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T. G. NEWMAN,
EDITOR.

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No. 41.

OCTOBER.

Every day in brown October
Brings its blessings bountiful;
Scenes to charm the artist rover,
Sketching paintings beautiful;
Nuts to tempt the pretty squirrels,
Out from secret hiding place;
Plenty ends their little quarrels,
As they frisk at rapid pace.
Children shave the toothsome dainties,
For they gather nuts to crack,
Storing them for Winter parties,
Lest for jolly fun they lack.

Hail October, brown October,
Closing scene of Summer's play!
Rich in ripened beauty ever,
Garbed in festival array,
'Tis with yearning hearts we greet thee,
Thou to us such joy doth bring,
Ere November overtakes thee,
We to thee thy praises sing.
Thou art richer than thy sisters,
Gleaning is thy privilege;
Not to profit by thy labors
Would, indeed, be sacrilege.

All mankind doth pay thee honor
As they grasp with eager hands
Gifts of pearl that thou, the donor,
Strewest wide on mercy's sands.
Man—to thee October teacheth
Lessons thou shouldst learn to day;
He her praise shall share who heedeth,
And with triumph shall hold sway
Over death when Life's October
Shall have passed away serene:
When the night of life is over,
Pearly gifts, then, he shall glean.

Through the dreary days of Winter,
While all nature seems asleep,
Comfort hath mementoes lent her,
And her heart with joy doth leap
At the sight of well-filled store-rooms
That would make her life complete;
But for contrast as an heirloom
Of man's way so indiscreet,
Pity spreads her mantle over
Those who are of food deprived;
May the ways of sweet October
Be in every way long-lived.

Should a motive mercenary
Spur man on to selfish deeds?
Better of such crime be wary,
While he sees another's needs;
Let him scatter every morsel
Needed not by him alone,
Lest his life become a fossil
And his heart be turned to stone.
Dare no longer hoard Earth's treasures!
Love will soon begin her reign!
Then the money-changer's measures
Shall return to man again.

MRS. CHARLES H. TOBY.

a touch of superstition; and he told Frau von Stein that he had a presentiment that in the course of the year either he or Schiller would die. On May 9, 1805, Schiller, with his wife and children at his bedside, fell into his last sleep. Thus passed the great poet, the friend of Goethe and Von Humboldt.

Apparition 300 Years ago.

After reading some accounts of apparitions in the *Literature of Dec. 4* I took down my copy of "Saducismus Triumphatus" and found written therein the story which I sub-join:

"The relation of an apparition yt appeared to Francis Arthur on

Monday, ye 27 day of Feb., 1721, in ye ch. of Pawlet, near Bridgewater, Somersett, viz: Francis Arthur says yt being in ye Vestry ye aforesaid day with his schollars between ye hours of nine and ten in ye morning, there was a noise made at ye vestry door, as if one did beat against it with his fist, & yt ye same was repeated several times, but louder and louder till at last it was very loud, so ye children began to fancy there was somebody in the church. At last Francis Arthur opened ye door & went into ye Ch., and when he had gone as far as ye Minister's reading Pew he saw as it were people go out at ye great door of ye Ch., and by ye Russling noise they seemed to be pretty many; they

seemed to be men and women, but he cannot say yt he knew any one of them. At ye time these were going out he saw just by him ye spirit of a person whom he very well knew, wh. seeing him affraid spoke to him and desired him not to fear for he would do him no harm. The same spirit bade him have faith in God, and exhorted the said Francis to lead a good life and further wished that Francis had come into ye church sooner, for he (ye Apparition) had been preaching ye Gospel to some of ye saints, and that his time was now expired and so he must be gone, and then vanished out of his sight.

"This a true relation of ye apparition yt I saw in the Church of Pawlet on Monday, ye 27th of Feb. last, as witness my hand, and which I am ready to confirm by my oath.—FRANCIS ARTHUR.

(Original).

"This is a copy of ye relation taken from ye mouth of Francis Arthur by Mr. Werge, ye present vicar of Pawlet, and given to one James Tuthill.

"Fr. Arthur has ye reputation of a quiet, honest and religious man in ye parish."

James Tuthill's name is on the title page of the volume from which this extract is taken.

The editor of the PHILOSOPHICAL JOURNAL is well acquainted with the old church building mentioned and has been in it several times. He preached his first sermon in a building within a mile of it. His brother lived only a few blocks from the Pawlet Church. All this makes the item of peculiar interest to him.

The Success of Failure.

SARA A. UNDERWOOD.

It may be that as Bulwer Lytton makes one of his heroes declare: "In the lexicon of youth, which fate reserves for a bright manhood, there is no such word as fail."

Yet in the well-thumbed book of life there are for the aged more records of failures than successes in its worn leaves, but among these are many superficially put down as failures which were in reality successes, seen from the vantage ground of time and reflection.

Christ on the cross, Galileo imprisoned and tortured for declaring a scientific truth, Christopher Columbus imprisoned and derided in return for his discovery of a continent, Joan of Arc burned at the stake after saving France, Dante wandering through Europe a proscribed exile, Martin Luther in prison and threatened with burning at the stake for declaring the rights of conscience, William Lloyd



WATERING THE AUTUMN FLOWERS.

BORDERLAND

Was it Presentiment?

It was the habit of Schiller and Goethe to send each other letters of greeting at the opening of each year. On New Year's Day, 1805, Goethe, on glancing at the letter he had written, saw that he had dated it "The Last New Year." He at once tore the sheet, and, beginning another, found to his dismay that he could scarcely resist the impulse to write "The Last New Year" again.

With all his enlightenment, there was in Goethe, as in most people,

Garrison fleeing from an infuriated mob, with a rope around his neck, in the streets of Boston, for preaching liberty for black as well as white men, John Brown on a Virginian gallows calmly surveying in a last look the beauties of nature—all these and many others as well known in history are examples of truly successful failures—successful only when the ideals they held in view were shown by later generations to be unassailable and become accepted truths. For all these came the hour of triumph, though oftenest after they had passed beyond this world of appearances into the unseen world where truth does not have to wait for time to get recognition. It is only in earth-life that such successes are ever deemed failures—only here that it is possible that "the hooting mob of yesterday with silent awe returns to gather up the sacred ashes in history's golden urn."

On the contrary, many so-called successes have been real failures, where men have amassed immense fortunes by wrongful means at the expense of their fellow-men's misfortunes and poverty; or became the bound slaves of their wealth in worry over expending and guarding such vast sums.

Financial, political or intellectual success may often mean moral and spiritual failure. If we are—as we believe, and is theoretically believed by all classes of religionists—sent here on earth to learn to live according to spiritual ideals, to "grow in grace," in goodness, self-forgetfulness, to win wider intellectual compass, to gain higher moral points of view, to

Rise on stepping-stones
Of our dead selves to higher things.

