

# THE PHILOSOPHICAL JOURNAL

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## OVER THE MYSTICAL SEA.

Over the magical gleams of the sea  
Voices of loved ones are floating to me;  
Beautiful hands are outstretched thro'  
the air,  
Beckoning hands of our angels so fair,

CHORUS (after each verse):

Over the sea, the sweet mystical sea,  
Voices of loved ones are calling to me,  
Softly and tenderly calling to me.

Over the sea are the ones we hold dear,  
Memory's links bind them fast to us  
here;  
Through realms of space soul can an-  
swer its own;  
Heart beats to heart through the years  
that have flown.

Over the sea like a whispering breath  
Comes the glad message of life after  
death;  
Sweet the assurance that love never dies,  
Transplanted from earth it blooms in  
the skies.

Off in my dreams I pass over the sea,  
And often dear angels cross over to me.  
Sweet voices long silent my sorrows allay,  
Soft hands, once vanished, my tears wipe  
away. B. F. AUSTIN.

## BORDERLAND

### Fate Foretold.

Charles Dickens is responsible for the telling of one or two instances of prophetic tokens. Perhaps at once the most gruesome and the most remarkable is that which he describes in a letter to Lord Lytton.

He was one night at a dinner party given by a professor of chemistry at Harvard, Dr. Webster. The talk turned upon occult things during the evening, and while the wine was going its round, the host, in a whimsical humor, ordered the lights to be extinguished and a bowl of burning minerals to be brought in, to afford the company the rather weird spectacle of watching the ghastly appearance of each other's faces.

In its light each man looked at his neighbor, and was horrified; but judge of the consternation of the guests when they espied Dr. Webster bending over the phosphorescent bowl with a rope around his neck, simulating with ghastly realism the aspect of a man going through the tortures of being hanged.

It was a strange sensation, and recurred to most of those present when, within a year of this grim jest, there came the news that Dr. Webster had been found guilty of murder, and had actually been hanged.

Curiously enough, it was Charles Dickens, too, who nicknamed one of his sons "Ocean Specter"—probably from the fact that there

was some childish oddity in his large, wondering eyes. The lad grew up, and the name stuck to him. Nearly two years after his father died, the man bearing this unique appellation, then a lieutenant in the Royal Navy, found his last resting-place in the depths of the sea.

It will be recalled that Hawthorne, in one of his stories which he says were founded on fact, relates a story of a contemplated domestic tragedy of which one of his characters has a premonition.

An artist was painting the portraits of a bridal pair, when suddenly, for some entirely unaccountable reason, he felt himself impelled to make a sketch, for his own keeping, of the bridegroom with a look of frenzied hate in his face in the act of plunging a knife into the bosom of his terrified bride.

Some years passed, and the artist re-visited the pair at their home. Just as he stepped into the room he beheld the man standing in exactly the attitude and bearing the fierce look he had portrayed, about to perpetrate the pictured crime. Happily, he was in time to avert the tragedy.—*Household Words.*

### Saw his Sister's Spirit.

The following statement of singular phenomena is furnished by a reliable young gentleman employed in one of our most prominent business houses:

"A sister of my wife died about two years ago. On my coming home at dusk, about three months after her death, to my great astonishment I actually saw her standing on the piazza before me. She was clothed in her bicycle suit and had her wheel with her, which she was very fond of riding. She appeared perfectly natural and real. I stopped for a moment, although not frightened. She said, 'Hello!' which was her usual expression of greeting while in the earth-life, then suddenly disappeared. About a week later I again saw her under similar circumstances. Again she gave her customary greeting and then vanished as before. Before this time I had heard her voice, which I readily recognized, and have often heard it since I saw her on the piazza.

"One Sunday morning, as my father and myself were leaving the house, I heard her voice. It was so clear and distinct that my father also heard it and asked: 'Who is talking to us; I don't see anybody near?' When I informed my mother of my wonderful experiences, she said: 'Why, that is not strange; I have heard her voice and recognized it many times.'

"I am not a Spiritualist, but I know that I have heard her voice and have seen the form of my dead sister-in-law." B.

Truth is much like a candle—it lights up only so far as it is able to throw its beams.

## Transition of Milton Rathbun

He was a well-known hay and grain merchant of New York, and for many years a firm believer in spirit return. He passed away early Sunday morning, Sept. 7, at Riverhead, Long Island. He arrived there with Mrs. Rathbun and his two sons on Sept. 1, and in the evening was seized with a severe pain, which the doctor pronounced due to gall-stones. He rallied steadily until Saturday, when at 3 a.m. he was seized with another severe attack, caused by peritonitis. A specialist, summoned from Southampton, arrived about 3 p.m. and pronounced the patient dying. He passed from the body that night at one o'clock; but felt even in the last hours that death was only a change in life, and expressed his admiration that the life of this world should blossom out into the glorious flower of eternity.

Mr. Rathbun was born at Verona, near Rome, New York, Aug. 3, 1844. In the Winter of 1857-58 he removed with his parents and brothers to Springfield, Mass., and in 1860 went to New York, where he was employed in the grain business at the same building that the Milton Rathbun Co. now occupies.

In 1873 he married Harriet Lee Fales, of Bellport, Long Island. The family lived in New York until 1884, when they removed to the suburban town of Mount Vernon, their present home. A little over a year ago he reorganized his business into a stock company, on a profit sharing business.

From the time that he was 18 years of age Mr. Rathbun had been interested in Spiritualism. He actively aided this movement. His house was often used for meetings, and many well-known lecturers and mediums, during their stay in New York, were entertained in his home.

Henry Harrison Brown, editor of *Now*, a friend of 30 years' standing, thus writes for the *JOURNAL* of him:

Milton Rathbun was one of the most faithful of friends. As a man, he was the incarnation of sincerity and honesty. All his business dealings were characterized by a lofty integrity. His Spiritualism was to him a life; it ennobled all his conduct. To him the phenomena meant that he was now spirit and could live the spiritual life here. He sought to make that union between the seen and the unseen which the phenomena teaches as possible, a constant



Milton Rathbun, of New York.

reality, and so always lived in recognition that the great and good of all ages were his companions.

He was learned in the higher philosophy and was all his life a warm friend of Andrew Jackson Davis. He was one of his staunchest supporters during the time he held meetings in New York. He was also a warm friend of Henry J. Newton, and assisted him with words and cash whenever either was needed. He was always free to assist in every effort to extend the Truth he loved. He assisted every worthy cause. His home was always open to speakers and mediums. No worker interested in Spiritualism ever called on him for assistance but it was freely given.

