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THE PHILOSOPHICAL JOURNAL

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Draught from Sweet Memory's Cup

How often I feast on a sweet wrinkled face,
 All framed in soft tresses of gray;
 For pictured before me is mother's sweet grace,
 Long torn from my sad heart away.

But sadness is softened while Memory dear
 Doth come like an angel to bless,
 For moments of hardship and sorrowing here,
 Bring longings for mother's caress.

For greater the joy, although absent from sight,
 The face of a mother so true:
 To feel her sweet presence press closely to night,
 With love that is ever anew.

MRS. CAARLES H. TOBY.

WHAT IS SPIRITUALISM?

R. H. KNEESHAW.

'Tis the heightening and the brightening of the soul,
 'Tis the light of inspiration that unites us with the whole;
 'Tis the rising of the spirit from its tenement of clay,
 'Tis the entry of the spirit to the realms of perfect day;
 'Tis the rending of the grave-clothes and the rolling of the stone,
 'Tis the meeting in the garden, of the soul, with God alone;
 'Tis the counting of the vanities of life as merely dross,
 'Tis the anguish and the sorrow and the triumph of the cross;
 'Tis the drinking of the hyssop and a bearing of the scorn,
 'Tis the glory and the grandeur of the resurrection morn;
 'Tis the crown of thorns upon the brow, the scourging with the rod,
 'Tis the casting all the beast aside—the putting on of God.

—The Sermon.

Rome or ancient Greece; it may be live fish and moist seaweed from the South Pacific, or the personal ornaments of an African chief on the banks of the Congo. There they are! Who brought them? Not the medium; not any human being assembled in the circle. Then "Unde derivantur?" That is the question.

The Doctrine of Karma.

WM. EMMETTE COLEMAN.

"Re-incarnation is as unreasonable as it would be to expect a ship leaving the Thames without a compass to go as direct to the city of New York as if guided by a needle pointing to the polar star. It is to me surprising that anyone living in the full blaze of the nineteenth-century intelligence could entertain the idea of man returning to his elementary condition." — DANIEL BAKER, in the *Agnostic Journal*, Jan. 18, 1890, p. 46.

It is said that sometimes, through accumulation of bad karma, "loss of the soul" ensues. We learn from *Prasnottara*, No. 33, p. 134, that in such cases, "the real culprit" is the lower ego, but that "the sufferer is the higher individuality, since it has lost all its efforts and experiences that would have been gained through the lost personality." What great injustice! The higher individuality, though innocent, has to suffer for what the lower

Proofs of Spirit Agency.

Experiments have been made in Melbourne under strict test conditions with results which are quite astonishing. The *Harbinger of Light* sums up the matter in these words:

Here are tangible proofs of spirit agency. They are solid, incontrovertible facts not to be got rid of by argument or ridicule. You can weigh them, measure them, handle them, scrutinize them with the utmost minuteness. All the semi-scientific jargon about telepathy, unconscious cerebration, hallucination, the subliminal consciousness, teleological automatism, cryptomenia, the disaggregation of personality, etc., which is talked by puzzle-headed pseudo-scientists, is powerless when opposed to the

evidence of the senses in phenomena of this kind.

Here is a medium in deep trance, seated in a chair at a large table, surrounded by a dozen or so of intelligent and watchful observers. On each side is a vigilant onlooker who would perceive the slightest movement on his part; but he does not stir hand or foot. Presently a heavy substance is heard to fall from the ceiling, apparently, and this proves to be an object which no money could purchase at the moment in Melbourne. It may be the swathings of a mummy from Thebes, with the sand of Egypt clinging to its fibers; it may be a head-dress worn by the hill tribes of India; it may be a living bird and its nest from the tropics; it may be a manuscript from Susa or Persepolis; it may be coins of early

BORDERLAND

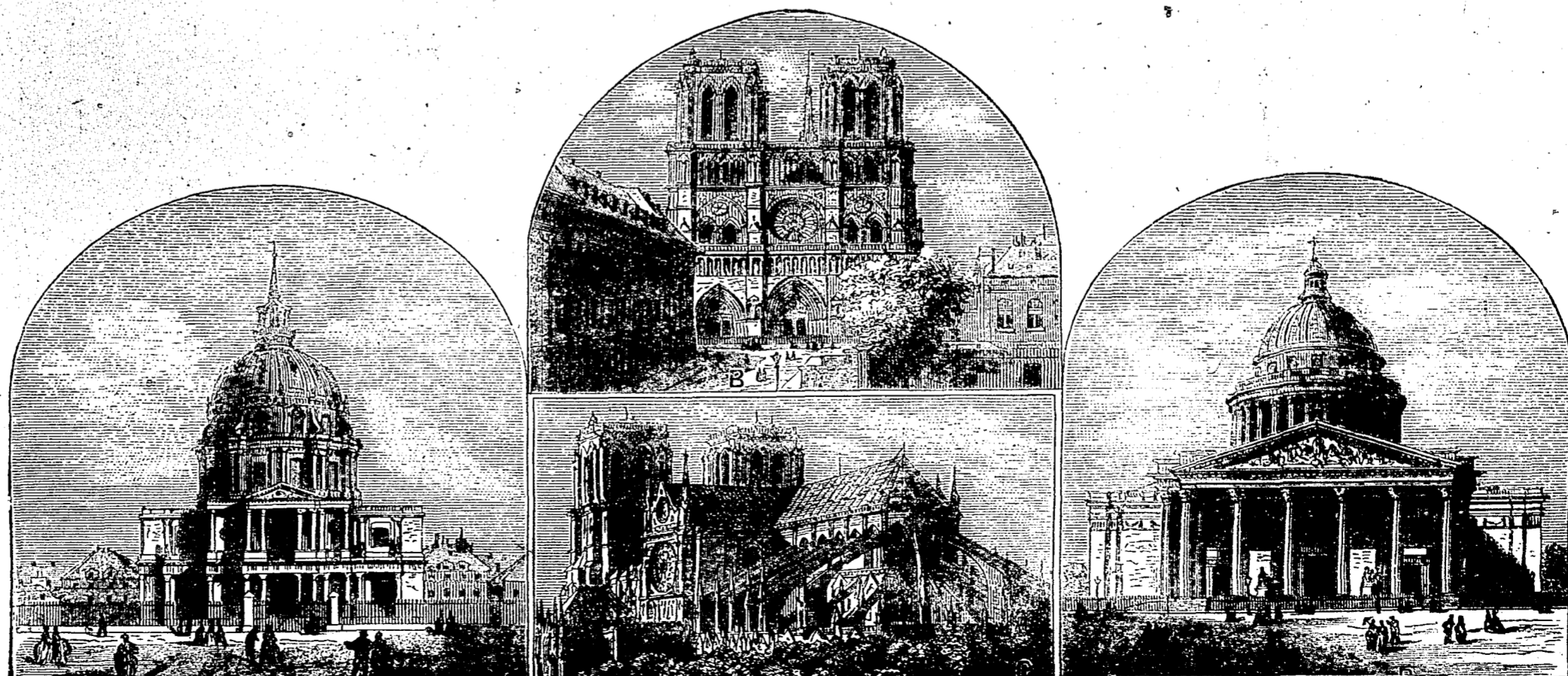
Engineer's Premonition.

