

EVERY SATURDAY.

PRICE FIVE CENTS.

THE PHILOSOPHICAL JOURNAL

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

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

VOL. 39.

T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, AUGUST 16, 1902.

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

No. 33.

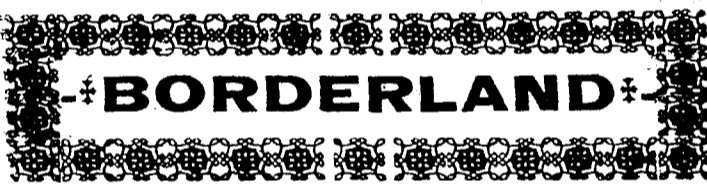
WISHING AND WORKING.

Do you wish the world were better?
Let me tell you what to do.
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives,
Let your thoughts be clean and high.
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the scrapbook of your heart.
Do not waste one page on folly;
Live to learn and learn to live.
If you want to give men knowledge,
You must get it, ere you give.

Do you wish the world were happy?
Then remember, day by day,
Just to scatter seeds of kindness
As you pass along the way:
For the pleasure of the many
May be oftentimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

ELLA WHEELER WILCOX.



A Haunted House.

The customary quiet of King's Lynn has been rudely disturbed by some extraordinary stories of a haunted house at Windsor terrace, occupied by a family who recently came from Norwich.

Some years ago a demented girl was confined in one of the bedrooms of the house in question, and it is said that in this bedroom a man once died from terrible injuries. For the past five years, at any rate, there was nothing unusual noticed in the room, while the house was occupied by a Great Eastern Railway guard and his family; but since the Norwich family arrived it is reported that there have been weird and wonderful manifestations.

Members of the family who have been interviewed describe how the bed was violently dragged about by invisible hands, while at the same time an awful rushing wind came up the staircase. A youth stated that he was flung out of bed on to the floor, and though he saw no form, he discerned an awful pair of big fiery eyes. The whole family refuse to sleep in the house at night, and are accommodated at a neighbor's. Huge crowds nightly assemble, and parties of inquirers, who have spent nights in the bedroom, testify to strange manifestations.—Exch.

Healing by Indian Spirits.

I wish to relate to the many readers of the JOURNAL a wonderful occurrence which happened here in Onset, Mass., six years ago.

It is thoroughly reliable, and I have interviewed those who were witnesses to the manifestation of healing power. Names and addresses can be furnished if desired.

On March 2, 1895, a lady 56 years old was injured on the electric cars so severely that expert physicians said she could never walk again, having concussion of spleen and paralysis of spinal cord. After remaining a year in bed, she was able to move around on crutches, but despaired of ever being well and strong again. Life became a burden, and she longed for death to release her from the physical form. One day her husband was taken control of by an Indian named Silver Moon, who gave her instructions, which, if she would follow, he promised that she should

again become strong and able to walk as before the accident. Without having much faith, she took down in writing all he said, and when the time came to put them in operation, she carried out implicitly all that was told her to do.

First, she was to be taken from her home to Onset, 40 miles away, as this Indian belonged to the tribe that lived and died there, and he said he could draw the band together there and do in a short time what the pale-faces would call a miracle. With much difficulty she was conveyed to the place designated, and then, according to directions, her back and limbs were bathed in the salt water taken just as the tide was at its height, and afterwards in olive oil. After two weeks of this treatment, a hole was

dug in the sand large enough to put both feet in. While she sat there with feet and limbs immersed in the mud to the knees, she could feel invisible hands at work all over her. This treatment continued every day for two weeks; then a hole was dug, large enough for her to lie down in. At the turn of the tide she was placed in this and covered with the sand except face and chest. While thus immersed, a circle of friends and spectators surrounded her, 60 in number, and sang songs to produce harmony.

She was told to lie there till she got tired, and then when she got up she could do whatever she felt like doing. Her face was covered with a handkerchief, and clairvoyantly she beheld above her a beautiful spirit who seemed to be throwing power down on her, while kneeling all around her close together, their arms banded together with green boughs, were many Indians who formed an inner circle. Their hands were busily working over and under her, and they seemed so real that she asked her friends if they could not see the commotion in the water and sand around her. Her husband was entranced during each of these proceedings.

When she was taken out of the hole she did not at first feel any different than before, but being partially under control, took no notice whatever of the lady who had her crutches ready, and another who wished to put a shawl around her, but walked right into the water, sat down on a large rock and began washing the sand off the one garment which she had on. She did not seem to be herself, but after a few moments got up and went to the cottage near by. To do this, she had to climb 30 steps to get to the bluff above. When she went down it was with pain and suffering, but she went up as quickly as anyone present, and has never used crutches since, or been troubled with her back. She went to a meeting in the Temple that afternoon, much to the surprise of her many friends, who considered her recovery a modern miracle. To-day she is as smart as anyone and is the genial landlady of the house where I am stopping. I feel that it is only justice to the good Indians who used to roam over this beautiful spot, to record this incident, giving them full credit.

I am writing this seated on the bluff overlooking Onset Bay, where many boats are sailing to and fro and where around one are seated many people laughing and chatting and enjoying themselves generally. I send greeting to my many friends on the Pacific Coast.

