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THE PHILOSOPHICAL JOURNAL

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T. G. NEWMAN, EDITOR.

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No. 45.

IF YOU DO SUCCEED.

If at first you do succeed,
Try again!
Life is more than just one deed:
Try again.
Never stop with what you've done,
More remains than what you've won,
Full content's vouchsafed to none;
Try again.

If you've earned a bit of fame,
Try again!
Seek a still more honored name;
Try again.

Sit not down with folded hands,
Cramp not hope with narrow bands,
Think what prowess life demands;
Try again.

If at first you do succeed,
Try again!
For future harvests sow the seed,
Try again.

Rise with sacred discontent,
Realize that life is lent,
On highest searches to be spent;
Try again.



A Wonderful Child.

The Society of Dramatic Authors, presided over by M. Victorien Sardou, lately admitted among its members a girl of ten years of age, born on March 5, 1892. She advanced to the president as a short-frocked child, with loose, floating hair. This child had written several plays, which had been successfully produced. And it seems that she has been writing for years, according to her mother, who says that when she was but five years old, on a visit to London, she recited before Queen Victoria and the then Princess of Wales some stories composed in English by herself.

As to her English, her mother said that she did not know how or where she had learned it, and the child ejaculated: "I did not learn it; I knew it." She says that she watches, observes closely, analyzes and writes the result. "When I go in an omnibus I observe my fellow-passengers, guess their thoughts, construct their romances."

The Shakers.

Very few Spiritualists are aware of the fact that previous to the rappings at Hydesville, N. Y., this same phenomena occurred among the sect known as the Shakers. Previous to 1840, they had, beside the knocking, such phenomena as visions, trances, speaking with foreign tongues, inspirational poems and songs. Indeed, their name was given them in division by outsiders on account of the way some of them were acted upon by unseen forces to shake.

In 1774 Mother Ann Lee, with a party of eight, came to this country to avoid religious persecution and settled in the woods not many miles from Albany, N. Y. Later on, many other communities were started, and at present there are 14 of these scattered in various States. It was my pleasure recently to visit the settlement at Mt. Lebanon, N. Y., and from them learned much of their life and history.

This community owns thousands of acres of land on which are some of the finest buildings, orchards and livestock in the country. They live co-operatively, but each family has its own dwelling-house, barns, work-shops, store, dairy, laundry, etc., and manage their own business affairs. Aside from farming, they make chairs, fur gloves, Shaker cloaks, carpet-beaters, woven mats, and put up medicines.

They live the pure virgin life and have no creed except to do good and be good. On Sundays they have public services, which consist of singing, reading, speaking and marching. They used to dance as a form of religious service, but it has been abandoned.

Thousands of children have been educated by the Mt. Lebanon Shakers, many of whom were orphans, but most of them leave to do for

themselves in the busy world when they arrive at maturity.

The women dress in a quaint costume made of drab silk and linen woven together, made with full plaited skirt and plain waist. A silk kerchief is pinned around their white collars, while a white lace cap adorns the head. When on the street they wear a bonnet made of rye straw bleached and woven into shape, with a silk cape at the rear and a long cloak which covers the entire body.

They say "yea" and "nay" for "yes" and "no." They excel in cooking, making home-made jellies and jams and fancy-work of all kinds. I find them an industrious, harmonious and contented people, who send out an influence for good to all. LIDA BRIGGS BROWNE
Utica, N. Y.

Clairvoyance, or Second Sight

The other evening, at a fashionable restaurant in the Bois de Boulogne, Paris, several gentlemen sat over their cigars, when one of the party rose hurriedly and took his leave. He had seen as in a vision the pale, appealing face of an intimate friend living in the Rue St. Georges, whose right leg seemed

to be hanging helplessly, and his friend appeared to be begging him with imploring gestures to come to his assistance.

When he ran to the Rue St. Georges he found that his friend had broken his leg in a street accident which had happened to him at 7 o'clock the same evening.

This incident is given as a strange example of telepathy by M. Henri de Parville, who also relates some curious experiments in the transmission of thought and feeling conducted by Dr. Binet Sangle, Professor of the Paris School of Psychology. One was as follows:

Madame M— and M. O— were two nervous subjects, one of whom hypnotized the other. When Madame M— had been put into a hypnotic sleep, the professor placed on the tongue of M. O—, who was 15 yards away from the lady, a quantity of soap. Instantly Madame M—, at the other end of the room, went through an expressive pantomime, spitting and gesticulating, and displaying all the symptoms of disgust felt by the other subject. It was impossible for Madame M— to see what was being done, as her eyes were bandaged, and every precaution was taken against trickery.—
Belfast Weekly News.

Our Highest Kinship.

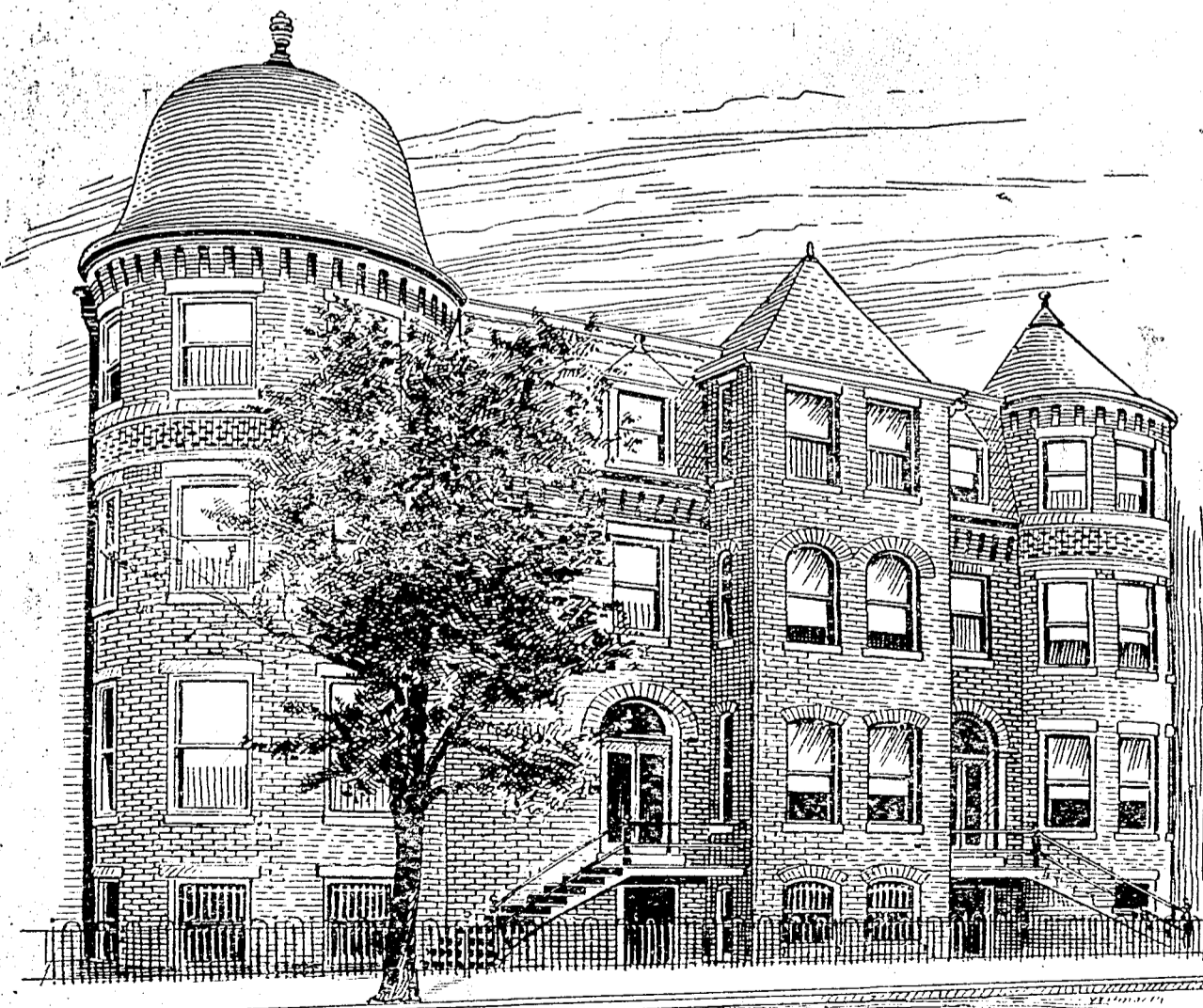
M. E. TAYLOR.