The *Tribune* says that as one of the fast trains on the Chicago and Northwestern railway was running through Evanston just before daylight on Sept. 8, the engineer, Wm. Campton, was seized with a feeling that the track ahead was not clear. Signal and switch lights were set for clear track, and the brilliant electric headlight showed no obstacle in front of the engine. The feeling would not leave him, and although he could see no reason for the action, he shut off the steam and set the air brakes. The train came to a stop just north of Central St. Conductor M. Brown came running forward and made inquiries of Engineer Campton. "There is something wrong, but I do not know what it is," said the engineer. "Let's investigate a little."

The trainmen took lanterns and went ahead. Under the front end of the pilot they found a young man lying between the rails. If the engine had gone ten feet farther he would have been crushed. He was unconscious and help was summoned from the police station. He was taken to Dr. Hemenway's office, and after a short time regained consciousness. He gave his name as John Goudie, 2615 West Railroad Ave. He had been employed as a watchman at a new building, and had been taken ill during the evening. About one o'clock he left the building to go home, and fainted on the railroad track. But for the premonition of Engineer Campton he would have been cut to pieces. As it was, the pilot struck his head, inflicting two scalp wounds. This is good substantial evidence of spirit power.

FAMILIAR SCENES IN PARIS, FRANCE.

Notre Dame—Front.



Dome Des Invalides.

Notre Dame—Rear.

The Pantheon.

ego does! Commenting upon the theory that our present suffering is the just recompense for past wrong-doing, a writer says (*Agnostic Journal*, Jan. 18, 1890, 44): "What! all the woe endured by the helpless and innocent merited and necessary to meet the demands of eternal justice? All the disease and anguish endured by little children, possibly at the hands of those whose duty it is to shield them (and thus frustrate 'karma'), merited, because, according to the requirements of Theosophic justice, some hoary-headed old egos—most abominable intruders—have taken up their abode in them!" J. H. Beatty, in criticism of the "law of karma," which he calls "the irrational product of ill-regulated conscience," well remarks: "To punish a woman or a man for a crime of which conscience declares them innocent, is fiendish cruelty. . . . To tell a poor sickly child, who is a hunchback through the carelessness of its nurse, that its condition and suffering are fully deserved, and merely the just reward of its own wickedness, is to act the part of a heartless devil. This is the part acted by Theosophy toward all human suffering and disease, whether inherited or the result of carelessness or malice. People who do not believe in transmigration of souls think pityingly of persons so afflicted, and regard them as victims. Theosophy tells them to their teeth that their miseries are deserved, self-earned—that they are criminals caught in the toils." (*Agnostic Journal*, Mch. 12, 1890, 173, 174).

It has been truthfully said that, "viewed from a moral point, the doctrine of karma, instead of being an incentive to morality, is rather apt to have the opposite effect, for every first incarnation abolishes the sense of identity, and with it the consequences of wrong-doings, as far as they reflect on the individual soul." (*Harbinger of Light*, Nov. 1, 1890, p. 4285). Callous selfishness and indifference to suffering is a necessary corollary of the acceptance of the doctrine that the miserable in this life are just what they ought to be, and that those more happily situated are so because karma has placed them in that position. "If the well-to-do are taught that moral merit is the sole cause of their superior position, will not such a belief modify their feelings of commiseration for the suffering and distress they see around them?" (Ashworth, in *London Chronicle*, Oct. 1, 1891). "Karma made the poor man poor as a consequence of the misdeeds of a former life. Therefore let him be poor, since he is only suffering for his own misdeeds. Karma sent a man to Avitchi [hell] to outwork his karma, and if that were so; why was he brought back to work out another karma on earth? It sent another man to Davachan [heaven] as the result of his goodness and spirituality, and brought the unhappy man back again presumably as a compensation for the joys he had experienced there. It was the bitters after dinner instead of before it. However, Karma made the world what it was; everything was right, no matter how wrong it was. People were unhappy as a consequence of their karma. Why should we lift our little finger to put the thing straight if karma was a truth? Pushed to its extreme, the dogma of karma becomes a cold, callous doctrine, bloodthirsty, leech like, one that would eat into the vitals of human endeavor; a doctrine that would paralyze every noble impulse, and nip every in-

stinct of fraternal love in the bud, that would destroy the brotherhood we aimed to build up—a doctrine that would blight every feeling of comradeship; a doctrine that said to the strong, 'Hold and keep! You have the right to hold. Keep, for it is your karma!' That said to the weak: 'Suffer, for you have deserved to suffer. There is no help for you. It is your karma!' A doctrine that would make human life a very hell, and humanity a drove of devils embodied in human forms." (J. J. Morse, in *Two Worlds*, Sept. 8, 1893, 421, 422).

