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# THE PHILOSOPHICAL JOURNAL

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T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, AUGUST 30, 1902.

1489 Market St. Between 10 & 11th Sts.

No. 35.

## ATTAINMENT.

Can we reach the mount of Freedom  
While traveling here below?  
Can we cull the flowers of wisdom,  
And all Life's secrets know?

And did the famed Methuselah  
Attain to that estate,  
Thus being a high exemplar  
For us to emulate?

What man has done can be again  
Done equally as well,  
Nor need we ever once complain  
Of hindrances to quell!

We know the rugged hills we climb  
But strengthen us the more  
To wield the forces in our prime,  
As giants did of yore!

Put forth the thoughts we have to-day,  
'Tis all the day requires;  
Expending strength on uses, may  
Meet all our just desires!

Mrs. C. K. SMITH, San Diego, Cal.

began to rise gently into a defined form, arrested the attention of the visitors most of all. The flowing, luminous draperies, the graceful movements of the arms as they released themselves, the dignified bearing and posture of the figure at its full height—then the voice, the pronouncing of a name, perhaps unknown to all save one in the seance room, the coming forward of that friend, the loving embrace, the moments of whispered conversation with the visiting spirit—all these things which to those who regularly visit this medium's meetings have become familiar, were to Grand Duke Boris and his friends full of wonder, novelty and impressiveness. One or two of their number had unmistakable tests given, and all expressed themselves as pleased, interested and satisfied of the genuineness of the manifestations. No place in San Francisco has proven more attractive to the best and most distinguished class of visitors than Mr. Miller's beautiful home, and the rare and lofty character of the spiritual manifestations given there has arrested the attention of all genuine students of the occult.

ISABEL HAMMELL RAYMOND.

## A Telepathic Message.

I give the following personal experience in proof of the reality that the mind or spirit of a living person may impress and influence another person, even when separated by hundreds of miles.

Last fall my wife was suddenly called from home to attend the funeral of a relative in another State. She hurriedly started by the first morning train, expecting to travel all night and reach her destination in time for the services on the following morning. As she had previously been over the route and was accustomed to traveling I had no fear about her getting along all right alone. I had to remain at home, and in the evening retired early and was soon sound asleep.

A little after midnight I awoke with a strong feeling that my wife was in trouble. I became restless and felt that she had met with some accident, delay or misfortune on the way. I could not shake off this feeling, but continued to worry for a long time and searched the morning papers to see if there had been any railroad accident.

On her return home I learned that my wife reached Harrisburg on the western express about midnight, where she was to stop and take a branch road. When

the train arrived at the station she was asleep and the conductor who had taken up her ticket failed to see that she left the car. The train soon started with madam on board. On learning the situation the conductor helped her off at the next station, eight miles away, where he placed her in charge of the postal clerk residing there, where she was properly cared for. In the morning she took another train and reached her destination in time for the funeral, which had been delayed two hours awaiting her arrival.

Imagine, if you can, the feelings of my wife, landed among entire strangers, at dead of night, with no hope of reaching her destination in time for the funeral, which she had traveled so far to attend. The fact, as it appears to me, is that in her great anxiety and distress, she yearned for help and thought "if he was only here." The force of this thought was strong enough to awaken her husband, nearly four hundred miles away, by means of wireless telephone, and impress him with the fact that something had gone wrong with her. D.

## New Plan for Spirit Message

PRINCESS KARADJA.

Table-tilting, though an old-fashioned, is yet a valuable method of communicating with our friends beyond the veil. The gift of automatic writing is not given to everybody, but most people can (if they try patiently) succeed in getting the table to move. The great drawback is naturally the extreme fatigue which results from having to repeat the alphabet over and over again.

I have no doubt that many Spiritualists who in the home circle try to exchange a few loving words with their departed friends, will be pleased to hear that I have lately invented a new system, which considerably abbreviates the tedious task of calling over the alphabet.

After having given it several months' trial, I find it to work extremely well. I have taught this new method to several friends in Sweden and German, who have thus obtained excellent results. In fact, this new system works so well (when one is used to it) that I have been able to obtain 150 octavo pages in two months! These communications, which contain some splendid tests, are very valuable to me, and I am deeply thankful to be able to communicate with my friends on the other side, whenever I please, in such a simple and easy way.

I shall now explain, as clearly as I can, the method I use. I divide the alphabet in four quarters:

- 1 from A to G.
- 2 from H to N.
- 3 from O to U.
- 4 from V to Z.

I say slowly—one, two, three, four, and the spirits indicate, with a rap in which quarter is the letter they want. Knowing this, I have only seven letters to enumerate instead of twenty-six. (Twenty-eight in the Swedish alphabet.) But the economy of time is really still

## BORDERLAND

### SPECIAL SERVICES

Given by Mr. C. V. Miller at his Residence in San Francisco, for the Grand Duke Boris, on Aug. 3, 1902.

The San Francisco Examiner of Aug. 4, speaking of the visit to this city of the Grand Duke Boris of Russia and his suite, says:

The royal visitor was the guest yesterday of C. V. Miller at his home, 1084 Bush St. He is an ardent believer in Spiritualism and a seance was given for his benefit.

This was quite true. The Grand Duke, accompanied by ten gentlemen of his suite, visited Mr. Miller, who had previously been invited both to luncheon and to dinner by Prince Boris.

The Russians, who have traveled the world over and have seen the best the world has to offer of art, were enchanted with the beauty and rarity of the collection of artistic treasures and curios with which Mr. Miller has filled the rooms of his handsome residence.

Then came the seance, with its manifestations of etherialization and materialization. The Grand Duke and the gentlemen of his suite were keenly interested from the beginning. While familiar with some phases of spiritual manifestation, they had never before seen anything of such beauty and interest as these wonderful phenomena.

The materializations outside of the cabinet, where a translucent globe of white was wafted over the curtains, and after swaying in long sideward and downward curves, rested on the floor and



Mr. C. V. Miller, the Medium.

greater; when one is accustomed to the method, one needs hardly ever to spell out all the letters of the quarter indicated. One knows what vowels there are in each group. Suppose a word is spelled out and a vowel is wanted—the indication of the group is sufficient; in stead of saying A B C D E F G, one merely says A E, the spirit indicating which of the two vowels in the group is required.