There is very much more than common kinship expressed in the fraternal bond which constitutes a chain of unbreakable tie of at-onement between congenial souls. And I am happy in the realization that in the higher spheres celestial we shall bask in the atmospheric splendor of associative angelic harmony—a glorified condition attained through the laws of attraction and evolution. Therefore, the higher we soar in our aspirations and efforts to harmonize our lives therewith, while here, the purer, brighter and more divinely beautiful will be our entrance and reception into that realm of freedom from all inharmonious bitterness.

It is there, also, that we shall learn soon, or later on, if not here, that true and unbroken kinship is confined to the spiritual department of life and individualized existence, rather than to the evanescent phenomenal drapery we sport during our labor in the workshop of the physical elements.

All through the ages, the aspiring within spirit germ—the real ego or I of every child of the Dual Infinite, have sought to grasp understandingly the problem as to themselves individually. And thanks to the generative law in its

Spiritualist Headquarters in Washington, D. C.



The engraving also shows the adjoining building which Mr. Theodore J. Mayer generously offers to donate to the N. S. A. on conditions, enumerated in the PHILOSOPHICAL JOURNAL of Oct. 25, 1902.

Godized splendor, occasionally persons have appeared on the physical stage so strongly and psychically harmonious in their unfoldment as to be able to grasp the situation intuitively and answer the question: From whence? and why? And within the last 52 years the problems of life and conscious beinghood in their mystic combination have been and are being solved with a clearness hardly dreamed of before by the many.

The obstructions between earth and heaven, or the spiritual department of life—there placed by the ignorance and superstition of previous ages, or the relative childhood condition of the race, are being rapidly removed through the co-operative help of the angelic world with the vehement efforts of the present incarnates on our planet, and now, as a sublime and joyous result, the beautiful and attractive scenery gracing the better land, or free soul realm, is being enjoyed from this planet by very many whose intuitional or psychic powers have become actively and blissfully illuminated.

Shadows are evanescent, while every true substance is perpetual—whether in the atomic, vapory or the more expressive phenomenal integrated or compound forms, as in flowers, trees, etc.

All metals have to be cast around a germ center or pattern in order to give a corresponding phenomenal expression with or to the pattern. So the spirit germ-pattern constitutes the central nucleus around which the atomic parts of the physical elements are gathered in accord with the laws of demand and supply; and when all the exterior conditions are in harmony with the pattern a Christly sample of human-divine manhood graces the world.

To make the family of the infinite Father-Mother completely in harmony with the foregoing, no intelligent philosophical student in the compound lesson of cause and effect can reasonably fail to recognize the necessity of every phenomenal birth and transition that has taken place and that may take place throughout the vast empire of space, as such is the fruitage of the law of progressive evolution.

It is here or on this basis that we may be able to grasp the proper or value estimate of every soulized being.

Oh, this divine ancestral pedigree of our higher ego conscious intelligent individualities! Oh, this kinship to the Infinite Over-soul! How it enraptures with sweetest joy pulsings those who have approximated near enough to the delectable summits to comprehend their spiritual at-one-ment with the Father!

Oh, this advent of spiritual splendor now gilding the mountains, valleys and planes of earth! Oh, this dispensation of mental illumination that proclaims a higher soaring of the race in the angelic direction!

This truly delightful theme infills and overflows the inner life bowl of my being with estatic joy at times to the extent that I am impelled to cry out: "Oh, let me go and enjoy the sweet placidity and bliss of celestial harmony!"

Yes, this theme has taken strong and welcome possession of all the spiritual-intellectual faculties of my being to the happy extent on my part that I fail to detect any diminution in its immortal blooming beauty and richness, and under its enrapturing influence my inner or spirit vision beholds the entire family of our loving Father and

mother threading their way up the steep into the brighter and still brighter light and glory of celestial angelhood.

Santa Barbara, Cal.

The National Convention.

It convened in Boston, Mass., on Oct. 21, and was very largely attended. At the reception on Monday evening at Berkeley Hall there were about 300 guests present, who thoroughly enjoyed the reunion.

President Barrett called the meeting to order. A large number of speeches were made by the delegates, interspersed with excellent music; the general opinion being that we had entered upon a new era of spiritual progression, which is being recognized and embraced by many of the foremost thinkers of the present age.

On Tuesday morning President Barrett called the delegates to order and appointed the various committees, after which an hour was spent in conference. The afternoon session was devoted to the reading of officers' reports, and the evening to a public meeting, with speeches, music and spirit messages. The hall was profusely decorated and an admission fee was charged; the audience completely filled the hall and balconies. The principal address was given by Dr. Geo. A. Fuller, and it was a brilliant effort, and Mrs. May S. Pepper read sealed messages.

The second day of the convention opened with reading the report of Mr. and Mrs. Kates, followed by that of Mr. and Mrs. E. W. Sprague.

Mr. and Mrs. Hudson Tuttle were presented to the convention as honored guests, and were received with great applause. Mr. Tuttle gave an address reviewing the work during the past 40 years which was very interesting.

The Morris Pratt Institute received donations amounting to several hundred dollars, and also sufficient funds to furnish two more rooms.

The Lyceum movement received recognition, and an entertainment was given under the direction of J. B. Hatch Jr., which was well enjoyed.

The McIlroy Will Case was reported to the convention and referred to a committee to consider what would be best to be done in the matter.

The third day of the convention devoted its morning session to organization and the raising of funds for missionary work, and a considerable sum of money was collected.

The report of the Committee on Missionaries was then submitted, and that portion of it dealing with an extension of work called forth considerable discussion. The speakers were: Moses Hull, E. W. Sprague, Mrs. H. L. P. Russegue, Mrs. Carrie E. S. Twing, Dr. C. D. Fisk, Mrs. M. E. Cadwallader, Mrs. Z. B. Kates, Mrs. C. D. Pruden, Mrs. E. W. Sprague, Thos. J. Wheeler, Geo. W. Kates, Mrs. Longley, Dr. Wm. A. Hale and Mrs. Stewart.

The convention voted to increase the number of missionaries in the discretion of the board of trustees.

The fourth day of the convention closed the session. The officers elected were: Harrison D. Barrett, of Needham; the Hon. Thos. M. Locke, of Philadelphia; Mrs. Mary T. Longley, Theodore J. Mayer and I. C. I. Evans, all of Washington; the Hon. Alonzo Thompson, of Fullerton, Neb.; Clarence D. Pruden, of St. Louis; Cassius L. Stevens, of

Pittsburg, and George W. Kates, of Rochester, N. Y.

Washington was selected as the next place of meeting. The afternoon session was devoted to the clearing up of business. It was suggested that the National Lyceum Association be disbanded, and in its place a national conductor of Lyceums should be substituted under the direct control of the National Association, but no action was taken on this matter.

Max O. Gentzke of West Point, Neb., gave an interesting account of the progress of Spiritualism among the Germans in this country.

Greetings were exchanged with various co-operating bodies.

The General Fund of the Association received about \$2,500 as a contribution for the week.

Settled speakers for societies were strongly recommended, in the place of the present itinerant.

The president was also authorized to appoint a committee to be charged with the duty of compiling ritual forms, to be used in marriage, burial or other ceremonies under spiritualistic auspices.

A long debate ensued over a report of the Committee on History and Education, the two points of importance being a provision for the compilation of a history of Spiritualism by Lyman C. Howe, and commendation of the Morris Pratt Institute at Whitewater, Wis. Both were referred to the incoming board of trustees.

The farewell meeting was largely attended. Mrs. H. L. P. Russegue defined Spiritualism and reviewed the efforts of its followers from its inception to the present day. F. A. Wiggin told of his contention with the skeptics on Spiritualism, and Moses Hull, of Wisconsin, spoke of his work. Miss Margaret Gaule and Mrs. Zaida B. Kates gave the spirit messages.

