

VOL. 38. { T. G. NEWMAN, BUITOR.

SAN FRANCISCO, CAL., SATURDAY, DECEMBER 7, 1901.

UNITY

I a part of the perfect Whole! Oh, the grandeur of the thought! Waken, soul, to know the import Of what thy God in thee has wrought.

One great thought all else exceeding Finds expression here as love, Like a golden cord extending

From Earth below to Heaven above, Binds my soul to the great God-Soul,

Gives my work a stamp immortal, Opens all the endless vista, As I stand within the portal!

And because His work is perfect, Promise gives that mine shall be, When from self I lose the thraldom, And the God within set free. FLORENCE SHAW KELLOG

FLORENCE SHAW KELLOGG.

Austrian Wonder Doctors,

The Provincial diet of Upper Austria has resolved to grant three peasants residing at the remote village of Landhaag-Francis, Karl and Wenzel Stadlbauer—the right of undertaking the duties of doctors. These three brothers cannot read or write, but they enjoy the reputation of being wonder-doctors, and of having performed some miraculous cures in cases of broken legs and arms. The country folk believe that the family Stadlbauer is endowed with the power of healing wounds. The resolution to this effect was carried by 23 votes to 13, and several deputies affirmed their belief in the miraculous powers of the three peasants. The doctors of Upper Austria now threaten to strike if the permission granted to the three peasants be not withdrawn.—London Daily Mail.

Auburn, N. Y., where she especially noted the bronze figure of an Indian, which surmounts the prison edifice.

At breakfast the next morning she related her vivid dream to those present, five of whom vouch for the fact. Subsequently it was found that the city house had been entered and robbed. On the newel post were the marks of the candle. The curtains had all been taken but the best set, which were found where the dreamer had seen them.

Suspicion was directed to a painter who had been at work on the house, who was lame and who disappeared after the robbery. Investigation of this man's character showed that he had served a term in the Auburn penitentiary.— Health Culture.

Seers in South Africa.

A de L. Kirkpatrick, Captain 5th R.D.F., writing from Fourteen Streams, South Africa, in the *Irish Times*, Oct. 5, 1901, says:

"With much diplomacy and trouble I secured the services of a Kaffir seer some time ago, having a strong desire to 'peer into the future.' He arrived at my tent accompanied by two interpreters. one Kaffir, the other Dutch and English. He only spoke Kaffir. His stock-in-trade consisted of many small bones, some tied around with wire, others plain, and yet others flat and painted like dominoes. We all sat down on the veldt, and I, taking all these curios in my two hands, shook them, and threw them on the sand, telling him what I thought of.' Now, this man, in the course of half an hour, told in his own language exactly what a celebrated palmist in London told me in February, 1900. Afterwards, looking at the sun, he said: 'It is noon, the oxen are weary; they can tell no more,' and he departed.

"I have heard wonderful stories of these native seers. Farmers consult them when they lose their cattle as to where to find them, and the predictions are always true.

A friend of mine, living here, told me he lost a horse, and consulted three native seers in different places 'throwing the bones.' Now, each one told him the same thing -He should see his horse again, but could not get it for himself." Seven months later he recognized his horse in a town a hundred miles away and claimed it. It had been bought honestly by its present owner. My friend, who bred the horse, gave its age, but a veterinary surgeon that was called in decided that it was two years younger than that, and Mr. Bdid not get his horse; so was the prophecy carried out-He saw the horse, but could not get it.' For myself, I think the native seers transactions are perfectly bona fide. "The bones thrown out of your hands fall on the ground at various angles, each one with its own significance. To any scoffers I only say, how was it that a London and a Kaffir 'soothsayer' told me exactly the same thing? Neither of them had ever known me before. and I asked them both the same questions, getting the same answers in different languages."

No. 49.

Robbery Seen During Sleep.

A lady spending the Summer in the country, some 20 miles from her city residence, dreamed that the latter was robbed, she herself being a witness of the robbery. In her dream she saw two men, one of whom limped, in the act of rummaging some trunks in the hall. A candle stuck by means of its own wax on the newel post illuminated the scene with a dim light.

After finishing their work with the trunks, the men went up stairs to a closet, from which they removed curtains and hangers stored for the Summer months. The dreamer observed that they overlooked her most valuable curtains, which had been placed well back on the shelves.

Suddenly she seemed to be transported to her birthplace at



Falls of the Rhine, Schaffhausen, Switzerland.

There is a castle in Gloucester, shire where a strange thing hap pened some years ago, and in broad daylight, too, which makes it the more interesting. Two ladies were sitting in the morning room after breakfast, and on each side of the window facing each other. They were engaged on their embroidery, and not talking or think, ing of spirits. All at once the lady of the house

A Black Man²s Head

All at once the lady of the house saw a strange sight, which startled her beyond measure. Being possessed of great self-control, she restrained herself; and glanced at her companion. This lady was as pale as death, and evidently greatly alarmed. "What is the matter?" asked the hostess. "What! Did you not see the head and shoulders of that black man come up through the floor?" came the reply. This was exactly what the hostess had seen. Subsequent investigation revealed the existence of a walled up cellar below, in which was a skeleton evincing all the peculiarities of the negro type.

Concentrate when you Eat. —We should think why we eat and drink, viz: to supply material to rebuild the body. Hold this thought as you eat: 'From the Elements; through the Mineral, by the power of Love I partake of this food.''— J. F. M

Soburil misell-embracing

How the Ranks are Recruited

HUDSON TUTTLE.

2

There are those who have no fixed belief. By organization skeptical, they find it impossible to accept the creeds of the churches, and though longing for evidence of a future life, they find nothing satisfying. These find in Spiritualism an answer to their desires. It is what they have searched and waited for.