He studied the leading writers upon the various lines of the New Thought; especially did he become interested in the works of Dr. Dewey of Meadville, Penn., and adopted the plan of no breakfast advised by him. He also adopted the idea of fasting for health recommended by Dr. Dewey, and astonished the world by his two fasts; the first of 27 and the second of 35 days' duration, which took place in the Spring of 1900. This last was considered the most remarkable in history; for, though he took nothing during that time but a little water, he attended to his business every day and added to his ordinary labors not only his noon lunch hour, but also an extra hour in the morning.

He wrote for my paper an account of that fast, in which he said: "I realized that I was carrying superfluous tissue. It took 35 days to reach a keen stage of hunger; to slough off that extra adipose matter, which was both useless and detrimental. It was simply a refining process. As it continued, my brain became freer, my eyes brighter, my complexion clearer, my step more elastic, and my whole nervous system seemed to carol a song of joy. I found my mind more impressionable; I could go through the day with greater ease, notwithstanding the added tension of importunities of the reporters."

He was a psychic; was in conscious relation with the intelligences to which most men are unconscious.

The spirit in which he lived is well shown in his letter dated Aug. 23, 1902. He wrote: "I have been very sick for two weeks. I am out now, though very sore, but it will gradually wear away. I am free now—free in the Divine Mind, and shall stay so; free, where all must come who want peace and tranquility of spirit. Everything is beautiful with me, in my heart and in my path of life."

The funeral occurred on Wednesday, Sept. 10, and was conducted by Mrs. H. L. Russigue, Rev. Chas. H. Penoyer, pastor of the Universalist Church, and Mr. Lyman C. Howe.

### The Inspiration of Divinity.

J. P. COOKE.

The atheist asks: How will you account for the wretchedness of the world on the theory that the world is provided for by a good God? How can you explain the existence of want, poverty, agony, suffering, premature and violent death, broken hearts, wasted lives, on the supposition that there is a thoughtful Deity? If God is good, why is not the world happy? If God loves his creatures, why does he leave them all, without exception, exposed to some kind of desolation? If God is compassion, why

all this complaint and bitterness? If God loves the world, then the world should be lovely.

The fable of Eden was believed when men had no conception of what manhood was or what constituted a human creature. It was the love of God that drew men out of the Eden of ignorance into the world where he might know good and evil. In the world of knowledge he can have his destiny fairly set before him, and his fate is in his own hand. Let us remember the fact that Heaven's children have stooped down and entered into the very secret of suffering—yes, of agony, and in entering into it, have justified, explained it, and consecrated it. We are perfected through suffering. Suffering alone can break the crust and shell that the forces of the soul may flow forth; as the fires of the sun melt glaciers and cause rivers to flow and to bless the thirsty land. Then we may sing:

The ice-bound clod has yielded,  
And the stormy Winter's past,  
And the eyes that could not weep  
Have shed their tears at last.

Sorrow is justified when it eases the tension of an over-wrought heart. Joy comes with blessedness as the eternal sunlight shimmers over the horizon of the soul. 'Tis then we learn of the LIVING GOD. The very words bear an ocean light. The phrase is filled with aspiration. At once the inner universe of the soul awakes to joy. Man finds his humanity. He feels the breath of divine energy sweeping through his daily life.

To leave the desolations of atheism and the idolatrous worship of an agonizing man or a dying god and to come to the radiant belief in a LIVING GOD, is as when one, after wandering for hours in some mine or dismal cave in the bowels of the earth, groping about among hidden rocks, creeping along ledges and crouching in the blackness, scarcely seeing in the distance a trail of light thrown by the guide's torch, comes out again into the freshness and beauty of the world, to hear the singing birds, to see the green grass and the trees waving in the wind.

It is as when athwart some black cloud a beam of sunlight comes streaming down and gives a glory to the landscape. As when after a period of cold easterly storms, during which people have been shut up in their houses, the earth has become saturated with water, the trees have drooped and dripped with wet, and all nature has seemed forlorn, forsaken, drowned, we wake up to find a sweet, balmy, sunny morn. The earth itself seems to throb with new life. The very birds sing, as if they had learned a new hymn of praise. The drops of rain on the leaves are clusters of diamonds. Man rejoices, as with a new song in his heart. All nature seems to jump at the task of bearing up to Heaven the grateful feelings of men.

"The true religious life supplies grounds of sympathy and association deeper and wiser than can be expressed in any doctrinal names or formulas."

Free natural play can never be given to these genuine spiritual affinities till all stipulation, direct or implied, all creeds and contracts by which the souls of men are sought to be chained and bound, are discarded as fetters which keep the soul chained to earth and hinder the souls of God's children from seeking Him in the Higher Life, in the purer realms beyond.

I accept the truths of the spiritual philosophy as I accept the mul-

tiplication table. I believe we are children of God and heirs to His bounty and His goodness. The spirits within us is the breath of His creative spirit, and hence is infinite in reach, in possibility, in blessedness, and in its final destiny. Emerson's "Oversoul," Davis' divine "Light of Arabula," is also the inter-soul, the central organizing attraction in every soul, the breath of Life in each and every being.

Let us not dwell on our human transgressions, but set our faces to the Living Goodness and the eternal heights of His glory, thus going forward to the true life, to the Living Center. "Look up, not down; look forward, not backward, and lend a hand." The purpose of life is the significant thing! Press onward and the soul "in His light, shall see light."

No human eyes Thy face may see;  
No human thought Thy form may know;  
But all creation dwells in Thee,  
And Thy great Life through all doth flow!

\*\*\* So though we faint on life's dark hill,  
And thought grow weak and knowledge flee,  
Yet Faith shall teach us courage still,  
And love shall guide us on Thee.

### Being Beyond the Age.

Although the radicals of one period are the conservatives of the succeeding period, and although religious, social, political and scientific opinions are changing continually, the mass of people are ever ready to stone any man who goes ahead of his age, says the San Francisco *Bulletin*. In former times this stoning was done in the old-fashioned, literal way, but in modern times it is done in a figurative manner by calling him names and doing as much harm as possible to his fame and fortune.

The world is distrustful of the man who develops along other than the conventional lines, and who betrays a revolutionary tendency in science, religion or politics. To please their generation men must be like those about them, and must do as their period does. When a man attacks an accepted rule in law or morals he is certain of being denounced as a dreamer, a fanatic, a revolutionist and a traitor.