Good-bye to Mme. Montague.

On Saturday evening, Sept. 20, some 50 of the personal friends of Mme. Florence Montague assembled at the "Galleries," 1 Prince's Terrace, Bayswater, London, England, for the purpose of presenting her with a testimonial of their regard and bidding her good bye and "God-speed."

Dr. Stenson Hooker presided, and before calling upon Mr. E. Dawson Rogers, editor of *Light*, to make the presentation, he stated that it had occurred to a few of Mme. Montague's friends that they could not permit her to return to America without expressing their gratitude for all she had been to, and done for, them, and they privately formed themselves into a small committee for the carrying out of that object. He wished to say that this was done entirely without Mme. Montague's knowledge; indeed, they had hoped that it would not come to her knowledge until the very last moment, and the committee was alone responsible for the means which had been taken to get the testimonial together. There had been no public appeal, and those who had contributed had done so with the kindest expressions of pleasure and good will.

Mr. E. Dawson Rogers said that when he received the invitation to make the presentation he had at first felt impelled to say "No"; he was a very busy man, and felt that he was unequal to the task of saying the sweet things that were usual upon such occasions; but upon second thoughts he had felt strongly impelled to say "Yes." He had watched the work of Mme

Montague very closely, had been the repository of many confidences regarding her and her powers, as a medium, and entertained a very high regard for the guest of the evening. "But," said the speaker, "one does not love a surgeon for his skill; but if he exercises it in a manner which shows his sympathy towards his patients, then we feel drawn towards him. Our friend is a medium; we do not thank her simply because she is a medium, but she has added to that fact personal qualities of a very high character; of sweetness and sympathy; of good, generous impulses and sincere devotion to the truth."

He personally knew of instances in which, through Mme. Montague's influence, doubters had become fully convinced of the truths of Spiritualism, and had thus reached a state of joy and peace to which they had hitherto been strangers. He admired the intense interest which their friend took in her work and her constant desire to do good to all around her, and he regretted that, after having won the affection of so many friends, she was going to run away and leave them. The poet Bailey, in his great work, "Pegasus," which he had declared to be an "inspired" production, had beautifully said:

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial;
We should count time, by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

Mme. Montague had been in London only two and a half years, but if the time were counted by her "heart-throbs," he would not attempt to tell how old she must be, for her heart had throbbed continually in the behalf of those with whom she had come in contact. Mr. Rogers said he was glad that Mme. Montague had come to London; he was sorry she was going away; but as she felt that she *must* go, he hoped that, not for her own sake alone but for the sake of her hosts of friends here, her "Karma" would ere long bring her back to us. As an indication of their wishes in that respect, he would read a few lines which had reached him shortly before the meeting:

TO MME. FLORENCE MONTAGUE.

We heard you speak
And, listening, drew
A flood of melody
Around transported senses
That absorbed,
And still retain,
The purport of the teachings
You imparted.
Oh, speak again!
Your words have subtle meaning,
Our ears are open
And your voice is sweet,
And we are parting
And—ocean intervening—
Fate may ordain
That we may never meet.
The world is wide,
Though there are narrow channels
For soul attuned to soul
To still commune,
But we are mortal
And have human failings,
So bear with us
And come back soon. A. F. G.

In a few earnest words, spoken with evident emotion, Mr. Rogers then addressed Mme. Montague and presented her with a small, dainty album containing the list of the names of the contributors to the testimonial, and a check for £34 9s., as a token of their esteem and regard, and concluded with the prayer that: "God and His holy angels would guard, guide and protect her in all ways always."

Dr. Stenson Hooker thoroughly endorsed all that Mr. Dawson Rogers had said. The truth of the words that "Parting is sweet sorrow," had never come home to him with such force as on the present occasion; the joy of having known Mme. Montague was mingled with

regret at her departure. In all her work and teaching she had ever upheld the highest moral and spiritual standard, and he had always left her circles feeling strengthened and refreshed in every way—mentally, morally and spiritually. A bond had been formed, and impressions made, which nothing could ever break or efface, and while wishing Mme. Montague every happiness, he would not say "good-bye," but "fare-thee-well."

Miss Dupuis bore sincere testimony to the good she had received from the ministrations of Mme. Montague, and said: "I have learnt so much from her that she has altered the whole tone of my life."

Mme. Montague, in her own graceful and charming manner, acknowledged the many kind thoughts which had been expressed, and with loving gratitude accepted the gift which had been so generously presented. It had been said that "out of the fulness of the heart the mouth speaketh," but her heart was full to overflowing, and yet she felt strangely tongue-tied. She wished she could tell how much she prized the friendship and affection which had been showered upon her, and the pleasant memories she would retain of England and all the kindness she had received.

The arrangements for the presentation had been privately made by her friends, and did not come to her knowledge until it was too late for her to stop them, as she most certainly would have done, for she had been received with such unvarying kindness and hospitality that she could not have allowed the appeal to be made to her friends. Light and the London Spiritualist Alliance were the first to stretch out the hand of fellowship, and Mr. Rogers—may heaven's choicest blessings rest upon him!—had hospitably welcomed her to his home, as also had Mr. and Mrs. Wallis, Mr. Morse and family, Mr. and Mrs. Everitt, Mrs. Mauks, and others.

The Marylebone Society, Junior Spiritualists' Club, Stoke Newington, Shepherd's Bush, Battersea, Stratford, and Clapham societies, with their earnest workers, had all received her warmly, as also the friends in Manchester, Eastbourne and Brighton. The London Psychic Society had worked heroically, and she did not believe its work would fail. Everywhere she had been loaded with honors, and she could only say that it was ever her desire to prove worthy of the many good thoughts that had been extended to her; and in conclusion she could only say: "God be with you, till we meet again."

An interesting program of songs and recitations followed, which were much appreciated, and light refreshments were kindly provided by the hosts.—*Light London, England*

Pantheism of Spiritualism.

J. P. COOKE.

Pantheism is a word of evil omen with theologians, with whom it is regarded as akin to Atheism and much more dangerous.

"Toland," the old English Deist (1720) expressed it as "God, the creative and ruling power of the universe, distinguished by reason alone from the universe itself." By this statement of Pantheism, if we accept it, we have a theory differing from Theism by the imminence in nature of the Supreme Power—posing as the inner life of every living creature—but not less widely

differing from Atheism or Agnosticism by the acknowledgement of a power to which the title of Deity is applied. So far as is known, Toland was the first to assume the name of Pantheist, but the Pantheistic faith is thousands of years old.

A common misconception, is the notion that every thing is god; but the German Idealist and Pantheist Schelling, so far from maintaining that the sum of sensible objects is God, contends that the very reason of their being objects of sense is their privation of Deity, or of inner life.

Giordano Bruno, an undoubted Pantheist, distinctly declares God as the author of nature, which he maintains must have had a beginning and a cause. He calls nature the mirror in which God distinguishes carefully between the infinite and the finite. Pantheism places the eternal central light as cause and the universe as secondary, as effect. It confesses this inner life as super-mundane and inter-mundane, but not as extra cosmic.

The popular Theism supposes a God existing outside of the universe he has made instead of being the inside, soul and consciousness of the universe. Knowledge is God: is so by consciousness.

Spiritualists are familiar with the notion of matter as a something made up of mental elements. They see that the universe is essentially dual; a polarity of Spirit or Light, the Positive pole, and matter or darkness the Negative pole; that the manifestations of power are only different forms or modes of a persistent and indestructible materiality, the varying changes of an eternal substance, negatively MATTER and positively MIND. Matter has been defined as frozen (solidified) spirit.

This agrees with the Pantheistic conception that the all-life is imminent, inter-fused, all-penetrating, the ground of all dependence, the life of all Life. The microcosm views man as the repository of wonderful, divine forces and powers in his inner life—which the quickening of the solar plexus starts to flowing, to manifesting in psychic powers.

So far, modern assent to Pantheism is quite easy.