Theosophists teach that the afflictions, sufferings and evils of this life, great and small, are the natural results of our karma. "Have you a sick headache? Go to the T.S. and they will tell you it is your karma. Have you been run over and got a broken leg? The Blavatsky pupil will console you by promptly informing you that it is your karma. Is your house on fire? Sit down, my dear sir, be quiet; it is your karma." (M. L. Farrington, "Mystic Society of Universal Row," 21). If you stub your toe, sit on a tack, slip on the ice, are thrown down by a banana peel, run a splinter in your hand, get cinders in your eyes,—it is your karma, the exact punishment due you for offenses committed when you were not yourself, but "some other fellow," say 1,500 or 3,000 years ago. Karma is so inexorable that, after lapse of thousands of years, it forces you to stub your toe or slip on the street, to balance the account against the personality of your predecessor, for some minor offense in the dim and distant past. Probably that predecessor, Nathan in Jerusalem, or Esar-Haddon in Nineveh, some 2,000 or 3,000 years ago, had caused some other person to fall on the ground or stub his toe, and now, to strike the karmic balance, the same is meted to you that your predecessor then meted to that other person. "As you sow, so shall you reap," quote the advocates of karmic sway. Diseases and congenital ailments are due to karma, we are told. "What is this loathsome thing called disease . . . but an inharmony that karma has reflected upon the body from inharmonic thought and act?" (Barnett, "Simple Theosophy," 36). "When we see people afflicted by congenital ailments, it may be safely assumed that those ailments are the inevitable results of causes started by themselves in a previous birth." (Mrs. Sinnett, "Purpose of Theosophy," 10; also quoted by Mme. Blavatsky in "Key to Theosophy," 112, and in *Pacific Theosophist*, Feb., 1892, p. 5). "If a man is born with six fingers on each hand, Theosophy says it is karma. Science makes inquiries and finds that the anomalous finger was inherited by the man . . . from his own father, and has about as much to do with original sin as the peculiarity of four leaves on a shamrock. If a man contract [a loathsome disease], and gives it to his innocent wife and her innocent child yet unborn, Theosophy teaches that the wife and child are being punished for this terrible infliction for their own sin, and not for that of the brute husband. If conception takes place while a father has ultra brutalized himself with drink, and the child is born an idiot, it is, according to Theosophy, the fault of the child, and not of the father. The innocent child, suffering through the wickedness, brutality or ignorance of the parent, is, by this creed, not considered suffi-

ciently punished already, but must be taught to carry about in its own mind the bitter reflection that it is the author of its own misery, and is being justly crushed in a torture-mill of its own manufacture. A falsifier, or more degrading, and a more fiendishly unjust and cruel doctrine than this has never been enunciated, and if Theosophy were otherwise rational and moral, for this alone I should reject it with loathing." (J. H. Beatty, in *Agnostic Journal*, Feb. 15, 1890, 108). "Insanity is invariably a matter of karma," says the *Theosophical Forum*, No. 28, p. 12.

The microbes or bacilli which cause disease are instruments of karma, we learn from the *Theosophist*, Dec., 1890, 183. Mr. W. Q. Judge said that the deformities of one born humpbacked are caused by his "karma for thoughts and acts in a prior life. He reviled, persecuted, or otherwise injured a deformed person. . . . The misshapen child is the karma of the parents also, an exact consequence for similar acts and thoughts on their part in other lives." ("Ocean of Theosophy," 92). According to this, three persons in former lives in some manner injured deformed persons; in revenge, therefore, karma condemns one of them to be born a hunchback, and the other two to be its parents. What equality of justice is in this,—to punish one in one manner, and the other two in a different manner, for a similar offense? Why were not the two parents condemned to be themselves deformed, instead of to the much lighter punishment of having a deformed child? Again, what equity is there in a person being punished throughout his entire life on earth (as one deformed must necessarily be) for that infinitesimal part of the acts of a former life in which the injury was done to the deformed? During that former life, a large number of other offenses, great and small, must have been committed; yet for one offense, or one small series of offenses, against one person, the entire life of the next incarnation is clouded. So called karmic justice is seen to be rank injustice, a mockery, of all that is fair and equitable. If one is deformed because of injury to another deformed person, what caused the deformity of the one injured? He must have been deformed for the reason that he also had been unjust to one deformed in a previous life; and that third misshapen one must, in his turn, have misused some deformed person; and so on *ad infinitum*. We have thus an unbroken line of deformed men and women, all of whom have been ill-treated by others, and all of whom have ill-treated other misshapen persons in former lives.—a conception of nature truly mahatmic! But what caused the deformity in the first of the deformed beings? If they became deformed without having ill-treated those who were not properly shaped, why could not all the subsequent hunchbacks, etc., have arisen without having abused their ill-shapen predecessors? Karmic law is impartial, uniform, un-failing; and if in one instance it originates a hunchback not as a punishment for ill-usage of another hunchback, it must do so in all cases; hence, no hunchback or other misshapen being has ever been so shaped as a punishment for such an offense. "If you laugh too much at a humpbacked man, you will be re-born with a hump yourself," says theosophy. (*Light*, Oct. 28, 1893, 518). How dispro-

portionate the penalty to the offense!

If the bacilli, diseases, and deformities in man are due to karma, what causes the same things in animals, and even in plants? Plants have diseases and misshapen parts, and are the prey of insects and other enemies. Animals have many diseases similar to man, in some of which, if not all, the bacteria and bacilli are active agents. They have deformities and monstrosities also. But we are told that animals have no moral responsibility, just as some of the lowest types of men have none, and so are not under the law of karma. If diseases and deformities are not caused by karma in animals and plants, how can they be due to karma in the human? The same physical laws that produce them in the lower kingdom cause them in man; and to introduce a new agent, to the exclusion of those known to be dominant in nature, is a scientific absurdity. It is positively known that disease, insanity, deformity, etc., in man and animal, are due to certain fixed laws in nature; and the action of karma is an impossibility, a wild dream, the outgrowth of ignorance and superstition. The belief in its existence and action, as claimed, is an insult to common sense,—a disgrace to every intelligent European or American, who has sunk to such a depth of imbecility and puerility as to accept its truth. The same remark applies to its twin relic of barbarism—re-incarnation.

Communion.

WM. J. COWEN.

Competition begets harmony. At first sight this seems to be an inconsistency, but a more thorough study of the subject will convince you of the contrary. Competition brings out that which is best and most perfect on both sides. Two minds of opposite thought upon coming into contact with one another will immediately bring forth the sparks of electrical discord; but after the storm has passed and the intervening elements of discord removed, then follows the period of harmony which nature requires to bring about the ultimate good of all.

Without competition there would be no opposition. Without opposition, there would be no progression. Therefore, you at once perceive what a factor competition is in the realm of spiritual thought. Let a pool of water remain stagnant and it becomes the reservoir of all things foul, but let opposing elements in the shape of currents of water disturb the pool and in the turmoil which ensues, all effete matter vanishes. For example: A body of people joined together by the ties of common thought, soon stagnates, unless an opposing element, such as a more liberal and different mind, agitates the main body. From the discord, progress begins; after progress follows harmony.