Then all the ephemeral successes which retard such enlargement of mind and soul, must be from the higher point of view not successes, but real and fearful failures: such political success as comes from official station, where it is counted necessary to overlook and condone wrong doing on the part of partisan followers, where "wire-pulling" and the overthrow of good and honest men in the interest of party politics is deemed a virtue, and a necessity of such political office makes the seeming gain a sad and deplorable failure.

Whatever success is gained by lowering the spiritual ideals in any path of life is practical failure. If a writer panders to the lower tastes of the ignorant and bestial or vicious in mankind in order to increase the demand for his books, the faster such works sell, so much deeper his failure; so with the artist, so with the masters in financial circles who do not hesitate in their great business transactions to ruin thousands in order to heap up great and needless fortunes on the wrecks of the lives of their fellow-men.

There are those, however, who through birth or misfortune seeming necessarily to find life a failure, yet by force of spiritual gifts make it a grand success. Such was Alexander Pope, a weak and sickly child who grew up partially deformed, yet by his genius overcame his physical infirmities, and he is to-day the most quoted and best remembered of all his intellectual contemporaries. Milton's blindness would have forever put afar success from lesser souls, but through even that blindness he rose to more resplendent heights of poetic genius. So blind and deaf and dumb Helen Keller to-day has been enabled to gain spiritual

and intellectual liberation through the few remaining avenues of sense left her, to become more highly educated than the mass of women, and to write her wonderful life history, a grand psychological study, in a style and language far superior to that of any full-sensed, carefully-cared-for girl who ever graduated from the same college.

Those who, though always poor themselves, have shared their cot and crust with others still poorer; those who without great talent of their own, yet having means in plenty, have not rested in quiet content in their own well-being only, but have kept their eyes clear to perceive how they could become a force for good in the world by helping uplift more gifted souls into larger possibilities of success in their chosen fields—those so spurred on by their sense of the oneness of humanity that they have not dared to keep for their own selfish use the wealth entrusted to them, feeling themselves to be stewards only, who have used their wealth to help others even to the point of personal financial failure; those who feel that the superior intellectual gifts which have been bestowed upon them are not to be used simply in the achievement of personal fame, but for the uplifting of all; those who, like George Ripley and his co-workers of Brook Farm, gave up the desire for mere literary reputation, to take their share in workers' toil and simple fare to lead other men and women to combine "plain living with high thinking." Such men and women as these are striking examples of successful failures.

Among such we may count the many editors and publishers of reform newspapers and magazines which almost invariably are failures financially, the writers and lecturers on unpopular scientific subjects, the labor movement and all other humanitarian reforms, on spirituality and the thousand dreams of mankind to help forward the millenium which is so long in coming. These may often be dreamers, but they are workers as well, and their dreams, which they so unselfishly try to bring true, ought to come true, and these souls help ever to keep high ideals before the world, so that whatever waves of retrogression sweep away the good slowly gained, some is ever imperishable, kept in view by the thinkers whom the majority deem failures, but they, too, are successful failures—necessary to the progress of humanity.

Those of us who have passed the three score mark in years have seen the road of life strewn all along its changeful way with wretched, heart-broken, overcome human failures. We have witnessed more failures—an hundredfold—than triumphant achievement of the goal so fearlessly set out for—failures, if counted from the popular standards of success.

What are successes and what failures, from the standpoint of spiritual achievement? Surely those in which spiritual progress has been made, if even at the expense of ephemeral material prosperity and the wreck of all earthly ambitions, for it is surely true that

What is excellent,
As God lives, is permanent.

Human judgment as to what constitutes success or failure is not the final or true verdict. That belongs to a higher tribunal.

Be of good cheer, then, weary and worn-veterans in the cause of truth, almost ready to accept for

yourselves the verdict of proven failures in life. In that higher court to which you will soon be summoned, to which you will pass through the gate called death, you will there shine with the glory of the truly successful.

To the younger workers who feel the call to follow conscience and spiritual ideals, we say: Fear not, but follow that call—hesitate not to obey the inner voice which appeals to the true self, even if to obey seems to threaten with disaster their longings for worldly success. Emerson's advice is:

Lowly, faithful, banish fear,
Right onward drive unharmed,
The port well worth the cruise is near,
And every wave is charmed.

Quincy, Ill.

Thoughts on Re-incarnation.

JESSIE S. PETTIT FLINT.

To be or not to be, that is the question. But all the controversy in the world cannot settle it, and looking at it from a moral standpoint, or observing the different effects of a conception of a law on various people, will not alter the truth. It *is*, or it is *not*, and if it *is*, that is because it is a *fact*. To be a fact, in this case, means that it is a law, and law is unchangeable.

Where does the law of change in matter carry us? We have proof that this change extends to spirit matter as well as physical, and does not the time come when we shall be bereft of material through which to express ourselves? We are also told that there is no creation, no destruction; all the elements that are, have always been, shall always be—consequently, reformation and its companion, dissolution, go hand in hand. But the mighty Power that rules, the Soul of the Universe, is steady—it is the Law and Order that expresses itself through matter, for this Soul, or Infinite Intelligence, enfolds within itself all souls, all lives, whether it be the life of tree, human, or sub-human. Souls, possessing law and order, are unchanging, and hold their relative position throughout the Universe.

How did you come to be incarnated? You will answer: Through natural law. But you remember nothing of the past? Certainly not—if you *did*, you would understand re-incarnation. But there are some persons who *do* remember of a past, because they took up the earthly form before being forced to do so by natural law, and retaining sufficient amount of the olden spirit record to leaven the new bud of matter, history and memory goes backward to a previous embodiment.

Do not those persons who are minus this experience, and who insist most doggedly it could not be, remind us forcibly of the "Philosopher" in the following lines:

A man of philosophic turn of mind
Did reason thus: "In Nature you will find
All truth. Her methods are just past
compare.
She places right before you treasures
rare

That confound sages and the man of wit,
And down upon their logic she does sit.
Just think! When men do say the world
goes round,
Without a thought of reason, I'll be
bound,
Great Nature shows the truth before
their face;
For see, if now upon this stump I place
A stone, and the great world did turn
around,
This stone would roll away and not be
found.

"And now about this thing you all do
talk,

How spirits of the dead do live and walk
Amongst the men of earth, it seems to
me,

If this were so, that sight would be
more free,

And not confined to just a select few.
I think that I should see as well as you.

If one man lives when through with
earthly strife,

Then all men are endowed with lasting
life.

Now think! When God creates them by
the ton,

And we are told His work is never done,
And time is endless (now that thought
is some),

Just think of all the crowds that are to
come,

As well as those that have gone on
before!

Where is the room, please say, for any
more?

It stands to reason that a man does die
When from the earthly body he does fly."