I think the best plan for those who want to try the system would be to explain it aloud to the spirits. It is only the more advanced ones who can read human thought; the less developed have to be spoken to before understanding what we want them to do.

It is rather strange to notice how fluently some of them communicate almost at once, while others have great trouble to grasp what they must do. How would the upholders of the animistic theory explain this? If the "subliminal self" has once understood a fact, how can it be ignorant of it five minutes later—soon again to recover the lost knowledge?

It really seems more sensible to believe that the unknown operators are incarnate beings on different levels of intelligence.

Bovigny Castle, Belgium.

### Spiritualism and Telepathy.

O. O. BURGESS.

Such is the title of a recent volume published by the *Medico-Legal Journal*, Clark Bell, Esq., LL.D., editor and publisher, 39 Broadway, New York.

This volume of 171 pages, republished from the columns of the *Medico-Legal Journal*, is made up of a notable series of articles prepared by a symposium of eminent authorities for use in a discussion before the Medico-Legal Society, Clark Bell, president, of what is referred to in the sub-title of the book as the case of Mrs. Leonora E. Piper and the Society of Psychological Research. It might well be entitled, the case of Telepathy vs. Spiritism.

Evidence in the case is presented from the pens of more than 20 well-known and well-qualified authorities, including doctors of law, doctors of philosophy, doctors of divinity, doctors of medicine, university professors, jurists, statesmen and other men and women of intellectual prominence, whose names lend great authoritative value to the publication itself.

The gist of the whole discussion lies in the question as to whether spiritism or telepathy is the more rational hypothesis to account for the phenomena produced through Mrs. Piper, or, in fact, for spiritualistic phenomena however produced.

The discussion is opened on the telepathic side, it hardly need be said ably and aggressively, by Thomson Jay Hudson, Ph.D., LL.D., the learned author of "The Law of Psychic Phenomena," etc. His contention is mainly and briefly this:

1. No mediumistic or Spiritualist communication has ever been had of a verified fact, which was not already known to the medium, sitter or some other living person.

2. Telepathy is a power belonging exclusively to the subjective mind, or subliminal consciousness (See page 166) and telepathic knowledge can be acquired or transmitted only by the subjective mind. And we know enough of subjective mind to know that such knowledge may be possessed or transmitted from one living person to another without cognition

by the conscious mind of either. Our controversialist also insists that telepathic knowledge may be transmitted from the second to a third person, always under the same secretive conditions with regard to the everyday consciousness; and further, that this *telepathie a trois*, or telepathy by three, as a self evident proposition, which leaves spiritism "without a leg to stand upon." (p. 19-20.)

3. "There are no logical presumptions in favor of a supermundane explanation of any phenomenon whatever; \* \* \* and when, as in this case, the great bulk of cognate phenomena are explicable by reference to known mundane causes, all supermundane hypotheses are summarily ejected from the court of logical inquiry." (p. 19.)

With no intention of doing more at the present time than to jot down a few of the current thoughts aroused by a first reading of the volume under consideration, the present writer would here remark that we have no more exact knowledge of telepathy in its "mundane" aspect than we have of it in its "supermundane" use.

That it has a supermundane use as the only means of communication between discarnate human intelligences will be shown from our author's own writing further on. For he makes no claim that human spirits do not exist; on the contrary, he claims to have actually demonstrated their existence. ("A Scientific Demonstration of the Future Life," by Thomson Jay Hudson, LL. D.) They exist as subjective—not objective—mind entities, and telepathy is the language of subjective mind, whether its relations be carnate or discarnate. It is the subjective mind which is immortal, for, as our author very cogently claims, the human mind is endowed with two classes of faculties, one of which, the objective, fades out and is lost in somatic death, while at that time, the other becomes only the stronger, for the reason that its existence is not dependent upon physical function. Hence it parts company with the body and its supraliminal consciousness amply equipped for intelligent communion "with those who share our destiny" when physical organs of speech shall no longer exist. (See *Dem. Future Life*, p. 297.)

Now it will have been noted above that our author asks us to believe that logical presumption never favors anything supermundane, anything above earthly things, simply because it is supermundane. But we beg to differ and to say that logical presumption always favors the hypothesis which affords the more reasonable explanation of the phenomena in question.

It would seem to require but little explanation to show in this connection that the spiritualistic hypothesis is far more reasonable than the telepathic hypothesis, stretched, as it must be, to an almost impossible tenuity before it can make the slightest showing of probability.

For the purpose of illustration let us suppose a case quite within the limits of actual cases detailed in the volume before us: A person sitting with a medium, to whom he is a stranger, receives news of the death, some months before, of a friend of his at a specified locality thousands of miles away. This information purports to come from the spirit of his dead friend, who, or which, gives facts to establish his personal identity, and also

gives particulars to his taking off which are afterward verified.

Such is the case on the spiritualistic side.

On the telepathic side it is claimed that, unconsciously to all concerned in the incident, the actual fact is that this news was transmitted to the subjective mind of the sitter by the subjective mind of some resident of the distant locality named, who was cognizant of the particulars of the death, but had no conscious knowledge whatever of the sitter, or his medium, or of the dead man's relations with the sitter upon which he could predicate the personal identity established in the transmitted message. It will be readily seen that it is here required of subjective mind that by hook or crook it shall have acquired knowledge of all the particulars involved in the incident, while all that was consciously known to any mind concerned in it was merely the sitter's acquaintanceship with his friend, the dead man, and with the described features that went to establish his identity. And the use of this knowledge just in the nick of time, while the sitting was going on, between subjectives thousands of miles apart, gives a final stretch of tenuity to the telepathic hypothesis.

On the spiritualistic side we have it conceded that telepathic communion between subjective minds is the same before bodily death as afterward; and, although this concession is qualified by our author-advocate so as to shut out communication between discarnate and carnate subjectives in any way that could reach the conscious mind of the living, yet such a qualification would seem to be quite unreasonable in view of the fact that, under proper conditions, communication certainly does take place between the subconscious and the conscious mind.

With due economy of time and space let the suggestion be made of another hypothesis, which, if true, should greatly strengthen the spiritualistic claim:

The human mind must be regarded as a point of potentiality, a nascent individual capacity for continuous development of conscious selfhood and cognizable personal identity, in and of the universality of mind.