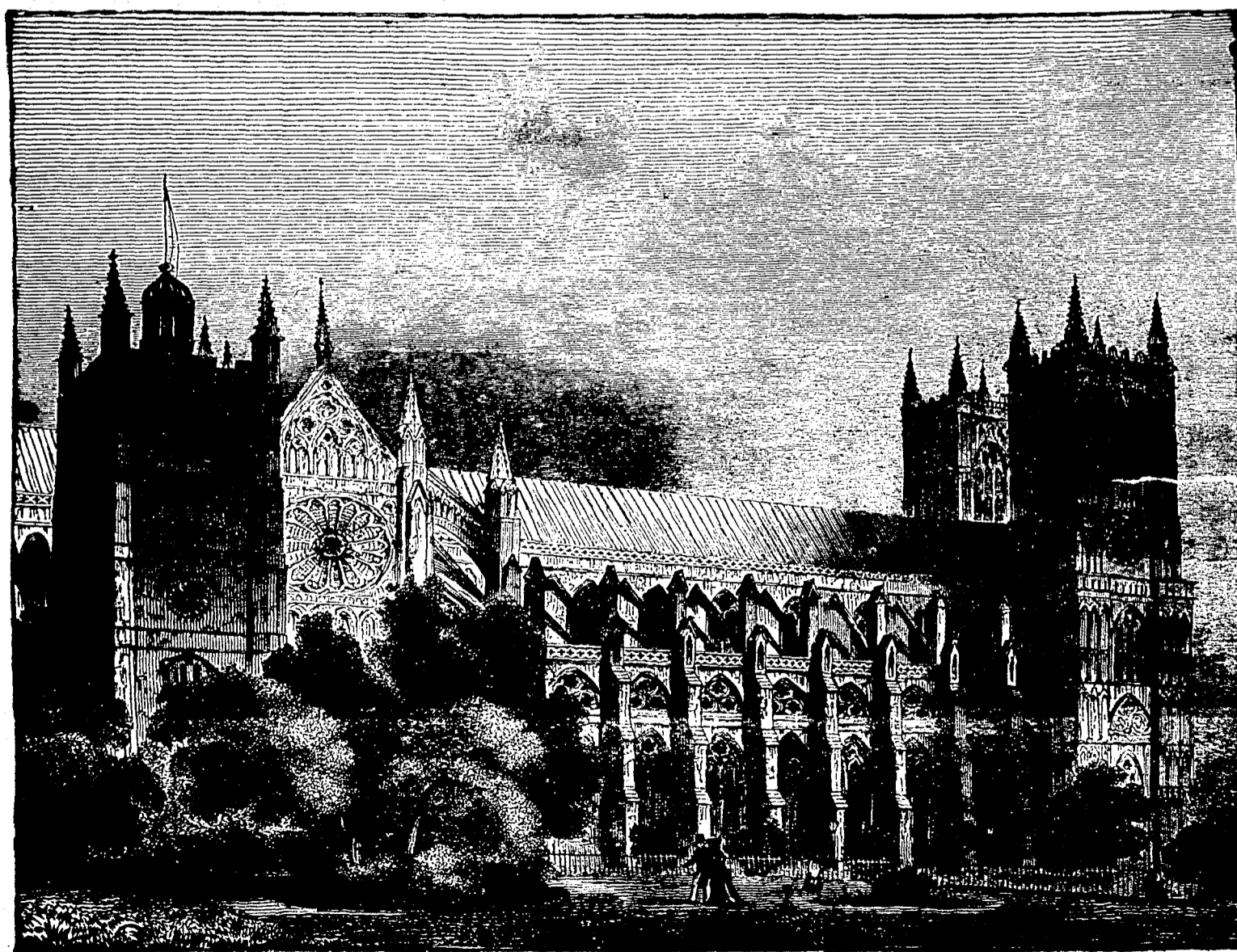
LIDA BRIGGS BROWNE.

The Coronation in Westminster Abbey.

The great and magnificent event of our times—the coronation of the King of Great Britain and Emperor of India—occurred last Saturday in that ancient historic structure—Westminster Abbey—where monarchs for ages have been crowned. As the last event of this kind—the coronation of Queen Victoria—occurred 65 years ago—but few of this generation have witnessed such an event; all the more interest was therefore exhibited in the present coronation.

In the Abbey the scene was nothing less than marvelous. Nearly 7,000 members of the nobility, the clergy and the gentry had gathered with foreign Princes, Embassadors, colonial rulers, Indian potentates and leaders from the farthestmost quarters of the globe, to honor the King.

The coronation robes, glittering jewels and magnificent costumes there displayed made the scene quite enchanting. The ceremony occurred without a hitch soon after noon and was followed by sweet music, the ringing of bells and general rejoicing throughout the Empire.



WESTMINSTER.

What Belief in Re-incarnation and Karma Has Led to in India, etc.

WM. EMMETTE COLEMAN.

"If a person likes to call himself a Theosophist, and to believe that he has been a dog and may develop into a cat, neither the law nor the public is likely to quarrel with him."—HENRY LABOUCHERE, in *Truth*.

"Is not the theory [of re-incarnation] the most desolate of the desolate, most comfortless of the comfortless, most dark of the dark? . . . Lord deliver Spiritualism from the slime and venom of this devil's creed!"—WILLIAM HOWITT.

India is the fountain-head of the doctrines of re-incarnation and karma. For nearly 3,000 years the masses of the people in that land have accepted the truth of these dogmas. It is well to note the effects upon the Hindus of the domination of these two doctrines.

"There was no race of people to-day, pretending civilization and culture, that presented the same evidence of absolute subjection as the various castes in India presented. There had scarcely been an example, in the whole world's experience, of people who had been so dominated by priestly influence as the people of India; and there was no nation to-day, with the enormous numbers of population that India had, which was so submissive. There was no nation that could present such a spectacle of degradation side by side with evidences of past greatness as those Hindoos could." (J. J. Morse, in *Two Worlds*, Jan. 17, 1890, 106). "Our great difficulty in the East is lethargy," admits the theosophical leaders. (*Lucifer*, Dec., 1892, 336); and this Indian lethargy is enervating, soul-paralyzing. Colonel Olcott thus describes the present degraded condition of India: "The best friends of India, her most patriotic sons, have deplored to me the moral darkness and degradation of her people. Native judges . . . have lowered their white heads in shame when they said that the vice of lying and the crime of perjury prevailed to a fearful extent. And the worst part of it was that the moral sense was so far gone, that people confessed their falsehood without a blush, and without an idea that they were to be pitied." (*Theosophist*, March, 1880, 148).

The doctrines of re-incarnation and karma tend to destroy sympathy and fellow-feeling. "Whatever distresses a person may endure, they are regarded as the just and necessary consequences of his misconduct in a former birth. 'Why,' says the Hindu, 'shall I discontent myself about the inevitable? and why should I, by trying to lessen suffering, interfere with Fate's stern and just decree?' In the same way no credit is accorded to the man who, by a course of industry and virtue, improves his position and raises his social standing; this, again, is merely the inevitable recompense of the virtues of a previous birth. . . . A man may be ever so vicious—a thief, a murderer, but why censure him? he was fated to be what he is; he may be ever so moral and upright, ever so kind and benevolent, but why commend him? he was doomed to be such; it was written beforehand on the forehead of each by Advishita, the Unseen, or Fate, what each should be." ("Vaughan, Trident, Crescent, and Cross," 93, 94). In the popular sacred book of

the Hindus, the Mahabharata, (Shanti Parvan, Sect. ccxiii—P. C. Roy's translation, pt. lxxii, 147), it is taught that as our children are the result of the acts of previous lives, they are like the parasitical vermin on one's body, and one possessed with wisdom should feel no regard for them; that as one casts off the vermin of one's body, "so should one cast off those vermin of one's body that are called children, who, though regarded as one's own, are not one's own in reality." This diabolical doctrine is the logical outcome of the dogmas of re-incarnation and karma.

The horrible condition of the widows in India is also due to the influence of these pernicious dogmas. Says Sir Edwin Arnold, (*North American Review*, Feb., 1892, 181): "The universal Hindu belief is that so great a calamity as the death of her husband could only befall any hapless child or woman because of some great offense committed by her in a previous existence, and that patient solitude is the right expiation." The 70,000 child-widows in India, under nine years of age, "are regarded as a cursed class by all grades of caste. They are shunned and isolated, never allowed in the parlor or front part of the house, and if by accident one is seen by a man as he sets out in the morning to engage in some business, he turns back, regarding it as unlucky. She is ill-treated by her own family, and hated by the parents of her betrothed, or husband, though she may never have seen him. So miserable are the lives of many of them that they would prefer to die on the funeral pyre with the dead body of their husbands; this being declined them, many resort to suicide as the only escape from their troubles. The same applies to the two million adult widows in many ways. They are never allowed to re-marry. . . . Now, why is she, especially the child, thus treated? Why regarded as a curse? Because she was a bad woman in her previous incarnation, or her husband or betrothed would not have died. His death was the working out of her Karma! and she, poor, innocent child, had to suffer. . . . And this doctrine of re-incarnation, which is responsible for all the degradation, misery, wretchedness, and suicides, a misguided set, weak-minded people, wish to cram into the minds of the partially emancipated women of Europe and America." (J. S., in RELIGIO-PHILOSOPHICAL JOURNAL, June 4, 1892).