The history of the ages gone by illustrates this principle. The Roman Catholic church stagnated in the pool of its own thought for ages, the result being ignorance and suppression of all thought, contrary to the will of the head of the church. An opposing element arose, and with the staff of truth Martin Luther stirred the stagnant pool of ecclesiastical thought, and the result has shown itself in a broader and more perfect form of religious thought.

Competition produces opposition, opposition begets progress, and the world takes another step higher into the brighter realm of perfect harmony. More than half a century has passed away since the first rappings heard in the obscure home of the Fox family have come thundering through the years which followed.

A new force (new to the present time, although not unknown to the ancients) came into existence, and entered into competition with the prevailing thought of the age. Out of the opposition resulting between the new and old forces of thought, much truth has been brought to the surface. Progression has gained another foothold, and made another stride upward. The opposing elements are harmonizing with each other slowly and surely until perfect harmony and communion will reward the searchers into the truth of nature's laws.

Spartansburg, Pa.

Report of N. S. A. Missionaries

Mr. E. W. Sprague and wife made a lengthy report at the N. S. A. Convention, from which we cull the following facts:

His labors extended to the following States: West Virginia, Virginia, New York, Pennsylvania, Ohio, Indiana and Michigan. He reports that he was well received everywhere and organized societies in Richmond, Va. (50 members), Erie, Pa. (42 members), Conneant, Ohio (50 members), Boswell, Ind., Findlay, Ohio (34 members) Chardon, Ohio (16 members), Middlefield, O. [23] Lancaster, Pa., Lawton, Mich., Rensselaer, Ind., Lowell, Ind., Sedalia, Ind., Versailles, Ind., Tell City, Ind., Stephenson, Ind., Chrisney, Ind., Terre Haute, Ind., Buckwalter, Ohio, Springfield, O., Tidionte, Pa., Van Wert, O., Williamsport, Pa., besides building up many older societies. They say:

"The Society in Wheeling, West Va., which was organized last year, now numbers 110 members and is flourishing.

"At Pittsburg, Pa., we held a joint meeting, with Mr. and Mrs. G. W. Kates in the Sixth St. Church under the auspices of the Spiritualist Society, over which Bro. Stephenson, of the N. S. A. Board, presides.

"At Philadelphia, Pa., we filled our seventh annual engagement for one month with the Spiritualist Society over which Thos. M. Lock presides and his wife is treasurer.

"We filled an engagement with the Michigan State Spiritualists' Association, at their Midwinter meeting held at Battle Creek, Mich. This meeting was one of the best Midwinter meetings ever held by the State Association, according to the statement of the State officials. Eight hundred people were packed into the hall and several hundred went away for lack of room.

"The able workers present were at their best. The lectures were first-class, commanding the closest attention of the large audiences, and the work of the platform test mediums is seldom excelled. The Battle Creek local society deserves great credit for its kindly assistance and good management of local matters. More money was raised to aid the work of the State Association than at any previous meeting of the kind. It was a grand success in every way.

"At Rochester, Ind., we labored for the society that we resurrected one year ago last November. It

has done excellent work, having kept a regular speaker most of the time ever since. This society and the Cause at large lost a true friend last April, when Major Bitters passed away. He was the father of Spiritualism in Rochester, and is still an inspiration to the workers that make up this band of faithful souls.

"Harry J. Moore, a rising young speaker of our ranks, has done excellent work as a settled speaker for this society, and is engaged for the coming Winter. Mr. Moore had prepared the way by securing the candidate, and we publicly received 26 people into full membership in this society. All were young people excepting two.

"Our missionary work of last year saved this society for the grand work it is now doing.

"Oct. 1 closes one of the most active years of labor in our experience. During the year we held 305 meetings, which is an average of over 25 meetings per month, and nearly six meetings per week, for the entire year, including the month of our vacation.

"Besides this, we took part in many conferences and meetings at conventions, camp-meetings, etc., all of which are not included in the number.

"This year we organized and chartered 23 new societies and reorganized and reinstated four more, making in all 27 societies added to our organization. The average membership of these societies is 26 each, and the total membership is 700. We visited 30 of the old societies, 17 of which were among those that we organized last year. This took considerable of our time, though it did a great deal of good.

"Every society should be visited by missionaries at least once each year.

"Nearly all the societies we have organized during the last two years are doing good work, and many are doing it where little or nothing was being done before.

"We have organized 39 societies in the State of Indiana in the last two years of our missionary work, and we think with this number there should be a State Association formed.

"Total expenditure for the year ending Oct. 1, 1902, \$1,787.41; total receipts, \$1,411.53; balance, \$375.88. This leaves a total cost to the N. S. A. of \$375.88, or a trifle over \$1.23 over and above receipts, for each meeting held.

"The per capita dues and collections from the 700 members of these 27 societies will more than pay the deficit in two years' time, and the National and State Associations will have the societies left.

"The purpose of this explanation is to show that missionary work, from a financial point of view, is profitable to both National and State organizations. When viewed from a spiritual standpoint, its value cannot be estimated, as the cause of truth, of justice, of human freedom, and the knowledge of a continued life beyond the grave, are investments the value of which are measureless.

"We have been missionaries for the N. S. A. the entire nine years of its existence—the first seven years without salary. During this time we have organized and chartered more than 100 societies. Each year's experience tends to confirm the belief that missionary work is of the most vital importance to the success of our movement.

"What is very much needed by our societies at the present time,

especially those we have organized, is a classified course of reading which should include the philosophy and phenomena of Spiritualism. The societies that have followed our advice by forming reading circles for the study of Spiritualism, have invariably succeeded.

"Therefore, we would respectfully suggest that this convention take into consideration the utility of appointing a committee to select and arrange a course of reading and study that may be recommended and furnished to local societies by the N. S. A.

"If this movement is properly managed, we believe it will be the means of adding many societies to our organization, as well as to build up our weak ones, and make them strong.

PUBLICATIONS.

"We believe that our mediums, speakers, missionaries and all Spiritualists should make continued effort to place our splendid Spiritualist publications before the people, securing subscribers for them wherever possible. They are our greatest missionaries.

"Every Spiritualist should subscribe for and read a Spiritualist paper. A large majority of them seldom see one. It is plain to be seen that, where the Spiritualist papers are not taken, Spiritualism does not flourish; where Spiritualist papers are most plentiful, Spiritualism thrives best, for the people are kept posted on all the subjects of the day that pertain to our Cause."