What is this universality of mind?

It seems quite likely that it is one illimitable expanse of the ultimate reality of everything in existence. But it will save time as well as exposure of defective knowledge to say that the illimitable expanse is simply Mind, with a capital M. God is a somewhat shorter name.

Now, the human mind is not a duality—a twin conception of objective and subjective mind—it is a unit; but there is duality of method by which consciousness of its existence is manifested. With one of these, the physical or human animal consciousness, we are quite familiar; and with the other, which may be termed the spiritual, the true, the immanent consciousness, we hope to become more familiar—after death, if not before.

It is the human animal consciousness which, because of its dependency upon physical function and organic sense perception, is suspended in sleep, disturbed, distorted, or overwhelmed in disease, and finally lost in somatic death.

It is the immanent and permanent consciousness of the human mind, so ably analyzed and described by Dr. Hudson as subjective mind, which, because of its

non-dependence upon physical life or function, affords a "scientific demonstration of the future life."

But the case of Telepathy vs. Spiritism is still on, with variant opinions of its respective merits. But none will deny the paramount importance of absolute proof of the validity of the spiritistic claim to possession of the psychic force unquestionably essential to the production of the phenomena under discussion. For absolute proof of this claim will afford an absolute demonstration of the future life. And it is only in a careful and judicious study of experimental, or practical, rather than speculative evidence, that absolute proof may be found.

### Friendly Criticism.

E. WHIPPLE.

In her opening lecture on "The Four Great Religions," Mrs. Besant says: "A religion can only be understood by sympathy." That is, to understand, to enter into the inmost thought and hope of another, we must, for the time being, maintain a friendly rather than a hostile attitude toward that one. The lawyer on the side of the prosecution, determined to convict the criminal, will never concede the credit that may be that criminal's due. Hence, what I have to say is not prompted by any ill-feeling toward the Theosophical Society.

It embraces in its membership men and women of high character and scholarship. It has no family likeness to Spiritualism, and if some Spiritualists have gone over to its ranks, it was doubtless for the same reason that Universalists, Methodists, atheists, etc. came over to our ranks—because they hoped to find something better.

The declared objects of the Theosophists were only three:

(1) To be the nucleus of a Universal Brotherhood.

(2) To promote the study of Aryan and other Eastern literatures, religions and sciences.

(3) To investigate unexplained laws of Nature and the psychical powers latent in man.

A member is required to subscribe only to the first of these. All right. I admit these objects to be very worthy ones, but, as a matter of fact, the Society is fully committed to the ideals of the East, and are hostile to the ideals of the West. They distinctly emphasize the Hindoo, pantheistic contempt for the physical side of life, and those desires which prompt to enterprise and achievement on the physical plane. A brief quotation or two will sufficiently indicate this trend:

"Man returns to physical life as the drunkard returns to the flagon of wine."—"Gates of Gold," p. 15.

"Man, having learned his lesson, fully casts off the physical life, the psychic life, the contemplative life, and enters the great temple where any memory of self or sensation are left outside, as the shoes were cast from the feet of the worshipper."

"Indifference to external things comes naturally in the wake of discrimination, from the clear perception of their worthlessness."—"The Ancient Wisdom," pp. 101-296.

All feeling, emotion, love, desire, and physical life itself are only recognized and tolerated while the ego who has been caught in the meshes of organism, is making all due haste to rid himself of them. The gladness, the hope and joy

which are ever before the child of the West are completely absent here. Once India was great; once her face was glorified, but the chill of death has for ages rested upon her, and since Theosophy has imbibed its later spirit and cold intellectualism, I confess I do not take to it kindly. I deprecate the raking up of any old, effete system of thought in the East and making of it the "Head of the Corner" of a religion or philosophy for the twentieth century in the West. Place in contrast to this philosophy of despair, the joyous ideals of Greece, and the full tide of desire and exuberant life that throbs in the veins of the West, of which Walt Whitman is the best modern exponent.

Corot, the French painter, went forth very early one morning in Spring to witness a sunrise. As he stood expectant, watching for the first ray that should be flung upon the sky, he exclaimed: "Oh! it's all there behind the translucent gauze—I know it—I know it—I know it!"

Elbert Hubbard has recently made a translation of the famous letter of Corot, in which he purposely fuses and blends Corot, Whitman and himself. It is the finest piece of word-painting I ever read. If you can "read between the lines" you will travel all the way from Homer to Whitman, and behold all the glories, past and present and to come! I confess that as I read it I worshipped, laughed and cried. Whether I saw as much as a "man with a hoe" would have done, I do not know, but my little cup was filled, which sufficed me. Here is Greece; here is the West.

I turn from the mental paralysis and despair of the East to the young child of the West, knowing full well that when the coming travail and pain are over, it will enter upon its luminous path of achievement. A new race is knocking at the Gate of the West. This race will be a full-toned instrument, counterparted with the complete octave of desires present, but purified. Greece will be born again and embark on the waters of the musical river bearing forward the rich, full tide of life.

The East is a spent flame, the broken fragments of whose handiwork lie moldering beneath the ruins of buried cities. Her career is finished, and not until a new Eastern star shall rise will she again turn her eyes toward the dawn and exclaim: "It is all there behind the translucent gauze!"

But to the West the 12 Gates of the Sun's circuit open wide. Her stars are rising stars, and her delightful journey is yet before her. True, in the immediate foreground portentous storm-clouds are seen, and a battle-ground is spreading out before us, but an arm stronger than ours will hold the thunderbolts that will shatter the old dynasties! When the storm is over we shall go forth to work and sing, to sing and work. When the storm is over, the burgeoning buds of a new art and form of life will spring forth.

Oh, Columbia! thou fair young child  
Upon the borders of the Western Sea;  
Thou bud of promise and coming common-  
wealth of man;  
Thou whom the seven Leaders rescued from a  
foreign yoke;  
Over whom the protecting gods hath faithful  
vigil kept;  
Thou art and art to be the first of recon-  
structed States.

Oh, Columbia! thou who hath groped and  
stumbled to find thy way:  
Thou to whom the testing trials hath come,  
And who still the furnace heats must know;  
It is thine to become a royal oak, whose  
branching arms

Will cover the nations as with brooding  
wings;  
Thine to bring forth the coming race,  
And thine to achieve the brotherhood of man.