The fiendish institution of Sati (Suttee), the burning of the widow on the funeral pyre of her husband, was unknown in India till after the elaboration of the philosophy of re-incarnation in that land. Even in primitive Buddhism the fell influence of these dogmas was painfully manifest. The poor creatures afflicted with incurable diseases "were ruthlessly thrust away: they were refused admission to the Order; they were told that they were suffering the consequences of their misdeeds, and that until they returned to the world in an existence in which their disease would have passed away, no hope could be held out to them." Buddha himself forbade their reception in the Order. (Berry's "Christianity and Buddhism," 107, 108; Mahavagga, i 39; "Sacred Books of the East," xiii, 193, 194). Sharat Chandra Das, who twice visited Tibet, thus testifies to the influence which the belief in re-incarnation has exercised upon the Tibetans:

"Consequent upon this belief . . . the priesthood has constructed elaborate works on the art of divination, and necromancy, based on astrology. The astrologer has a busy trade in Tibet, as he is consulted at the occurrence of birth, marriage, sickness, death, &c.—in all conditions of life. A father ascertains from the astrologer what the new child was before it came into the world. The sick man consults him as to what he will be after death. . . . The bridegroom ascertains from him if his marriage with a particular maiden will be auspicious, whether they were unfriendly to each other in their former lives. For instance, if the astrologer declares that he (the bridegroom) was a tiger in his former birth, and his intended bride a buck, the marriage negotiations are at once dropped, but if it is found that she had been a lioness, religious services are conducted to induce her tutelary deities to soften her temper, and the marriage is fixed upon. The Lama . . . consults the astrologer and performs those religious ceremonies which are calculated to open to him chances of re-birth as a superior Lama, if not as an incarnate saint. . . . [When ill] the Tibetan Lamas, with indifference, dismiss the doctor and endeavor to become lost in meditation for the purpose of being restored to a higher stage of human existence after death." ("Indian Pandits in the Land of Snow," 81, 82).

"The idea of transmigration pervades the whole system of Buddhist ethics like a deadly poison. For the theory of man's destiny being determined by the stock of merits and demerits accumulated in previous forms of existence, constitutes Buddhism a system of fatalism; whilst the idea of improving one's future prospect by works of supererogation, converts morality into a vast scheme of profit and loss. Hence the Chinese Buddhist actually keeps a debtor and creditor account with himself of the acts of each day, and at the end of the year he winds it up. If the balance is in his favor, it is carried on to the account of the next year, but if against him, something extra must be done to make up the deficiency." ("Eitel's Buddhism," 63).

Next, let us consider a few points on the teachings concerning the re-incarnation of Mahatmas. In "Hints on Esoteric Theosophy, No. I," p. 42, it is said that as a rule adepts have only one incarnation on earth. Some few of the highest, like the Tibetan Grand Lamas, voluntarily re-incarnate; but the vast majority, after one life-work, "pass away forever from this world." In the first place, the Grand Lamas make no claim to be adepts or Mahatmas; they are ordinary Tibetan youths or men, who perform no miracles, and most likely have never heard of the so-called adepts or their supposed feats of magic. All souls must be incarnated many times on seven worlds in the seven rounds; we are now in the fourth round; a few highly developed souls have become by mahatmic culture premature fifth-rounders, but it is impossible for any one to be developed more than one round ahead of the great mass of souls; therefore, the adepts must be either fourth or fifth-rounders. Being so, they are doomed to thousands of additional incarnations on earth before reaching Nirvana, after the seventh round, millions of years hence. It is false, then, that adepts, after one incarnation, leave the earth forever. This allegation of Koot Hoomi and Morya was made to Mr.

A. O. Hume before the scheme of seven worlds and seven rounds had been formulated by Madame Blavatsky; hence the glaring contradiction.

In later teachings it is declared that adepts do re-incarnate on earth sometimes by taking possession of the body of a child or adult whose karma has been exhausted. As to what becomes of the ego of the child or adult thus supplanted by the adept, we are not told. (*Theosophical Forum*, No. 24, p. 2). Here another difficulty arises. We are told (1) that the physical body is molded by the astral body (linga sharira), which is its exact duplicate; (2) that in case of adepts, the linga sharira becomes a part of the immortal individual, and coheres from incarnation to incarnation. (l. c., 2). Now, the body, child or adult, in which the adept incarnates, must have a linga sharira, its exact duplicate; now, then, can the adept bring with it its own immortalized linga sharira and incarnate it in its new material body? The child or adult form, in which an adept incarnates, cannot well have two linga shariras at once—its own proper one, and that of the adept. And how does the matured, glorified astral body of the adept become transformed into the duplicate in form of the new material body in which it is thrust? Or, should it be said that the old astral body of the child or adult vacated the material body before the adept entered it, we have this anomaly: we have two linga shariras for one body, both necessarily alike as regards external form, the counterpart of the outer body; yet the two pertain to egos widely dissimilar. The linga sharira is composed of the mental attributes of the preceding life of the ego to which it belongs, and its conformation is, in each case, in accordance with the thoughts and actions of this previous life. A radical divergence exists in the former lives of the adept and of the person who occupied the body which the adept has self-appropriated. How, then, can these two linga shariras be precisely alike, as they must be, if the adept incarnates in the body vacated by the other ego?

The incongruity of a mahatmic incarnation has been well pointed out by James Shaw (*London Daily Chronicle*, Sept. 19, 1891): "Fancy a mother nursing a Mahatma, believing all the time it was her own child. Fancy a father giving instruction to a Mahatma who had already lived a thousand lives with its accumulated knowledge and experience, all the time believing that he was merely instructing his own unlettered boy. Why, in this case, the boy should instruct his father, since his Mahatma mind would know far and away more than his father had ever forgotten."

It is a favorite argument of re-incarnationists that, in consequence of the inequalities and injustice among men—some leading lives of wretchedness and woe, while others enjoy luxury, comfort and wealth—justice demands that the former be given other incarnations on earth in higher and better conditions. To this specious claim, Dr. George Wyld has thus replied: "These people might with equal logic say, how unjust is God to make the North and South Polar regions all ice, whales, and white bears, while the warmer and more favored parts of this earth are bathed in sunshine, the fields clothed in glory, and the air vocal with the song of birds." (*Light*, March 26, 1881, 95). In addition to that which Dr. Wyld here refers to,

we know that from remote geological periods to the present time, Nature has produced animals that have lived by preying upon other animals. Through the ages millions of animals have been created to suffer torture and death from other animals. In the struggle for existence, the more favored survive, while the others are doomed to perish. To-day, as in past times, numbers of animals perish of cold, starvation, etc., and other animals are cruelly slain by their fellow animals and by man. The same inequalities and injustice universally found among men exist among all lower forms. They are an integral part of the system of nature—they are rooted and grounded in the constitution of things. To assert that it is by re-incarnation alone that exact justice and full equality can be experienced by all is shallow sophistry, such as might be expected from the minds who accept re-incarnation as a truth. As the entire animal world experiences similar inequalities and injustice to those in the human realm, what compensation has been received by the myriads of poor creatures who have suffered and died during the many millions of years of the geological history of the earth?