The early Christians, for example, taught a perfectly harmless, purifying and ennobling doctrine, yet because it was a new doctrine they were burned alive, boiled in oil and given to the lions. Their doctrine was deemed a menace to the empire. The martyrs paid the penalty of being beyond their age.

So, too, the first confessors of modern science were martyred in one way or another. Galileo was imprisoned and many others were made the target of obloquy, denunciation, contempt and ridicule. Columbus was derided in the streets as the crazy man who said the earth was round, and he got scant thanks from his contemporaries for discovering the new world. The first men who declared their disbelief in the literal accuracy of the biblical account of the creation were excoriated from all the pulpits of all the churches, but the explanation that each of the days was a long geological period is now generally accepted by the most orthodox. The pioneers in the new criticism were beyond their age and therefore were made to suffer.

The man who is beyond his age rarely wins any of the prizes of life. The prizes go to the sleek, orthodox, time-serving citizen who respects established opinions and institutions, notwithstanding that they are grounded on wrong and

that they produce pain and injustice. The radical, the reformer, is regarded as flighty, unsafe and impractical. He must look to the future for a tardy reward.

Yet to the men who were beyond their age we owe what civilization we have. The blood of martyrs has been the seed of civilization. Science and freedom have had their martyrs. The world has been dragged forward by the nose, kicking, scratching, complaining, denouncing, scolding and hating the men who would not let it rest, and who dauntlessly seized it and tugged it onward in the path of civilization.

The man who is ahead of his time usually thinks, when young, that as soon as he announces a great, new, advanced thought in morals or science, mankind will pounce on it, swallow it eagerly and praise him. But he soon learns that a new thought must be crammed down the throat of unwilling mankind, and that while cramming it down he is in danger of being cruelly torn by the fangs of those for whose improvement he is taking trouble.

### Psychometrics.

ARTHUR F. MILTON.

The subtlety of sensitiveness may, at times be tested in the handling of an ordinary alarm-clock, as such best permits the tension of the spring to be felt—that of a watch being too light, and that of a mantle-clock not permitting the hand to encircle the spring. If, in the moment of picking it up, the clock feels light, the tension is light—i. e., the spring is not wound up. If the reverse, the tension is strong and indicates the opposite. But this vibration must be caught quickly or before the mind begins guessing.

The sigh that precedes an undertaking forecasts a struggle in the attempt. It is sensing the effort embodied in the cause. In like manner a disinclination often betrays disappointment or that the undertaking will prove futile. Thinking ahead of anything to be done will always lend a cue to the sensitive of the results expected. A feeling of hope, joy or impatience are good omens, while faith stands for a compromise that needs effort as a means to success.

The true sensitive is like a compass-needle qualified with intelligence. As a vibration touches him he knows its nature, or the governing influence of the individual who sends it forth. In some it incites a taste, desire, feeling or emotion of the characteristic vibrating. In others it reveals the same as an inspiration. In the first instance it indicates that the sensitive still has of the same; in the latter that he is positive to them.

The first conscious impulse that touches the sensitive upon hearing a voice, feeling a disturbance caused by a person's movements, whether walking, hammering, chopping wood or ringing a bell, often betrays the individual's most active life-force, whether positive or negative, good or evil. But it must be caught at the moment of impact to judge correctly.

Aspiration creates the fundamentals for inspiration, but it needs a positive will to make the effects of the latter consistent with the former. To know and to be, should harmonize consciously.

Feeling good in the environments of some people indicates a sympathetic out-pour of magnetism, or, that sympathy is a virtue with them.

When the name of a person creates an emotion in your interior, analyze it. If you sense that "tired feeling" it betrays lack of energy or a passion, which is responsible for it. If it animates or engenders joy, it tells of the reverse. In like manner advice or suggestions offered may be analyzed. If they repel or weary

they are not available. If they touch you positively—that is, with animation or delight—you can entertain them as worthy of consideration. All words that represent something in the world have like influences, and by noting the impulse connected with them, one can understand their true condition.

When made nervous or agitated by a personal vibration it hints at a rising emotion for hatred or contempt—active or suppressed according to the coming and going of the influence. If puzzled about a vibration that disturbs or generates uneasiness it indicates plotting with secrecy—the *intention* accompanying the thought-vibration.

The joyous sensation momentarily experienced as we think of a person or object indicates that we have touched upon its cause. It not only proves that life is a joyous sensation and creates joy comparative to our power of penetrating to its soul or interior, but that the person or object thought of is not dead—at least not in the cause.

Thought as well as action may be brutal. The timidity expressed by a child in the presence of some persons betrays the former. Adults sense it as oppressiveness, perturbation, or repugnance.

### Mental Psychometry.

W. J. COLVILLE.

**QUESTION.**—Is there a mental psychometry? If so, how does it operate, and in what way does it differ from the ordinary psychometry of handling articles?—JNO. AINSWORTH.

**ANSWER.**—By a mental phase of psychometry—a term not infrequently employed—is meant the delineation of characteristics of an individual by simply directing thought to him, and concentrating it upon him without recourse to an object which he has handled. Psychometry, technically speaking, is a word wide enough to embrace the operation of all that is meant by the functioning of the sixth sense.

We all know that as our five bodily senses become keener the range of our observations through their agency is correspondingly increased. A near-sighted person, for example, is obliged to go very near to an object to view it at all distinctly, while a long-sighted person can see it far more plainly at much greater range of distance. As with sight, so with our four other senses, the law applying quite as unmistakably to hearing, taste, touch, and smell, though where touch or feeling is concerned the comparison is not quite so obvious except in the case of unusually sensitive individuals.

The sense of touch is far more nearly akin to psychometric perception than any one of the four remaining senses, because it is distributed over the entire organism, while the other senses are made manifest only through special organs, but to a highly-endowed psychometer there is a sense of general contacting which comprehends, for all practical results, the united functioning of the five bodily senses, plus a distinctively psychical realization of facts undiscoverable through the medium of physical discovery alone. Mental psychometry par excellence involves no need for touching any material thing.

The power of concentrated thought is thoroughly adequate to discover the attributes of whoever such thought is directed toward and fixed upon, and it is surely no less credible that, given unusually quickened perception, we should be able to receive first hand evidence on the psychic plane than that we should receive that sort of evidence on the material plane in accord with the measure of our receptivity.

It is becoming daily still more evident that truly enlightened thinkers are rightfully dissatisfied with purely rudimentary phases of psychical expression, especially

such as seemingly serve no definitely useful end, and in addition to this consideration there is yet another which prominently suggests itself, viz., a decided determination to extend the scope of psychic activity as widely and usefully as possible.