There is another class—they are members of the church—a large class. They have lost friends near and dear, and religion is so vague in its mention of the other world, or perhaps their fear of the tortures of hell, they shrink with horror from the injustice of a scheme of creation and salvation planned by cruelty and reigned over by tyranny. When any one of this class overcomes prejudice sufficiently to listen to the messages, they with more or less reservation join the ranks of the new Cause, and although they suffer from the breaking of the old faith, the drifting away from landmarks made dear by sacred memories, on the whole they rejoice at their emancipation, and delight in the knowledge that they stand on the firm ground. Never do such return to the old fold! They could no more do so than the butterfly to the estate of the caterpillar. No binding dogmas to fetter the soul, but the joy of thinking for themselves, and that the next life is not an arbitrary one according to the will of an autocrat, but a natural life like the present one, only on a higher plane.

The majority of those who are most earnest Spiritualists, are those who have near friends on the other side. They desire to know of their estate, to hear from them if they exist. It may be stated as true that having such friends in spirit-life is a most important element in obtaining satisfactory communications. Such friends as earnestly wish to communicate as those on this side desire them to do so, and await anxiously for the necessary conditions for these means to be supplied. And it may be further stated that those who have more recently entered the higher life find it easier to communicate, than do those who have been there so long that their ties to earth are broken and they are engaged in things that call them away.

divested of long-cherished errors and embrace the truth as the speaker was presenting it?

A man would not be a man who could help having similar desires. Even an assassin goes forth praying or desiring to kill his victim.

Aspirations and desires can no more be suppressed than thoughts. The Bible says: "Pray without ceasing." Of course, this does not mean that one should be all the time voicing his aspirations, be they good or bad.

Protestants refused to kneel in prayer because the Roman Catholics did so. It was considered to be Popery to kneel, and to follow their example would be impious and hypocritical. Why not as consistently refuse to eat bread and butter because wicked unbelievers eat bread and butter? What is it but superstition to be afraid to investigate or follow a theory simply because some people mostly in error embrace the same? Truth is never tarnished, let who will handle it. Nor can we always judge correctly of a cause by our liking or disliking persons propagating it.

It is the coward who is afraid to be called a coward. The brave man will do what he thinks is right and risk being called a coward by superficial observers, Duels are mostly fought by cowards. It is always cowardly to be afraid to do what to the doer seemeth best. No two persons have had the selfsame experiences. What seems commendable to one may look differently to another. Why have stern rules about matters of small importance? Trust all to exercise their own judgment and follow their inspirations. Those who are benefited by audible prayer, let them pray. Some of the best speakers have formerly been praying preachers. When such are speaking to a congregation composed largely of church-goers, if not church members, what an incentive to favorable listening would be the accustomed preparatory prayer. What harm could it do any listener? The object of discourse is not wholly for believers, but to convince and comfort the unbeliever. As Paul puts it: "All things to all men that he might save some!"

purely independent movement: connected with no sect. associated with no denomination, simply conditioned on the fidelity to the principles of free speech and free thought on all questions of reform or religion.

The movement through the Banner of Light was largely introduced and grounded by such minds as Theo. Parker, W. E. Channing, Thos. Starr King, John Pierpont, A. J. Davis and such men, on the grounds of a rational supersensuos or transcendental philosophy.

These men, and most of the workers on both sides, stood in sympathy with R. W. Emerson, Sam'l Johnson, O. B. Frothingham, and many others who were grounded in individualism, freedom and fellowship in spirit, faith in reason, intuition, and the truths of the spirit.

Individualism is hardly consistent with anything but itself, for the holder of this philosophy believes that light comes to the individual mind, truth to the individual heart, rectitude to the individual conscience, and that it is through simplicity and sincerity and a whole-hearted devotion of life that each single soularrives at the glory of his own development; the divine light latent in his own spirit; the love and truth possible to his own heart, his spirit a conscious speck or vibrating point in the all-permeating spirit of the universe.

This position, as it seems to me, is the logical outcome of the harmonial philosophy and of such faith as Spiritualism has developed. It is certainly defensible at the court of reason.

This faith is very nearly associated with the Quaker doctrine of the inner life. The Quaker doctrine rests on a basis of theological orthodoxy, while this rests on a basis of philosophical research. But its essential faith is most certainly faith in the individual soul, faith in reason, faith in the inspiration of the private heart. Institutions are disparaged, "systems" set aside, special dogmas discarded. Dogmatism is the subject of earnest protest. This is a noble positionthe noblest that can be held. The doors of the soul are thrown open to the light of the living God, who enters "without bell, book or candle." So long as this position can be held simply, sincerely and reasonably, with due loftiness of purpose, with humility and modesty and consecration, it is safe. It is a good principle. Nothing but nobleness proceeds from it. But the time comes when this noble position is held by fewer and fewer persons, when individualism becomes rough and rude and contumacious-when more vagaries and whims and notions calling themselves inspired and a coarse kind of mere self-assertion takes possession of the holy place, they utter their diatribes in the name of prophecy. This sort of individualism becomes questionable. A destructive process begins, a moral gangrene. Then all institutions are apt to be assailed in an intemperate spirit. The best that men have tried to do is pulled down in ruins. If the era of individualism is really coming to a close and the time is coming when dependence will be placed not upon the speaker or the teachings of this man or woman, or that, but when many will come together and consult for mutual advantage may the angels For fifty years it has been a of wisdom and truth hover near

them and find such instruments as they can pour their knowledge through. May they really and truly quicken all their hearts and minds.