Man's Divine Image.

J. P. COOKE.

Why do many Spiritualists write for the periodicals? The immediate object of the journalist, in so far as the paper is a leader of public opinion, is to arouse and convince his readers. His chief weapon is iteration. He repeats what he has to say again and again, varying his form from day to day, yet repeating his ideas unhesitatingly and of necessity. In one article he touches one side of a case, and reserves the other aspects for the other articles that he knows he will have to write. The periodicals work earnestly to diffuse spiritual information of various kinds—bringing conscious light and knowledge out of darkness, developing reasonable religion.

The central idea of A. J. Davis' "Harmonial Philosophy" is the truth that the primordial light of the great Positive mind creates individualities and brings about spirit, which is the vehicle for the perfection of intelligence.

We thus see united in this creative being the whole operations and mutations of Nature's inherent properties of motion, life and sensation, from the Central Breathing Light, or Spirit, the great Positive mind, or soul, throughout all intermediate forms to man.

In the composite intelligence of man, this divine eternal principle of spiritual nature becomes individualized. That the first cause—Light—operates through nature, or darkness, as a second, to produce spirit: that is individual, glorified, conscious knowledge as a third or grand result; thus bringing this created intelligence into rapport with the first great Light, or Primal, Central Mind.

A. J. Davis is a genuine seer, or mystic. By mystic we mean, not a teacher of the obscure, nor yet an obscure thinker, but a sincere seeker after things of the knowledge of the spirit; one who is actuated by honorable desires to extend the bounds of human knowledge, in a direction attractive to thoughtful, profound minds.

At first the contemplative mind ascends from forms to principles and from the visible manifestation

to the invisible power behind it. Thus he begins to spiritualize nature and the mind loses itself in the contemplation of one all-pervading Intelligence, which, itself infinite, possesses every form of finite being and constitutes the life and essence of all created things. Then, not content with knowing the obvious relations and powers of animate and inanimate beings or the obvious meaning of received truth, it yet seeks to interpret all things in conformity with its own spiritual views.

It may be likened to the first budding of a noble plant. It is the vine in its blossom, the fresh bloom and early fragrance of a growing, spiritualizing mind.

These "illuminati" do not believe that religion, or soul growth are obtained by spasms, or that the vital and eternally true spirit is formed within by one convulsive effort of the soul. Their religion is one that seeks to make wiser and better every day. They are spiritual progressives. The spiritual thinker holds that matter as an object of experience is something that we have no ground for regarding as existent apart from experience, since it is composed entirely of mental elements.

Of matter as it exists apart from experience, we can know nothing, sensuously; yet in the spiritual condition it is sensed as granulated darkness. So much for matter: how about mind? Metaphysical thinkers, such as Kant, similarly discard questions of mind, regarded as spirit, or a "thing-in-itself." By "introspection" we know only how mind appears to itself: It becomes a reality contrasted with the phenomenal world of time and space. "Thought is the movement of spiritual substance," as the flowing tides are the motion of water.

Science has conquered a vast realm of fact in the material cosmos. It is amusing to know that the sun is ninety odd millions of miles from the earth, and is made of incandescent sodium, calcium, carbon, iron, manganese, etc. It amuses us to know that 460 millions of millions of light waves hitting the eye in a second make red, or give us the sensation of redness. But the world of science is ringed about and washed by a sea of wonder navigable only to faith, or spirit vision. Science is the sum of those views which are verifiable by sense. But for the joy of the inner life of blessedness, we are indebted not to science, but to faith, and spiritual development: that is growth in usefulness and progress in goodness.

The progressive and spiritually-minded does not look upon the body as a house of penance. It does not embrace in one trinity of damnation, "the world, the flesh, and the devil." His views of life are healthy, genial, cheerful, even joyous. Spirituality is his aspiration. He lives in the contemplation and pursuit of the highest. He ever views all things in reference to the supreme good. All questions, movements, institutions, enterprises, all discoveries and inventions, he judges by this standard. Their spiritual bearing is the measure of the interest he feels in them. Even matters of science interest him mainly as they serve to illustrate the goodness that is infinite and all-pervading, and as they point an opening into a better life for man. It is the desire of our heart to make the true nature and benignity of God believed against the distortions of a false theology: to make men conscious of their divine image and their heavenly calling.

Importance of Breathing.

God breathed into man's nostrils and he became a living soul. Jesus breathed on his disciples and said, "Receive ye the Holy Ghost." Drawing in the breath is inspiration; expelling it is expiration, or death. All religions have made much of breathing, and modern science tells us we get much nutriment from the air.

But, without pursuing this thought further, air is a necessity of combustion, and as combustion is an actual transaction in the human body, the matter of breathing is of the utmost importance. Just as the draughts in a stove, if properly arranged and manipulated, will enable you to get the best results out of the fuel consumed; to expend the heat or retain it at will and yet preserve the fire, so a full understanding of breathing will enable you to get more energy out of the fuel (food) you burn in your body, to hoard it for comfort (health), or discharge it in fierce heat if need be, or to smother it and preserve it for a length of time that will astonish those who do not understand.

By full breathing—opening all draughts of the body, as it were, and keeping the system so all the waste (ashes) may be thrown off—sufficient heat may be generated to perform the most severe tasks or to burn up or throw off such bodily obstruction as cause ill health.

By studying the draughts, so one can direct the combustion where it will heat the head, the arms or the part desired, one can accomplish his work with less waste of energy than if he had heated the entire machinery of the body in order to do certain work. This is the doctrine of economics in fuel (food), in energy and repair.

By almost shutting off the draught (that is, by breathing almost none) the fire (life) can be kept indefinitely, in a condition that is variously called hibernation or trance. When the fire has nearly burned out it must be fed with care and given better draught; and then it will burn again.

From time immemorial adepts in religion in all lands have emphasized exercises in breathing. They were wiser than the physicians, who advise only deep breathing. Deep breathing will no doubt produce a roaring flame, a vigorous life, but it will also consume much fuel and burn out the furnace quickly. We have, as yet, not developed the matter in this land, but there is much science in draughts (breathing) that when fully understood will be productive of great things. The trance and hypnotism, the conservation of energy, the increase or decrease in flesh, can be accomplished by it. Anyone may experiment somewhat though it might be dangerous to go too far. But I suggest that the matter be scientifically observed and recorded, so we may have accumulated data from which to work. I would suggest:

To develop great heat (energy) eat much and breathe fully. In other words, fire the body and open all the draughts.