### No Mysteries Now.

MRS. C. K. SMITH.

Since Spiritualism has opened the door to all mysteries, they have to a great extent ceased to be mysterious. The time prophesied is now, that what is done in secret can be made manifest, and what is spoken in the ear may be proclaimed upon the housetops. Thus it behooves individuals to think, say and do nothing which they are unwilling the whole world should know, in small as well as more important matters.

For instance, a man, not a remarkable medium, told me that on one occasion, having been disappointed about going home at the time set, quietly concentrated his mind upon the folks at home one evening, and what did he see? With eyes closed he saw a neighbor come into his father's poultry yard and steal chickens! He noted the date, said nothing, but when he did go home, called upon the neighbor for a private interview, relating the incident, which so shocked the neighbor, he declared he would never again be guilty of such an offence! The certainty of being "found out," or knowing there were eye-witnesses the same as present, would deter many from guilty practices.

When these things are so, of what use are secret societies? Once they may have been useful, but are they a necessity now? Many years ago I heard a woman say: "My husband is a better man since he joined the Masons, and has endeavored to live according to Masonic obligations." Doing right because it is right, accepting the truth because we believe it to be the truth, are the secrets to be lived and adhered to.

It may be well to heed the injunction, "Cast not your pearls before swine," but if what have been cherished as pearls prove, on examination, to be only "small potatoes," better to feed them to swine than to lumber the storehouse with them.

Ask, and ye shall receive; seek, and ye shall find, is now almost invariably accepted by all classes, the ignorant as well as the cultured. But do people always know what they want? If they ask for what they do not want, they get it all the same, just as those who vote for what they do not want get it! San Diego, Cal.

### To N. S. A. Delegates.

Important Suggestions to the Spiritualists of the United States, especially to the Delegates who will attend the meetings of the N. S. A. in Boston, Oct. 21, 22, 23 and 24.

GREETINGS TO YOU ALL:

The good of the Cause and the greatest success of this noble organization, is my only motive, object and aim.

It is well known by all my friends, and many others, that I have devoted my life, for more than 40 years, to the profession of medicine. During this time I have attended many medical conventions, both State and national. I have been a member of the American Institute of Homopathy for over 30 years. During this time and in attending these medical conventions, I have learned some things which I think would be well for us to act upon, in producing

the greatest harmony and the most success in the management of this national body of Spiritualists. No one can be more anxious for the success of the N. S. A. than myself. For I see only one hope for the future success of Spiritualism, to use the same, making of it the highest and most practical humanitarian work; that is, by organization.

The N. S. A. has done and is doing a grand work for Spiritualism and humanity. No one can fail to appreciate the noble work done by its worthy president and his fellow-workers, and of all the efficient officers; and what I am going to say or suggest is not because anyone can fill his place, or any of the officers' places, any better than he or they have done.

Now, in the American Medical Association, or the American Institute of Homeopathy, we strive each year to elect the most cultured and efficient men and women in the ranks to fill the different offices—president, vice-president, etc. Yet none of the officers, except the secretary and treasurer, ever serve more than one year, it matters not how capable they are, or how satisfactory their work; each year the honor is conferred upon other worthy members. The members of the Board of Censors are chosen for one, two or three years; so all the time some old member is on this important board. The same treasurer has filled his place in the convention which I attended in June in Cleveland, for many years; the one preceding him, as long as his health would permit; the same way with the secretary. It is often filled by some one for years. Yet, as I have said before, all of the important offices are changed each year. What is the effect of this? Where is the wisdom? It keeps in check and completely suppresses all envy and jealousy, and stimulates a laudable ambition for every member of this vast body to make themselves so useful that honor shall come to them, at least once in their lives. Has not the N. S. A. reached the point in its organization when it would be well for such an action to be adopted? Will not this course, if pursued, bring harmony, strength, peace and greater success to the N. S. A., and increase its power in all directions?

The president, secretary and treasurer know all about the business and financial matters that pertain to the N. S. A. Then, with one accord, outside of these offices, would it not be well to elect entirely new men and women to every office that will be vacated this coming October? This is not said because anyone has not done well, but because all have done well, because all are true and faithful servants. There are plenty of noble, old and faithful workers in the Spiritualist ranks that can be found to fill each place honorably, faithfully and successfully.

Still further, all who are now in office, on leaving their places for others, if they love the Cause as they should, will do all they can to aid their successors.

I give these hints for what they are worth, and because I love the cause of Spiritualism and the success of the N. S. A., and not because I want any office, or would accept any, myself.

May the divine in you all, and the spirit-world, aid you as delegates in this coming convention to forget self, for the good you can do. ANDREW B. SPINNEY, M. D.

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No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

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

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

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

SAN FRANCISCO, AUGUST 30, 1902

**Dr. Emma Nickerson Warne** of Chicago has lately undergone a surgical operation. We are glad to know that she is steadily improving and recovering from its effect.

The Michigan State Association held its usual convention in Lansing, beginning on Aug. 12 and continuing over Sunday. The president is B. O'Dell, Paw Paw, and secretary E. E. Carpenter, Detroit.

**Hon. Luther R. Marsh**, the venerable jurist and Spiritualist, passed to the higher life on Aug. 15, at Middletown, N. Y. He has been in feeble health for a month; indigestion and general debility were the cause of his dissolution. He became unconscious about half an hour previous to his transition, and gently slept away the few remaining moments. He was a prominent figure in the early days of Spiritualism and one of its most ardent advocates.

**Denver, Colorado**, is now put on record on the question of the licensing of mediums, John Johns, a medium of that city, was fined in a police court for "telling fortunes without a license." He appealed the case to the Superior Court, and Judge Lendsey has just handed down a decision declaring that Spiritualism is a religion, to be classed with others, and that Spiritualists are not to be classed with fortune-tellers, etc. He said that "Spiritualists should be no more required to pay a license than should ministers of the established churches." This is another legal decision in the right direction.

**A Methodist Clergyman** quite prominent in that body has lately published an article arraighing the Methodists of the United States, charging them with a departure from the cardinal teachings of John Wesley, the founder of that organization, and the matters which he particularizes will probably be a "bone of contention" in the coming annual conferences.