We certainly can and do come in contact with each other's auric radiations at great distances when we are naturally *en rapport* with each other, whether we are externally or conventionally acquainted or not, but there are many instances where so great a barrier divides our states or separates our spheres that we positively feel that the more nearly we approach each other physically the further we remove ourselves mentally, because by physical contact we accentuate and intensify the realization of psychical aloofness.

Ordinary psychometric processes connected with the handling of articles involves the necessity for those articles to be literally available for such handling, thereby reducing psychometric experiment to its most external phase, and limiting it arbitrarily within the confines of distinctly material performance. The mental or long-distance phase of psychometric experiment leaves us free to exercise our supernatural faculties without the interruption of a material object. Absent healing, clairvoyance exercised from a distance, and all phases of telepathy sustain a near relationship to psychometry in its boundless import.

Dr. J. R. Buchanan, who considered himself the discoverer of psychometry in 1841, declared that its wide reaching possibilities justified him in claiming for it the proud place of harbinger of a new era in civilization. Though Buchanan's dreams and prophecies were never fulfilled in their entirety during his earthly lifetime, enough has been demonstrated to prove that we can go very much further than we have yet gone with definite experiments, and for the help of all who earnestly desire to carry out experiments much further than they usually carried, we suggest the simple practice of definitely concentrating the thought on a special place, person, or object during one's quietest hours, and calmly awaiting such revelation as may ensue.

Whatever information is received should be tabulated, so that it can be verified if found correct. It is scarcely probable that perfect success will be forthcoming at once or in all cases, but the practice is well worth continuing, even though early results are somewhat indefinite. As we by the practice of regular concentration of our thought prepare our aura to receive impressions produced by definite vibrations of the ambient ether, we shall grow to realize the higher aspects of practical psychometry.—*Two Worlds.*

### Oregon State Convention.

The Spiritualists of Oregon have organized a State Association, which held its first annual convention on Sept. 5, 6 and 7, and was something in the nature of a grand jubilee. That we have such an organization is due in most part, perhaps, to the indefatigable zeal of the Rev. Lucas, who has been president of the First Spiritual Society for a long time, and also its pastor for the last year, and Mr. Larson, the palmist. They have succeeded in engineering it through with remarkable tact, and have launched it on a good financial basis.

The election of officers took place on Thursday evening, in the parlors of the "World's Advance Thought," whose able editor, Mrs. Mallory, seems to be almost the backbone of all spiritual effort here. They were as follows: Dr. D. A. McIntyre, president; G. M. Lazelle, vice-president; Ludwig B. Larsen, secretary; Captain J. H.

McMillan, treasurer; Rev. G. C. Love, G. E. Beason, Chas. Affolter, E. de Yough and J. E. Trigg, board of directors.

Our Association is well officered, and starts out under fair auspices, giving promise of good, practical work to be done in the organizing of new societies throughout the State, sending out missionaries, and spreading the gospel of good tidings, where heretofore it has been impossible to do permanent work.

Friday evening a very enjoyable entertainment was given in Mrs. Mallory's parlors in which short speeches, recitations and music were harmoniously blended. Sunday, the First Spiritual Society graciously tendered its hall to the State Association, and afternoon and evening sessions were held, with Dr. McIntyre in the chair and Miss Lily Bruce Lyness presiding at the piano. The afternoon session was a rousing conference meeting, opened by our venerable brother, Col. Reed, who is a veteran Spiritualist, and many speakers took part, which, with appropriate music sandwiched in, gave us a most delightful afternoon.

At 7:45 an exceptionally fine program was rendered. The meeting was opened with the audience singing "The Home of the Soul," and the president called upon the Rev. Lucas to lead in an invocation. After a few preliminary remarks by the president, the audience sang "Nearer, my God, to Thee," and the Rev. Highland gave a soul-stirring address on "Spiritualism, and our Duty as Spiritualists"; and Miss Florence Smith very gracefully rendered a charming song, and the writer followed with an address, which was well received. Little Master Mathiot brought down the house with a cute little recitation, and the Misses Mathiot gave a charming duet. Messrs. Affolter and De John gave short addresses, each very much to the point, and rich in thought, which elicited hearty applause. Mrs. McIntyre gave a beautiful inspirational poem entitled "Why Spirits Return," and the president called upon Mr. Lucas to give out the announcements for the following Sunday, which were to the effect that he was again ready to resume his duties as pastor, after his vacation, and that Mrs. Cornelius had so far recovered from her recent severe illness as to be again able to occupy her place as test medium for the Society, which had been, during her enforced absence, very acceptably filled by Mrs. Ladd-Finnican.

The writer was then called upon for the benediction, and the State Association closed its first convention, many declaring it to have been the best meeting ever held in the hall. To any one who knows a Portland spiritual meeting, it is unnecessary to say we had a good house, as even in our ordinary Sunday meetings the hall is full to the doors, as is also the East Side meetings, which are presided over by the Rev. G. C. Love.

We hope, from time to time, to send you good reports of our State and local work, and as an Association we send kind regards to the editor of the JOURNAL, with heartfelt congratulations on the restoration of his health, and the anticipated restoration of his eyesight, praying that he and his estimable wife may long be spared to carry on the good work which they are so unselfishly promoting. Personally, I send loving greetings to my many friends in the Golden State, and am grateful to be able to report returning good health.

LIZZIE DUCKER LYNES.

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# PHILOSOPHICAL JOURNAL

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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, SEPTEMBER 20, 1902.

Prof. W. M. Lockwood attended the Lily Dale camp-meeting, New York, and rendered valuable assistance by his scientific lectures.

Swami Abhayananda, who was in San Francisco last year lecturing and teaching, is now visiting and lecturing in India in the interest of Gita Samaj, an organization for the promotion of the religious teachings of the Vaishnava Saint. The lectures of Swami Abhayananda are able and eloquent.

Moses Hull, the noted and eloquent Spiritualist lecturer, was in attendance at the camp in Sycamore Grove, Los Angeles, last week, and proved to be a drawing-card. He has lost none of his old-time vigor and presents Bible Spiritualism in such a manner as to interest all who hear him. We have known Moses for over 40 years, and in his line of work he has no superior.

Mr. W. J. Colville is lecturing in the Eastern States and will commence two courses of lectures in Banner Hall, 204 Dartmouth St., Boston, Mass., in October.