Corvallis, Benton Co., Ore.

Browning and Spiritualism.

Mrs. Orr, an intimate personal friend of the poet, has written a very interesting life of Robert Browning, rather full in details, though some may question whether she has given us anything essentially new in the biography, and whether in deferring to his well-known aversion to discussion of his private affairs, she has not exercised too much discretion and deprived the reader of the relation of much which would have given a clearer sympathetic interest in the man, essential to a better understanding of the poet. There are so many paragraphs in these two volumes of interest to all classes of readers that *The Journal* feels constrained in its notice of the work to confine itself wholly to those portions which deal with Browning's spiritual experiences—experiences which the poet himself tried vainly to ignore, and which his biographer, while compelled to state them, apologizes for and tries vainly to ignore, and which his biographer, while compelled to state them, apologizes for and tries to explain with vague generalities. Mrs. Browning, as is well known, was a believer in spirit return, and Mrs. Orr, in speaking of the beautiful harmony existing between these married poets, says: "The only serious difference which ever arose between Mr. Browning and his wife referred to the subject of Spiritualism. Mrs. Browning held doctrines which prepared her to accept any real or imagined phenomena betokening intercourse with the spirits of the dead; nor could he be repelled by anything grotesque or trivial in the manner of this intercourse, because it was no part of her belief that a spirit inhabiting the atmosphere of our earth should exhibit any dignity or solemnity not belonging to him while he lived upon it. When Mr. Home came to Florence in 1857 or 1858, Mr. Browning found himself compelled to witness some of the manifestations. . . . He absolutely denied the good faith of all the persons concerned. Mrs. Browning as absolutely believed it. . . . He chafed against the public association of her name with theirs. Both his love for, and his pride in her resented it."

It annoyed him also that Mrs. Browning always smilingly contended that his opposition to Spiritualism was merely nominal, and that he believed in it at heart. Mrs. Browning's spiritual influence upon his work is thus confessed by his biographer.

"We cannot read the emotional passages of 'The Ring and the Book' without hearing in them a voice which is not Mr. Browning's own; an echo not of his part, but from it. . . . Its subject had come to him in the last days of his greatest happiness. It had lived with him through the background of consciousness, through those of his keenest sorrow. It was his refuge in that aftertime in which a subsiding grief often leaves a deeper sense of isolation. The beautiful dedication contained in

the first and last books was only a matter of course. But Mrs. Browning's spiritual presence on this occasion was more than a presiding memory of the heart. I am convinced that it entered largely into his conception of 'Pompeii.' It may be that Browning's frankly confessed horror of physical dissolution was the cause of his professed aversion to Spiritualism. He writes to a friend, 'I can't look on the earth-side of death; I flinch from corpses and graves, and never meet a common funeral without a sort of horror. When I look deathwards I look over death, and upwards, or I can't look that way at all.'

If he was not unconsciously and unconfessedly a believer in spiritual influences, how can we explain passages in his letters in which he felt constrained to relate to intimate friends such instances of occult influence as the following.

In a letter written from a village in France in September, 1881, he says: "Our journey was delayed for three hours in consequence of one mule of the village being requisitioned by the judge d'instruction from Grenoble, come to inquire into a murder committed two days before. My sister and I used once a day to walk for a couple of hours up a mountain road of the most lovely description and stop at the summit, whence we looked down upon a minutes hamlet of Saint Pierre d'Entremont. And in this paradisaical place they found yesterday week a murdered man. . . . Such a crime had never occurred in the memory of our oldest folk. . . . Now the odd thing is, that either the day of, or after the murder—as S. and I were looking at the utter solitude I had the fancy, 'What should I do if I suddenly came upon a dead body in this field? Go and proclaim it—and subject myself to all the vexations inflicted by the French way of procedure (which begins by assuming that you may be the criminal)—or neglect an obvious duty and return silently.' I, of course, saw that the former was the only proper course, whatever the annoyance involved. And all the while there was just about to be the very same incident for the trouble of somebody."

Later developments showed that when this thought occurred to Browning he was standing on the exact spot where the body was afterward found. The owner of the field was arrested as the probable murderer; in his despair, he threw himself out of a window and died protesting his innocence. The real murderers were afterward discovered and confessed their crime.

Under date of June 19, 1868, immediately after the death of Mrs. Browning's sister Arabel, writing the sad news to his friend, Mrs. Bragdon, Mr. Browning says: "You know I am not superstitious—here is a note I made in a book July 21, 1863: Arabel told me yesterday that she had been much agitated by a dream which happened the night before, Sunday, July 19th. She saw her [Mrs. Browning] and asked, 'when shall I be with you?' The reply was, 'dearest, in five years.' whereupon Arabel awoke. She knew in her dream that it was not to the living she spoke. In five years within a month of their completion—I had forgotten the date of the dream, and supposed it was only three years ago, and that two had still to run. Only a coincidence, but noticeable."

Another so-called "coincidence" has already been published in the *Journal of Psychical Research*, which may be briefly referred to in this connection as given in a more detailed way in Mrs. Orr's book. An Italian count professing to have mesmeric and clairvoyant faculties, was put to test by Browning in his own home. He asked Browning to hand him some object which was a relic of a deceased friend. Browning at

first thought he had nothing with him of the kind, but on consideration remembered that he had accidentally put on his shirt-cuffs that morning a pair of gold studs formerly belonging to a great-uncle who had been killed eighty years before. The count looked earnestly in Browning's face while he clasped the stud in his hand. Then he said impressively, "There is something here which cries out in my ear, 'Murder! Murder!'" Browning says: "My own explanation is that the shrewd Italian felt his way by the involuntary help in my face." And a very lame explanation it is—*Selected*

Make Your Heaven.

GEORGE H. HEPPWORTH.

The kingdom of God is within you—St. Luke xvii:21.

There can be no heaven without a heavenly frame of mind. Your environment is a mere detail in the problem of happiness, your mental attitude being the element of chief importance. If you are overcritical, over suspicious, uncharitable in judgment, you would be miserable and would deserve to be miserable, even though you were enveloped in eternal sunshine and lived amid tropical splendor. On the other hand, if you are generous with your sympathy, helpful because you find satisfaction in being so and have trained your eyes to look for the good rather than the evil in the world you will create the blessings for which you pray, and impart encouragement and helpfulness, even though the sunshine gives way to shadow and the air you breathe is misty with tears.