FROM "SOUL OF LILITH"

MARIE CORRELLI.

O Star, from whom the clouds asunder roll,
Tell this poor spirit, pent in dying flesh,
This fighting, working, praying, prisoned soul,
Why it is trapped and strangled in the mesh
Of foolish Life and Time? Its wild young
voice
Calls for release, unanswered and unstilled—
It sought not out this world, it had no choice
Of other worlds where glory is fulfilled.

How hard to live at all, if living be
The thing it seems to us! The few brief years
Made up of toil and sorrow, where we see
No joy without companionship of tears!
What is the artist's fame?—the golden chords
Of rapt musician? or the poet's themes?
All incomplete! The nailed down coffin boards
Are mocking sequels to the grandest dreams.

O, we are sorrowful, my soul and I:
We war together fondly yet we pray
For separate roads; the Body fain would die
And sleep in the grand, low hidden from the
day,
The Soul erect, its large wings cramped for
room,
Doth pantingly and passionately rebel,
Against this strange, uncomprehended, doom
Called Life, where nothing is or shall be well.

Hear me, my Star! star of my natal hour;
Thou calm, unmoved one amid all clouds!
Give me my birth-right—the imperial sway
Of thought supreme above the common crowds.
O, let me feel thy swift compelling beam
Drawing me upwards to a goal divine;
Fulfill thy promise, O thou glittering dream,
And let one crown of victory be mine.

Let me behold this world recede and pass
Like shifting mist upon a stormy coast,
Or vision in a necromancer's glass;
For I, 'mid perishable earth can boast
Of proven Immortality; can reach
Glories ungrasped by minds of lower tone:
Thus, in a silence vaster than all speech
I follow thee, my Star of Love, alone!

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

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SAN FRANCISCO, OCTOBER 25, 1902

Public Libraries generally are getting into the hands of old fogies and bigots—so that, if new thought and liberal books are enlisted at all, when called for they are almost always said to be "out," and that there is such a long list of "calls" for it, that there is no hope to be indulged in for getting it. This is a novel way to set up a "censorship" on literature, and prevent the public from the perusal of tabooed books! But the onward march of progressive thought cannot be stopped by any such maneuvering.

Creeds Outgrown is the title of a lecture just published by the Rev. Andrew P. Stout, Sheridan, Ind. He is very progressive and liberal, and advocates "a broad, advanced and liberal platform of universal love and salvation, here and now; denies the existence of the trinity; disputes the efficacy of blood atonement and the power of Jesus to save, except through the following of his righteous example, and admits the same power and possibility in every child of man."

There are thousands of ministers who would gladly throw off the bondage of "creeds" they have really "outgrown"—were it not for the salaries they would at the same time have to sacrifice. The injustice, inconsistency and slavery of the creedal system is too grievous to be much longer borne by men who dare to think. Freedom and Progression are the watchwords of the Twentieth Century.

Mrs. Cora L. V. Richmond, after a prolonged Summer engagement at the camps, etc., has returned to her home in Rogers Park, Chicago, and will resume her labors in that city.

A Wonderful Discovery.

"Turning lightning flashes into food," is the somewhat startling headline of an article in the *New York World* of Aug. 17. It appears from this article that an invention has been perfected, and is now being successfully operated at Niagara Falls, for manufacturing nitrates directly out of the atmosphere by means of electricity. As is well known to scientists, the soil is becoming rapidly depleted of its native nitrates, owing to the vast crops of grain, as well as other forms of vegetation which it yearly produces.

It is said that there is annually wasted, in the sewage of towns and cities, nitrogen to the value of \$100,000,000. With this enormous drain upon the supply of earth's nitrates, and with no means in sight of replenishment, save through fertilizers—the chief of which, guano, is already nearly exhausted—it is apparent that the world was about to confront the problem of starvation.

According to Sir William Crookes, we are now using at the rate of 1,200,000 tons of nitrates yearly. Within 30 years we will require 12,000,000 tons to bring the grain crop up to the requisite standard. Where, he asks, is it to be found?

It will be seen, therefore, that the discovery of manufacturing these nitrates direct from the air solves one of the most important problems in the world's advancement. But this is only the beginning. Food itself at no distant day will be made direct from the atmosphere by chemical processes.

Miss Ida Craddock, an author and enthusiast on educating people concerning their physical nature and reproductive organs, committed suicide on Oct. 17, in New York, by inhaling gas. She had learned that her mother was planning to incarcerate her in an insane asylum, or to have her sent to prison again, and so ended her physical life. She was pastor of the "Church of the Yoga" in Chicago, and a very intelligent and cultured lady. She was the victim of malice, and her mother, to save her reputation and social standing, was willing to sacrifice her daughter, and shut her up in an insane asylum for life.

She published two small pamphlets on her pet theme, and for circulating them through the U. S. mails, she was arrested and sent to jail by the Anthony Comstocks who can find obscenity in a pure presentation of a scientific treatise on the physical body, and persecute its author for its transmission through the U. S. mails, but who can find no word of condemnation for mailing all the soul-destroying and vile trash of the character of the *Police Gazette*, and the thousands of immoral Dick-Turpin stories which corrupt the minds of the rising generation by depicting the adventures of daring highwaymen and

murderous outlaws. Out upon such prudery!

The National Convention assembled in Boston, Mass., on Oct. 21, closing on Oct. 24. The report of the missionaries, Mr. and Mrs. Sprague, will be found in this issue of the JOURNAL.

The report of the president is very voluminous, embracing all the topics interesting to Spiritualists, and recommending action thereon by the Convention.

President Barrett mentions the tide of popular favor which has been moving forward in the efforts of co-operation and organization. He has also given the evidences of the increasing interest in psychic subjects, articles thereon being printed in the daily papers throughout the country by clergymen, scientists and scholars generally which were having their effect upon the people everywhere. His concluding remarks are as follows:

The close of the ninth year of its existence finds the N. S. A. stronger in the affections of the masses than ever before. It has added somewhat to its membership during the year, has made itself felt in spiritualistic circles in helpful ways, and has shown all friends of freedom that it has become a permanency in the work of giving religious liberty to humanity. It deserves the loyal, undivided support of every progressive, honest Spiritualist, and I bespeak for it the united aid of an earnest, honest, grateful people throughout all of the coming years.