As we stand upon the brink of the flood of years and look backward to the workers in the cause, may our memories be pure, noble sweet and harmonious: the memory of hours of peaceful meditation, of lofty and strenuous thought, hours of release from the care and trouble of the world, hours sometimes of answer to life's painful questions, hours of silence from passion and unrest and tribulation: hours of peace and hope and solace amid the world's struggle and defeat. And if it be resolved that "Resolutions" are in order, then be it resolved that: "We believe that an educational revelation from God to the world is ceaseless, and that both conscience and tradition are the vehicles of truth to humanity. When these two harmonize we think that we are brought as near truth as we can come. To limit revelation to one period of time, to one people of the earth, and to put truth exclusively in one book, we regard as essential atheism. We believe that truth is still coming to us from God.

"We believe in the three articles of the old revolution, liberty, fraternity and equity; freedom, not to do what one wishes, but what one ought; fraternity of sympathy; and of equality, not of condition only, but of opportunity.

"We believe that in all the disputes that disturb society, the prime necessity above everything else is frank justice. No class must be helped by the loss of another class. It is not wealth, but men, that is the real question between capital and labor.

"We believe that no wealth is honest which is acquired by taking advantage of another's ignorance or weakness. The sin of usury is not extinct as long as money is the master, not the servant, of labor. The cost of living should control

Berlin Heights, O.

Prayer and Invocation.

MRS. C. K. SMITH.

If "prayer is the soul's sincere desire, uttered or unexpressed," is there a person of mature age and sound mind living who does not pray? He surely cannot avoid praying. No one is without desires. Whether he shall give expression to these desires and aspirations, or when it may be desirable to do so, is another question. Many an invocation called prayer is not the soul's sincere desire. But this should be no objection to the real thing.

Did ever a man stand upon a platform to deliver an off-hand lecfure without the desire for appropriate words to express his message in a convincing manner? Or if he had a written document before him, did he not desire that his hearers should concentrate their minds upon the subject under discussion, that they might be

San Diego, Calif.

The Coming Crisis.

J. P. COOKE.

What is the present outlook for Spiritualism? Is it to organize and become one sect among many? Will it have the seance room as a specialty?

There has come a time, in the belief of many earnest men and women in this movement, when they must organize or perish! Unite into a denomination.

More important questions confront them. Must they herein relinguish the hope of an indefinite and expansive future, a broad general work of enlightening and liberalizing? In organizing must they close up the ranks and see what can be accomplished as a sect? Must they make statements which commit them to any set tenets that will contract their horizon or narrow any influence for good which they may have?

Can the movement still hold. freely on its way and work out its thought, think itself clear, define its philosophy, demonstrate its positions more fully and more capably?

price of labor, not the price of labor control the cost of living.

"We believe that it is the duty of a Christian city to provide pure air, water and food for its people, and to support their spiritual lives with admiration, hope and courage, To this end there must be parks, baths, and a Sunday opening law for the museums and libraries to go with a Sunday closing law for the saloons.

"We believe that the glory of a Lation is not supremacy but service, and that not conquest but betterment should direct the politics of the Christian power."

Spiritualism.

Much has been said and written of late both in America, in England and in other centers of the modern spiritual movement with reference to the decadence of Spiritualism as a cult. The question as to whether it is a fact that interest in the philosophy and phenomena is dying out, can only be answered by those whose knowledge and understanding of the facts of Spirilualism in both its past and present aspects enable them to speak with authority. The place where, the time when and the conditions under which the observer obtained his knowledge are all important. Spiritualism and Freemasonry stand in a somewhat similar position to each other in that they both are found to exist and flourish in places and persons quite unsuspected by the world at large.

If misrepresentation and persecution (often of the worst possible kind) could kill the modern spiritual movement, then its funeral obsequies would have been held any time during the past 50 years, but, so virile is it that the ending of the movement so much desired by its opponents and bitter enemies has not come to pass. It is apparent to the careful observer and deep thinker that such decadence as exists is traceable to causes within its ranks, and by no means to external conditions.

The Harbinger of Light for the months of July and August in the leading article touches the spot when it states that credulity in mediumship and mercenary motives lie at the root of the trouble. sapping its vital strength and undermining its external expression. In no city is this more true than in Sydney. In no center has Spiritualism been dragged through the mire more than here. The public presentation of what are mis-called spiritual communications has reached a depth of degradation further than which it cannot go. A public seance in Sydney is (with a few honorable exceptions) either a screaming farce or an impudent fraud, and bears no more relationship to true Spiritualism than does a Siberian Winter to an Australian Summer.

To say that Spiritualism is to rise or fall upon the evidence provided by these farcical exhibitions by incompetent (often bogus) mediums, is to set at naught the mass of evidence and proofs that bear witness to the fact of spirit return to those still in the flesh, and, further of the continuity of life in its external progression from the lower to the higher, from the simple to the complex, and from the finite to the infinite. while still retaining the individual conscious. ness.

The needs of Spiritualists are. more unity of purpose and of action and a rigorous determination to discourage in every possible way the immature, and therefore unsatisfactory, public exposition of both the Phenomena and Philosophy of so grand and infinite a teaching as that revealed to the world in ancient and modern Spiritualism. "Time cannot change, nor custom stale, its infinite variety."—Psychic Journal.

thought or prayer. "All served, all serving, nothing stands alone." Whatever we know or have is the result of our brother's former effort. The recognition of this truism would greatly help us in understanding and progression; it would also cause us to be less delicate as to whether our good-will is appreciated or not.

With God nothing is lost; the Law does not forget; we are now reaping what we were formerly sowing-the fruit of neglected opportunities. To change the current, let us now make our will absolute good and trust in a good harvest for the future.

AreNature's Powers Man's?

ARTHUR F. MILTON.

