy of Absent Healing, by Chas. W. Close, Ph. D. 126 Birch St., Bangor, Maine. 10 cents. For sale at this office.

This pamphlet contains many valuable thoughts on this subject, and will be read with interest by all who are interested in the advanced thought of the present century.

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"A Century of Caste," by Judge A. N. Waterman, Chicago. Price, 50 cents. For sale at this office.

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

Deep Breathing for Psychical Development, or Internal Respiration, by Respiro. 50c. For sale at this office.

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	♍	Earth	Aug 22 to Sept 23
	♎	Air	Sept 23 to Oct 23
	♏	Water	Oct 23 to Nov 22
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Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

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Mrs. D. M. Colby, Readings, 1041 1/2 Valencia-st., S. F. Cal. Circle Tuesday eve. Phone, Church 680.

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

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

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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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And, uniting in thanksgiving,
Onward still doth roll;

Then the gladness everywhere
Finds a common speech,
And, rejoicing in His care,
Upward still doth reach.

Then the life below is voicing
All the life above;
Heaven and earth for aye rejoicing
In the boundless love.

FLORENCE SHAW KELLOGG.



The Editor is not responsible for the opinions of correspondents.

Letter from San Diego.

TO THE EDITOR:

Our Society is in a flourishing condition. We seem to have the best speakers, also test mediums, in this part of the country. Prof. W. C. Bowman of Los Angeles is with our society at present. He is a forceful speaker, calculated to arouse enthusiasm wherever he goes. Mrs. Maude L. Von Freitag will be with us again in November for a week at a time. Her sealed ballots, with independent answers in sealed envelopes, are marvelous. At the last election of officers, the following were elected for the ensuing year: Pres., Clara A. Beck; Vice-Pres., Charles A. Buss; Sec., John Hammond; Treasurer, J. Shaw; directors, Mrs. Louise Shaw and Thomas Hughes.

Mrs. Isa Wilson Kaynor spoke for our Society two Sundays and gave test seances afterwards. She is a daughter of E. V. Wilson, the medium and writer. She is a grand worker. CLARA A. BECK.
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Letter from Seattle, Wash.

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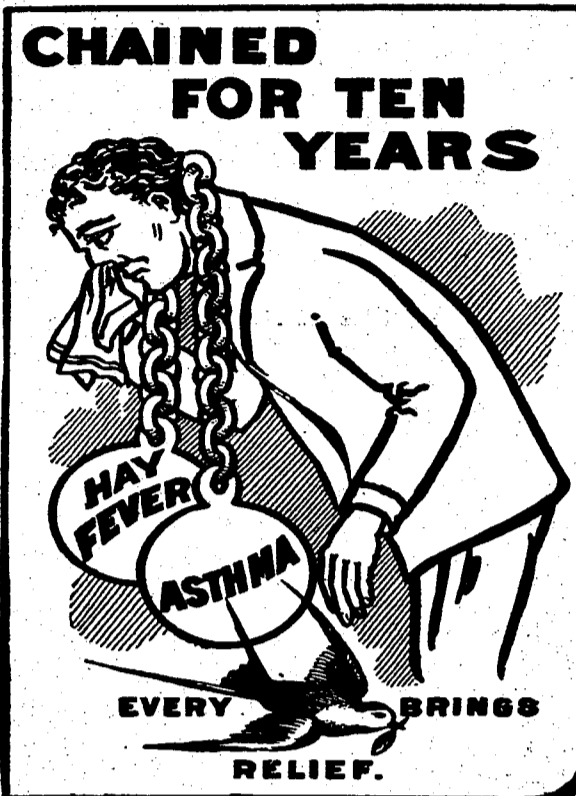
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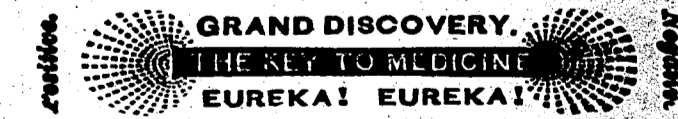
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PHILOSOPHICAL JOURNAL

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

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.