But that which really and fundamentally distinguishes Pantheism as Spinoza discloses it, from Theism, is not the doctrine of the *one substance*, but the doctrine of the *one sole agent*—the denial of any other volitional agency than that of the one central God, and this as well in the spiritual as in the phenomenal world. In the world of mind no less than in the world of matter. Spinoza considers the human mind as only a part of the infinite intellect of God. He denies to man moral freedom. To him God is the one sole agent. In other words, there is no such entity as the human mind or soul, what we call such is but a mode or thought of God. Thus conceived God would be in no sense Lord—for he has no intelligent subjects, the mind or soul of man being only one of his notions. While to the Theist, God is the supreme mind—the umpire and judge of created minds and of man's actions. Himself unchanging, the eternal "now" of Real Being.

In a *Seance*, held in Paris, some years since, that noble spirit, Pythagoras, throws a flood of pure light on this question. Defining the Soul as a "Particle of substance which God detaches from the universal force in each individuality." The will, I take it, is a power or function of this substance of the inner life. Again he said:

"While spiritual death is the cessation of individuality, involving disintegration of its elements, and return to universal life," spiritual life, *per contra*, is "the action of all or part of the elements of substance individualizing a form."

The practical weakness of Spinoza's

Pantheism, is the relaxation of the moral sense, consequent on referring all actions, good or bad, to God as the one immediate and direct cause of all. Its strength is the quickening sense it gives us of the all-pervading and immediate presence of God. This side of it appeals to all growing and spiritualizing minds. It is especially conspicuous in Theodore Parker, when he says:

"The All of things appears so beautiful to the comprehensive eye, that we almost think it is its own cause and creator. The animals find their support and their pleasure; the painted leopard and the snowy swan each living by its own law; the bird of passage that pursues from zone to zone its unmarked path; the summer warbler, which sings out its melodious existence in the woodbine; the flowers that come unasked, charming the year; the golden fruit maturing in its wilderness of green; the dew and the rainbow; the frost-flake and the mountain snow; the glories that wait upon the morning, or sing the sun to his ambrosial rest; the pomp of the sun at noon, amid the clouds of a June day; the awful majesty of the night, when all the stars come out with serene step and tread their rounds, seeming to watch in blest tranquility the slumbering world; the moon waxing and waning, walking in beauty through the night; the waters roughened by the winds, which come or abide at no man's bidding, rolling the yellow corn and making religious music in the pines—all these things are so fair, so wondrous, so wrapt in mystery, it is no marvel men say, This is Divine! Yes, the All is God. He is the Light of the morning, the beauty of the noon, the strength of the sun. The little grass grows by his presence. He preserveth the cedars. The lilies are redolent of God. God is the mind of man. He is the Soul of All! The universe, broad, deep and high, is a handful of dust which God enchants. He is the mysterious magic which possesses the world."

"So Nature keeps the reverend frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man."

The Hindu, Vemana, wisely tells us, Foolish are they who are perpetually inquiring where the Deity resides. God dwells in all things in his fullness. Kine are of different colors, but all milk is white. The flowers on the altars are of many species, but all worship is one. Systems of faith are different, but God is one. "The object of all religions is alike. All men seek the object of their love, and all the world is love's dwelling. Why talk of a mosque or a church? He alone is a true worshiper whose heart is just; and he alone is a true Mohammedan whose life is true," as *Nanac Shah*, the Hindu said.

The life of all is one! The inner life of each is held by the central attraction of the soul of all. There is no "object" without a subject. The soul is the subjective knower, creating knowledge by consciousness. This great truth has changed the divine omnipresence from a cold, unmeaning dogma to a living fact of consciousness. Thus Pantheism and Theism are not of necessity contradictory terms, as I hope to show, they should be complementary. Theism gives us the Holy Being of the Cosmic Inner life, the providential care, the moral will; Pantheism gives us the diffused "ever-presence," the all-pervading life with its garments trailing through nature, breathing music through the song birds, and perfume through the flowers, and color through the sky, and all terrestrial life seems to blossom into joy like an anthem moving in time and tune. Then the spiritual Pantheism suffices for the affections. But when we are sin sick and weary, the skies lower in sombre clouds and might rain, and the song birds sleep and the flowers wither and blow away, then it is that life turns in-

ward and we yearn for the heart of Spirit, where, beyond time and the ether blue, God sits with the summer of love in his own atmosphere, and we feel that our petty cares and sorrows are as naught and all our earthly love is but a glow-worm light compared to that Power of Goodness which shines with such effulgence in the core of the Spirit.

The heart whispers, What, then, is that which we are most familiar with, and cannot help knowing, during every moment, every conscious instant of our lives? Is it not ourselves? Think of the injunction, "Know thyself"! Consider well; and it is thyself, the inner life, of your soul, that you are conscious of, in and along with all that comes before thee." A rigorous inquiry into the structure of that which is known or knowable, shows us that one self must always be a part of every act of knowledge. The two constituents, therefore, of every cognition which any intelligence can entertain, are itself and—whatever else the other element may be; for this element, being indefinite and inexhaustible, can not be more specially described. Each element is no cognition, but only a half or fractional cognition.

Analysis reduces the material universe, whether considered in the aggregate or in detail, to a mere part or element of cognition. The true cognition is always the material universe (or a part of it) plus the mind or person contemplating it. This synthesis is not only the known, but the only knowable. "No object without a subject." A doctrine of intuitive perception arises of its own accord; matter or the external thing, is just as much the immediate object of a man's mind as he himself is the immediate subject of his mind. The subject or self being spirit, is part and parcel of the total presentation or act of knowledge. It is representative of nothing except itself; and we apprehend it intuitively—the consideration being borne in mind that we always do and must apprehend ourselves along with it.

In this way we also steer clear of any dogmatic materialism: Making affirmations of an independent entity called "matter." We also steer clear of the rocks and shoals of a spurious idealism which holds that matter, in the supposed withdrawal of all intelligence is a non-entity. Matter is an element, factor or half object of cognition. The withdrawal, therefore, of the other element or half-object (the spirit ego), can not have the effect of reducing matter to a non-entity: first, because the whole object of cognition is matter-plus-me, and only half of it has been supposed to be withdrawn; and, secondly, because there are no nonentities any more than there are entities out of relation to some *me* or mind. Knowable nonentity is always nonentity plus me, just as much as knowable entity is always entity plus me.

We are surely under no obligation to explain the origin of knowable because knowledge itself is the beginning, as it were, the focal point where the rays from both object and subject meet, their incidence creating the fact of knowledge. The synthesis is original, and not fictitious or secondary. It is primary or original, the analysis is the secondary or posterior. The contradictory elements are found by an analysis of the synthesis, but the synthesis is not generated by putting together the parts obtained by the analysis, because these parts can be conceived only in relation to each other, or, as already together. Thus it is seen "All are but parts of one stupendous whole Whose body nature is and God the soul."

Boston, Mass.

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WHEN ANSWERING THIS ADVERTISEMENT MENTION THIS JOURNAL.

regret at her departure. In all her work and teaching she had ever upheld the highest moral and spiritual standard, and he had always left her circles feeling strengthened and refreshed in every way—mentally, morally and spiritually. A bond had been formed, and impressions made, which nothing could ever break or efface, and while wishing Mme. Montague every happiness, he would not say "good-bye," but "fare thee well."

Miss Dupuis bore sincere testimony to the good she had received from the ministrations of Mme. Montague, and said: "I have learnt so much from her that she has altered the whole tone of my life."

Mme. Montague, in her own graceful and charming manner, acknowledged the many kind thoughts which had been expressed, and with loving gratitude accepted the gift which had been so generously presented. It had been said that "out of the fulness of the heart the mouth speaketh," but her heart was full to overflowing, and yet she felt strangely tongue-tied. She wished she could tell how much she prized the friendship and affection which had been showered upon her, and the pleasant memories she would retain of England and all the kindness she had received.