Forest Fires in Oregon and Washington have devastated large districts, and rendered thousands homeless and penniless, as well as destroying many lives. In the Caucasus district, in Asia, the whole side of a mountain (12 miles long and 1 mile wide) fell into the valley, burying 20 villages and killing 700 people. The property loss is estimated at \$30,000,000. It was accompanied by an earthquake and a hurricane—all this destruction occurred in about three minutes. Truly, this year transcends all previous ones for calamities.

## Foreign Missions.

Millions of dollars are being paid out every year to support foreign missions, under mistaken notions concerning the people in other countries whose religious ideas differ from Christianity.

People have been deceived and persuaded to give their money to "convert heathens" in other countries, never once thinking about the heathen in our own country. Abundance of missionary work is necessary to be done in, around and about all the large cities in America, as well as in many smaller ones, and if those who want to consecrate their lives and wealth to humanitarian work would devote their time and attention to home missionary work, they would show much better sense than to go and try to interfere with the religious systems and prejudices to be found in other lands.

Missionary work in other countries is very costly, and productive of very little, if any, good. The religious systems there prevailing are in many instances much purer, more humanitarian and bring better results than the particular phase of Protestant disunity presented by the missionaries of any one of the sects of Christendom sent to convert the people.

Last week Mrs. Alice E. Chapin took steamship passage en route to India, where she went as a missionary without any endorsement or credentials from any society, paying her own expenses, for the purpose of trying to convert the Hindoos to Christianity, as will be seen by the following item from San Jose in the San Francisco *Call* of Sept. 11:

Summoned through supernatural visitation, Mrs. Alice E. Chapin, a well known woman of San Jose, started this morning for India, where she will devote the rest of her life to missionary work among the heathen. For a number of years she has resided at a farm on the Senter road and conducted a Sunday-school for the benefit of the children of the neighborhood.

A few months ago, while engaged in her housework, Mrs. Chapin says a voice from the spirit-world advised her to enter the missionary field, and finally commanded her to lay aside other pursuits and consecrate her life to this service. She was at a loss as to what field she should enter, but while attending the Second Presbyterian Church in San Jose on July 3 she heard an appeal for missionary workers in India. Mrs. Chapin then sold all of her possessions, including the ranch, and prepared to leave for India.

It is not at all surprising that there should be spirits, who, from the spheres, might advise this woman to enter the missionary field for the conversion of the heathen to Christianity, because they have gone over the dividing line between the two worlds with that idea, and it takes some spirits many years to get away from the ideas inculcated while in the physical form. We often hear from spirits who communicate with us,

that others whom we inquire for are unhappy and discontented because they cannot find the God and the Redeemer that they have been fully expecting to see on their advent into the spirit-world, and some of them who had been imbued with the idea of missionary work among the heathen, will carry with them the same idea for ages, and will try to induce those still in the physical form to enter the field as missionaries.

Other spirits who had led impure lives often try to induce those of like passions, still in the physical form, to revel in drunkenness and dissipation; hence we are instructed to "try the spirits" and not to follow blindly any of their teachings until we know that they are leading towards the good of humanity or for personal spiritual development.

Mrs. Chapin's experience proves spiritual intercourse between the two worlds, but that does not prove that the advice she received from the spirit-world was for her best interests, for she will soon have spent all her means and then become a charge upon her friends, in all probability, without having accomplished any good purpose.

## How to Control Fate.

Some time ago Ella Wheeler Wilcox wrote out the following "Rules for Happiness," and they were published in the *New York Journal*. So great was the satisfaction created by their perusal and practice, that last week she had them republished in the same periodical. We take great pleasure in reviewing that article, because of its distinguished author, and to show how the advanced thought is being approved in the great dailies. These excellent rules were:

"Clear your mind of every gloomy, selfish, angry or revengeful thought. Allow no resentment or grudge toward man or fate to stay in your heart over night.

"Wake in the morning with a blessing for every living thing on your lips and in your soul. Say to yourself: 'Health, luck, usefulness, success, are mine. I claim them.' Keep thinking that thought, no matter what happens, just as you would put one foot before another if you had a mountain to climb. Keep on, keep on, and suddenly you will find you are on the heights, luck beside you."

This world-renowned author then wrote for the *New York Journal* the following comments in order to enforce the practice of the admirable advice therein given. It will be seen that incidentally she refers to that excellent pamphlet written by Henry Harrison Brown of San Francisco and highly commends it.

Whoever follows this recipe cannot fail of happiness, good fortune and a useful life. But saying the words over once and then drifting back to anger, selfishness, revenge and gloom will do no good.

The words must be said over and over, and thought and lived when not said.

The world is full of "New

Thought Literature." It is helpful and inspiring to read. The latest to come to me is:

"How to Control Fate Through Suggestion," by Henry Harrison Brown, "Now" Publishing Co., San Francisco, Cal.

It is worth many dollars to any one who will live its philosophy.

It is one of the most difficult things in the world to make some persons see wherein they mistake, while criticising the methods advised, or the thoughts given by another. So Mrs. Wilcox gives a sample and proceeds to annihilate the sophistry of the objector. She says:

I showed it to a man who has been studying along these lines for some years.

"Oh, I know all that book contains," he said; "it is nothing new. I am perfectly familiar with its philosophy."

Yet this man was continually allowing himself to grow angry over the least trifle—he was quick to see and speak of the faults in others; he was demanding more of those he associated with in the way of consideration and justice than he was willing to give, and he was untidy in his person and improvident in his use of money.

Now, it is the merest waste of time for this man to read "New Thought" literature or practice "deep breathing," since he will not put into daily and hourly practice what is taught by the New Religion.

He is like the orthodox Christian who mumbles through the Lord's Prayer and then goes forth to do exactly as he would not be done by in business, social and domestic life.

Man is what he thinks. Not what he says, reads or hears. By persistent thinking you can undo any condition which exists. You can free yourself from any chains, whether of poverty, sin, ill-health or unhappiness. If you have been thinking these thoughts half a lifetime you must not expect to change the conditions you have made, or batter down the walls you have built, in a week or a month or a year. You must expect to work and wait, and grow discouraged and stumble—and pick yourself up and go on again.

You cannot in an hour gain control over a temper which you have let fly loose for 20 years. But you can control it eventually, and learn to think of a burst of anger as a vulgarity—like drunkenness or profanity—something you could not descend to.

If you have allowed yourself to think despondent thoughts and believe that poverty and sickness were your portion for years, it will take time to train your mind to more cheerful and hopeful ideas; but you can do it by repeated assertions and by reading and thinking and living the beautiful New Thought Philosophy.