Mrs. Ada Foye writes from 1328 Curtis St., Denver, Colo., that she had a warm welcome there by her old friends and commenced her work at Columbia hall on Sunday, Oct. 27, where a large audience had assembled to welcome her, after her long absence, when she gave many convincing tests. She contemplates returning to San Francisco and Oakland early in the New Year—to escape the rigors of Winter in Colorado, and greet her friends here again.

The Mission Lyceum will give a Domino Party on Saturday evening, Nov. 23.

Don't Forget that the bazaar will open on Thursday eve., Nov. 28 (Thanks-giving) and hold for three days, at Occidental Hall, 305 Larkin St., San Francisco.

Dr. N. F. Ravlin will lecture at 3 p.m. in Fraternal Hall, Oakland, 1156 Washington St., next Sunday on "Twentieth Century Spiritualism."

A Spiritualist Test Meeting was held at 3250 22nd St., San Francisco, last Sunday evening by Mrs. Eberhardt. The tests were pointed and recognized.

What Shall we do with the Labor Question? was discussed by Mrs. R. S. Lillie last Sunday evening at Occidental Hall, 305 Larkin St., San Francisco, on the platform of the Society of the Progressive Spiritualists. She said that Spiritualism in the last half century had shown itself to be in favor of relieving the suffering, the down-trodden and the oppressed, and was on the side of freedom and the enjoyment of personal rights by all, whether male or female; but we could not jump to these conditions; we had to work and wait for development—just so would it be with the labor question. We must work in the direction desired and then wait for the result which would ultimate in the line of progress and higher development.

The Gillespie family quartet rendered a very fine selection and Mr. Gillespie sang a fine solo.

Mrs. Maud Lord Drake being present, was invited to the platform and gave an account of the progress of Spiritualism at Nome, Alaska. She said that, there were a large number of Spiritualists there, and that they were holding good meetings under the leadership of Mrs. Nagel. She had attended some of their meetings, and said they were progressive and prosperous. She urged all to be liberal in their support of organized Spiritualism and the propaganda work, that a great work was to be done, as the people were ready to accept the philosophy and phenomena of Spiritualism as soon as presented to them in proper light.

Oakland Spiritual Society met as usual on Wednesday evening at Unity Hall, 856 1/2 Isabella St. Vice-President Stewart presided. Mr. Preston gave an invocation. Dr. Palmbaum became entranced and gave tests that were fully recognized and pleased all present. Afterwards Mr. Preston gave a short address on "Justice and Truth." Mr. Stewart closed the meeting by an invocation. Dr. A. L. ASTOR, Sec.

A Minstrel Performance is being gotten up by Mrs. Jennie Robinson (that indefatigable worker) for the benefit of the California State Spiritualist Association. It will be given by the Sunflower Minstrel Club, at Occidental Hall, 305 Larkin St., San Francisco, on Friday evening, Dec. 8, 1901. Curtain at 8:15 sharp. Dancing at 10 o'clock. Tickets, 25 cents.

Henry Harrison Brown gave a free lecture last Sunday evening at Odd Fellows' Temple on "The Science of Life" to a good audience.

Mrs. G. W. Shriner has returned home after a short trip up in the mountains. While away she visited in Sacramento and El Dorado counties. She would be pleased to see her many old friends at her late residence, 112 Hyde St., San Francisco, Cal.

B. Fay Mills gave an eloquent lecture at Metropolitan Temple last Sunday evening on "America for Americans."

Mr. H. C. McClure of Redding, Cal., has returned from a visit to the Eastern States, and will remain in San Francisco for a few days before visiting his mines again. He is an ardent Spiritualist.

"Words that Burn," a psychic novel by Lida B. Browne (price, \$1.25) is for sale at this office.

Mrs. Lida B. Browne, well known in San Francisco and vicinity as an earnest and untiring Spiritualist, writes from 34 Columbia St., Utica, N. Y., as follows:

"G. W. Kates lectured to a good audience in Utica, in Sharpes Hall, Oct. 9. Mrs. Kates gave spirit messages which were well received and appreciated."

Mrs. R. Parker from Santa Rosa, Cal., is spending a few days in San Francisco visiting friends and enjoying a good rest.