There is another point besides the one mentioned, which the modern Methodist churches repudiate, but which was held quite sacredly by the organizers of Methodism, and that is the spirit manifestations or phenomena. His writings detail many wonderful experiences with spirits—in fact, John Wesley was a Spiritualist. This announcement will be news to thousands of Methodists, but it is true, nevertheless, though they may repudiate it. The facts can be very easily proven by referring to the old editions of his writings. We are aware, however, that from many modern editions this proof has been expunged, being distasteful to the prominent men of that church to-day.

**Alfonso**, the young King of Spain, since his enthronement has become very dissipated and so abusive to his mother that she has left him and gone back to Austria. He is said to be insane, but he may have become so on account of the exalted position he holds, which has evidently "turned his head."

At one time he interrupted a procession in his honor, insisting upon visiting some mines, while the procession, and people in an adjoining town, were kept waiting for hours in suspense.

At another time he was taken to a cathedral, and while the bishop was exhibiting to him some sacred relics and describing them, the King stopped him and said: "Bishop, do you believe that?" The bishop meekly said that he did, when the King said: "I don't, and I am hungry and don't want to hear any more about it. I'm going to dinner."

If this latter episode was all upon which they based his insanity, we might say that there was method in his madness, but he seems to have developed a brutish character and scandalizes everything and everyone when caprice so dictates. If this disposition continues he will not hold the throne very long. A revolution seems to be already in sight, which may result in a republican form of government.

**Thoughts are Things.**—So the Spiritualists have been asserting for many years. Now, we would ask: Do they believe it? If so, they ought to be very careful not to eject bad thoughts—should not allow hatred, envy, malice and jealousy to occupy their minds—for they must meet all their thoughts, as their own offspring, and in the next world will have to spend long ages endeavoring to

transform them into things of harmony and beauty. Give heed to your thoughts, therefore, and let no anger or malice occupy your minds or form into ugly things to be a torment to life hereafter.

## A Thousand Million Suns.

At the Glasgow meeting of the British Association Lord Kelvin interested a large audience with his calculations of the probable total amount of gravitational matter in the visible universe. He showed that if 25,000,000 years ago, 1,000,000 masses, each equal to our sun, had been distributed through a sphere about 18,000,000,000,000 miles in radius, they would now have acquired velocities about equal to those known to be possessed by the stars visible to us. Therefore it is probable that the total amount of gravitational matter in the visible universe does not differ much from that of 1,000,000,000 suns.

## Spiritualism Spreading.

Many times we are confronted with the question: "Is Spiritualism now spreading over the world, or is it in its decline?" We have repeatedly answered that the philosophy is spreading, and embracing the world; that it is leavening the mental and scientific spheres and permeating the thought of all progressive and advanced persons. As an indication of the status of affairs in Australia, we quote the following from the *Harbinger of Light* for August, which will be read with interest in this country:

We are advised of the formation in Brisbane of a Psychical Research Society, the Hon. secretary of which (Mr. G. A. Justelius) informs us has a very good membership to begin with. They are desirous of securing Mrs. Brigham's services for a course of lectures, but her limited time here will not permit of her responding to their invitation.

We have also advices of the formation of a spiritualistic society at Levin, N. Z., under the presidency of Mr. W. C. Nation, an old Spiritualist, and proprietor of the local paper.

The Lyceum movement is also taking root in New Zealand. There has been one under the auspices of the Wellington Spiritualist Society for some time past, which has just held a successful entertainment and social meeting, and now the Wellington Spiritualist Association is starting a second one. The Christ-Church people also have a Lyceum, which we believe is making good progress under the conductorship of Mr. Craig. Their adult society is reported as flourishing.

**Mrs. H. T. Brigham** of New York has arrived in Australia, and was very enthusiastically received at Melbourne, as well as her companion, Miss Belle V. Cushman, president of the Ethical Society of New York. The Victorian Association has arranged for lectures during Sundays and several week days, her stay having been limited

to four months in both Australia and New Zealand on account of the time consumed in transit. Mr. W. H. Terry, editor of the *Harbinger of Light*, is the promoter of the enterprise, getting Mrs. Brigham to spend this time in Australasia.

**Educating the Children** in the present day is quite a science and is a vast improvement over the old methods, such as existed previous to the last quarter of a century or less.

While we admire the methods employed to educate the youth at the present time, we must enter a protest against cramming the children and youths, crowding them with lessons and breaking down their physical constitution. Several cases have lately been reported where so many lessons were given that it took all the spare time of the scholars to master them, leaving them no chance for recreation or pleasure of any kind. This must be stopped or the race will deteriorate. The mental must not be crowded so as to break down the physical. Of what use will learning be to one whose physical constitution is unable to carry the load and breaks down, to enter a premature grave, or is a wreck physically, condemned to a "living death" as a consequence of the cramming system now insisted upon by the School Directors, parents, or whoever is responsible for such crowding.

**When One Can Say, I am** the author of my own destiny, it seems to mean something wonderful; some personal achievement. I do not value anything except as it is related to the individual. If fate or luck makes the man, then an adverse fate or luck can unmake him, which proves that there is no man in the transaction; simply a combination of circumstances that had set up an effigy and destroyed it later.—*Freedom*.

The Annual Convention of the Texas State Association will be held in the Galveston Spiritualist Temple on Sept. 5 to 8.

## 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.

**GOOD WITHOUT GOD**, by Robert C. Adams. 112 pp. New York: Peter Eckler, publisher, 35 Fulton St. 25 cents. For sale at this office.

The author is president of the Montreal Pioneer Free-Thought Club and ex-president of the Canadian Secular Union. He presents an exceptionally fine argument to show how mankind can be good, and do good, without being a member of a church or a believer in religion of any kind. It contains 15 chapters, the perusal of which will prove both entertaining and helpful to progressive persons of both sexes.

**The Occult and Biological Journal** for August contains the following articles: The Way of Life; Not all Trailing Clouds of Glory; The Way of Holiness: Duty; Reason, and The Plan-Less or Intentional Life. This number concludes the old series. The October number will appear under the new name, the *Bible Review*. Published by the Esoteric Pub. Co., Apple-gate, Cal., at \$1.50 a year.