Each man is a little world, and he governs it as dictator. I had almost said that each man creates his own world, and in a certain sense this is true. Its prosperity, its contentment, its happiness depends, and I say this with all due reverence, more on himself than on God. My meaning is plain. God has supplied all the material for a successful career, and has done so with lavish affection. The mission of the man is to use this material and to use it in the right way. He can do so, or he may refuse to do so. He is, therefore, master of his own destiny. He is like a workman to whom an architect has given the plan of a building which will shelter him from inevitable storms, and furnish him with everything necessary for its construction, but who must himself do the work. If he labors faithfully he will soon have a house in which he will rejoice and of which he may be proud, but if he does no work he will have no house, and when the tempest comes and he is unprepared for it he must not say that God's favoritism gives all to one and nothing to another, for it is his own fault that he is homeless. He has had the ability, but not the inclination to provide for himself, and is simply reaping a crop from the seed which he planted with his own hand.

If you want heaven, therefore, you must make it for yourself. You can render life very hard and intolerable by thinking along the wrong lines, just as a boatman makes his journey hard by pulling against the stream. He who has the habit of constantly complaining, who grumbles because things are awry, but does nothing to set them right, whose attitude toward life is that of the fault-finder, can no more be happy than he who gashes himself and then wonders why he is wounded.

The world is beautiful to him who looks for beauty, but nothing is beautiful to one who insists on sitting in the shadow and brooding over the ills from which he suffers. It is possible to be wretched in the most fortunate surroundings, and equally possible to be serene and blest in adversity and sorrow. The

heart and mind are the magicians who make or mar our lives, and the outlook of mind and heart is largely your own product. You can control them both to a very great extent.

There are some thoughts which it is as fatal to cherish as it is to swallow poison; some thoughts which produce spiritual indigestion, with all the painful consequences thereof. They are to be avoided as evil companions are to be avoided. You have no more right to indulge in them, in a world like this, provided as it is with every opportunity to grow godlike, than you have to make your home in a dark, damp cave on the mountain side and declare that your fate is hard and there is no sunshine anywhere.

I like to believe that I am captain of the ship in which I am sailing toward eternity. The dignity, the grandeur of human nature, is worth thinking about. You are not driftwood, at the mercy of the current. You have the stars above you, and even the stormy ocean is the pathway to heaven. Faith in God, his wisdom and love; faith in the Christ as the expounder of a philosophy of cheerful endurance and peaceful resignation; faith in the possibility of finding in all experiences a stepping stone to higher things; above all, faith in that immortality which will give back the lost and provide wider spheres of usefulness to the ever growing soul—these thoughts will make us wealthy in spite of our poverty and fill us with that serene joy which is sometimes hidden beneath a sorrow. They are pearls of great price, and they are within your reach if you will make an effort to possess them. You can darken or brighten your life by the standpoint from which you look at it. This life amounts to nothing unless you can see the loom of another life on the horizon.—*New York Herald.*

Sec. of Lyceum, York, England.

Immortality.

I know not of what good fate my thoughts have been always fixed upon things to come, more than upon things present. These I know by certain experience to be but trifles; and if there be nothing more considerable to come, the whole being of man is nothing better than a trifle. But there is room enough before us, in what we call eternity, for great and noble scenes; and the mind of man feels itself lessened and straightened in this low and narrow state, and wishes and waits to see something greater. And if it could discern another world coming, on this side of eternal life, a beginning glory, the best which earth can bear, it would be a kind of immortality to enjoy that prospect beforehand, to see, when this theatre is dissolved, where we shall act next, and what parts, what saints and heroes, if I may so say, will appear on that stage, and with what lustre and excellency. How easy it would be, under a view of these futurities, to despise the little mops and honors, and the momentary pleasures of mortal life.—*Lord Bacon.*

If this World of ours is the work of intelligence, and not merely the product of force and matter, the human mind, as a part of the whole, should so chime with it, that from what is known, it may reach the Unknown. If this be so, the knowledge gathered should, within the limits of error which its imperfection renders unavoidable, enable us to foretell what we are likely to find in the deepest abysses of the sea.—*Louis Agassiz to Prof. Peirce.*

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J. M. PEEBLES, A.M., M.D.

down without a moment's warning. Think of the countless thousands that die a similar death, but because not known to the world at large, no notice of their death is taken. Thousands doctor for their kidneys, stomach, lungs, nerves, or some other supposed disease, when the whole trouble is with the heart. Is your heart right? Do you have palpitation, fluttering or skipping of the heart beat, shortness of breath after exertion, fainting spells or dizziness, choking sensations in the throat, cold hands and feet, dropsy, or swelling of the feet and ankles, pains around the heart, or through the shoulder blades, spots before the eyes, hungry, weak spells, or sudden starting in sleep? If you have any of the above symptoms, your heart is affected, and you should waste no time in having it corrected. Write at once to Dr. Peebles' Institute of Health, the renowned heart and nerve institute of Battle Creek, Mich., No. 14 Union Block, for full particulars of their wonderful treatment for heart troubles. They have cured thousands who had been given up to die by the very best local doctors, and they can, no doubt, cure you. Write today, for another week may be too late.

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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, OCTOBER 11, 1902

Friends worth having are those who manifest their friendship in the days of adversity. But, alas! how often do we realize the truth of the saying that, "When adversity comes, friends go." Such are only satellites—not friends.

The Tenth Annual Convention of the National Spiritualists' Association of the United States of America and Canada will be held in Berkely Hall, corner Tremont and Berkely Sts., Boston, Mass., on Oct. 21, 22, 23 and 24, 1902.

Confucius.—On Sept. 27 the Chinese celebrated the anniversary of the birth of the philosopher Confucius with fitting ceremony. One interesting feature of the occasion was the exercises of worship of the Chinese children. The little lads were gowned in the best, over which were hung flowing robes of red, yellow and purple. At the word of command from their religious instructor, the little boys bowed and salaamed in turn before the image of Confucius.

The Drugless Healers of California are taking steps to organize for their mutual protection. A temporary organization has been effected and a meeting called for the purpose of perfecting arrangements at 330½ So. Spring St., Los Angeles, Cal., on Oct. 16. It is intended to make arrangements at that meeting so that if a member of the Association is prosecuted he may receive the benefit of the united aid. All those interested should be represented at that meeting. The secretary's name and address is Prof. W. J. Haney, 330½ So. Spring St., Los Angeles, Cal.

A Fine Distinction.

Many persons often use the words "telepathy" and "thought-transference" interchangeably—but a fine distinction is now made, and that one is thus stated by Prof. Weltmer in his book on that subject:

Telepathy he defines as "That subtle process by which man gathers material from the atmosphere of thought, and gives to it expression"; or, "A mental process operated by laws belonging to the unconscious mind of man, and governed by laws known only to that unconscious mind"; or, "That power by which people receive out of the infinite space the thought vibrations of the ages, and trust themselves to express the messages received."

Thought transference he defines as "man's ability to convey a thought from his own to another's mind in such manner and with such clearness that the recipient may comprehend it, construct it into form and again express it."