Visions and Dreams was the subject of an inspired discourse by Mrs. Sarah Seal at Mme. Young's hall, 605 McAllister St., San Francisco, last Sunday evening, after which Mme. Young gave a psychometric reading and spirit messages to a large audience.

Mr. H. H. Beckwith of Tulare, Cal., writes: "The Spiritualists of this town feel well over the meeting of Dr. A. J. Melvor Tyndall, who, to some extent, credits to spirit force his demonstrations of the 'occult.' Dr. Tyndall is all right, and the ideas he advances show the change of thought and feeling regarding newer and better beliefs of life here and beyond."

Dr. N. F. Ravlin gave a lecture at Occidental Hall, 305 Larkin St., San Francisco, last Sunday afternoon on "Hypnotism and Suggestion" to a good audience. The Doctor is an eloquent orator and it is a treat to hear him on any subject.

The Ladies of the Spiritual Aid Society of San Francisco had a very interesting meeting at 305 Larkin St. Mrs. B. F. Small, the president, announced that a quilting bee is to be held for charitable work, and some other attractions are incubating. New members are added to the roll at every session. By mistake last week we mentioned the letter from Mme. Montague received by the Ladies' Aid and said it accompanied her "dues." This was an error. She sent \$5.00 as a generous donation—her dues having been already paid some time in advance.

Mrs. Lena Clark-Howes has been quite ill for the past five weeks, so much so that her friends who called have not been allowed to see her. She is now much better, and expects soon to be able to meet her friends.

The Oakland Union Spiritualist Society met in Fraternal Hall, Nov. 3, at 3 p.m. Swami Abhayananda lectured to a large audience; subject: "Heaven and Hell," and Mrs. Bird and Mrs. Ladd-Finnican gave spirit messages in the evening. Sunday, Nov. 10, Dr. Ravlin will lecture at 8 p.m.; subject: "Twentieth Century Spiritualism."

Mrs. C. E. PAUL, Sec.

Mrs. C. J. Meyer, at 335 McAllister St., read flowers and answered questions. Mr. Meyer, as usual, furnished the music.

Mrs. Maxwell-Colby will resume her Friday evening circles at 1041 1/2 Valencia St., San Francisco, this week.

Passed to the Higher Life.—In Washington, Yolo county, Cal., Oct. 22, 1901, Mrs. Bauer, beloved mother of Mrs. Elizabeth Malone, aged 84 years. Although not a professed Spiritualist, Mrs. Bauer was ever joyful when she could communicate with her loved ones, who had gone before. Her last words were on that subject. She had been a great sufferer, being confined to her bed for two years. Now that her spirit has gone, we know she has gained her long rest. Mrs. G. W. Shriner of San Francisco officiated at the funeral. Singing by Mrs. Wilson, Mrs. Smith and Mrs. McLaughlin, "Nearer, my God, to Thee," etc.

Spirit, leave thine house of clay!

Lingering dust, resign thy breath.

Spirit, cast thy chains away;

Dust, be thou dissolved in death.

Thus the Almighty Savior speaks,

While the faithful Christian dies;

Thus the bonds of life he breaks,

And the ransomed captive flies.

Prisoner, long detained below;

Prisoner, now with freedom blessed,

Welcome from a world of woe,

Welcome to a land of rest.

Thus the choir of angels sing

As they bear the soul on high,

And their Hallelujahs sing

In all the regions of the sky.

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Wanted.—An able-bodied man, between 50 and 60 years old, a Spiritualist and a farmer, who can do rough carpentering, can arrange for a permanent life home, by addressing Box 42, Encinitas, Calif.

Mme. Jeannette W. Crawford, the eminent Boston pianist, will give a piano recital at Occidental Hall, 305 Larkin St., San Francisco, on Thursday evening, Nov. 14. 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.

Mme. Crawford, through many years of experience as organist and pianist in the East, has earned the reputation of being among the best of interpreters of Beethoven, Chopin, Mendelssohn and others whose music will compose the program to be presented during this recital.

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This method has been so perfected by the doctor and his associates that any one may use it in the privacy of their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "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 yield 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.

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