SECRETARY'S REPORT: Sec. Mary T. Longley gave a detailed report of the work during the past year, which is very satisfactory, showing that 28 societies had been chartered during the year and a vast amount of detailed work had been accomplished. She mentioned the magnanimous offer of the treasurer, Theo. J. Mayer, which is detailed elsewhere in this JOURNAL, and expressed the hope that his generous offer would be accepted and made a reality by the Convention's action.

STATEMENT OF FINANCES.

The financial reports of the secretary and treasurer are issued. This gives an itemized account of all moneys received and expended. The total balance in the treasury on Oct. 1, 1902, was \$12,655.07. This belongs to seven different funds. The expenses for the past year were \$10,264.60.

A German Temple was dedicated to Spiritualism last Sunday, in Lawrence, Mass. Mr. Max O. Gentzke, editor of *Lichstrahlen*, delivered the dedication address in German, and Mrs. May S. Pepper delivered one in English. There was a large audience and much enthusiasm.

The Cost of Living has increased at least 40 per cent. within the past five years, as proven by statistics. The "trusts" now control everything, and it is time to call a halt.

Thought wields a tremendous power—transforming the environments of man and even his own physical body. It works out multitudes of inventions and makes possible what has heretofore considered to be impossible. We can see its effect upon the material things surrounding us, but have been too blind to discover its immense possibilities when applied to the physical body. Speaking on this subject, Mrs. Helen Wilmans-Post remarks as follows in *Freedom* of last week:

The thought that saves is now abroad in the world. The air is full of it, and every day adds to the lucidity of it by the clearing away of race errors. We are going to keep on thinking until absolute knowledge comes. All growth throughout the ages comes from the added power of the creature to think; thought that can save from disease can save from old age and death as well.

Wonders will never cease. It is now shown that hypnotic sleep can be induced through telephone wires when the subject is 20 miles away. The daily papers of last Sunday contained a telegram from Visalia, Cal., which reads as follows:

Devotees of the occult are pointing with pride to the result of a practical test of the far-reaching influence of hypnotic suggestion which was given in this county today.

The hypnotist stood at a telephone in Visalia and exercised his power over a subject connected with the wire at Dinuba, 20 miles away. In the presence of a great crowd of people who had gathered in the hotel at Dinuba to witness the test, the subject was forced into a profound sleep by means of the hypnotic influence transmitted by telephone.

Buffalo enjoyed a mass meeting last week, under the auspices of the New York State Spiritualist Association, and then there was a large party made up to go to Boston, to attend the National Convention.

W. J. Colville has delivered a course of lectures during the past week in Banner Hall, 204 Dartmouth St., Boston, Mass.

A New Reform has been started, the main object of which is to secure a constitutional amendment to limit the fortunes of millionaires. By it all excess of \$10,000,000 would be forfeited to the United States treasury. It seems to us that the limit might be much smaller, and yet give enough for any one person to hold.

Transition.—Mrs. Emma Nickerson Warne has passed to the spirit-life from the home of her brother at Flushing, Mich. She was the devoted wife of Dr. Geo. B. Warne, president of the Illinois State Association. Mrs. Warne was a graduate of the Homeopathic College in Chicago, and had a good practice. She was materially aided by her excellent mediumship.

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.

Mental Advocate, edited and published by Dr. Paul Edwards, has been moved from New York to 4713 Prairie Ave., Chicago, Ill. The October number comes out in magazine form, which is much more convenient for reference and preservation than the open sheet, in which form it has heretofore been issued, with a rich feast of excellent articles.

Sound View is the name of a new monthly devoted to the philosophy of existence. Edited by L. E. Rader and Frank T. Reid. It is published at Olalla, Wash., at \$1.00 a year. This is the latest expression of the New Thought so far manifested. It contains 32 duodecimo pages.

A second edition of "Words that Burn," by Lida B. Browne, has just been issued in New York and the price has been reduced to \$1.00 for the cloth edition (postage, 10c), and it is also issued in paper covers at 50c; postage, 8c. Either edition can be supplied at this office.

Cold Weather and inability to get coal forced people in Chicago to steal wooden sidewalks and paving blocks. Miles of sidewalks have disappeared, wooden fences have been taken piece by piece, lumber for buildings has disappeared in a night, and general uneasiness is felt for the future.

Somebody has said that thoughts are things. The phrase is unfortunate, because it is misleading and inaccurate. This world is made up of things and forces. Thoughts are more subtle than mere things and far more potential. They are forces which change a man's life for better or for worse.—*Rev. Geo. H. Hepworth.*

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Or her gladness when she's glad,
Isn't in it with her madness when she's mad.

Oh, the shrewdness of their shrewdness when they're shrewd,
And the rudeness of their rudeness when they're rude;
But the shrewdness of their shrewdness
And the rudeness of their rudeness,
Are as nothing to their goodness when they're good. —Selected.



The Editor is not responsible for the opinions of correspondents.

New Mediums' Home.

TO THE EDITOR:
It gives me much pleasure to acquaint your readers with the new offer that Mr. T. J. Mayer of this city has made to the spiritualistic public—via the N. S. A. It is well known that a few years ago he inspired the country to raise \$10,000 for the general work of this National Association, by offering to give the N. S. A. its present handsome building headquarters. Mr. Mayer did not receive a cent of money for the place—he gave it as a gift, full and free. He now proposes to give to the N. S. A. the large and handsome structure adjoining its present home—a brick house of 13 fine rooms and spacious bath, in splendid condition, and bringing a rental of nearly \$600 a year—provided the Spiritualists at large will raise \$15,000 for the N. S. A. to use every penny of it—in a mediums' home for poor and aged mediums, the Home to be situated in the West, where it will be accessible from all parts of the country.

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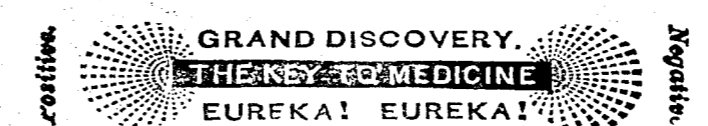
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How small vexations, like a wasting sea,
Do fret my temper to extremity,
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I say, as Heaven adjusts our strength and
weight,
Nor greater burden gives than we can bear,
But each a spirit equal to his fate,
So my poor task-word, done with reverent care,
More hallowed is than aims beyond my state.
Oh, keep me constant where my duties are.
—Selected.

Mediumship and its Laws.