Chicago is disturbed over the threatened passage of a city ordinance taxing mediums and others \$100 a year as a license to practice mediumship in that city. The Illinois State Association must now spring into the gap and prevent such legislation, which would bring untold trouble upon mediums and be a disgrace to a great city. This can easily be done by showing the "city fathers" that Spiritualism is entitled to respect because it is chartered by the State and must be protected, just the same as any other religious organizations. Its representatives have the right of practicing their mediumship, to offer consolation to those whose hearts are breaking because of severed ties between the physical and spiritual worlds, to demonstrate the fact of a continuity of life and existence, and when representatives of other religious bodies who may be called ministers or priests are taxed for the practice of the ordinance of their churches, then it may be permissible to ask spiritual mediums for a license to attend to the observances of their ceremonies and religious rights.

New Zealand sets an example for the world to pattern after. Dr. J. M. Peebles, who has lately visited that island, writes as follows concerning the condition of that model government:

New Zealand has no snakes, no compulsory vaccination law. The government owns the railroads, telegraphs, telephones, and they have a land limit. They also have women's suffrage, and the native Maoris are allowed seats in Parliament. I saw no crowds there clamoring for work. These New Zealanders also have an old-age pension. Speaking in all humility, I feel bound to say that both England and America may take political and economical lessons from far-away New Zealand.

Life, Life, Eternal Life.

That is the theme which William Walker Atkinson dwells upon quite exhilaratingly in *New Thought*. Under the heading of "At Home" he writes as follows:

Don't be afraid. You're living in your own home. This Universe was built for you to inhabit—to occupy—to enjoy. Do not feel strange—make yourself at home. The wonderful laws of nature—those which have been discovered and those which remain to be discovered—are all laws for your use, when you grow large enough to understand how to make use of them.

Did you think you were here by chance, or that you were an alien? If so, learn better. Everything around the place is for your use, when you grow up. No one can dispossess you—no one can put you out. You are at home.

Then on the subject of "Death" he buoyantly writes thus:

I hear some of you talking about death. You seem to think that you will be another order of being as soon as you take your last breath upon earth. You talk about being a "spirit" bye-and-bye. Do I believe this? Of course, I believe it. I know it. But I also know something else, and that is that you are a spirit now, just as much as you will be in another world. Did you think that some wonderful essence was going to grow from you, and that that essence would be what you call a spirit? Nonsense! You are the spirit, and the not-you part which will be discarded never was you. Why can't you see this? You talk about "my soul," "my spirit," and so on. You make me tired. Why, the thing which is thinking and speaking—you—is the "soul" or "spirit" of which you are talking. You talk as if the physical part of you, which is changing continually, was you. Why, you could step right out of your body (and maybe you do, more than you have any idea of), and it would be the same old you.

New Thought is an excellent monthly published in Chicago at \$1.00 a year. We will mail both the PHILOSOPHICAL JOURNAL and *New Thought* for one year for \$1.75. Begin any time. You will enjoy the reading of both.

The University at Palo Alto, Cal., built and endowed by Mrs. Stanford, will soon be opened, and that lady has mapped out a policy to be followed in its management. She has engaged the Rev. Heber R. Newton of New York to guide its destinies. He is one of the most broad-minded and liberal men of the present age. Mrs. Stanford selected him for that purpose because she had determined that the University should not be run in the interest of any clan or click—either sectarian or political, and it is to shut out completely all caste.

True.—An old saying puts it thus: "A dollar in the bank is worth two in a will." It is often proved true, in the experience of very many Spiritualists. If you want to do anything for the Cause, do it now, and not wait to put it

into your will. Then you will know that your will is properly executed.

Psycho-Physical Laboratory

The following resolution has been adopted by many of the medical societies throughout the Union, and it is expected to meet with the support of the entire medical profession:

Resolved, That we are in favor of the establishment of a Psycho-Physical Laboratory in the Department of the Interior at Washington for the practical application of physiological psychology to sociological and abnormal or pathological data, especially found in institutions for the criminal pauper and defective classes and in hospitals, and also as may be observed in schools and other institutions.

The "New Inebriates' Act," which came into force in Great Britain two years ago, which provides for reformatory measures in dealing with habitual drunkenness, in place of the old penal law, is on the same line of psychological progress, and the general recognition of the science.

Sanskrit medical literature of some centuries before the Christian era impresses us with the great knowledge of the physicians of India. The following quotation from the *Charaka-Samhita* shows the important place of Psychology in the treatment of disease: "The physician of knowledge who fails to enter the inner body of the patient with the (aid of the) lamp of knowledge and understanding, can never treat disease." Correct diagnosis alone can ensure success in the removal of the evil.

Dr. J. R. Guelph-Norman, Director of the Spiritual Church Missions in Foreign Parts, introduced the practice of physiological psychology in the administration of some of the large prisons in Further India 15 years ago, and, subsequently, in the schools of the Anglican Church Mission, to which he formerly belonged; Dr. Guelph-Norman received the special commendation of the Mission and of the Government for his work in that line. Twenty-three years ago in the same country, India, this indefatigable worker for the uplifting of the race introduced physiological psychology in the treatment of the insane in the British army in India, with the only result that can attend its application—success.

Dr. Guelph-Norman will lecture for societies, or drawing room parties, on this important subject. Workers and students should not lose this opportunity to benefit from this offer, as a knowledge of the science is essential to success in all walks of life. He may be addressed at the Royal Asiatic Academy of Science, 1422 Post St., San Francisco, Cal.

"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.

Letter from Miss Cushman.

TO THE EDITOR:

To you and through the JOURNAL to all our friends at home, we send greeting, knowing well that many many are watching for tidings of us. The following from the Dunedin Budget will tell you of Mrs. Brigham's work thus far:

"The Dunedin Psychological Society are in earnest in their endeavor to bring science and reform before the public eye. Mrs. Helen Temple Brigham, who is to speak for them on Spiritualism, in the Victoria Hall, comes with very high credentials as an inspirational speaker and poetess. She has held the platform in the New York Spiritual and Ethical Society for 20 years, and has a world-wide reputation as a speaker and expounder of modern thought. She comes via Melbourne and Sydney, where she has spoken before large audiences with immense success. This is her first visit to the Australasian colonies, and a treat is assured all those who go to hear her. She is accompanied by Miss Cushman, president of the New York Society."

We arrived here on Wednesday last, had a very pleasant reception on Thursday in the Society's own building. The public work began well last night in Victoria Hall, which was over full—seating capacity is, I think, 600. We go from here about Sept. 27, probably to Christ Church for one Sunday, then on to Wellington for two Sundays, and then to Auckland and to the wonderland of the hot lakes about Rotorua, and on Oct. 31 will sail on the Ventura for home.