To store energy or heat, in the form of fat, eat heartily, and when in full health, that is, when the fire is burning briskly, shut off part of the draught, or breathe only a part of your capacity.

To bank the fires (that is, to prepare to enter into a self-hypnotized state, a trance or hibernation) when in full health, the fires burning briskly and the furnaces well filled, nearly close the draught to the lungs with the tongue thrust back and lie down at ease. When one would recover from this state, an attendant should open the draught by returning the tongue to the normal position. Sometimes the mind must be controlled by suggestion to conserve this feat. But all these are normal functions of the human machine. They must be considered sources of power, not of all power. They have in them the science of proper combustion, that, and no more.

—Push.

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The Spiritualist Camp-Meeting Association to be held at Sycamore Grove, Los Angeles, will formally open on Aug. 17 and continue until Sept. 17. The committee in charge express themselves as highly pleased at the prospects of having a successful camp-meeting, and the management have endeavored to secure the best talent available. The speakers and mediums already engaged have long been recognized as leaders of the highest order in the Spiritualist ranks, and will sustain the high reputation gained in former meetings of the Association. An illustrated program giving full details has been issued and can be secured by addressing Mrs. Nellie Howell, 139 West Fifth St., Los Angeles Cal.

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Official Organ of the
California State Spiritualists' Association.

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

BY THE
Philosophical Publishing Co.
[INCORPORATED].

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

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

SAN FRANCISCO, AUGUST 16, 1902

The Czar has again created a surprise by inviting 200 representatives of all ranks of society in his empire to come to the capital and express their opinions concerning the present crisis in Russian-politics and how best to meet it.

Aguinaldo, the fallen leader of the Filipinos, by a recent amnesty proclamation of President Roosevelt, is free to come and go where and when he pleases, and it is said that he is coming to the United States to investigate for himself the effect of freedom in America. We hope that upon his return he will be able to influence the Filipinos to be peace-abiding and settle down to pursuits which will lead to prosperity.

At Jerusalem last year there was a clash between the Greek and Latin monks in the Church of the Holy Sepulcher (supposed to be the tomb of Jesus). As a result, 34 Greeks, including 12 priests, have recently been sent to prison for terms ranging from one week to nine months.

Religious wars and clashing are not, therefore, all over yet. This time it is because of the dispute over the Holy Sepulcher—both parties claiming a supreme control thereof. It is also said that the Greeks are importing munitions of war and storing them in that building, and this is the main reason for the clash.

When a little boy, the editor of the PHILOSOPHICAL JOURNAL marched in a procession on the coronation day of Queen Victoria. The number of those who were marching that day is now growing small, decreasing every hour.

Many Thousands of Pythian Knights have been in San Francisco during this week. The Supreme Lodge of the Order has been holding a conclave here and delegations from every State have been in attendance. The city has been in gala attire all the week, and has been magnificently illuminated by thousands of electric lights, and a grand Court of Honor has been erected at the intersection of Market, Kearny and Geary Sts., more beautiful and inspiring than anything that has ever been seen heretofore.

A grand procession was arranged for Wednesday, which for splendor and general magnificence was never equaled in America, if it was anywhere.

The visiting fraters were welcomed with unbounded enthusiasm, and even Dame Nature chimed in to give an unusual experience to many of them—a genuine earthquake shock on Monday at 6 a.m., which lasted some 15 seconds with a rolling motion, awakening sleepers and exciting many of the strangers—the natives are familiar with such and only think them usual occurrences.

Psychic Matters are now being discussed in a syndicate of newspapers, of which the Chicago *Record-Herald* and the Pittsburg *Dispatch* are the principal. This syndicate has furnished articles upon the philosophy and phenomena of Spiritualism written by Harrison D. Barrett, president of the National Association and editor of the *Banner of Light*, and now are giving the other side of the question, written by Thomas Jay Hudson, author of "The Law of Psychic Phenomena" and other volumes, who, while admitting the phenomena, attributed them to the "sub-conscious consciousness" inherent in every human being. In this way the reading and thinking people are having an opportunity to learn more about the philosophy and phenomena of Spiritualism than they could get in any other way, and we congratulate the syndicate upon having accomplished at least one good purpose.

The Brother of the Third Degree is the title of a book by Will H. Garver, which reveals many of the difficulties to be met and overcome by aspirants for developing the higher powers within, such as clairvoyance, telepathy, clairaudience, etc. Mr. Garver has presented the matter in the form of a story, the teaching of which is slightly veiled, but the reader cannot fail in catching the real information which is given.

Mr. J. J. Morse and family are now on the ocean, having embarked from England for Australia about three weeks ago. We trust they will have a pleasant voyage and a safe arrival in that Southern Continent.

New Religious Shrine.

Babism is the name given to a new religious system which has engaged considerable attention during the past two years. It was founded in Acre, Syria, by Abbas Effendi, who, on account of the Turkish government being afraid of the development of some new religious system has been arrested and placed into prison and the temple which he was building at that place has been prevented from completion.

The Chicago *Record-Herald* gives an account of his imprisonment, as well as his personal appearance, which will be read with interest. It is as follows:

Abbas Effendi is a fascinating mystic, a man of most impressive presence and conversation, and his voice is musical and hypnotizing. He seems to have a mercenary tendency, however, for he never fails to let an American leave him without an appeal for funds for the propagation of the faith.

He has been quite successful in that, as in other directions. Every year numbers of Americans come to see him and bring liberal gifts. He claims to have a church of 300 followers in Chicago, all of the highest social standing, and 12 of them lived with him for some time, studying the doctrines, like Paul at the feet of Gamaliel.

As the movement is supposed to be secret, the Turkish authorities became alarmed at the number of American visitors and their liberal contributions, so Abbas Effendi was prohibited from leaving Acre, and has not been able to complete the shrine. The walls are up, the roof is laid, and part of the interior is finished. For the time being, the Babite movement is in a position of arrested development, but Abbas Effendi is full of faith and confidence, and says that if his American supporters are loyal he expects soon to persuade the Turkish authorities to set him free to carry salvation to all the earth.

Materializations in bright light, and even under full glare of electric lights, are now being given in France, Italy and Germany, as well as in America. We have noticed a report lately of a seance given by Eusapia Paladino, the celebrated Italian medium, when Prof. Mirelli was present with a company of scientific investigators, and the report says:

We all saw, in full light, a figure with arms stretched out towards the Professor embracing him, while one of his hands was still holding that of the medium, whom we all saw sitting on her chair in a deep and quiet slumber.

The Egyptians knew some things, thousands of years ago, which it seems hard for modern science to grasp and give proper place in nature, says the *Higher Science*. The following genuine wisdom is found in Vol. I, Veil of Isis, page 282: "By the radiant light of the universal magnetic ocean, electric waves bind the cosmos together."

Heat, light, electricity, motion and life are, if not one and the

same, are at least interchangeable, and either can be changed into either of the others, as the will of man dictates and directs.