The arrangements for the presentation had been privately made by her friends, and did not come to her knowledge until it was too late for her to stop them, as she most certainly would have done, for she had been received with such unvarying kindness and hospitality that she could not have allowed the appeal to be made to her friends. Light and the London Spiritualist Alliance were the first to stretch out the hand of fellowship, and Mr. Rogers—may heaven's choicest blessings rest upon him!—had hospitably welcomed her to his home, as also had Mr. and Mrs. Wallis, Mr. Morse and family, Mr. and Mrs. Everitt, Mrs. Manks, and others.

The Marylebone Society, Junior Spiritualists' Club, Stoke Newington, Shepherd's Bush, Battersea, Stratford, and Clapham societies, with their earnest workers, had all received her warmly, as also the friends in Manchester, Eastbourne and Brighton. The London Psychic Society had worked heroically, and she did not believe its work would fail. Everywhere she had been loaded with honors, and she could only say that it was ever her desire to prove worthy of the many good thoughts that had been extended to her; and in conclusion she could only say: "God be with you, till we meet again."

An interesting program of songs and recitations followed, which were much appreciated, and light refreshments were kindly provided by the hosts.—*Light London, England*

Pantheism of Spiritualism.

J. P. COOKE.

Pantheism is a word of evil omen with theologians, with whom it is regarded as akin to Atheism and much more dangerous.

"Toland," the old English Deist (1720) expressed it as "God, the creative and ruling power of the universe, distinguished by reason alone from the universe itself." By this statement of Pantheism, if we accept it, we have a theory differing from Theism by the imminence in nature of the Supreme Power—posing as the inner life of every living creature—but not less widely

differing from Atheism or Agnosticism by the acknowledgement of a power to which the title of Deity is applied. So far as is known, Toland was the first to assume the name of Pantheist, but the Pantheistic faith is thousands of years old.

A common misconception, is the notion that every thing is god; but the German Idealist and Pantheist Schelling, so far from maintaining that the sum of sensible objects is God, contends that the very reason of their being objects of sense is their privation of Deity, or of inner life.

Giordano Bruno, an undoubted Pantheist, distinctly declares God as the author of nature, which he maintains must have had a beginning and a cause. He calls nature the mirror in which God distinguishes carefully between the infinite and the finite. Pantheism places the eternal central light as cause and the universe as secondary, as effect. It confesses this inner life as super-mundane and inter-mundane, but not as extra cosmic.

The popular Theism supposes a God existing outside of the universe he has made instead of being the inside, soul and consciousness of the universe. Knowledge is God: is so by consciousness.

Spiritualists are familiar with the notion of matter as a something made up of mental elements. They see that the universe is essentially dual; a polarity of Spirit or Light, the Positive pole, and matter or darkness the Negative pole; that the manifestations of power are only different forms or modes of a persistent and indestructible materiality, the varying changes of an eternal substance, negatively MATTER and positively MIND. Matter has been defined as frozen (solidified) spirit.

This agrees with the Pantheistic conception that the all-life is imminent, interfused, all-penetrating, the ground of all dependence, the life of all Life. The microcosm views man as the repository of wonderful, divine forces and powers in his inner life—which the quickening of the solar plexus starts to flowing, to manifesting in psychic powers.

So far, modern assent to Pantheism is quite easy.

But that which really and fundamentally distinguishes Pantheism as Spinoza discloses it, from Theism, is not the doctrine of the *one substance*, but the doctrine of the *one sole agent*—the denial of any other volitional agency than that of the one central God, and this as well in the spiritual as in the phenomenal world. In the world of mind no less than in the world of matter. Spinoza considers the human mind as only a part of the infinite intellect of God. He denies to man moral freedom. To him God is the one sole agent. In other words, there is no such entity as the human mind or soul, what we call such is but a mode or thought of God. Thus conceived God would be in no sense Lord—for he has no intelligent subjects, the mind or soul of man being only one of his notions. While to the Theist, God is the supreme mind—the umpire and judge of created minds and of man's actions. Himself unchanging, the eternal "now" of Real Being.

In a *Seance* held in Paris, some years since, that noble spirit, Pythagoras, throws a flood of pure light on this question. Defining the Soul as a "Particle of substance which God detaches from the universal force in each individuality." The will, I take it, is a power or function of this substance of the inner life. Again he said:

"While spiritual death is the cessation of individuality, involving disintegration of its elements, and return to universal life," spiritual life, *per contra*, is "the action of all or part of the elements of substance individualizing a form."

The practical weakness of Spinoza's

Pantheism, is the relaxation of the moral sense, consequent on referring all actions, good or bad, to God as the one immediate and direct cause of all. Its strength is the quickening sense it gives us of the all-pervading and immediate presence of God. This side of it appeals to all growing and spiritualizing minds. It is especially conspicuous in Theodore Parker, when he says:

"The All of things appears so beautiful to the comprehensive eye, that we almost think it is its own cause and creator. The animals find their support and their pleasure; the painted leopard and the snowy swan each living by its own law; the bird of passage that pursues from zone to zone its unmarked path; the summer warbler, which sings out its melodious existence in the woodbine; the flowers that come unmasked, charming the year; the golden fruit maturing in its wilderness of green; the dew and the rainbow; the frost-flake and the mountain snow; the glories that wait upon the morning, or sing the sun to his ambrosial rest; the pomp of the sun at noon, amid the clouds of a June day; the awful majesty of the night, when all the stars come out with serene step and tread their rounds, seeming to watch in blest tranquility the slumbering world; the moon waxing and waning, walking in beauty through the night; the waters roughened by the winds, which come or abide at no man's bidding, rolling the yellow corn and making religious music in the pines—all these things are so fair, so wondrous, so wrapt in mystery, it is no marvel men say, This is Divine! Yes, the All is God. He is the Light of the morning, the beauty of the noon, the strength of the sun. The little grass grows by his presence. He preserveth the cedars. The lilies are redolent of God. God is the mind of man. He is the Soul of All! The universe, broad, deep and high, is a handful of dust which God enchants. He is the mysterious magic which possesses the world."

"So Nature keeps the reverend frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man."

The Hindu, Vemana, wisely tells us, Foolish are they who are perpetually inquiring where the Deity resides. God dwells in all things in his fullness. Kine are of different colors, but all milk is white. The flowers on the altars are of many species, but all worship is one. Systems of faith are different, but God is one. "The object of all religions is alike. All men seek the object of their love, and all the world is love's dwelling. Why talk of a mosque or a church? He alone is a true worshiper whose heart is just; and he alone is a true Mohammedan whose life is true," as *Nanac Shah*, the Hindu said.

The life of all is one! The inner life of each is held by the central attraction of the soul of all. There is no "object" without a subject. The soul is the subjective knower, creating knowledge by consciousness. This great truth has changed the divine omnipresence from a cold, unmeaning dogma to a living fact of consciousness. Thus Pantheism and Theism are not of necessity contradictory terms, as I hope to show, they should be complementary. Theism gives us the Holy Being of the Cosmic Inner life, the providential care, the moral will: Pantheism gives us the diffused "ever-presence," the all-pervading life with its garments trailing through nature, breathing music through the song birds, and perfume through the flowers, and color through the sky, and all terrestrial life seems to blossom into joy like an anthem moving in time and tune. Then the spiritual Pantheism suffices for the affections. But when we are sin sick and weary, the skies lower in sombre clouds and might rain, and the song birds sleep and the flowers wither and blow away, then it is that life turns in-

ward and we yearn for the heart of Spirit, where, beyond time and the ether blue, God sits with the summer of love in his own atmosphere, and we feel that our petty cares and sorrows are as naught and all our earthly love is but a glow-worm light compared to that Power of Goodness which shines with such effulgence in the core of the Spirit.

The heart whispers, What, then, is that which we are most familiar with, and cannot help knowing, during every moment, every conscious instant of our lives? Is it not ourselves? Think of the injunction, "Know thyself"! Consider well; and it is thyself, the inner life, of your soul, that you are conscious of, in and along with all that comes before thee? A rigorous inquiry into the structure of that which is known or knowable, shows us that one self must always be a part of every act of knowledge. The two constituents, therefore, of every cognition which any intelligence can entertain, are itself and—whatever else the other element may be; for this element, being indefinite and inexhaustible, can not be more specially described. Each element is no cognition, but only a half or fractional cognition.