Throughout our stay here friends have been very kind. We have seen beautiful and wonderful things, but home has lost none of its charms, and we shall be quite ready to go when our ship sails. I think we shall have one Sunday in San Francisco before we go East. We are due in San Francisco Nov. 17. With best wishes for your success. Yours truly,

BELLE V. CUSHMAN.

Dunedin, New Zealand, Sept. 15, 1902.

Capt. George W. Walrond has arrived home safely in Denver, Colo., after nearly two months of serious illness in San Francisco and Los Angeles. He has in the meantime resumed his astrological and psychic work, but we understand it is his intention to make California his future home. He will come to the Pacific Coast as soon as he has closed out his Denver book and other business.

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.

A succinct and unbiased statement of the points at issue in the famous "Pious Fund" case now before The Hague arbitrators will be found in Mr. W. T. Stead's article entitled "The United States and Mexico at the opening of The Hague Court," in the October Review of Reviews. It is an interesting fact that the first case to be arbitrated by The Hague tribunal should be brought to it by two American nations, and that the matter involved should be the disposition of church funds. Portraits of the arbitrators accompany Mr. Stead's article.

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Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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NOTICE.

RETURNED.—Dr. W. M. Forster has resumed the practice of his profession at offices 118 and 119, St. Ann's Building, 6 Eddy St., San Francisco. Phone Black 5322. 29tf

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

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From my Brother, Walter Hyde,
Through Mrs. F. A. Logan.

Oh, how blest are we when we come to know
Of a certainty that death is but change
From all mortal ills of the earth below
To a haven where loved ones can range
Through the evergreen fields of the mountains of life,
Beyond all sorrow and the world's fitful strife.

We never can know until we have passed
From the cumbersome clay we called ours,
Which held us so firmly within its grasp,
Defying the call, through long, tedious hours;
How like a young fawn we bounded away
Through brambles and pitfalls which were in the way.
We triumphed at last, and out in the light
Of the noon-day's glare we gambolled in glee,
As green-sward and prairies hove in our sight,
Clear as crystal the rivulets, and blue foaming sea
Freighted with life, from the source of all love
To bear us onward to realms far above.
All Saints' Day, Sept. 27.



The Editor is not responsible for the opinions of correspondents.

Letter from Mrs. Hammer.

TO THE EDITOR:
I wish to state in connection with the life of my honored father, another and lifelong friend, Mr. M. E. Taylor of Santa Barbara, whose noble spirit blossoms often grace your columns. He has been a noble worker in the cause of Spiritualism in its early days, and at my father's home we often listened to his inspirers, who voiced the great need of the age. He, too, has nobly lived a long life, and at the same age of my father, 83, still holds his mental powers in useful brilliancy.
MRS. M. E. HAMMER.

Letter from Stockton, Cal.

TO THE EDITOR:
You will be pleased, I am sure, that there is good news at last from Stockton. After considerable correspondence with the secretary of the State Spiritualists' Association, we suddenly awoke to the fact that there was an organizer among us, and the way he proceeded to wake us up was a surprise to everyone.

As a result of personal visits, seven inspirational lectures and two business meetings, we have an organized society of 33 charter members, with expenses paid and money in the treasury. An application for membership in and charter from the State Association is now on the way to San Francisco, and we will soon be in good running order, with Lyceum, regular meetings, lecturers, etc.

Mr. Allen Franklin Brown was the organizer who suddenly dispelled the mistaken notion that the Spiritualism of Stockton was dead. It only slept, and is now rubbing its eyes and wondering what happened. A bucket of cold water on a sleeping boy would have no more wakening effect than have Mr. Brown's inspirational talks, psychometric readings, visits of assurance, good-natured conversation and general air of "business going on." And he was here only a week! If there are any sleepy towns in California, let them send for Mr. Brown.

He'll soon show them what o'clock it is, and set them to work.

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

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

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

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The Watseka Wonder.

Lurancy Vennum, a child about 9 years old, had been out of health for some time. Mary Roff was a daughter of an old couple, and had passed to spirit-life many years before Lurancy was born. The child was entranced by Mary, who stated that Lurancy could be cured by the spirits. The spirit of Lurancy was to be taken to the spirit-world for development, and during its absence, Mary was to hold control of the body, which was to be taken to the home of her parents, some distance away. The plan was agreed to by all parties concerned.

Lurancy had never been in the Roff home, but when her body was taken possession of by Mary, the latter took it through the home and managed it almost as well as she once did her own.

The traits of character manifested were those of Mary Roff. She remembered things as they were when she was in her own form, and noticed the changes that had been made. A long time did Mary hold control of the body, and when Lurancy was finally restored to her body, which had been made well and strong, she remembered many of her experiences in spirit-life.

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Age of Prophecy Yet Here.

TO THE EDITOR:

I see by a late copy of the JOURNAL that the noted speaker, Moses Hull, was at the Los Angeles camp. That news item brings to my mind three prophecies given him years ago. We recount them just as given, for the benefit of those who say: "The age of prophecy is passed."

Away back in the years (Moses will remember the date, for it was the year of the building of a beautiful new home for the Hulls in Maquoketa, Iowa), in company with two or three friends, Moses being one, I visited the site of the new residence.

As I touched the corner-stone, a spirit voice said: "Moses will not stay long in the new home. *New Thought*, his monthly periodical, will merge into other publications. He will move to a large city for a while, after which he will be largely in the lecture field, and along educational lines, and therein lies the success of his life; his life work down the years shines clear and bright."

I gave him the message as given to me, and with a grave, thoughtful look of the eyes he made this answer: "Well, if that is so, they (meaning the spirits) know more than I do about it." It was generally supposed at that time that Moses, as every one called him, was a fixture, for some time, at least, in that city. His congregation was devoted to him; his paper doing fairly well. In the years since that date, the spirit-world has verified the prophecy; also two others.

In a spirit of fun I one day remarked to him: "Moses, when I marry, you are to be the minister." Soon after, our paths diverged, I little thinking that my words were to be fulfilled. By a strange coincidence, years after this, and through the direct influence of angel friends, I met and married Mr. Fanning in the city of Chicago, and Moses Hull, assisted by another noted spiritual teacher, Cora L. V. Richmond, was the minister.

Here is something for skeptics to ponder over: It was the literal fulfilling of a prophecy given long years previously. Before the going of the train which bore us from the Lake City to the city by the western sea, the same voice spoke, saying: "You are coming to California, and I see you visiting us in our home in San Jose, and it is not long before you come." This was in February, and I think not later than April we received as guest in our San Jose home the Rev. Moses Hull.

On my table as I write lies a copy of the *Psychic Era*, with a biography of Moses Hull, and on its title-page an excellent picture of him.

"Spiritualism's Defense," by Rev. Moses Hull, is worth many times its price. Every Spiritualist should have this particular copy of the *Era* to loan their orthodox friends.