Do we reason absolutely?

To answer this question, we must first understand what absolute reasoning is.

The best example we have in everyday life is in the computation of figures. It is an absolute truth that two and two make four. Such is therefore an instance of absolute reasoning. There is neither mystification, speculation nor individual opinion to be considered in the matter.

In like manner we may reason scientifically, but we cannot always make sure of the absolute, as there is more or less theory connected with certain branches of science.

Some of the theories may be absolute truths, but not so recorded. They may also find intuitive conviction in their progenitors, but that does not touch those not so inclined, nor those not gifted with sufficient intuitive sense to overcome adopted or preconceived notions, ideas or opinions.

Now, philosophic reasoning is subject to still more diversion from the absolute, yet we may reason as truthfully in this as in either of the two aforenamed. It is only a matter of how we are conditioned to receive or understand truth.

Some souls will deny the absolute in toto and accept a most illog-

versal life, and the matter in his constitution is differentially no greater than that of life, as a whole, considered. Comparatively, he is therefore as great or as capable as his origin. Absoluteness in degree is thus not beyond human attainment. Simplified, it means perfect control over his animal or material nature—his passions, whether they be sensual or emotional, and in which state perfect or absolute reasoning obtains.

Perfect understanding accompanies the aforenamed, and neither skeptigism nor oredulity find admittance. The soul either knows a proposition to be true or that it is not true It needs no argument for conviction from either side of the question. Matter does not intervene to obscure the soul's vision—that is, its vibratory effect is lost in the superior control of mind over matter, as it were, or the inner over the outer expression of its constituency.

To reason absolutely is simply to know what is and what is not true by the manner in which an assertion, a theory or an opinion touches the interior harp string, and to deliver judgment accordingly.

The Outlook.

From one point of view the world has never seemed to be in a worse state of anarchy, disorder and chaos than it is to day; floods, fires disasters, horrible cruelties, etc., follow closely upon each other. But from another point of view there has never been such progress and advancement in all lines of thought and endeavor. There are mighty intelligent forces at work for humanity's growth in love and wisdom. Sex ethics. sex equality, Vegetarianism, kindness to animals. co-operation. etc., are leaping forward with giant bounds in this world-wide progressive march.

The tares and the wheat are both ripening, because it is the Harvest of the Ages. The ignorant and sense-bound are reaping the tares, and the intelligent and aspiring are reaping the wheat.

substance. Substance is defined as immaterial-"The substance of the rock," "The substance of a book."

The spiritual body is real, yet it is substance. Then substance is real, yet immaterial. The spirit body is refined material, or spirit matter.

Question. What is our definition for substance? If we do not agree upon these terms, how can we give our views to those who seek to know?

Will some kind friend reply to the above, and oblige

AN ENQUIRER.



Mrs. Underwood's experience will afford valuable aid toward the definite solution of the psychic problem.—Progressive Thinker.

The answers to the questions contain full instructions how to get the _ est results from spirit-communion. We cannot too strongly recommend the book.—Dawning Light

The wise answers from some invisible intelligence which knows facts and principles unknown to either party present, make the volume unique.—Christian Metaphysician.

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

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

The most valuable, as it is the most unique and remarkable contribution to the literature of spiritual phenomena.-Lilian Whiting.

Mrs. Underwood has given facts of inesti mable importance, presented in a careful, critical way.-Lyman C. Howe.

The evidence presented is of the most unqualified kind and character. Only per sonal perusal of the volume will do it justice. -Banner of Light.

Circulation is Law.

MISS C. DE LA BAERE.

Circulation of what? Of all we have and of all we know. People are cramming themselves 'under the bushel," with their possessions and knowledges, until they are fairly choking, while they keep crying out, like the gluttonous boy to his mother: "Give me too much pie and I will not have enough.".

Give and receive is law, but we should not always expect an immediate return. The river which conveys the water out does not, at the same time, bring it in; in the end, however, all the waters run to the ocean and all blessings rejoin their origin)

Neither should we lament if we have little or no money to give, for there are a thousand ways of "bearing one another's burdens." The value of a gift depends on the giver's motive and not on its material character, Man's nature is threefold, and he should exercise charity on the three planes, for thus he has received. We are our brother's keepers; every hour of the day the many are toiling for us in action,

ical theory instead. We may say they are "built that way," and there is no help for it. Such. of course, are farthest away from the condition of absolute reasoning. and need personal experience rather than a systematized schooling for their redemption from this unfortunate state of mind or soul. Practical failures convince without argument. Idiotic skepticism and credulity in happy unison are not without individualization in mortal life. Anything but reason will control them. They do not recognize it as a legitimate quantity. It is folly to entertain them. They must be awakened to their blunders by their own kind, who do not hesitate to express or amuse themselves at each other's mistakes. Common sense is a prerequisite to absolute reasoning.

But what is common sense?

That which deliberates, deals in facts only and presents its intuitive knowledge practically, logically and in harmony with generally-accepted truths. Theory or dogmatism enforced is unreason. There is no love in the motive. Reason is lacking comparative to this desideratum. The soul is not master. Materiality still dominates the impulse.

While matter is never dissociated from spirit, yet it may be put under as perfect control by man as it is by universal spirit, or soul. Man is but the microcosm of uni-

As in Nature, so in man-the lessons of wisdom external to him are but reflections of those that manifest in his own being.

The Reaper is here, and the Sickle is harvesting the crop of the ages.-Lucy A. Mallory..

Our Dictionary.

At the present time I find myself in a quandary regarding the use of words or the proper significance of those which the Spiritualists find they must use in speaking of our belief. It may be true, also, of the orthodox belief, but as I am interested alone in my own at this time, we will not trouble ourselves. Are there others among us who find themselves without a text book to which they can refer as a standard authority, which all agree to accept as a chosen standard among us?