The following notice of this book, by the *Boston Ideas*, a publication of highest literary culture, shows that the secular press may sometimes be just, and that the great subject of Spiritualism in the character it takes of a philosophy and science in the inspirations of this author compel recognition, even by the most conservative:

"Mediumship and Its Laws," by Hudson Tuttle, is one of the soundest books that can be found on this subject—in fact, we know of none that can equal it in certain respects. It has run through four editions already, and is in wide demand among thoughtful investigators, as well as among the curious. Mr. Tuttle is a deep thinker and speaks from a large personal experience. His words may be taken as the expression of his genuine convictions, and his book represents a vast amount of careful analysis.

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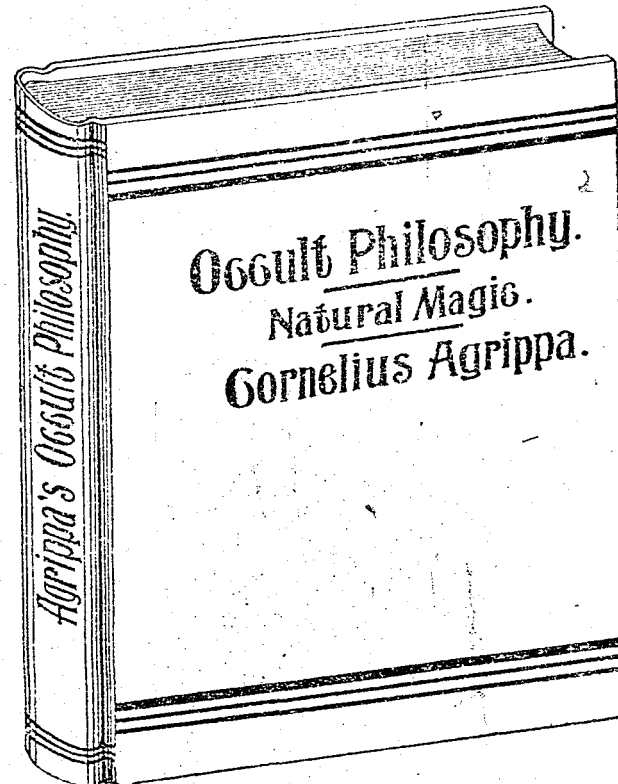
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	♍	Earth	Aug 22 to Sept 22
Fore-Head	♎	Air	Sept 22 to Oct 23
	♏	Water	Oct 23 to Nov 22
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Local News Summary.

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

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

A Conference was held under the auspices of the California State Spiritualists' Association last Sunday at rooms 63 and 64, 305 Larkin St., San Francisco. It was called to order at 11 a.m. by Mrs. Sarah Seal, who presided during three hours with rare tact and skill. The subject for discussion was: "Lyceum Work; How to Make it a Success." A great variety of suggestions were called out, but there was no real conflict of opinion—all agreeing in the purpose and methods.

Mrs. Stark and W. M. Rider were appointed a committee to wait on the Ladies' Aid and ask them to co-operate with the Lyceum in bringing out the children. Messrs. Goff and Chase were appointed to visit the Lyceum leaders and ask them to call a weekly conference of Lyceum workers. Next Sunday the conference will assemble at 1 p.m., and will be presided over by Mrs. Seal. There will be no admission and no collection.

Mme. Young gave spirit messages and psychometric readings last Sunday evening at 605 McAllister St., San Francisco, after an interesting lecture by Mrs. Sarah Seal. Prof. Young conducted the musical exercises.

The **Psychical Society** of Oakland met last Sunday morning in Odd Fellows' Hall, 11th and Franklin Sts., with an increased attendance. Mrs. Lillie gave an inspirational lecture and an improvised poem. These meetings will be continued every Sunday morning until further notice.

Mr. and Mrs. J. Shaw Gillespie visited Stockton this week. Mrs. Gillespie spoke on Tuesday evening before the Stockton Spiritual Alliance.

The **Oakland Temple Association** will give a grand concert next Sunday, at Woodmen Hall, 521 12th St., and a masquerade ball on Wednesday, Oct. 29, at Pythian Hall, 377 12th St., for the benefit of the building fund.

At **Friendship Hall**, 335 McAllister St., San Francisco, last Sunday evening, Mrs. C. J. Meyer held an interesting circle, giving spirit messages and psychometric readings.

The Regular bi-monthly meeting of the Sunflower League was held on Thursday evening, Oct. 16, at the residence of Mrs. Ford, 1812 Sutter St. There was a large attendance and her spacious parlors were well filled. But little business was transacted, the evening being mainly given over to social enjoyment. The Committee on Hall reported that it had secured new headquarters in the Supreme Court Building, where it had rented a large and handsome suite of rooms. The committee on the dance to be given on Thursday evening, Oct. 30, at 310 O'Farrell St., reported progress and the sale of many tickets. J. Munsell Chase, Mrs. Annie E. Wadsworth, J. Shaw Gillespie and W. T. Jones were named a committee to act as trustees for the League in contracting for the new headquarters, and Mrs. Johnson, W. T. Jones and J. M. Chase were instructed to arrange a program for Thursday evening, Nov. 6, when the League will take possession of its new rooms, 305 Larkin St.

State Organizer Allen Franklin Brown left Wednesday morning for Sacramento, where he resumes his labors in behalf of the State Association, and expects to form an affiliated society there.

The **Directors** of the California State Spiritualists' Association will hold their regular monthly meeting next Saturday evening, Nov. 1, at the headquarters, 305 Larkin St.

Mr. Will C. Hodge, an able and pleasant speaker, is serving the First Society of San Diego, Cal., during October. Mrs. Lilly M. Thiebaud is lecturing for the National Ave. Society. The audiences are reported to be good and much interest is manifested.

Fresno has a large number of Spiritualists within its limits, and it would be a good field for an organizer to occupy—uniting the factions and reviving the organization. Some time ago there was a good society there, but it seems to have ceased operations at the present time. J. C.

Mr. C. W. Shaw, who has been conducting meetings in San Jose for the past four months, has opened a free spiritual meeting in Durgin and Blakeley Hall, Center St., Berkeley. The meeting last Sunday was well attended, and those present listened earnestly to the lecture by Mr. Shaw on "The Truths of Spiritualism." After the lecture he gave spirit messages to many in the audience, and all were recognized. Mr. W. W. Webber gave interesting experiences, as did Mr. Hann, an old-time worker of Berkeley. These meetings will be held every Sunday until further notice, at 7:45 p.m.