**Wilshire's Magazine** for August contains many articles of sterling worth, among which will mention: Evolution—Political and Economic; Why Belgians are Restless; Some Facts About Rail-roads; Truth at any Cost, and The Science of Modern Socialism. Published in Toronto, Canada, by H. Gaylord Wilshire at \$1.00 a year.

The important announcement is made in the *Arena* for September that the following distinguished writers and thinkers have consented to serve on that magazine as a board of associates or contributing editors: The Rev. R. Heber Newton, D. D., Edwin Markham, Prof. Frank Parsons, Eltweed Pomeroy, A. M., Prof. John Ward Stimson, George McA. Miller, Ph. D., Ernest Crosby, Bolton Hall, Ralph Waldo Trine, George F. Washburn, the Rev. Robert E. Bisbee, F. Edwin Elwell, and Prof. Thomas E. Will, A. M. This is a new departure in periodical literature, and should result in adding to the *Arena's* standing in the intellectual world. 25 cents. Alliance Pub. Co., Fifth Ave., New York.

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School of Psychic Science, Dep. P. J., Lincoln, Neb., U. S. A. 354

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**Death and Afterwards,** by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

**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.

**Arthur S. Howe** and Mrs. M. E. G. Howe of Boston, Mass., who have worked for the several societies and camps in Southern California during the last year, are now located at Santa Cruz and will work for the Unity Spiritualist Society. It is hoped with their able assistance to awaken much interest among the Spiritualists and others of Santa Cruz. An informal meeting was held Tuesday, Aug. 26, and every Sunday, at 2:30 and 7:45 p. m. (for at least three months) in Farmers' Union Hall, meetings will be held. Mediums visiting Santa Cruz welcome. Mr. and Mrs. Howe's home address will be 46 Elm St., Santa Cruz.

**Rev. J. Stitt Wilson** gave an interesting lecture last Sunday morning at Golden Gate Hall, San Francisco, on "The Impending Revolution."

**John Slater** gave a seance at lower Scottish hall last Sunday evening.

**Words That Burn,** a psychic romance by Lida B. Browne. 366 pp.; cloth. Price, \$1.25. For sale at this office.

**The American Institute of Phrenology**, incorporated 1866, opens its next session, Sept. 3, 1902. For particulars, apply to the secretary, M. H. Piery, care of Fowler & Wells Co., 24 East 22nd St., New York. 29m3

**San Jose, Cal.,** Curtis Hall, San Fernando St., near First. Mr. Shaw and Mrs. W. C. Hull will hold spiritual meetings every Sunday at 11 a. m. and 8 p. m. until further notice. Admission free and no collection. 34tf

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

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- True Memory—Reifsnider. 1.00
- Witch of 19th Century—Dr. Phelon. 50c
- Way to Keep Young—Quigley. 75c

To my Young Acquaintance.

Lottie L—, she is a maiden  
I met the other day.  
She's bright and fair, and but thirteen,  
Vivacious in her way.  
She came from far across the land,  
Some place near Fundy bay;  
And to this well-known Western shore,  
With parents she did stray.  
To sunlit California,  
'Mid pine and redwood tree;  
And I met her, yes, I met her,  
In Berkeley-by-the-Sea.  
She's just like a sweet canary  
With golden-colored wings;  
I drop my age by twenty years,  
When Lottie laughs and sings.  
WALTER SCOTT HASKELL.



The Editor is not responsible for the opinions of correspondents.

Transition of Walter Hyde.

TO THE EDITOR:

Silence through the columns of the JOURNAL, which comes like a white-winged messenger to me every week, I must now account for, by saying that my dear brother, Walter Hyde (2½ years my junior) has required my almost constant attention, aside from all duties incumbent upon me, (although very patient, and not a murmur or groan escaped his lips during an illness of six months until he breathed his last on Aug. 13).

I am confident that his days were lengthened several weeks by the healing power vouchsafed to me to calm the respiratory organs to tranquil peace, which otherwise would have smothered him.

About a week before his departure he made the most sublime and heartfelt invocation to a supreme power that I ever heard—not for the Infinite to change his purposes for us, but that we might live in harmony with all Nature throughout the systems of worlds.

I will not attempt to give a faint idea of the reverence and devotion, pathos and sublimity, which fell from his lips as he sat at midnight in his room, while I was attempting to sleep on the lounge adjoining.

The next night he made reference to his effects, and said there was his violin that he had prized, and, most of all, gems of thought that he had intended to compile for publication; then he stopped short by saying: "I have made sister Logan my executrix, and all will be adjusted properly"; so from time to time he spoke of the inevitable—would only like to stay to try to do more good—shall we murmur? Ah, no! At the ripe age of 77 years and 8 months, rather let us be thankful that we were spared to smooth his pathway toward the "evergreen mountains of life." As Mrs. Sarah Seal said in a beautiful eulogy over the remains: "He had always been tender-hearted and true, and has taken his treasures with him which he had gained by thoughts, words and kind deeds, never having been known to speak unkindly or harshly of any one."

Now, as our brother's form reposes in Mountain View Cemetery, the friends far and near are sending in word that they have not forgotten that Aug. 31 is to be the anniversary of my 80th birthday, and they wish to celebrate it and extend their sympathy in this, our

trial hour, by having a meeting in my parlors Sunday forenoon, the last day of August. Therefore, no special invitations are given, but all will be welcome. Tea and coffee will be served to those who bring luncheon, in time to attend other meetings at 3 p.m.

MRS. F. A. LOGAN.  
1218 Railroad Ave. (broad-gauge, Bay station), Alameda, Cal.

Just How to Wake Solar Plexus, By E. TOWNE.

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It teaches that as the sun is the center of the solar system, so the Solar Plexus is the center of the physical body. As the sun radiates life and warmth to its system of worlds, so the Solar Plexus, when awakened, radiates life and health to the physical body. The book gives original breathing exercises of great value, tells how to KILL FEAR, control the emotions, develop courage and strength.

J. F. Willis, Breckinridge, Colo., writes: "I received more special benefit from one reading of 'Just How to Wake the Solar Plexus' than I have during a period of over ten years with medicine chests and doctors' bills of over \$800.00, aside from much time lost."

Milan Doane, Creswell, Ore., says: "The knowledge derived from the Solar Plexus Book is renewing my youth."