For instance, takeour word Soul, Spirit. Websterdoesnot give much enlightenment, since he defines Soul as Spirit, and Spirit as Soul. If the two are one, why use separate expressions? If they are not one and the same thing, why not have a different definition for each? Some say the soul is the dynamo of the body, the principal active part, with the spirit, or spiritual body, as its covering or protection. Others state directly the opposite use of terms; also in the use of Address all orders to

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SAN FRANCISCO, DECEMBER 7, 1901

It is Proposed to publish the inspired lectures of Mrs. Cora L. V. Richmond in pamphlet form once a month. The work is to be undertaken by the "Church of the Soul," Chicago, Ill, of which she is the pastor. The price will be \$1.00 a year, and subscriptions should be sent to Waldo Dennis, 11 St. James Place, Chicago, Ill.

In Paris, France, there has just been formed an International Co-operative Union for Spiritualistic Information which will collect faots, data and general information concerning the cause of Spiritualism, its lecturers, mediums and propaganda work. This is a good idea, and we hope to hear more of its workings in the near future. Congress and Publishers. The Congress of the United States convenes this month in regular session and will be appealed to by the publishers of the whole country to settle a matter of vital importance to them, relative to their rights under the law to use premiums with their publications.

Congress will also be appealed to in the case of the arbitrary rulings of the Postal Department.

In the Arena for December is an exhaustive review of the whole question by Mr. C. H. Howard, president of National Publisher's Bureau, from which we copy the following paragraphs:

On two points the publishers of newspapers and periodicals have a difference with the Post-office Department at Washington which they deem of sufficient importance to discuss before the great parliament of the American people. One related to the use of executive power. It has been a source of irritation for many years. As one newspaper put it as long ago as 1892: "Any third or fourth class postmaster or employe of his office may decide what is objectional matter in a newspaper and withhold the entire edition until an appeal to the Department at Washington has been heard and answered. This requires time, and though that decision may be in the publisher's favor, he has, meanwhile, suffered great loss by the detention of his newspaper editions in the home post-office, and there is no recourse for damages."

This sort of "hold-up" process is of frequent occurrence. It is the method just now resorted to in order to enforce the recent new and arbitrary rulings of the department which it is the purpose of this article to discuss. The publishers would like to submit to the public and at the proper time to the Congress of the United States, whether this method and habit of the Post-office Department is not an unnecessary infringement of personal rights and of unwarrantable assumption of executive power. It often works positive hardship even when the initiative ruling is reversed. But the representations of the subordinate postmaster, or even clerk, are usually sustained, and the publisher is arbitrarily subjected to a fine without any proper judicial process and to an irreparable loss in his business.

tions was held early in May and resulted in the formation of an organization, afterwards joined by publishers of St. Louis, KansasCity, Omaha, and other cities of the West, and of Philadelphia, New York and Boston, under the name of the National Publishers'Bureau.

The gravamen of the complaint against the ruling suggested, and which has since been in part actually made and published with the sanction of the Postmaster-General, is that the executive department of our government attempts to enact law. In the circular letter referred to it was distinctly stated that the department had endeavored to obtain a modification of the law relating to secondclass matter before several successive Congresses, and failed. It seems almost beyond belief that the Third Assistant Postmaster-General should avowedly and unblushingly propose to do by a department ruling precisely what Congress had deliberately refused to sanction.

The PHILOSOPHICAL JOURNAL and many other publications have been compelled to produce original orders for premium subscriptions, and furnished a sworn statement of the number of such to the Postmaster General, and then to stamp each weekly copy of the JOURNAL for these premium subscribers thus adding 52 cents a year to the cost of each, making an absolute loss on each one to that amount.

If an executive officer can thus over-rule the will of the people, as expressed by the action of Congress, it is time to let it be fully understood—but it is neither reasonable, just or right, and ought not to be done.

Mrs. Mary C. Von Kanzler has lately been holding Spiritualist meetings in Elmira, N. Y., and met with great success. She is an inspired speaker and medium and pendent, the toy and sport of a Higher Power, which must be invoked for strength to accomplish the most trivial equally with the most noble actions!

Capt.E.W.Gould, well known in San Francisco, Oakland and vicinity as well as in the Eastern States, has lately been residing at Pasadena, Cal. We have just heard of his transition to the spirit world from the latter place. Bro. Gould was a firm Spiritualist, a profuse writer and a good man generally.

He has been active in the Cause for many years and has earned the rest which he is no doubt now enjoying with his loved ones in the spirit-world.

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.

IN THE WORLD CELESTIAL, by Dr. T. A. Bland, 161 South Hoyne Ave., Chicago, Ill. \$1.00. For sale at this office.

This book is a charming romance of two worlds, giving in detail the personal experiences of a man whose dead sweetheart, after appearing to him many times etherealized, materialized, and through trance mediums, has him put into a hypnotic trance by spirit scientists, and held in that condition for ten days, which time he spends with her in the Celestial Sphere, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author. scientist and reformer.

This book has a brilliant introduction by that distinguished

Fred Bell, the notorious but brilliant talker who is well known in San Francisco and vicinity, is now located in St. Louis, Mo.. where he is holding meetings and professing to be a Spiritualist again. His many episodes here should warn people everywhere against placing any confidence inhim or his work.

Mr. W. J. Colville, who is expected to arrive in San Francisco on Monday, Dec. 16, gave his farewell discourses in Brisbane, Queensland, Australia, on Oct. 6 and 7. His many friends among the Spiritualists, Theosophists and Metaphysicians crowded the hall and gave him a hearty good bye, desiring greatly to have him fix an early date for his return.