From Henry Harrison Brown's book I quote the following excellent rules for assertions. Say them over daily:

"I am fearless. I dare to do anything I desire. I am life. I cannot know sickness. I choose my life. I make it—all goodness, usefulness, success. I am peace, joy, prosperity, happiness."

Add to this: I am love, wisdom, power to do good, benevolence, opulence.

And if you persist in saying, thinking and living these ideas, you cannot fail in life.—*N. Y. Journal*.

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.

**THE LAW OF THE NEW THOUGHT**—a study of fundamental principles and their application, by William Walker Atkinson, Chicago, Ill. Published by the Psychical Research Society, 3835 Vincennes Ave. Price, \$1.00. For sale at this office.

This is the latest book of this popular writer, who is also associate editor of the *New Thought*, a monthly publication issued by the same company.

It contains 16 chapters canvassing the entire field of New Thought, showing the law of attraction, mind-building, the mind and its planes, the sub-conscious plane, the super-conscious faculties, the growth of consciousness, concluding with an interesting chapter on "The Soul's Awakening," from which we copy the following:

"Life takes on a new meaning when one reaches the borders of Spiritual Consciousness, and takes a few steps beyond the borders. Words cannot convey the idea—it must be experienced to be comprehended. You are perhaps at the bottom of the hill—at the beginning of the narrow path. You can see but the first step—take it, take it. Never mind the steps beyond—they will be seen by you when you are ready for them. Step boldly forth upon the path, and look not backward. The path is narrow and winding, but it has been trodden by the elect of all the ages, and many are ready for it now. You may find it necessary to cast aside many worthless things which you are now carrying—much that is really a burden to you, but to which you have been clinging as if it were most precious. Prejudices—narrowness—hates—dislikes—enviousness—feelings of superiority to your brethren—lack of charity for others—condemnation—bigotry—worn-out husks of sheaths which have reached the period of discarding—forms—musty and moldy ideas, heirlooms from the past—self-righteousness. These and other useless things will impede your progress, and will be cast aside, one by one, as you proceed up the path."

The October *Delineator* is likely to attract unusual attention on account of the fine presentation of the Autumn fashions in that number. In the literary section also the interest is splendidly sustained. For the children there are some attractive Hallowe'en games, another natural history sketch, bright sayings and verses. With the usual departments the magazine contains a great deal of matter of interest to every woman.

**Vitality** is the name of a new monthly edited by Walter De Voe, 6027 Drexel Ave., Chicago, Ill., and published by the College of Freedom at 25c a year. Its purpose, as stated by the editor, is to "reveal the truth from the higher states of manifested existence. The knowledge of the angelic states of life lifts the mind above the limitations of mortal thought and brings with it a new vital influx. *New Thought* brings new life. *Vitality* is filled with thoughts gathered fresh from the fields of eternal life."

**The Occult Truth-Seeker** is the name of a monthly magazine devoted to the investigation of all occult phenomena and the demonstration of psychic healing. Edw. E. Gore, editor and publisher, Lawrence, Kan. \$1.00 a year.

It is publishing in installments the ancient book of black magic, entitled "The Grand Grimoire." This alone is worth the cost of a year's subscription.

**The Oracle** is the name of an astro-psychic monthly advocating scientific Astrology, Palmistry and occult sciences; published by Prof. W. Monroe, 1032 Market St., San Francisco, Cal., at \$1.00 a year. For sale at this office.

**THE PHILOSOPHY OF MENTAL HEALING**, by Leander Edmund Whipple. 234 pp. \$1.25. New York: Metaphysical Pub. Co. For sale at this office.

"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.

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A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum, by E. W. Stevens. Also, a case of Double Consciousness in Mary Reynolds, by Rev. W. S. Plummer, D. D. 54 pp. 15 cents. For sale at this office.

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To Mr. and Mrs. T. G. Newman,  
FROM THE ANGELS.

Oh, brave and true, tried warriors,  
Ye stood mid the battle's din,  
In the morn of life, its hot, hot noon,  
And now in the twilight dim,

I see the star uprising,  
It heralds another dawn,  
And afar on the hill-tops golden,  
I hear the angels' song.

Oh, steadfast souls and faithful,  
Strong shall ye be to do,  
Until life and its labors ended,  
The work you did pursue.

Wave high Truth's snowy banner,  
Of life beyond the grave,  
From the night of Superstition,  
It shall the wide world save.

Be ye like the tree undaunted,  
Neither wind nor storm shall fell,  
For ye do the work of the angels,  
And ye will do it well.

Until that golden morning,  
Beyond life's work and din,  
In the sweeter fields elysian,  
Ye both shall enter in.

Enter as risen spirits,  
To return again to earth,  
And help its myriad thousands,  
Attain life's grander birth.

MAY FANNING.



The Editor is not responsible for the opinions of correspondents.

### Washington State Ass'n.

TO THE EDITOR:

We have just closed a most successful camp-meeting, lasting five weeks, closing with our State Convention on Sept. 1 and 2, in which was represented eight chartered societies. We have decided to own a camp-ground next season, and steps have been taken to realize it, as the Spiritualists up here do not know what "fail" means.

The following officers were re-elected for the ensuing year: Pres., P. C. Mills, Edmonds; Vice Pres., R. F. Little, Seattle; 2nd Vice-Pres., Geo. E. Knowlden, Tacoma; Sec., Julian W. Smith, Seattle; Treas., W. Hall, Seattle. Trustees—Mrs. Mary Brown, Seattle; Mrs. Lydia Reade, Seattle; Mrs. Mary E. S. McCall, Tacoma; Mrs. Frances Sheldon, Tacoma; Moses W. Leach, Puyallup.

Mrs. Esther Thomas is organizer of what is to be known as the Young People's Association.

JULIAN W. SMITH, Sec., 1120 Pike St., Seattle, Wash.

### Spirit, or Voodoo Magic.

TO THE EDITOR:

From early times all occult professors know how to invoke the sacred charm of Voodoo, with its many true spiritual attributes. In curing hidden diseases, removing obsession and relieving human pain it is soul-healing in its true meaning. Honest Voodoo, true to its highest calling, is divine, along with Mahomet, Buddha and Swedenborg. All that is high is symbolized in its divinity, but it must be studied. It invokes high spirit personages, and shows the symbolism of mysticism.

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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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**Dr. J. M. Peebles in England.**

This noted pilgrim arrived in London about the middle of August and was interviewed. *Light* publishes an account of this, from which we copy the following:

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"About one year. This is my fourth voyage around the world, but in all probability not my last, for my health is good, and I am more vigorous, and can do more mental work now than I could 40 years ago. As I have often said, the field is the world, truth is my authority, and all nations constitute my parish."