Psychical Research.

The proceedings of the Society for Psychical Research for June is published and consist mainly of reports of readings with Mrs. Thompson, in whose mediumship Mr. F. W. Myers is considerably interested. Sir Oliver Lodge occupies nearly 200 pages in an introduction. Dr. Richard Hodgson and other persons occupy considerable space in the report. *Light*, London, England, for July 26 remarks as follows concerning it:

The really important papers are those of Dr. Van Eeden and Mrs. Verrall, this last being a superb contribution towards the elucidation of many intricate problems connected with Mrs. Thompson's mediumship, which, in many respects, is similar to that of Mrs. Piper. Dr. Hodgson, in this case, returns to his early manner, and Mrs. Thompson pays heavily for his attentions. Dr. van Eeden's experiences were particularly valuable, and his shrewd and careful forth-setting of them adds greatly to their value: a patient and keenly discriminating observer.

As Mrs. Thompson is a lady in private life, with no other inducement to face these taxing and oftentimes disagreeable sittings except for love of truth and her desire to help in the search for it, she deserves the thanks of all researchers.

Prophetic Seers, who expressed a doubt about the coronation of King Edward VII, or else said they could not see him crowned, came very near being right, for the King had a very close call. They evidently saw the great danger, and gave a note of warning.

China is making arms at a great rate, all the Yang-tse arsenals being at work full time. At Hankow over 200 workmen are employed in making field guns, Mauser rifles and all kinds of ammunition, including smokeless powder, and at Shanghai an equal number are employed in turning out a like product.

Thought Builds the Body.

Paul Tyner, scientist, who is a cautious and progressive thinker, says: "The proportions of oxygen, nitrogen and hydrogen in the body of an individual, at any one time, are not only an absolute indication of his bodily condition, but will indicate his spiritual condition also. That is to say, the character and development of the ego itself determine the composition of the body, and the proportions of oxygen and nitrogen will be blended in exact relative proportions with the good and evil in the man's nature. Every good thought increases the proportion of oxygen, as a deep breath does, and lessens that of nitrogen, making the body finer and more beautiful. Every evil thought or impulse increases the nitrogen and has the reverse effect on body and soul."—*Psychic and Occult Views and Reviews*.

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.

PSYCHIC ESSAYS, by Arthur F. Milton. Published by A. F. Melchers, Charleston, S. C. Price, 60c.

This consists of six numbers containing several essays each—all by the same author, who wrote "In Higher Realms," etc. These Essays are on spiritual subjects, by one who often contributes articles for the JOURNAL.

THE CHRISTIANS' HELL and Infant Damnation, by J. M. Peebles, M. D., A. M. Published by Dr. Peebles' Institute of Health, Battle Creek, Mich. Price, 15 cents. For sale at this office.

This is a pamphlet of 34 pages with cover, written in the Doctor's usually vigorous and interesting style, and while it depicts the revolting accounts of the old-fashioned dogma concerning hell and damnation, it also shows that the theories of orthodoxy concerning a literal hell are being constantly modified, and that roasting-place is being made more comfortable.

The selections and extracts given by Dr. Peebles from the confessions of faith, catechisms, creeds and hymns of past ages, are enough to make one's blood boil with indignation and horror. They make God to appear as a fiend gloating over the torments which he inflicts upon poor, helpless creatures, beside whom the devil himself is a kind-hearted humanitarian gentleman.

It is difficult to imagine how any sane person could ever even profess to believe in such a diabolical and horrifying dogma. Its evil effects upon humanity are shown by the cruelty practiced upon the weak by the strong, whether in individuals or nations, and we are glad to record the fact that all such senseless and detestable dogmas are now fast passing away.

WHAT THE WORLD WANTS; or, Hints on Self-Help, by G. B. Moore. 102 pages. Price, 50c. Published by the Self Culture Society, Chicago and London. For sale at this office.

This is a treatise on self-help, progress, character development, humaneness, and all that goes to make life higher, happier, healthier and more successful. It is full of grand and inspiring thoughts which enkindle that enthusiasm which wins, multiplies one's ability by awakening dormant powers, stimulating latent energies and bringing forth resources which before were unrecognized.

PSYCHICAL DEVELOPMENT and the Philosophy of the New Thought, by E. H. Anderson, Sandusky, Ohio. Price, \$1.50.

This book consists of two parts—one devoted to psychic development and the other to hypnotism. The former presents 15 lessons and the latter eight. These lessons are invaluable to the psychic and occult student, because they present not only facts and theories, but the methods by which to obtain psychic development, or soul growth. The book is nicely printed and bound in cloth, pre-

senting a very useful and substantial appearance, and can be had at this office.

INSPIRATION POEMS of Truth and Humor, by Geo. W. Sanford, Garvanza, Cal. Price, \$1.00.

This is a volume of poems written by Mr. Sanford and dedicated to his father, Jas. B. Sanford, and his wife, Leora Augusta, and contains 105 pages. The readers of the PHILOSOPHICAL JOURNAL are quite familiar with Mr. Sanford's poems, many of them having been published in it during the past years. They are rich in thought, pure in sentiment and perfect in rhythm.

Now, a journal of affirmation, for August, among its interesting contents has Soul Culture Lessons and a very interesting article on The Voice in Self-Culture, showing that the control of the voice will also affect the health—that is, when it is coupled with the right suggestion; together this develops the latent powers of mind and body. In this way we can control destiny and fate and thus master it. It is edited by Henry Harrison Brown at 1437 Market St., San Francisco. \$1.00 a year. Copies may be had at this office.

Self-Psychic Healing is the leading article in *Realization* for July-August, published by Joseph Stewart, Washington, D. C. It gives a method of conserving, controlling and directing the resident psychic energies for health and self-healing.

Had Michael Angelo not been the world's greatest sculptor, he would still have been pre-eminent in all times as one of the supremely great painters, and, apart from either of these things, he is the most sublime architect of modern times at least, and a poet so great, so deep delving in his vision, so mighty in his spiritual conceptions, so grand in his use of language that even Wordsworth confessed himself unable to grasp his sonnets sufficiently to render them in English rhyme. Into the life of this sad old man of 64 years, the greatest of all Italy, but the loneliest, came Vittoria Colonna, one of the most beautiful and cultured women of all time. Their love story is an exquisite idyl and is told with infinite grace and charm by Clara E. Laughlin in the *Delineator* for September.

"Romance of the Red Star" is 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. For sale at this office. Price, \$2.50; postage, 20c.

We Change the world into Heaven by seeing it from the better side of ourselves. It is from the better side of ourselves that we see the better side of others. Peace comes, the reconciliation of all things from the hour we recognize this fact. There can be nothing but peace with thought projected from the high place in the brain where only conceptions of good can emanate.—*Freedom*.

Man is the measure of all things.—*Protagoras*.

Man is the wonder of nature.—*Plato*.
Man is the epitome of the world.—*Pliny*.