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**Rainbow Week at Napa.**

TO THE EDITOR:

Mrs. Crawford came here on Aug. 11, as announced. She gave six lectures on Color of Musical Tones and of Thought Forms, all of which were illustrated and illuminated by pictured charts of her own lining, and by her exquisite piano renderings. These lectures are scholarly and scientific and require close, earnest study to be made practically available in the care we should feel that our lives reflect our noblest possibilities. They are to be published in book form so that the possibility of such study will be given us.

The lecture on Musical Forms was especially interesting. Her paintings and lucid explanations made her instruction plain to those who had even a slight knowledge of music, and if any were so unfortunate as to know nothing of this "language of the soul," they were sure to have the desire awakened to know, which is always the first step toward attainment.

Pen and ink can give no adequate conception of the beauty of Mendelssohn's "Spring Song" and Chopin's "Cradle Song"—in colors, nor of her exquisitely delicate and sympathetic rendition of them on the piano. She showed us that Mendelssohn uses the triangle (3 time) most frequently, Chopin the hexagon (six-eighths), and Beethoven the larger, grander, more majestic circle (two-four and four-four). She said thought forms and musical forms are the same, and spoke of Nature's alphabet of joy and sadness—the crescendoes and diminuendoes of the winds, etc. Music has the same alphabet the world over, and with color is the only universal language. The rainbow, which is Nature's signature, is a circle of which we see but half; the other half is on the astral plane. The evening lecture which followed was on "The Dialect of Color," and was preluded by Chopin's C Minor Rondo. She gave a soul-stirring talk on the color expressions of inner and outer earth, of ocean and of sky, of the vegetable and the floral kingdoms, in their various and wondrous harmonies, and closed by describing the colors of the personal auras of individuals in the audience. By request she gave the "Spring Song" again, mentioning the interesting fact that Mendelssohn having been summoned by Queen Victoria to play before her, took the manuscript of this wondrously beautiful music with him, and the Queen gave it its name.

Thursday afternoon Mrs. Crawford read an address from her "Rainbow Map of Nature," which was warmly appreciated. She gave, between hours of lectures, individual readings from the Map, to the satisfaction of those who were privileged to secure one. It is a benediction to see the faces of individuals as they come from her readings. All are so illuminated, and some so really transfigured, as shows how helpful and exalting was the sphere of thought into which they have been lifted.

The great, unseen teachers who are using the Map as a platform from which to educate those wishing to know more of spiritual law, and how to embody it in daily life, are welding in close sympathy a large class of the most spiritually-minded and intellectual people. We parted with her with regret, but Napa will be certain to bring her here again.

Mrs. Parkins is the inspiring soul of this great spiritual awak-

ening at Napa. I have never, in nearly half a century's experience, seen anything to compare with her indomitable energy and enthusiasm. Delicate and frail-looking as a thisle-down, she moves almost as lightly through the atmosphere. From daylight till late evening she is incessantly in action; with no apparent weariness, never a frown or a discordant word, she is sure to bless each one whose radius she touches, sure to leave them one note higher in the scale of being than she found them. Nothing can discourage, defeat or disarm her.

The "loy orator," Chas. J. Anderson filled out the week with three lectures, each of which drew an increased audience. I was physically unable to attend them.

Mr. Anderson is holding circles this week, and also gives an afternoon lecture at the rooms of the Universal Institute. He is giving as great satisfaction in his circle work as in his lectures.

OLIVIA F. SHEPARD.

Napa, Cal., Aug. 20, 1902.

Since the foregoing was in type we have received the following from Mrs. Parkins:

Mr. Anderson's work has been marvelous in its results upon the people. He has spoken under deep inspiration to large audiences and the people have been universally pleased. He has found a warm place in many hearts here, and the people unanimously desire his return. I have never heard Mr. Anderson speak so well, and it has been a very uplifting experience for him as well as a great help to the people here. His psychic work has been very satisfactory, and he has done a great deal of it.

**Spiritualist Camps.**

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South Boulder Canyon, Colo.—July 1 to Sept. 30. Mrs. M. Taylor, box 780, Denver, Colo.

Forest Park, Ottawa, Kan.—Aug. 24 to Sept. 21—Jacob Hey, Sec., Overbrook, Kan.

Niantic, Conn.—June 24 to Sept. 9—Mary A. Hatch, Sec., South Windham, Conn.

Los Angeles, Cal.—Aug. 17 to Sept. 14—J. D. Griffith, Sec., 101 1/2 So. Broadway, Los Angeles, Cal.

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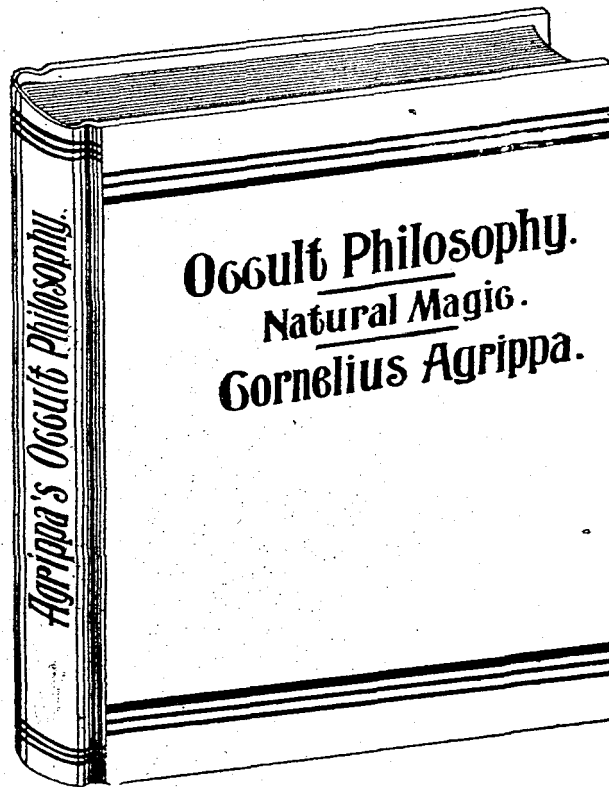
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	♋	Water	June 21 to July 22
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	♍	Earth	Aug 23 to Sept 23
Right Hand	♎	Air	Sept 23 to Oct 23
	♏	Water	Oct 23 to Nov 22
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## Local News Summary.