"Then you do not take these long journeys in different countries for mere pleasure?"

"Never! No, never! Pleasure-seeking is selfishness. I gave the first courses of lectures in Australia and New Zealand upon Spiritualism ever delivered there; and I was anxious to see if the seed had taken root, and was producing an hundred-fold. The great Nazarene martyr said to his disciples: 'As ye go, teach.' This I emphatically do, whether by sea or land. Upon this steamer 'Runic,' with its nearly 500 passengers, I lectured upon woman's suffrage. India's magic, travels in Egypt, and talked Spiritualism with the parsons day after day. And then, as a further reason for taking these 'round the world' voyages, I have worked for the past two or three years almost unremittingly in getting out pamphlets and my last two books, 'Vaccination a Curse and a Menace to Personal Liberty,' and 'Death Defeated, or the Psychic Secret of How to Keep Young,' and all this, together with diagnosing and prescribing for the sick in and out of the medical office, together with lecturing every Sunday, had induced insomnia, and a threatening kind of nerve-exhaustion, so I resolved upon this long voyage."

"Have you regained your strength, and did you do much literary and lecture work in those far-off lands?"

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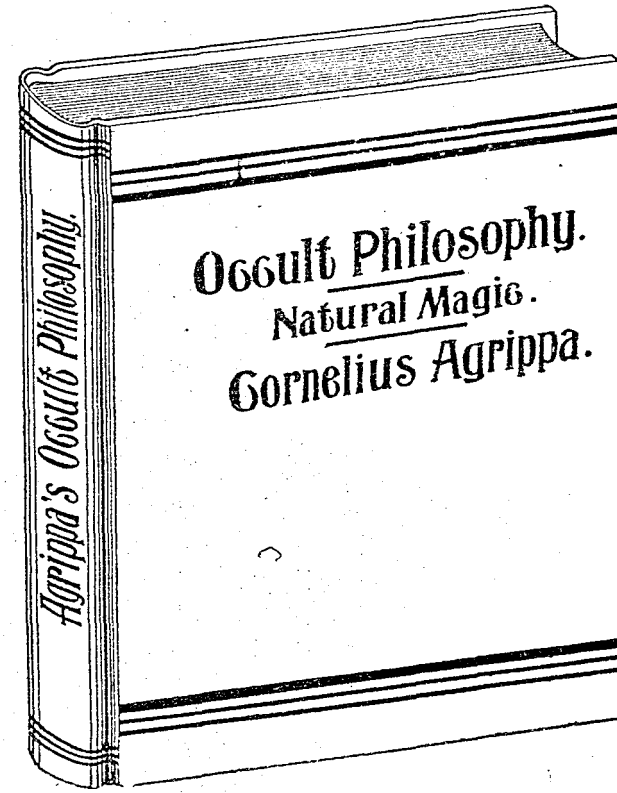
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## Local News Summary.

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

**Mrs. Ada Foye** is yet located, and is still giving readings in her parlors, 1423 Market St., San Francisco.

**Mr. C. V. Miller** will give a materializing seance at his residence, 1084 Bush St., San Francisco, on Thursday (Sept. 18), the entire proceeds of which will be donated to the propaganda fund of the State Association.

**The Mystic Sale** heretofore announced to be held by the Ladies' Aid Society of San Francisco, has been postponed to the first week in November. Place and time will be announced hereafter.

**Mrs. R. S. Lillie** has removed her residence and may hereafter be found at 1896 Geary St., San Francisco. Her many friends will be glad to be informed of her new location.

**Mr. and Mrs. H. C. McClure** have removed to 1116 Vallejo St., San Francisco, where they will be glad to welcome their friends.

**Mr. C. V. Miller** has opened an art store at 568 Geary St., near Leavenworth, San Francisco.

**Mrs. Green**, a Spiritualist forecaster of human destiny, has arrived here from the East, and is located at 720 Leavenworth St., near Sutter, San Francisco. She uses a radiating psychoscope in giving readings.

**The Annual Election** of officers of the Ladies' First Spiritual Society will take place Oct. 1, 1902. We earnestly request all members to be present at this meeting. ANNIE WADSWORTH, Sec.

**Mr. D. L. Isgrig**, from Dunsmuir, Cal., a Spiritualist who formerly came from Cincinnati, Ohio, with his interesting family, has located at 2208 Fulton St., Berkeley, Cal., and we hope will receive a hearty welcome from the Spiritualists in that locality.

**Mr. Allen Franklin Brown** has been engaged as an organizer by the California State Spiritualist Association, to work for the interest of the Cause at large. He is also a duly authorized agent for the PHILOSOPHICAL JOURNAL and empowered to give receipts for subscriptions and advertising in the JOURNAL.

**The Directors** of the California State Spiritualists' Association are elated with the prospects for the coming year. Already one application for a charter has been received, viz: from the Society of Spiritual Progression of Los Angeles, with a list of 30 members, of whom the following are named as officers and directors: B. K. Bowen, president; E. E. Campbell, vice-president; Ira Gifford, secretary; W. T. Button, treasurer; Mary C. Vlasek, E. E. Colwin, Nellie Button, A. H. Bond and Jas. E. Hews.

Many calls for the State Organizer have been made, and Mr. Brown has been kept very busy attending to them.

Last Wednesday evening he visited the Oakland Spiritual Society, where he was warmly received, and on Friday evening he delivered an address at Mr. and Mrs. Eberhardt's hall in the Mission, where he will speak again next Friday evening, and expects, with Mr. and Mrs. Eberhardt's kindly help, to organize an auxiliary society.

On Sunday morning he was cordially received by the I. F. T. Bible Spiritual Society at 909 Market St., and from there passed to the Children's Progressive Lyceum, where he took an active part in the work of reorganization.

In the afternoon he again visited Oakland and addressed an enthusiastic audience under the auspices of the Union Spiritual Society, returning in the evening and addressing a splendid body of Spiritualists at the hall of Mrs. C. J. Meyer on McAllister St.

Next Sunday he speaks before the Spiritual Temple Society of Oakland, at the invitation of Mr. Van Luven. Let the good work go on, and let every Spiritualist, wherever located, aid it by work, money or suggestion. All kinds of help are welcome, and each believer in spiritual faith and philosophy can do something, and if each does something, before a year passes we shall have an organized body of Spiritualists, and of whom we shall be proud.