Nature is kind when you live in harmony with her perfect laws. It is not the fault of Nature that you suffer, but the fault of your ignorance of her wise methods. The object of Nature is to make a perfect being out of your crudeness, just as it is your purpose to make fine gold out of the mass of crude ore, and in the process you suffer most when you work in opposition to her by living an imperfect life.—*World's Advance Thought*.

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A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. 1s. 6d. per year (40c) post free. Florence House, 26 Osnaubagh street, Euston-road, London, N. W. England.

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In shining robes white,
Adown the starry way come,
For earth's children dear,
In darkness so drear,
They're leaving their heavenly home.

With words of good cheer
Glad they hasten here,
To the children of all lands,
From their homes on high,
In the starry sky,
From cities not made with hands.

And their forms so fair,
Light as Summer air,
In robes of shimmering sheen,
Look as pure and bright
In the quivering light,
As a poet-artist's dream.

Come, oh, angels, come
From your shining home,
Abide with me night and day,
Bring me help and cheer
On my pathway drear,
Banish gloom and care away.

Bring me peace and joy
Without base alloy,
Help me bear life's burdens, all,
With patient trust,
In a Father, just,
Who notes e'en a sparrow's fall.

Tell me of His love,
All others above,
Tell me of His watchful care,
For earth's din and fret
Make me oft forget
That he hears and answers prayer.

LIZZIE DUCKER LYNESS.



The Editor is not responsible for the opinions of correspondents.

Spirit Telegraphy.

TO THE EDITOR:

A marked copy of the PHILOSOPHICAL JOURNAL, in which you kindly mention the book, "Death; the Meaning and Result," of which I am, in my weak way, the author, is at hand, and I wish to thank you for the words spoken for the book.

I presume some of the demonstrations mentioned in the book will seem to many incredible, especially so if they are not familiar with spirit possibilities; some would most certainly seem impossible to me if related by another, even if I had confidence in the relator, if I had not witnessed the occurrences as recorded in the book.

Among the many surprises during those demonstrations, the greatest, to me at least, is the fact that the resisting power to intercommunication between the two worlds emanates in and is confined to the spirit side of life, and based on a selfish motive. This is a fact of which I had not the least intimation until it was proven to me by indubitable and indisputable evidence by my spirit friends. It is certainly a factor with which all must reckon and deal who wish a free and uninterrupted intercommunication between earth and the spirit-world. I am certain, as much so as any fact in nature, that if the resisting force superinduced by selfishness, on the spirit side of life, were withdrawn, a system of telegraphy could be established between earth and the spirit-world, and operated with as much ease and accuracy as between New York and Chicago; a common knowledge that the dead, so called, live, would be a natural sequence.

JOHN K. WILSON.

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Dr. Franz Hartmann, the celebrated German occultist, says of this book: "I regard it worth more than a whole library of books on occultism and metaphysics."

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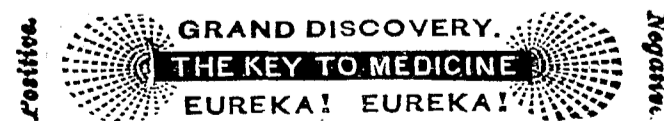
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The study is very interesting, as the books show graphically the ideas which occupied the Persian mind for a period extending from the fifth century before the Christian era until the seventh century after. During this period is seen the creation of the Talmud, the Gospel and the Koran.

As with Christ and most of the other founders of religions very little is known of the early life of Zoroaster, the founder of the Magian religion. He went from Shitz to the mounts of Serilan, and, after remaining there some time in retirement, returned with the Zend-Avesta, which, although written in the old Persian language could not be understood without a commentary. After this he declared himself a prophet.

Magish, a reflection of which one sees in the Avesta, in its general form, may be summed up as follows. The world, such as it is now, is two-fold, being the work of two hostile beings, Ahura Mazda, the good principle, and Angra Mainyn, the evil principle; all that is good in the world comes from the former, all that is bad in it comes from the latter. The history of the world is the history of their conflict.

There were two general ideas at the bottom of this religion: first, that there is a law in nature, and secondly, that there is a war in nature.

There is a law in nature because everything goes on in a serene and mighty order. Day after day, season after season, year after year, come and come again; there is a marvelous friendship between the sun and moon, the dawn misses not its appointed time and place, and the stars that shine in the night before know where to go when the day is breaking. There is a good God, who fixed that never-failing law, and on whom it rests forever. There is a war in nature, because it contains powers that work for good and powers that work for evil; there are such beings as benefit man and such as injure him. There are gods and fiends. They struggle on for ever.

The following description is given of the fate which attends the soul of the righteous and the soul of the wicked after death. "They spend the first three nights among the higher enjoyment or pain." The soul tastes (*literally sees, perceives*) as much pleasure as the whole of the living world can taste. They are then met by their own conscience in the shape of a beautiful heavenly maiden, or a fiendish old woman, and are brought in four steps up to heaven or down to hell; through the three paradises of Good-Thoughts, Good-Words, and Good-Deeds: there they are praised and glorified by Ahura, or rebuked and insulted by Angra, and fed with ambrosia or poison, as the case may be.

At the end of the third night, when the dawn appears, it seems to the soul of the faithful one as if it were brought amidst sweet-scented plants: it seems as if a wind were blowing . . . and it seems to him as if that wind, in the shape of a maiden fair . . . And the soul of the faithful one addressed her, asking: "What maid art thou—the fairest one I have ever seen?" And she, being his own conscience, answers: "Oh! thou youth of good thoughts, good words, and good deeds, of good religion! Everybody did love thee for the greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which thou doest appear to me."

For the wicked, too, a wind blows, but

the foulest-scented wind that one can inhale. The soul of the wicked is met by a horrid old woman, who is his own conscience: and in that wind he sees his own religion and deeds, as a profligate woman, naked, decayed, gaping, bandy-legged, lean-hipped, and unlimitedly spotted, so that spot is joined to spot, like the most hideous, noxious creature (khrafstar), most filthy and most stinking. "I am thy bad actions. Oh! youth of evil thoughts, evil words, and evil deeds." And as there are three paradises for the faithful, there are three hells for the wicked: a Hell of Evil Thoughts, Evil Words, and Evil Deeds.

Spiritualist Camps.

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Verona Park, Mo.—Aug. 1 to Aug. 25. F. W. Smith, Sec., Rockland, Maine.

Forest Home, Mich.—Aug. 3 to 25. Anna M. Fox, box 267, Mancelona, Mich.
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Ashley, O.—Aug. 17 to Sept. 7. W. F. Randolph, Sec., Ashley, O.

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Haslett Park, Mich.—July 25 to Sep. 1. I. D. Richmond, St. John's, Mich.

Delphas, Kan.—Aug. 9 to 26. J. D. Reeves, Asherville, Kan.

Mantua, O.—July 28 to Sept. 2. Lucy King, Sec., box 45, Mantua Sta., Ohio.

Grand Ledge, Mich.—July 27 to Aug. 25. H. Sheets, Grand Ledge, Mich.