**Folsom 3044.**—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

**Mrs. R. S. Lillie** will return to San Francisco next week in time to attend the State Convention, and will resume her labors for the Society of Progressive Spiritualists in Covenant Hall, Odd Fellows' Building, on Sept. 14, and will receive a hearty welcome by her many friends.

**The Board of Directors** of the California State Spiritualists' Association will hold a meeting at headquarters, 305 Larkin St., San Francisco, next Thursday evening, Sept. 4, to make final arrangements for the State Convention and to transact other necessary business. It will remain in session until the close of the Convention.

**A Mother Sadie Seance** was held last Wednesday at the residence of Mr. C. V. Miller, 1084 Bush St., San Francisco, Cal., which proved to be very interesting to those present. It is given on the 27th of every month.

**The Law** was the title of Henry Harrison Brown's address at Odd Fellows' Building Sunday evening, when a large audience greeted him. This law was an interpretation of that stated by Jesus: "Seek first the kingdom of God and its righteousness, and all things shall be added unto you." "The kingdom of God is within you." "Then the Soul is God. Come into communion with yourself as Spirit; live true to the inward word; then whatever is needed for health, happiness, or prosperity will be naturally drawn to you. Next Sunday he gives his monthly illustrated lesson on Suggestion.

**Oakland.**—The Temple Association met at Woodmen Hall last Sunday afternoon. Mr. Paul S. Gillette delivered a lecture on "The Spirit of Prophecy," and Mrs. Annie S. Gillette gave spirit messages.

In the evening Mrs. L. E. Drake gave a lecture on "Inspiration"; Mrs. S. B. Seip answered written questions.

Next Sunday afternoon Mr. and Mrs. Gillette will occupy the platform. In the evening will be the regular monthly entertainment for the benefit of the Temple Building Fund.

C. F. VAN LUVEN.

**Mr. Ernest Barry** of Philadelphia was a visitor at the San Francisco Lyceum on Aug. 17, also at Mrs. Foye's meetings on Aug. 17 and 24. He leaves for China soon on the big P. M. steamer Korea.

## PROGRAM OF THE SEVENTH ANNUAL CONVENTION OF

The California State Spiritualists' Association,  
AT  
SCOTTISH HALL, 107 LARKIN ST., SAN FRANCISCO,  
On September 5, 6 and 7, 1902.

## ORDER OF EXERCISES.

FRIDAY, SEPTEMBER 5, 1902.

10 A. M.

1. Call to order by the President.
2. Roll Call of Officers and Directors.
3. Report of Committee on Credentials.
4. Roll Call of Delegates.
5. Minutes of last Convention.
6. Appointment of Committees.
7. Introduction of Visitors.

1 P. M.

1. Roll Call.
2. Reports of Officers.
3. Communications.
4. New Business.

7:30 P. M.  
Reception to Delegates by the Spiritualist societies of San Francisco. Entertainment and Banquet.

SATURDAY, SEPTEMBER 6, 1902.

10 A. M.

1. Roll Call
2. Unfinished Business.
3. New Business.

1 P. M.

1. Roll Call.
2. Reports of Committees.
3. Election of Directors.
4. Election of National Delegates.

SUNDAY, SEPTEMBER 7, 1902.

10 A. M.

Conference Meeting, interspersed with volunteer music. All Spiritualists welcome to participate. Conducted by Mrs. Sarah Seal.

1:30 P. M.

Instrumental Music—Prof. and Mme. Young. Address—Mrs. L. E. Drake. Vocal Solo—Mr. J. Shaw Gillespie. Address, "Our Religion"—Mrs. E. B. Marcen. "Nearer, my God, to Thee," by the audience. Address—Mr. Allen Franklin Brown. Address—Thos. G. Newman.

Accompanist—Mrs. A. S. Norton.

Executive Committee—M. S. NORTON, W. T. JONES and DR. H. M. BARKER.

This Program is subject to change.

**Mrs. Ada Foye's** meeting in Covenant Hall, Odd Fellows' Building, San Francisco, last Sunday evening, was well attended and proved to be one of the most interesting of the present series. Mr. W. T. Jones presided and Mrs. Sadie E. Cooke was organist. After an interesting lecture from her inspirers, and the answering of questions propounded by the audience, Mrs. Foye proceeded to give messages from the spirit-world. Ballots were then taken from the audience containing names written upon them, but the spirits crowded around Mrs. Foye so enthusiastically and requested their names to be announced, that it was some time before she could get to the ballots. The names they desired to be announced were all recognized, and they answered questions and gave written messages to the entire satisfaction of the large audience. It was remarked by several that this was the greatest feast yet given during the present series of meetings, which will close with next Sunday's meeting for the present. Mrs. Foye will remain in the city and give personal readings at her parlors, 1423 Market St., as usual.

**Mrs. Scott-Briggs** will attend the Los Angeles Camp at Sycamore Grove next week as an agent for the PHILOSOPHICAL JOURNAL, and we hope that she will meet with considerable encouragement in the way of subscribers.

**Next Sunday, Aug. 31,** is the 80th anniversary of Mrs. F. A. Logan's birthday, and a meeting will be held in her parlors, 1218 Railroad Ave., Alameda, Cal., in the morning. See notice on another page. A cordial invitation is extended to all her friends, who should also make her heart glad by contributing of their means to defray the unusual expenses, consequent upon the transition of her brother, as noticed in last week's JOURNAL. If more convenient, contributions may be sent to this office. Mrs. Logan is one of the oldest mediums and speakers on this Coast.

**The Banquet** to the delegates to the State Convention is in charge of a committee of ten from the different societies, and not given by the Ladies' Aid, as stated last week. It will be held at Occidental Hall, 305 Larkin St., on Friday evening, Sept. 8. Please leave cash donations at the JOURNAL office and oblige the committee.

**Friends** of Mrs. F. A. Logan, 1218 Railroad Ave., Alameda, are reminded that Aug. 31 will be her 80th birthday. As has been her custom, no invitations are extended, but all are welcome. She has for many years been an earnest, faithful worker for the Cause so dear to Spiritualists, and at this time needs not only our love and sympathy but financial assistance, as the expense of the brother's sickness and transition falls on her. Come, bring your offering and make it a glad day for Sister Logan.

CORRESPONDENT.

## Epilepsy Cured.

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## Societies and Meetings

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