Analysis reduces the material universe, whether considered in the aggregate or in detail, to a mere part or element of cognition. The true cognition is always the material universe (or a part of it) plus the mind or person contemplating it. This synthesis is not only the known, but the only knowable. "No object without a subject." A doctrine of intuitive perception arises of its own accord; matter or the external thing, is just as much the immediate object of a man's mind as he himself is the immediate subject of his mind. The subject or self being spirit, is part and parcel of the total presentation or act of knowledge. It is representative of nothing except itself; and we apprehend it intuitively—the consideration being borne in mind that we always do and must apprehend ourselves along with it.

In this way we also steer clear of any dogmatic materialism: Making affirmations of an independent entity called "matter." We also steer clear of the rocks and shoals of a spurious idealism which holds that matter, in the supposed withdrawal of all intelligence is a non-entity. Matter is an element, factor or half object of cognition. The withdrawal, therefore, of the other element or half-object (the spirit ego), can not have the effect of reducing matter to a nonentity: first, because the whole object of cognition is matter-plus-me, and only half of it has been supposed to be withdrawn; and, secondly, because there are no nonentities any more than there are entities out of relation to some *me* or mind. Knowable nonentity is always nonentity plus me, just as much as knowable entity is always entity plus me.

We are surely under no obligation to explain the origin of knowable because knowledge itself is the beginning, as it were, the focal point where the rays from both object and subject meet, their incidence creating the fact of knowledge. The synthesis is original, and not fictitious or secondary. It is primary or original, the analysis is the secondary or posterior. The contradictory elements are found by an analysis of the synthesis, but the synthesis is not generated by putting together the parts obtained by the analysis, because these parts can be conceived only in relation to each other, or, as already together. Thus it is seen "All are but parts of one stupendous whole Whose body nature is and God the soul."

Boston, Mass.

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SAN FRANCISCO, NOVEMBER 8, 1902

Death is not always "the gate to endless joys"—as affirmed by the poet. Quite often it is the gate to darkness, remorse and disappointment. It seems that even those who expect to go straight to heaven when they pass away, will strain every nerve and leave no stone unturned to add a few days, weeks or months to their physical life. How strange!

Religious Exercises and the reading of the Bible in public schools are forbidden by the Constitution of the State of Nebraska, and an appeal case has just been submitted to the Superior Court of that State which settled the matter completely, requiring all persons within its boundary to refrain from interfering with any religious exercises which are conducted by the devotees of any religious sect, also prohibiting the observances of religious ordinances in the public schools.

This is right, just and proper, and we wish that every State had a similar clause in its Constitution. Perfect freedom must be guaranteed to all the people, and at the same time their rights protected in the observances of their religious ceremonies and ordinances.

Mr. Will C. Hodge, who is spending the Winter months in San Diego, Cal., has written us a letter about the work there, which will be published in next week's JOURNAL. He is lecturing for both societies with good success.

At Nottingham, England, the Spiritualists recently gave Dr. Peebles a delightful reception on the eve of his departure for his American home,

A Case of Telepathy.

Mr. Joseph de Kronhelm, of Gajsin, Podolia, kindly sends to *Light*, London, England, the following particulars of an occurrence, recorded in the *Geneva Journal* of Sept. 7, 1902:

An inhabitant of Berne, whose young son was staying, with other members of the family, at Geneva, suddenly received a strong and sad presentiment on Sunday evening, Aug. 31. "Ah! my God!" he exclaimed. "I feel that something serious has happened to my lad," and without waiting for news from Geneva, he took the night train, and reached the house at Geneva where his son was, at half-past six the next morning. There he had the sorrow of finding the lad lying on his bed between life and death.

The lad had on the previous day made a short journey on the lake in a small boat, and, suddenly encountering a steamer, had been thrown into the water and narrowly escaped drowning. For 24 hours the doctors fully believed that it was impossible to save him, but thanks to a strong constitution and unremitting care on the part of his friends, he has little by little gradually recovered, and is now again in good health. His relatives at Geneva had sent a dispatch to Berne urging the father to come at once, but he had already taken the train when the telegram arrived.

The National Convention was held in Boston, Mass., last month, and a report of the proceedings will be found on another page. The reports of the president, secretary and missionaries were given to the readers of the JOURNAL two weeks ago.

The old officers were re-elected, as might be expected, and the Convention was one of the largest and most efficient ever held since the organization of the National Association. The utmost unanimity prevailed, and the business of the Convention was done systematically and persistently under the excellent order maintained by Pres. Barrett.

The work done by missionaries, as well as the Board of Trustees and officers, during the past year, has been very creditable. Now this missionary work must be enlarged; labors must be put to work in order that societies may be built up and increased, until every city and village throughout the whole country shall have "Spiritualists' headquarters," with sign announcing to all those of similar thought where meetings are held, and social fellowship enjoyed.

In the matter of finances creditable work was performed at the Convention. Some \$2,500 were collected and made available for the coming year's work. The splendid record made by the officers, trustees and missionaries during the past year is a guarantee for the future, and we confidently expect a large increase by the time the next National Convention is held.

Let the good work go on. Organization is the keynote to suc-

cess. Without it all is chaos, weakness and decay; with it is life, energy and power.

New Phase of Mediumship.

Prof. Carlyle Petersilea of Los Angeles, Cal., gives a description of a new phase of mediumship which has lately come to his wife. She pinned a sheet of common letter paper against the window-pane, where the sunlight could come directly through it. She then ran the tips of her fingers over it a few times, when there appeared upon the paper 23 faces. They were only transparencies, for when the paper was removed from the window nothing appeared upon it. In order to retain them upon the paper she outlined them with an ordinary lead pencil. He says:

Of the 23 faces that appeared to day, four are those of children, three are those of exquisitely beautiful young ladies, two Turks, two Indians, two Greeks, two Romans, six grand, intelligent-looking men of middle age, whose nationality is not apparent. Two are decidedly German; one a fine likeness of Mozart, the other of Beethoven, as he must have looked in his palmist days on earth.

New Temple in St. Louis.

The Spiritualists of St. Louis, Mo., have secured a handsome edifice built by the Episcopalians and used some years by them as a church, and cost about \$50,000.

Finding that the building was for sale, Mr. Grimshaw, the regular pastor of the First Society of Spiritualists, set about the work to secure funds to obtain it, and in a few days had collected over \$5,000 in cash to make the first payment, according to an agreement made with the owners. When it was learned that the Spiritualists were to have it, they demanded the full amount for the purchase to be paid in cash, before they would complete the bargain.

This caused some delay, but it was finally overcome, and the building was dedicated to Spiritualism on Sunday, Sept. 21 by Harrison D. Barrett, president of the N. S. A., after an eloquent address had been made by him, and Mrs. Cora L. V. Richmond. Then, a week of enjoyment followed, and meetings were held every day until the following Sunday, every meeting being largely attended.

Mr. Grimshaw is the regular speaker, and is a worker of whom all may be proud.

Everything in the Bible is of Oriental origin; and the Oriental mind is so constituted that it delights in parables and allegories. The Occidental mind is intensely "practical" (the very reverse of the Oriental mind) and so, in its spiritual ignorance, it puts a literal interpretation on Oriental parables and allegories; hence, has a personal Adam and Eve, God and Devil, and makes foolishness of what are beautiful allegories when rightly interpreted.—Lucy Mallory.

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.

EXPERIENCE IN SELF-HEALING, by Elizabeth Towne, Holyoke, Mass. Price, 50 cents. For sale at this office.

This is Mrs. Towne's latest production, and reveals the methods of self-healing, as used by herself successfully. She says: "I have described at length the methods I have used and evolved in the healing of others as well as myself. Not a thing in my experience have I glossed over or omitted. The book is an inspiration, and has been written in a white glow of purpose to reveal a soul's efforts and progress and accomplishment, to the end that other souls may see and understand and be inspired to greater self-conquest and self-expression."