He will spend three weeks in San Francisco and vicinity and give lectures and hold classes during that time. His farewell discourses will be given on Jan. 5,1902. Then crosses the continent and Atlantic Ocean to fill engagements in England, The second point of controversy relates to the recent rulings concerning 'second class mail matter." The law establishing the pound rate of postage and defining plainly enough what shall constitute second class matter has been in operation over 20 years.

The present Third Assistani Postmaster-General, the Hon. Edwin O, Madden, sent out a circular letter to over 400 publishers, dated April 13, 1901, in which he asked the opinion of those addressed whether the ruling against the use of any bonus or premiums would be injurious to legitimate periodicals, and plainly intimated that if the publishers addressed should favor his new policy, it would be carried out without waiting for any further legislation.

* * * * * * * *

In Chicago a joint meeting of representatives of about 60 publica.

is well known on the Pacific Coast as well as in the East.

Psychics in India.

Col. H. S. Olcott, the noted Theosophist, talks interestingly about the Yoga, of India. He says:

They have in India an ancient system of psychic training called Yoga, in which the recitation of certain mantrams or verses of Sanscrit is prescribed. Especially important is said to be the way in which the mystic syllable *Om*, or *Aum*, is pronounced.

They say that by formulating the words correctly a vibration is set up in the *akaz*, or that part of the ether of space which enwraps our globe, which makes man the master over all the spirit denizens of the various kingdoms of nature. It first reacts upon the astral double or the ethereal body of the man himself, purifying its grossness, stimulating its psychic powers out of the normal state of latency, and gradually fortifying them up to the point of mastery over nature's finer forces.

How radically different is this concept of man from that of the theologian, who makes him out to be a crawling worm of the dust, master over nothing either within or without himself, helpless, depreacher, Rev. H. W. Thomas, D. D., President of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement.

It has a full-page portrait of the angel heroine from a spirit painting, a most lovely picture.

Arena contains a valuable article by Editor Flower on "Revolutions in Religious Thought during the Nineteenth Century," and Dr. Geo. W. Carey of San Francisco has an article on Capital and Labor and an inspiring interview with Dr. Alexander Wilder on Medical Freedom is one of the most valuable features of the number. These are in addition to many other articles of interest, stories, reviews, etc. Alliance Publishing Co. Price, 25c.

tics There is the usual careful editorial summary of foreign politics in the December *Revcew of Reviews*, the special topics of the month being the passing of Li Hung Chang and the outlook in China, the projects of England and Russia in the far East and in Afghanistan, the aggressive attitude of Germany in the region of the Persian Gulf, the Balkan question, Turkish demoralization and the French expedition, the place of Ireland in British politics, and the South African situation,

CONTROL How то FATE THROUGH SUGGESTION, by Henry Harrison Brown, editor of Now. Price, 25 cents. Now Publishing Co., 1423 Market St., San Francisco. Cal. For sale at this office.

This is the first book written that makes Suggestion a Science as well as an Art. It deals with Life from the principles of Unity and unfolds a practical Philosophy from that point of view. Suggestion is an ever-present factor, and when converted into an Auto-Suggestion it becomes Affirmation and controls the individual life expression. This is the "PartFirst,"

In the "Second Part," the principle of Suggestion is studied in its relation to health, business success and happiness. Here, as by no other author, has Mr. Brown unfolded and developed those principles that heretofore, under the names of Mesmerism and Hypnotism, have been made to play so important a part in the stage show. In his hands they become the way to self-confidence and place in man's hands the key to wisdom. When understood, these principles lead man to the attainment of his desires.

At the close of this "Part" are given the necessary Self-Suggestions in way of Affirmations, for the development of that which is most desired by the individual.

The book is well written in a clear, easy, forcible style. It is strongly affirmative, and will attract at once all who need to be stimulated by strong assertions and forceful thought. The sincerity and faith of the writer is imparted to the reader. Few books so well pay purchase and study.

Horatio W. Dresser, the wellknown author of The Power of Silence and many other works on advanced thought, forms the subject of a frontispiece portrait and biographic sketch in Mind for December, to which he contributes an article on The Philosophy of Adjustment. The recent "confessions" of Mrs. Piper, concerning the nature of her powers, is considered by Joseph Stewart, LL. M., and Editor John Emery McLean, whose conclusions are of interest in the light of the November symposium on Spiritualism. The first of a series of papers on Hindrances to World-Betterment, by Abby Morton Diaz, appears in this number; it is entitled Beliefs Concerning Human Nature. Frederic. W. Burry writes upon The Throne of Mastery, etc. Alliance Pub. Co., Fifth Ave., New York.

Mr. W. L. Taylor, the wellknown artist, has just returned from a trip to the far West, whither he went to secure sketches and material for a new series of pictures he is to paint for reproduction in the Ladies' Home Journal. These will present the romantic phases of the pioneer West.

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Mediums' Directory

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

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

Mrs. Brooks, spiritual and trance medium.located at 1206 Market St., rooms 34 and 35. May be consulted on all affairs of life while in a perfect trance. Letters containing stamp answered.

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

Edward Earle, Independent Slate-Writer, 328 Ellis St., S. F. Seances Sun., Tues. and Thurs. Readings daily except Sunday.

Mrs. Eberhardt, 3250 22nd Street. Circles Tues., Thurs. and Sun. eves. Phone Blue 954.

Prof. Fred P. Evans, the world-famed medium for slate-writing and clairvoyance. Interviews daily at his new office, The Occult Book Agency, 400 Fifth Ave., New York City. Send stamp for circular.