I was much interested in the account of the Pratt Institute. I believe it will be a great success, and how glad I am to note that Mr. Hull is chosen president. He is ably fitted for the position. I am sure the spirit-world upholds it, and here I want to make another prophecy to Moses and Mattie Hull: "The Pratt Institute will surely be a success. I see its day star rising, even now, and beyond the star dawn shines the light of a new day for Spiritualism. Help will come, and from unexpected sources." This is their golden jubilee year. Let some rich Spiritualists endow

the Pratt Institute and furnish, and set the wheels of its machinery going. Many miles lie between us, dear fellow workers; thank Heaven, spirit cares not for time nor space.

All things are ours,
By right divine,
Take cheer, look up,
The dawning light
Gleams rosy red,
And breaks in splendor
O'er your waiting head.

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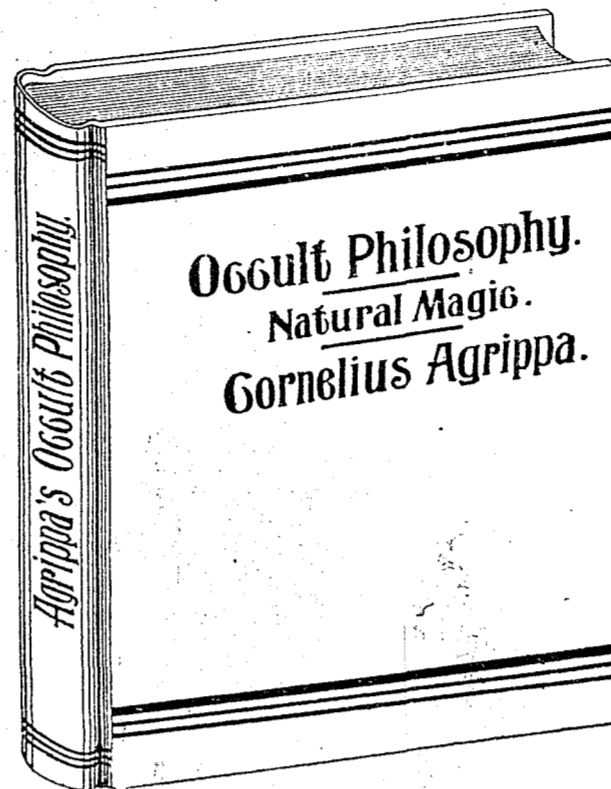
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Fore-Head	♑	Earth	Aug. 22 to Sept. 23
Fore-Head	♒	Air	Sept. 23 to Oct. 23
Fore-Head	♓	Water	Oct. 23 to Nov. 22
Fore-Head	♈	Fire	Nov. 22 to Dec. 21
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Local News Summary.

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.

A Regular Meeting of the Board of Directors of the Mediums' Protective Association will be held at the headquarters of the California State Spiritualists' Association on Saturday evening, Oct. 11, 1902. All members welcome. W. H. DAVIS, Sec. pro tem.

Election.—Sunday, Oct. 12, at 4:30 p.m., the annual election of officers by the Union Society will take place at Fraternal Hall, Oakland.

Mrs. C. Wermouth at 117 Larkin street, San Francisco, last Sunday evening, gave convincing spirit messages and answered written questions, giving names from spirit friends to a large audience. Mr. Mountain gave some interesting thoughts on man's spiritual unfoldment and the divine power of soul. Miss Lottie Dwyer rendered good music.

Mrs. Eberhardt is ill and was unable to lead her usual Sunday evening meeting, but Mr. Carl Eberhardt conducted it last Sunday with marked ability. He will continue to manage these meetings at 3250 22nd St., San Francisco, Cal., until Mrs. Eberhardt is able to resume them.

There was a large attendance at Mme. Young's hall, 605 McAllister St., San Francisco, Cal., last Sunday evening, and after an inspired lecture by Mrs. Seal, Mme. Young gave spirit messages and psychometric readings to the satisfaction of all present. Prof. Young led the music as well.

The Best Method for the Advancement of our Cause was discussed by Mrs. Fanning, Mr. Allen Franklin Brown, Mrs. Stewart and Mr. Carter at Fraternal Hall, Oakland, last Sunday afternoon. Mrs. Fanning also gave some well-recognized spirit messages. "Mental and Physical Poise" was Mrs. C. E. C. Norris' subject in the evening, who was followed with messages by Mrs. Dr. Stewart. On Sunday, Oct. 12, conference, with biological delineations by Mrs. Johnson. In the evening Mrs. Stewart will read sealed questions.

State Board at Work.

The Board of Directors of the State Association held a protracted session last Saturday evening at 305 Larkin St., San Francisco, there being present Directors J. Shaw Gillespie, W. M. Rider, Mrs. Annie E. Wadsworth, Mrs. Emma E. Shaw, W. T. Jones and J. Munsell Chase.

The report of Organizer Allen Franklin Brown was read and showed gratifying results for the brief time he had been in the field—two new societies fully organized and four in progress.

A letter was received from Mrs. Chesbro in which she congratulated the Board on the general outlook, and said that a second Los Angeles society was about to apply for a charter under the State Board. She also expressed herself as certain that one or both of the San Diego societies would soon extend to the State organization the right hand of fellowship, and that a new society would probably soon be formed at Pasadena.

The Board issued charters to the Society of Spiritual Progression of Los Angeles (membership over 30) and the Stockton Spiritualist Alliance (membership 35).

The Board decided to hold the first conference meeting on next Sunday, or the Sunday thereafter.

It has received many applications from workers for recognition, which were referred for future consideration.

There is plenty of room for work and for organization. In San Francisco alone there are 200,000 people old enough to take part in some kind of a Spiritualist society. Of these it is safe to say one in every ten is either a Spiritualist in fact or strongly tinged with spiritualistic faith. Suppose one in five of these should be induced to join some society, we would have an enrollment of 4,000.

This is not impossible of accomplishment. All that is needed is organized, harmonious, aggressive work, and these things we are going to have.

J. MUNSSELL CHASE,
Press Committee State Association.

The Control of Evolution was Henry Harrison Brown's theme at Remembrance Hall, Odd Fellows' Building, Sunday evening. He claimed that in the brute there was only unconscious obedience to the laws of the Absolute Mind; but that man was more than brute; that as fast as he unfolded to recognize his own power, he became the conscious master of law, and thus governed his own evolution; then could make of himself whatever he wished. Next Sunday his theme is: "Disease is Thought Created."