THE EIGHTIETH BIRTHDAY ANNIVERSARY of Dr. J. M. Peebles, celebrated in Melbourne, Australia, with an essay on "How am I Living—to Live a Century?" by J. M. Peebles, M. D., M. A., Ph. D., Battle Creek, Mich. Price, 25c. For sale at this office.

This is a pamphlet of 41 pages giving in detail not only the anniversary exercises of this "grand old man," but also the many tributes and birthday congratulations received by him from prominent people all over the world, making an interesting pamphlet for perusal by his many friends in the various countries where he is well known.

THE PURPOSE IN THE CREATION of the World, by Hiram R. Butler. 29 pages. Price, 25c. Applegate, Cal.: Esoteric Pub. Co. For sale at this office.

This is a new pamphlet by the noted author of *Solar Biology*, *Seven Creative Principles*, and other books. It consists of three chapters and is intensely occult. It depicts the universal laws of life and creation, and evolves a theory that by understanding such laws, humanity may be able to conquer sin and death, and thus become in reality gods, having dominion and power over the Universe.

The theory is a deep one and requires much study and calm thought in order to comprehend it. The student, however, will become intensely interested as soon as he has caught the thread of the argument.

Essence is the title of a new monthly published at 1756 Champa St., Denver, Colo., at \$1.00 a year. It is devoted to the *New Thought*, is inspiring in sentiment and elegant in diction. Its cover could be greatly improved by the use of black ink on white paper. Yellow, green and red do not make a good show.

The Unionist is the title of a new exponent of liberal thought and social betterment, published weekly at Green Bay, Wis., at 25 cents a year, by the Union Congregational Church.

Social Thought, published at Rich Hill, Mo., is a bright and inspiring monthly, 10 cents a year, in clubs of ten,

SAPHO AND SOPHOCLES, inspirers of the works of William Shakespeare. Price, 10c; postage, 1c. Springfield, Mass.: Star Publishing Co., 91 Sherman St. For sale at this office.

This is a plain and final answer to the much-discussed question: Who wrote Shakespeare's works? It has been obtained from Shakespeare and Lord Bacon, through the organism of a reliable medium.

Mind for November contains many interesting articles, among which are: The Evolution of the Soul, by Chas. Brodie Patterson; Symbolism as a Source of Metaphysical Knowledge, by Adolph Roder; The Rationale of Astrology, by W. J. Colville. 20c. Alliance Pub. Co., Fifth Ave., New York.

The *Review of Reviews* for November presents seven pages of Cartoon Comments on the Coal Strike and its Settlement—an aftermath of the great labor conflict that is not without its instructive features. These cartoons represent every phase of public opinion as expressed in all parts of the land.

The Women's Benevolent Aid Society of St. Louis, Mo., an adjunct of the First Spiritual Association, will hold a bazaar from Dec. 3 to 6, both dates inclusive. All donations to it should be sent to the Temple, 315 Pine St. MRS. M. A. FAIRCHILD, Pres.

Mother Sadie Seance.

TO THE EDITOR:

An unusually interesting and convincing seance was held at Mr. C. V. Miller's, 1084 Bush St., San Francisco, on Monday, Oct. 27, known as "Mother Sadie's seance." Over 80 persons were present.

Mother Sadie is a very old Egyptian spirit belonging to the Temple bearing her name, and dating back thousands of years. She came in all the splendor of a queen with many others belonging to that period. They spoke of the life beyond, of immortality, giving us such proof of the return of spirits, that it would be impossible for any, however bigoted or blind, to refuse to accept this grand truth—to deny the ministering of angels, or the face-to-face communication with those from the great beyond.

Thomson Jay Hudson, who has written voluminous works on Psychology, would make us believe that the gates of heaven swing only inward, and that the disembodied spirits of men are forever barred from communion in any possible manner with mortals. Could this fluent writer only lay aside his deceptive theories and see with unprejudiced eyes what we have seen, and what all may see, he would have to admit that the gates of heaven are thrown wide open, and that spirits of our dear ones come and go to this world of ours, bringing comfort, abiding with us, administering to us, and teaching us how to live! It is a glorious fact that God employs legions of angel spirits to watch over his children, and I would that all could be led to believe in this greatest of all spiritual gifts, the return of our dear ones through materialization.

S. H. DENTON.

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A symposium on Immortality of Body was begun in this journal in September. It comprises twelve articles written by Walter De Voe, Dr. Otoman Zar-Adusht-Hanish, J. William Lloyd, Rev. George Chainey, Harrison D. Barrett, Helen Wilms, W. J. Colville, Horatio W. Dresser, Henry Wood, Anna Rix Miltz, Joseph Stewart, LL.D., George E. Burnell.

Extra editions have been run so that back numbers can be furnished.

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Oh, ye trees of balsam olden,
Shading me in days of play;
'Neath your spreading branches, golden
Childhood hid itself away.
On your topmost stem alighting,
Robin Redbreast stood alone
'Gainst the sky, and he, requiting
All my soul with his pure tone.

To the robins oft I hearkened,
And the katydid's low call;
And the storm clouds often darkened
O'er your forms at even-fall.
Evergreen your branches o'er me,
And I often pondered o'er,
Who your planter? aye, who bore ye
To that spot in days of yore?

Ye were old ere I had entered
This terrestrial, mortal life;
And upon ye have I centered
Reverence, with affection rife.
Did the winds your branches scatter,
Or the lightnings and the storms?
Aye, I know how they did batter
At your ancient, rugged forms.

I am told that ye were plundered,
Torn apart by lightning's breath;
That through all your bodies thundered,
Force that laid ye low in death.
When I'm nearing that old home-lot,
And your forms I do not see
'Gainst the heavens, and ye come not
To my vision, then o'er me

Sweeps a tide of memories golden,
When I have, in my delight,
Wandered o'er those by-ways olden,
And ye were my beacon bright.
And I scan the by-paths over
That my feet were wont to tread,
And my eager eyes discover
Many a landmark long since dead.

Farewell, then, ye are remembered,
And will ever be by me;
All my right to ye surrendered,
Still enshrined ye'll ever be.

EMMA D. FITTS, Cortland, N. Y.



The Editor is not responsible for the opinions of correspondents.

Letter from Sacramento.

TO THE EDITOR:

At last Sacramento has taken a step towards organization, due, of course, to the indefatigable efforts of State Organizer A. F. Brown, who rode into our harbor one rainy day on a chip, or ship, as some might call it. Mr. Brown was only with us a few days. He held a few meetings in parlors, and on last Tuesday evening at the home of Belle Trefren, the Psychic Society of Sacramento was born, with about 30 charter members. Ruth Macdonald Gorton, president; Geo. Perkins, vice-president; Mary E. Pottinger, secretary; Belle Trefren, treasurer; Mr. Wilmunder, trustee.

There are many Spiritualists here, but, like all other cities, they are slow to become identified with an organization. We placed a woman at the head of our society, because Modern Spiritualism was born of woman a little over half a century ago, and woman is by nature more mediumistic than her brother; therefore, we thought to give her the benefit of spirit guidance in the management of our society. When Mr. Brown first talked of organization, every one said: "It can't be done"; but he went on sawing wood, and it was done. MARY E. POTTINGER, Sec. Sacramento, Oct. 30, 1902.

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Local News Summary.

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

The Conference Meeting at headquarters on Sunday afternoon, presided over by Mrs. Sarah Seal, elicited many good thoughts and suggestions from those taking part, showing a deep interest in the question under consideration, the central idea being strengthening and supporting the State Spiritualists' Association. Mrs. Seal well deserves the many compliments she receives as a presiding officer. The meetings will continue and should be well attended.

Sealed Questions were read by Mrs. Gillingham, independent tests given by Miss Dixon, to a large audience at 117 Larkin St., Wednesday evening, Oct. 29.

The Oakland Temple Association will hold a meeting next Sunday at 2:45 p.m. at Woodmen Hall, 521 12th St., for the purpose of organizing a society to be chartered by the California State Spiritualist Association. State Organizer Allen Franklin Brown and President J. Shaw Gillespie will be present to assist in the organization. All stockholders and friends of the movement are requested to be present.
C. F. VAN LUNEN, Promoter.