Mrs. Mena Francis, Spiritual Medium (Independent Slate - Writing) 118 Haight st. San Francisco, Cal.

Mrs Gillingham, 305 Larkin. Meetings Sun., Tue. & Thur. Hours, 1 to 5, except Wed. & Sat.

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

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Mrs. Kate Hoskins, Medium, Lecturer and Healer. 4231/2 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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This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home.

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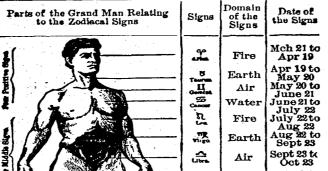
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[We take the following poem from the wellknown poet's new volume, "Asphodel Blooms." It is a just and noble tribule to the memory of those whose names so intimately are connected with the beginning of Modern Spiritualism.—ED.]

Oh, rustic little martyrs for the truth! Whose earthly eyes so oft were dimmed with tears.

While on your cheeks the blush and bloom of youth

Was yet unsolled by unborn struggling vears.

Long years of suffering, years of holy lovs.

Years of defeats and years of victories; Years of sweet singing and of brawling noise,

Despair-but ever angel messages.

The memory of your mortal lives comes back

Poor little girls! Why was the world so rough?

Of balm you brought there ever was a lack-

Of heavenly tidings never half enough!

Yet when to you the gentle "rappings" came

Telling the story of immortal life, The hungry world went crazy-mad to

blame Accuse, defile, hunt, mob, make venomed strife.

Humble and poor as Christ was-kindly,

It seems so strange the thistle, hatred, grew

To whip your tender backs, with great ado,

Because you builded better than you knew.

But that is over. You have disappeared From conflicts and from suffering, and

to-day From God's high country, we, your friends, endeared

By common aims, feel that you look this way.

Welcome, oh, heavenly sisters! See the light

Your youthful fingers kindled! How it spreads,

Lighting up places where were sin and night,

Whitening souls and shaping princely heads.

Lo! far it spreads! Beyond the rolling seas

Vast congregations celebrate the day Your questionings unlocked death's mysteries.

And hailed the angels, who had come your way. EMMA ROOD TUTTLE.

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REV. DR. MORRIS WECHSLER.

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Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years. Having exhausted my own skill, as well as many others, I chanced to see your sign upon your windows on 130th 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 symptoms. I feel that I can consistently recommend the method afficted with this distressing disease. Yours respectfully, O. D. PHELPS, M. D.

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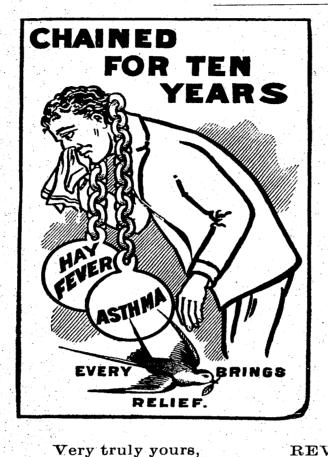
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Vice-President and General Manager, "The Eagle-Claw Gold Mining and Milling Company," Pine, Jefferson Co., Colorado.



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Letter from Hollister, Cal.

TO THE EDITOR:

The morning of Nov. 10, 1901, I was, it seemed, awakened very abruptly, as if someone had called me. I opened my eyes in surprise, to find no one had done so. and a small umbrella hanging on a hat rack was swinging to and fro and continued doing so for nearly two hours. I was the only one in the building, and no perceptible cause could be assigned for the movement of the article in question.

Not long ago, while in San Francisco, I was awakened in a similar manner. At that time my daughter was seated near the bed, and seeing my surprise, she remarked: "Why mourn?" I asked her if she called me. She answered, "No." and then remarked she had been disturbed the same way some time. previous.

I would like an explanation from anyone in reference to either or all of the occurrences, through the JOURNAL, which I always hail with pleasure and ever drink at its spring of spiritual sweets the Heavenborn nectar it contains—its words of cheer and comfort, with its uplifting tendencies to brighten and instruct. MRS. S. A. RUE. Hollister, Calif.

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THOMAS G. NEWMAN, Editor & Publisher, Station B. San Francisco. Cal

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BY CHAS. W. CLOSE, PH. D.

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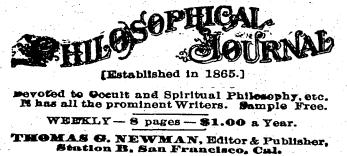
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Folsom 2629.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL OF Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. 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.

The Society of Progressive Spiritualists held its regular free meeting at Occidental Hall last Sunday evening, Mr. Rider presiding. After the usual song service, Mrs. Anna L. Gillespie gave an interesting address, followed by the Occidental Quartet, the members of which rendered some excellent selec-tions; Mrs. S. E. Cooke presiding at the piano. Mrs. R. S. Lillie then gave an Inspirational lecture on the clearing away of the fog of ignorance and superstition and the appearing of the sun-light of Truth and Progress. She closed with a finely-inspired original poem.

Oakland Union Spiritual Society met in Fraternal Hall on Sunday, Dec. 1, at 3 p. m. Swami Abhayananda lectured to a large audience; subject: "Does Man Shape his own Environment?" and in the evening Mrs. H. A. Griffin and Mrs. Gillingham gave spirit messages. Sunday, Dec. 8, Mrs. Gilles-ple will lecture at 8 p.m. and in the evening Mrs. H. A. Griffin and Mrs. Shriner will occupy the platform. MRS. C. E. PAUL, Sec.

The Oakland Spiritual Society met at Unity Hall, 856½ Isabella St., last Wednesday evening, Nov. 27. Mr. Pres-ton opened the meeting. Mrs. Palinbaum read the poem entitled, "The Path of Peace," after which Dr. Palinbaum became entranced and gave spirit mes-sages. Dr. Barker, director of the State Board, made a few remarks. Mr. Preston closed the meeting. Vox.