The Children's Progressive Lyceum held an interesting session last Sunday at 909 Market St., San Francisco, with a large attendance (about 15 children and 30 adults), who joined in an interesting program. As usual, C. H. Wadsworth led in the singing and Mrs. Cooke presided at the organ. Allen Franklin Brown read a poem and made the invocation, after which came the calisthenics, in which Mr. Brown led; little Ruth Currier gave a recitation; Ida Foulsham rendered a song, and Georgiana Campbell gave an exhibition of the calisthenic drill, winning \$1.00, the prize offered by Mrs. Anna E. Wadsworth, the Lyceum conductor, to the child going through with the exercises properly. Among the visitors were Prof. Howe of Santa Cruz, and Prof. J. R. Guelph-Norman. The former sang and the latter delivered an appropriate address.

The Ladies' First Spiritual Aid Society was called to order on Oct. 1 by the vice-president, Mrs. S. Starks, in the absence of the president. After the regular business was transacted, the following were elected officers for the ensuing term: President, Mrs. D. N. Place; vice-president, Mrs. Ella York; secretary, Mrs. Annie Wadsworth; treasurer, Mrs. C. A. McCaslin; directors—Mrs. T. Johnson, Mrs. B. F. Small, Mrs. E. W. Briggs, Mrs. S. Starks and Mrs. Minnie Hickok. Mrs. ANNIE WADSWORTH, Sec.

The Oakland Spiritual Society met at Unity Hall, 856½ Isabella St., Wednesday evening, Oct. 1. Vice-President Orth presiding. Mrs. Johnson opened the meeting with an invocation. Dr. Sol Palinbaum became entranced and gave a short address and spirit messages. Mrs. Johnson gave an address and tests, then closed the meeting. Vox.

The Spiritualists' Temple Association of Oakland holds meetings every Sunday at Woodmen Hall. Next Sunday at 2:45 p.m. Mrs. May E. Stevenson will lecture. At 7:45 Mrs. Hooker McAvoy and Mrs. Annie Gillette will occupy the rostrum.

C. F. VAN LUYEN.

Mrs. R. S. Lillie addressed a good audience last Sunday evening in Covenant Hall, Odd Fellows' Building, San Francisco, for the Society of Progressive Spiritualists. The burden of her address rested on the thought that character-building is the main purpose of the soul on this earthly plane. It is the things we have left undone, rather than the things we have done, in this life, that is the source of the soul's greatest regrets. "I believe," she said, "that the sympathies of the great masses are with the striking miners in Pennsylvania, and I would rather be one of the poorest and most down-trodden of mankind than one of the barons who make the lives of so many so barren of all that is worth living for." In answer to a question she said she could not see what would be the immediate result of the struggle now going on in the coal districts of the East, but the ultimate can only be for the benefit of the race, the uplifting of the oppressed, and the spread of justice among mankind. All good comes, has ever come and ever must come through suffering.

Mrs. Ada Foye, after a brief vacation, resumed her meetings last Sunday evening in Prospect Hall, Odd Fellows' Building, San Francisco, Cal., and was greeted by a large audience. Mr. W. T. Jones presided and Mr. and Mrs. Taylor of Berkeley conducted the musical exercises, with cornet and piano accompaniments. After a brief address Mrs. Foye answered several questions relative to the phenomena of Spiritualism, and then held her usual seance, during which about 30 persons received messages from their spirit friends, which were recognized and acknowledged to be correct. Names were given in full, either by clairaudience, clairvoyance, or by writing in the air, without the least hesitation or mistake. These meetings will be continued for several months, or until further notice.

Mrs. Anna L. Gillespie, the gifted and well-known inspirational speaker, was greeted with an appreciative audience at the opening meeting of her lecture course at Fraternal Hall, Alcazar Building, San Francisco, last Sunday. Her subject was "A Prophecy," and was handled in a logical and interesting manner. At the close of her lecture a sweet message from a spirit child to her mother in the audience was given. Prof. Arthur Howe of Boston, Dr. G. D. Keeler and Mr. Allen Franklin Brown were called upon, and each gave a short, interesting talk on the philosophy of Spiritualism and its connection to the lecture course so auspiciously started. These meetings will be continued every Sunday night for the season. The speaker announced that next Sunday messages would be given. In her remarks she spoke of her audience as "divine fragments," and one of the speakers in his remarks christened this meeting as the "Church of Divine Fragments." After singing the spiritual doxology, "Only Remembered," the audience departed feeling that it was good to be there. A WELCOME VISITOR.

The Sunflower League held a well-attended meeting on Thursday Oct. 2, at the residence of Mr. and Mrs. J. Shaw Gillespie. About 35 members were present, and much business was transacted. Two new members were received—Mrs. D. N. Place and Jacob Nowak Jr. The report of the Committee on Constitution and By-Laws was considered at length, and after several amendments it was adopted. The election of officers and directors resulted as follows: J. Shaw Gillespie, president; Mrs. Sarah J. Stark, vice-president; J. Munsell Chase, secretary; Mrs. M. W. Billings, treasurer, and Dr. Sol Palinbaum, Allen Franklin Brown, Mrs. D. N. Place, Dr. George D. Keeler and Mrs. C. L. Ford, directors. Mrs. Annie E. Wadsworth was appointed a member of the Committee on Headquarters, in place of M. S. Norton, who resigned from the society. A committee was appointed to arrange for a dance as follows: Mrs. Annie L. Gillespie, Mrs. C. L. Ford and Dr. Geo. D. Keeler. Adjourned to meet at the residence of Mrs. C. L. Ford, 1812 Sutter St., San Francisco, on Thursday, evening, Oct. 16. J. MUNSSELL CHASE, Sec.

Sealed Letters and flowers were read last Sunday by Mrs. C. J. Meyer to a good audience at 335 McAllister St., San Francisco.

Prof. Arthur S. Howe of Boston is in San Francisco. He is a speaker and medium of ability, and should be actively employed in spiritualistic work.

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.

Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30, 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.

Mrs. Ada Foye.—Meetings for spirit messages and tests every Sunday evening at 7:30 in Prospect Hall, Odd Fellows' Building, corner of Seventh and Market Sts. Fourth floor; take elevator.

Mrs. Anna L. Gillespie will open a season of lectures in Fraternal Hall, Alcazar Building, O'Farrell St., San Francisco, beginning Sunday evening, Oct. 5, 1902. You are cordially invited to come and bring your friends. Lecture begins at 7:45 p.m. Good music. Second floor, front; take elevator.

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.

The Psychic Society of Oakland commenced its meetings last Sunday morning at 11 o'clock in Maccabee Temple, when Mrs. R. S. Lillie delivered an interesting lecture.

Benjamin Fay Mills is lecturing in Golden Gate Hall, San Francisco, on Psychic Phenomena on Sunday evenings.

The Hermetic Brotherhood resumed open meetings on Thursday evening, Oct. 2, at 8 o'clock, at 509 Van Ness avenue. 40t3

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

Dr. Nellie Beighie's offices are located in the Callaghan Building, 1312 Market St., San Francisco. This will answer many inquirers, for she never advertises her business of healing by spirit power.

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