A **Fakir** has been operating in Alameda, Cal., pretending to be a materializing medium, but only the fees were materialized, which he collected from those present. Beware of strangers who profess great things and change their names as often as convenient.

The **Oakland Spiritual Society** met at Unity Hall, 856 1/2 Isabella St., Sunday evening, Oct. 19. Dr. Sol Palmbaum became entranced and gave an address. Mr. Allen Franklin Brown, the State Organizer, was present and lectured on subjects given by the audience. Mrs. Riesenweber and Mrs. Amanda Smith followed with tests. Mrs. Johnson and Mrs. E. Stewart delivered short addresses.

Mrs. C. Wernmouth, at 117 Larkin St., S.F., last Sunday, entertained a large audience with her mediumistic gifts; names given, questions answered. Short speech on "The Philosophy of Spiritualism" and songs by Mr. Mountain. Music by the brilliant little piano-player, Edith Dashwood.

The **Great Law of Life** was the theme upon which Henry Harrison Brown discoursed last Sunday evening to his usual audience. He held that, since man controlled his life's expression through thought, it follows that when he thinks health, happiness and prosperity, he will enjoy these. The difficulty is, that through fear and the recognition of evil, people hold in their minds pictures of disease, sorrow and poverty. Held thus in mind, they are as sure to manifest as realities in the sense life, as are seeds sown by a farmer in Spring sure to manifest as harvest in Autumn. Next Sunday is his regular monthly lecture on Suggestion. His theme then will be: "Think Health and Health will be with You."

Mr. Arthur S. Howe and Mrs. Gilliland Howe, mediums and speakers, are in San Francisco, and have located in rooms 17 and 18, 305 Larkin St., where Mrs. Gilliland Howe will give readings and spirit messages.

Last Sunday Evening a good audience gathered in Covenant Hall, Odd Fellows' Building, to hear Mrs. R. S. Lillie speak under the inspiration of her guides; and it was one of her best efforts. She never spoke in a happier vein and never did her ideas seem to blend better with those of her audience. The consequence was a most happy evening—one that should be fruitful of even better attendance next Sunday. Mr. F. T. Lillich presided and Mrs. Cooke played the organ.

The **Lyceum** is showing growth and improved interest. There was an increased attendance last Sunday, notwithstanding the fact that several were in attendance upon the State conference, where Lyceum work was under discussion. The morning was spent in singing, going through the calisthenics, concert readings, and in listening to a varied and interesting program of song and recitation by the little folks. Among the visitors present were State Organizer Allen Franklin Brown and Mr. and Mrs. Howe, the missionaries.

Mrs. Ada Foye held a meeting last Sunday evening in Prospect Hall, Odd Fellows' Building, San Francisco, and was greeted by a large audience. Mrs. Tully was pianist and Mr. W. T. Jones presided. After answering a number of questions propounded by the audience, Mrs. Foye's guides conducted the usual seance, giving spirit messages and tests, which were all recognized and appreciated. These meetings will be continued at the same place until further notice every Sunday evening.

The **Hermetic Brotherhood** open meeting, Thursday evening, Oct. 16, was of more than usual interest. Its main feature was a lecture by Geo. R. Tuttle, on the ancient, Egyptian Hermes, better known as Thoth, and whose wise teachings have come down as part of the legacy of the Hermetic Brotherhood in its present work on earth. The lecture was followed by a short address by Jas. U. Spence. The music of the evening was furnished by Mesdames Katherine Tuttle and Francese Rogers, always of the best. We offer our visitors a pleasant evening and not unduly late hours. COR.

Mrs. Kate Hoskins of Los Angeles, a Spiritualist speaker and healer, well known in San Francisco and vicinity, is now on a brief visit to her daughter, Mrs. Burnett, in Oakland. She has fully recovered from her recent illness, and made a pleasant visit at the home of the editor of the JOURNAL, where she is esteemed as a personal friend.

Mrs. D. W. Henderson, whose home formerly has been in Cleveland, Ohio, and who has also had for many years a home at Lily Dale, or Camp Cassadaga, in Chautauqua Co., N. Y., has come to San Francisco to meet her son, Dr. John W. Henderson, who has just returned from Manila after three years in the service of his country. Dr. Henderson was a passenger on board the transport Sherman, which was in quarantine for cholera 21 days, and 51 days on the way from Manila, which fact makes the survivors feel that even after all their trial they are to be considered fortunate in being restored to their waiting friends. Mrs. Henderson and the Doctor will be at home with Mrs. R. S. Lillie at 1806 Geary St. during their stay here.

Is the World Tending Toward a Universal Religion? was the subject discussed at Fraternal Hall, Oakland, Sunday, Oct. 19, at 3 p.m. The speakers were Dr. Anderson, Mr. Young, Mr. Seibert, Mrs. Stewart, Mrs. Fanning and others. Readings were given by Mrs. Johnston. In the evening Dr. Ravlin lectured on "Spiritualism" to a large audience. Mrs. Dr. Stewart gave spirit messages.

Sunday, Oct. 26, conference and readings by local mediums at 3 p.m. In the evening Dr. Ravlin and Mrs. Stewart will occupy the platform.

San Jose—The First Spiritual Union has an increased attendance in both morning and evening meetings. The morning meeting was very interesting, the subject for general exchange of thought being: "How Shall We Attain to Greater Spirituality?" The following gave short addresses: Mrs. Roberts, Mrs. Miller, Mr. Tucker, Mrs. MacMeekin, Mrs. Marcen, Mrs. Newsome and Mrs. Bigelow. In the evening Mrs. Marcen answered questions. Mrs. Newsome also occupied the platform. Mrs. Neilson of Oakland gave satisfactory tests. The Ladies' Aid has resumed its meetings and is making arrangements for a social in the near future. H. L. BIGELOW, Chairman Morning Meeting.

Mr. J. Heussmann, who has long been ill, passed to spirit-life last Monday. The funeral was at 1187 Mission St., San Francisco, on Tuesday, and his wife, Mrs. Kate Heussmann, officiated.

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 8:00 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 9:09 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.

C. Cushing, last seen at San Jose, will learn something of great advantage by writing to "Laurel Wreath," care of PHILOSOPHICAL JOURNAL, (1429 Market St., San Francisco, Cal.) 42t4

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