Dr.N.F. Ravlin has removed to 1266 Franklin St., Oakland, Cal.

Bazaar. - The Sunflower League bazaar for the benefit of the State Spiritualist Association was held in Occidental Hall last week and concluded with an entertainment and dance on Saturday evening. It contained five booths very handsomely decorated and was a decided success.

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILO-SOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

Mrs. Briggs is an excellent organizer and worker, and a good developer and healer, as many can testify in San Francisco and vicinity. She will be quite a help to the Cause in Los Angeles.

Henry Harrison Brown's audience was much increased last Sunday evening. His discourse upon "The Home and how to Make it" was by many pronounced the best of the present course. His answer was: "Make it out of good thoughts; then will its atmosphere be Love. It will radiate like the sun-Life. and, like the sun, draw All-Good to you. The center of the objective life is the home we make by our thinking; for what we think, we are. Thought is creative, Homes, like all institutions, are thoughts first, then realities in the objective world. To have good we must think good." His theme next Sunday is, "Our Social Relations. What Shall They be?" These meetings are free and are conducted upon the religio-scientific plan of Affirmation and Reason. Re-membrance Hall, Odd Fellows'Building.

Thanksgiving Day came with its usual festivitles, and though the weather was unpropitious, many millions of homes were clothed with cheer and good-fellowship.

Mr. and Mrs. Simon Hammer, of Red Bluff, Cal., by their kind and thoughtful present of a fine young turkey, did much to make the editor's Thanksgiving day one to be long remembered. Much as the present was appreciated by us all, the appreciative words accompanying it were even more helpful and energizing.

They wrote: "We are interested in your personal welfare and wish you a full measure of the things which bring health and hap-piness to mortal life. This life cannot bring you recompense for your great work for the betterment of the human family. The glorious life of the higher spheres can, and will, give full reward of merit. We partake weekly of the feast of good things set before us in the PHILOSOPHICAL JOURNAL. We enjoy the mention of the workers we met while sojourning last year in your city. We send greetings of remembrance to them all."

Mrs.Eberhardt, at 3250 22nd St., San Francisco, gave psychometric readings and spirit messages last Sunday evening to a well-pleased audience.

Transition.

12

Hiram H. Lee passed to spirit-life_on Nov. 26 from the Oolonial Hotel, San Francisco. The funeral services were held on Wednesday at 11:45 a.m. at the hotel. The interment was private. Mr. Lee was a firm Spiritualist and knew well the philosophy of life. His wife, Mrs. M. A. Lee, and son, Willett B. Lee, mourn his absence from them in the physical form. His age was 61½ years. He had been very ill for some time, and was not for many days expected to recover. His is now the higher life with its joys, pleasures and work in that sphere.

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.

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

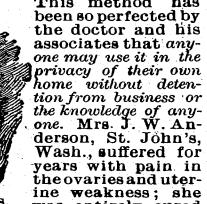
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DR. J. M. PEEBLES.

was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaus-tion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female wealeness 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.

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LADIES' AID SOCIETY.—Headquarters at 805 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:80, 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. C. J. Meyer read flowers and sealed letters at 335 McAllister St., San Francisco, to the satisfaction of all last Sunday. Mr. Meyer furnished the music.

Mr. B. Fay Mills has been engaged to deliver four lectures at Golden Gate Hall, 625 Sutter St., San Francisco, Cal. The subject on Dec. 1 was "The Riddle" of the Universe." The admission will be free to all these lectures. Mr. Mills is an eloquent orator, a deep thinker and a sound reasoner and these lectures will be intensely interesting to all advancethought students.

Mr. J. T. Roberts, Secretary of the Mediums' Protective Association, writes that in a few days he will return to San Francisco and his address will be 1288 Howard St., as formerly.

Mrs. Sarah Seal delivered a fine lecture last Sunday evening at Oriental Hall, 619 McAllister St., San Francisco. Mme. Young then read articles psychometrically and gave spirit messages. Professors Young and Bothwell-Brown furnished excellent music.

Dr. N. F. Ravlin lectured last Sun-day in the A.O. U. W. Hall, Oakland, at 2:80 p.m. upon "Suggestive Therapeu-tics." The Doctor is forming a class in tics." The Doctor is forming a class in Psychology at his home, 1266 Franklin St., Oakland, on Tuesday and Saturday evenings of each week.

At 7:30 p.m. Prof. Allen lectured and spirit messages were given by Miss V. Lundberg, Mr. J. R. Little, Mrs. L. P. Knapp and Mrs. Amanda Smith to a fine audience. This hall being too small, we have secured Woodman's Hall, 511

12th St., for future meetings. Next "Sunday at 2:30 p.m. we hold a conference meeting. Local talent. At 7:30 p.m. Dr. Ravlin will lecture upon "The New Thought and What it Means to the World." Messages by J. R. Little, Miss V. Lundberg, Mrs. L. P. Knapp and Mrs. Amanda Smith. C. F. VAN LUVEN.

Mr. W. T. Jones, secretary of the State Association, is still confined to his home by sickness, from which we hope he may soon recover. Vice-President Wadsworth is now supplying the place of secretary at the headquarters of the Association.

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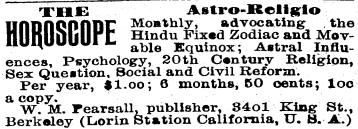
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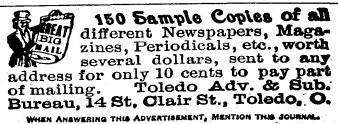
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