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Island Lake, Mich. July 27 to Aug. 25. A. G. Brown, 266 21st St., Detroit, Mich.

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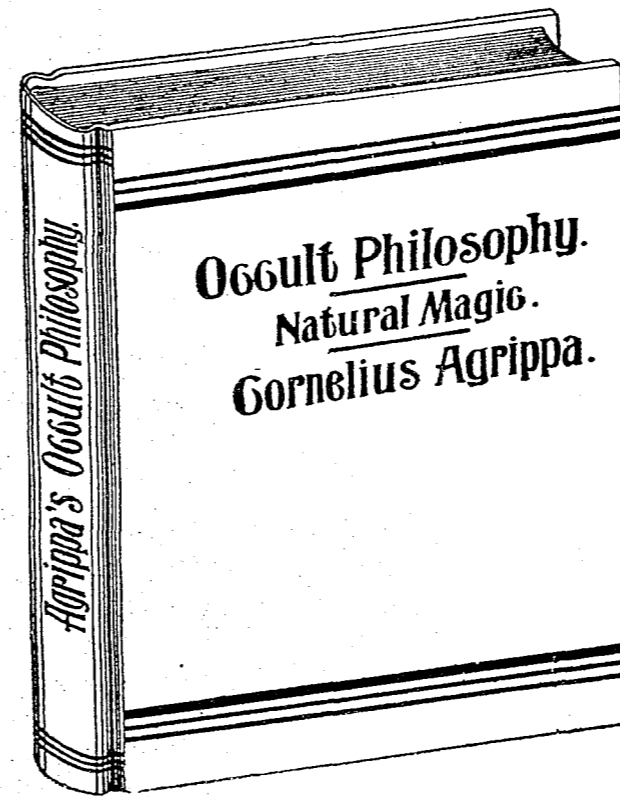
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Local News Summary.

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The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

Moses and **Mattie E. Hull** can be addressed at Waukesha, Wis., until Aug. 31; then their permanent address will be Whitewater, Wis.

Judge H. C. McClure has gone to his mines in Shasta county for a few days, and Mrs. McClure is visiting her sister in Los Angeles.

A Large Audience was at Loring Hall, Oakland, last Sunday, to listen to spirit messages through Mrs. Smith and Mrs. Cowell, and to bid them God speed on their journey South and a safe return to resume their work there on Oct. 15. Many floral pieces were presented to them.

Rev. J. Stitt Wilson delivered a lecture last Sunday morning in Golden Gate Hall, San Francisco, on "The Social and Religious Revolution." Mr. Wilson is a fluent speaker and gave a very brilliant lecture. He has formed a class at Academy of Science Building, 819 Market St., and has been giving a series of lessons on "The Inspired Life" during the past week.

An Adjourned Meeting of the Mediums' Protective Association will be held Saturday evening, Aug. 16, at headquarters of the California State Spiritualists' Association, 305 Larkin St., San Francisco, for election of delegates to the State Convention and for general business. All members are requested to be present.

W. T. JONES, Pres.
J. T. ROBERTS, Sec.

Capt. Geo. W. Walrod of Denver, Colo., arrived in San Francisco last week. He is indisposed, and will remain for a short time to rest and recuperate.

THE STATE CONVENTION.

OFFICIAL NOTICE

The California State Spiritualists' Association

Will hold its seventh annual convention in Scottish Hall, 107 Larkin St., San Francisco, on Friday, Saturday and Sunday, Sept. 5, 6 and 7, 1902. Auxiliary societies are entitled to one delegate for their charter, and one for each ten members or major fraction thereof.

Mediums, speakers and healers holding Certificates of Ordination, Endorsement or Protection from this Association are delegates at large and may obtain credentials by application to the State Secretary at Spiritualists' headquarters, 305 Larkin St., San Francisco.

The earnest co-operation of the Spiritualists of California is solicited.

M. S. NORTON, Pres.
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Mrs. Ada Foye was greeted with a good audience last Sunday evening in Covenant Hall, Odd Fellows' Building, San Francisco. After an interesting lecture on "The Signs of the Times," from her guides, and answering several questions, ballots were prepared by the audience containing the names of spirit friends, and communications came in response, to the entire satisfaction of the audience. Another meeting will be held next Sunday in the same hall by Mrs. Foye.

Unity Hall, 856½ Isabella St., Oakland, Cal., on Wednesday evening, Aug. 6, was packed with personal friends of Mrs. S. Cowell and Mrs. Amanda Smith, two prominent mediums of that city, who, in response to invitations of the Oakland Society, had gathered to show their appreciation of them in the spiritual vineyard and to say *au revoir* on the eve of their departure to fill engagements with the Spiritualists' Camp at Los Angeles.

The hall was artistically decorated with flowers and foliage. President J. Stewart was master of ceremonies, who, aided by Dr. Sol Palmbaum, presented the following program: Invocation, Mrs. Rebecca Smith; recitations, Mrs. Newman and Miss Sybil Campbell; short addresses, Mr. Geo. Campbell, Mrs. L. E. Drake, Mr. J. W. Preston, Mr. Orth, Mrs. S. Cowell, Mrs. Amanda Smith, Mrs. Neilsen, Mrs. Carmen Gray of Portland, Ore., and Mr. W. T. Jones of San Francisco; a violin solo by Miss Ida Kohler concluded the program. A bountiful repast had been provided by the ladies. After many a "God bless you" to the honored guests, the company parted with kindly thoughts, cheering words and sunny smiles, and happier for having been there.

Henry Harrison Brown will commence his series of lectures on "The Science of Life" next Sunday in Odd Fellows' Building. He is a fluent speaker, and a large audience will greet the opening of the Fall course.

Prof. G. S. Dove lectured for the Union Society, Oakland, Sunday, Aug. 10, at 3 p. m., and made several satisfactory phrenological examinations for well-known people in the audience. Prof. S. E. Buswell, arrayed in his Oriental robes, followed with a large number of psychical readings. The audience was large and well pleased.

Mrs. May E. Stevenson lectured in the evening on the subject, "What Relation do we Bear to our Families?" and Mrs. Dr. Stewart followed with clear-cut spirit messages.

Sunday, Aug. 17, at 3 p. m., Prof. Dove will lecture on "The Benefits of Phrenology," and Prof. Buswell and wife, arrayed in their Oriental robes, will give psychical readings. Mrs. Stevenson will lecture in the evening, and Mrs. Stewart will give messages.

Lecture Tour.—I am arranging plans for a series of lectures and meetings, which will include Sunday services in the name and for the cause of Spiritualism, and week evening lectures upon the Science of Psycho-Biology, which embraces all methods of character and life-reading from Phrenology to Astrology, in which I shall be ably assisted by the eminent and successful Australian phrenologist and psychic, Prof. J. P. de Blumenthal, who is, without doubt, among the first in his specialties. We shall lecture upon diseases of the physical and mental conditions of mankind, selling the Vitae-Ore remedies for the ills of the material, and impart knowledge for the mental and spiritual needs of the sufferers. We are confident we will not disappoint the public.

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