Propaganda Pamphlet.—At the last meeting of the Board of Directors of the California State Spiritualists' Association, it was decided to issue a pamphlet devoted to the work of the State Association and the affiliated societies, giving a directory of the latter with their officers, a list of endorsed mediums, missionaries and ordained speakers. It will be a compendium of such information as is needed by workers in behalf of the Association, and suggestions about organizing local societies so arranged as to greatly assist in the work. It is believed that such a publication will prove of great value to the public in directing them where they can secure such information as they want in investigating spiritual phenomena, and in showing the world who are recognized mediums and workers. This will be issued early in December.
J. MUNSELL CHASE.

Mme. Young, at 605 McAllister t., San Francisco, held her usual meeting last Sunday evening, giving spirit messages and psychometric readings in the well-filled hall, after an interesting lecture by Mrs. Sarah Seal. Prof. Young conducted the musical exercises.

California State Spiritualists' Association.—An adjourned meeting of the directors was held at headquarters, 805 Larkin St., on Nov. 1, a quorum being present. Mr. W. M. Rider having resigned as director, Mr. Fred Hardy, president of the Stockton Spiritual Alliance, was elected to fill the vacancy.

A large amount of business pertaining to the work already accomplished and new plans proposed for immediate propaganda work was transacted. The report of our organizer, Mr. Allen Franklin Brown, for October, showed gratifying results, having organized a good and promising society in Sacramento, to which a charter was granted under the name of the Sacramento Psychic Society. A missionary certificate was granted to Dr. J. Guelph-Norman. Many logical suggestions proposed for the best interests of Spiritualism in every portion of the State were under consideration and placed in the hands of competent committees.

The members of the Board are in harmony and encouraged because of active co-operation and new interest manifested in many localities. An earnest appeal is sent out to the auxiliary societies to take up a more active work, thereby increasing their membership and thus add strength and support to the State Association. W. T. JONES, Sec.

Flowers and sealed letters were read psychometrically last Sunday evening at 335 McAllister St., San Francisco, by Mrs. C. J. Meyer, who holds meetings there every evening throughout the year.

Henry Harrison Brown, in his lecture at Odd Fellows' Hall last Sunday evening, held that since every person must be in some manner controlled, he had the choice of saying whether that control should be from without, and thus man be the creature of circumstance, or whether he should be controlled from within, and he thus be the creator of circumstance.

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

The I. F. T. Bible S. S. Church held its regular Sunday meetings at 909 Market St. (front hall). At 11 a.m., the platform was occupied by Mrs. Church, Dr. Norman Machett, Katie Heussman; 2 p.m., Mr. Machett, Mr. Wilson, Mrs. Church, 8 p.m., Katie Heussman, Miss Dixon, Mrs. Gillingham, Mr. Wilson. Entertainment and dance on Nov. 18. Admission, 10c. Good music; piano and violin.
MRS. M. L. BOWKER, Sec.

Mrs. Eberhardt, last Sunday, gave spirit messages and psychometric readings to the hungry ones awaiting the consolation afforded by their presentation, at 3250 22nd St., San Francisco.

State Organizer Brown has been laboring in Berkeley during the past week, and we expect to hear of the organization of a society there before long, which will apply for a charter from the State Association.

Dr. Payne is lecturing on Hypnotism, illustrated with subjects to demonstrate the science, on Sundays, at 8 p.m., in Pythian Castle, 909 Market St., San Francisco.

Mrs. Ada Foye held her farewell seance last Sunday evening in Prospect Hall, Odd Fellows' Building, San Francisco, and left for Denver, Colo., last Wednesday evening, where she is to spend the winter months serving the First Spiritual Society as its pastor. She expects to return early in the summer, and will then resume her meetings here. The hall last Sunday evening was well filled, and great interest manifested in the remarkable demonstrations of spirit power and fellowship there presented.

The Society of Progressive Spiritualists of San Francisco held its usual meeting last Sunday evening in Covenant Hall, Odd Fellows' Building, and Mrs. R. S. Lillie, its regular speaker, gave a very interesting lecture, followed by an improvised poem, and both were greatly appreciated.

The Hermetic Brotherhood open meeting of last Thursday evening was most enjoyable. A lecture upon "Atoms," by Dr. J. E. Morton, gave some of us new ideas of the concentration of the forces of the Universe. Readings from our "Objects and Aims," by Mrs. E. Titcomb, and excellent music by Mrs. Francese Rogers and Virginia Weld, filled full the session. Dr. W. P. Phelon is to talk about the "Lotus of the Nile" on Thursday evening, Nov. 6.
COR.

Mrs. J. J. Whitney, the well-known test and platform medium, has gone to Los Angeles, Cal., where she will spend the time during the next two months. She left on Wednesday, Nov. 5, with Mr. Whitney.

The Dance given by the Sunflower League on Oct. 30 was the most successful in the history of the society, and was productive of a neat balance in its favor.

It was held in Universal Brotherhood Hall, 310 O'Farrell St., San Francisco, where assembled a bright galaxy of wit and beauty. Among those present were: Mr. and Mrs. J. Shaw Gillespie, Mr. and Mrs. C. H. Wadsworth, Mr. and Mrs. J. J. Whitney, Mr. and Mrs. G. W. Shriner, Mr. and Mrs. A. S. Howe, Mr. and Mrs. Fred Manchester, Mrs. C. L. Ford, Mrs. Briggs, Mrs. Hubbard, Mrs. Addie E. Wood, Mrs. H. A. Griffen, Messrs. Allen Franklin Brown, Wm. M. Rider, W. T. Jones, J. Munsell Chase, Dr. Geo. D. Keeler and Ohas. A. Hasman.

The grand march was led at 9 o'clock, and the time, until a little after 11 o'clock, flitted swiftly in the merry waltz and quadrille.

The Dance Committee, consisting of Mrs. Anna L. Gillespie, Mrs. C. L. Ford and Dr. George D. Keeler, deserve credit for the admirable way in which the party was conducted, and, above all, for its financial success.

Mrs. C. Wermouth, at Friendship Hall, Odd Fellows' Building, Seventh and Market Sts., last Sunday, began a series of meetings for the winter months, which were well attended, giving spirit messages, psychometric readings and names of departed friends. Short address by Mr. Mountain; music by Miss Ethel Dashwood. The audience appreciated the change of hall.

The Oakland Spiritual Society met at Unity Hall, Wednesday, Oct. 29. Dr. Sol Palinbaum, being entranced, gave a short address and several readings; Mrs. Johnson gave a lecture and read a poem; Master Robert Fallor gave a recitation; Amanda Smith gave tests. Sunday evening's meeting was well attended. Mrs. Smith, from South Dakota, was present and aided in the exercises. Sec.

The Meeting of Mrs. Anna L. Gillespie in Alcazar Building, San Francisco, last Sunday evening was well attended, and a good and varied program was presented. After the address by Mrs. Gillespie, Mrs. G. W. Shriner and Mrs. Gillespie each gave several spirit messages, and Dr. George D. Keeler and Allen Franklin Brown made brief addresses. The idea of chartering under the State Association is growing among the attendants, and a new society, with Mrs. Gillespie as pastor, is now almost an assured fact.

Spiritual Growth was discussed at the Union Society conference, Oakland, Sunday, Nov. 2, by Prof. Shaw, Prof. Lowe, Daniel Sibert, Mrs. Fanning and others. Messages were given by Miss Dixon and Mrs. Gillingham. Mrs. Johnson made a short address at the evening meeting, and spirit-messages were given by Dr. Stewart.

Mrs. D. N. Colby has resumed her Tuesday evening circles at her home, 1041 1/2 Valencia St., San Francisco. Those wanting to hear from their spirit friends should embrace this opportunity afforded them to do so.

Edward Earle, the slate-writing medium, has moved to 1052 Ellis St., San Francisco.

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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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. 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.

Mrs. C. Wermouth holds meetings every Sunday evening at Friendship Hall, Odd Fellows' Building, corner 7th and Market Sts., San Francisco. Take the elevator to the fourth floor.

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.

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