PRESS COMMITTEE.

**The Oakland Spiritual Society** met at Unity Hall, 856 1/2 Isabella St., on Sept. 10, Vice-President Orth in the chair. Mr. Allen Franklin Brown answered questions to the satisfaction of all present. VOX.

**At Friendship Hall**, 335 McAllister St., San Francisco, last Sunday, Mrs. C. J. Meyer held a spiritual meeting. Mr. Allen Franklin Brown gave a fine lecture on the subject of "Immortality," selected by the audience, which he handled in a masterly manner. The State organization may well be proud of having secured Mr. Brown as an organizer. Mrs. Darms gave an inspired poem, after which Mrs. Meyer gave excellent tests to all.

**The Mystic Sale** for the benefit of the Ladies' Aid Society has been postponed for a few weeks. All donations thankfully received. Any bundles will be sent for if the secretary is notified at 420 Eddy St.

**The State Organizer** writes as follows: "I have found an interest in the plans of our State Association, and an enthusiasm for its success that promises a certain accomplishment. I have addressed eight meetings since the convention, four of them on Sunday.

"I have received a generous greeting and kind treatment from all, both in and outside the State Association. The Children's Lyceum should be encouraged, and I am ready to organize such wherever there is an opportunity."

ALLEN FRANKLIN BROWN, State Organizer,  
1429 Market St., San Francisco, Cal., permanent address.

**Santa Cruz.**—The Unity Spiritualists held meetings in Farmers' Union Hall, Sunday, Sept. 7. At 2:30, conference and healing circle, and at 7:30 musical selections by A. S. Howe of Boston, who also gave a grand lecture on "The Utility of Spiritualism." Mrs. Howe followed with messages to each one present which were readily recognized as correct.

Mr. Howe lectured at 7:30 on Sunday, Sept. 14; subject—"Practical Spiritualism." He also favored the audience with two vocal solos. Mrs. Howe followed with messages and all were recognized. Next Sunday's topic will be: "The Moral and Religious Side of the Spiritual Philosophy." Circle for conference and healing at 2:30 each Sunday.

**Mme. Young** interested skeptics at 605 McAllister St., San Francisco, last Sunday evening, by giving them startling psychometric readings and spirit messages, after an interesting lecture by Mrs. Sarah Seal.

**Prof. Willy Reichel**, of the Academy of Magnetic Science in Paris, France, is now in Los Angeles, and may be addressed in care of John Bartholomsky, 226 So. Spring St.

**Mrs. R. S. Lillie** resumed her course of inspirational lectures last Sunday evening at Covenant Hall, Odd Fellows' Building, under the auspices of the Society of Progressive Spiritualists. The hall was well filled; President Litch in the chair. Mrs. Lillie spoke on the subject of "Earthly Progression," showing that in every respect the world is now better than ever before, and that this progress has been steady through the ages, and that therefore we can reasonably expect each succeeding age to be better than the preceding. She said: "As selfish as men are, there is more of the altruistic sentiment abroad than ever before. War is being succeeded by arbitration, tyranny by fraternity, and degradation of the masses by that bright star of hope which proclaims a better era to come." An improvised poem of great beauty was given on the subjects of eternal progression and our heavenly home.

**Mr. Brown**, the State Organizer for California, lectured for the Union Society at Fraternal Hall, Oakland, on Sunday, Sept. 14, at 3 p.m. Mr. Brown also read psychometrically for a number of people in the audience. In the evening Mrs. Stephenson lectured and spirit messages were given through Dr. Stewart. Sunday, Sept. 21, at 3 p.m., G. Dewison Keeler, M. D.; will lecture on "The Spirit World." Mrs. Stephenson will lecture in the evening, and Mrs. Stewart will give messages.

A lyceum will be formed next Sunday at 2 p.m. Every child will receive an illustrated book of poems as a souvenir.

**Mrs. C. Wermouth** gave convincing spirit messages and tests on Sunday evening at Scottish Hall, 117 Larkin St., San Francisco. The meeting was well attended. By requests these meetings will be continued during the Winter months.

**The I. F. T. Bible S. S. and Church** held its regular meeting last Sunday at 909 Market St., San Francisco. In the morning we had an old-fashioned feast of good things. Allen Franklin Brown, State Organizer, delivered an inspired invocation. Mrs. Ella York gave some good tests and read articles, a new phase of her mediumship. Mr. Carl Eberhardt, Mr. Wheeler and Mrs. Stephen gave tests. Our society is building up rapidly. At 8 p.m. Mrs. Gillingham and Mrs. Harrison-Seward of Fresno and Mr. Wilson occupied the rostrum.

Mrs. M. L. Bowker, *Fin. Sec.*

**Mrs. Small's** daughter accidentally fell and broke several ribs, and was again taken to the hospital on Monday.

**The Sunflower League** will hold a meeting on Thursday, Sept. 18, at 8 p.m., at the residence of Mrs. C. Wermouth, 416 Golden Gate Ave. Important business will come before the meeting.

**The Mediums' Protective Association** held its regular Board meeting on Saturday evening, Sept. 13. After initiating two new members, an hour was devoted to communion with our spirit friends through the mediumship of Dr. W. H. Davis, Mrs. Carrie Wermouth and Mrs. Sadie Eberhardt.

W. T. JONES, *Pres.*

**Belief** was the topic upon which Henry Harrison Brown spoke last Sunday evening, in Odd Fellows' Building. Belief, he said, molded character; therefore it was the important thing in one's life. Thought being creative, that which one believes creates his external conditions. Next Sunday his theme will be, "The Coming Man"; 8 p.m. sharp.

**The Mission Lyceum.**—Mrs. Eberhardt has kindly offered to give it a benefit in her hall, 3250 22nd St., San Francisco, on Wednesday, Sept. 24. An invitation is extended to all.

**Last Sunday** Mrs. Eberhardt held her usual meeting and entertained a good audience with spirit messages and psychometric readings.

**A Spiritual** development circle was held on Sunday, Sept. 14, at 2 p.m., with gratifying results. It will be held regularly each Sunday at 2 p.m., at the home of Mrs. F. A. Logan, 1218 Railroad Ave., Bay Station, Alameda, Cal. All seekers for truth are welcome. CORR.

**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.

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## Societies and Meetings

### Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p. m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

**Ladies' Aid Society** business and social meetings every Wednesday at 2 p.m. in headquarters of the State Association, 305 Larkin St. Take elevator.

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

**The Independent Free Thought Bible Spiritualist Society** meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.