

greet you after the absence of our medium. We have made every effort to procure a good picture of baby Edna, but owing to her lively disposition, brimming over with fun and frolic, we have not been able to produce as good a picture as we should like, and hope in the near future to produce a more striking picture by a different process. While the present production is more convincing, yet it is more difficult to produce perfectly and artistically, owing to the difficulty in evenly distributing the precipitation of fine coloring matter. (Signed) Stanley St. Clair, John Gray, W. C. Ra., Dr. —, etc."

The picture given upon the slate is produced in colors, the background is a cloud-like blue, the eyes a deep blue, the face a flesh tint, the lips red, the hair a light blonde, or golden (it is longer than when the last picture was taken of her in life, she being now about four years old). The vine which surrounds the picture is brown, the leaves green, the flowers red, and the daisy at the bottom of the slate being in correct colors—green, yellow and white.

We are more pleased with this manifestation of the reality and nearness of that other life, and of the fact that our baby lives and can so convincingly manifest her presence to us, than we can here express, and we can vouch for its genuineness.

MR. AND MRS. SCOTT G. BOYCE Malone, N. Y.

Letter from San Diego, Cal.

TO THE EDITOR:

Thinking a line from this sunny corner of California may be of general interest to your readers, will say that I am enjoying its sunny days, its balmy ocean breezes, flowers and fruits, to the utmost, to say nothing of an occasional trip by yacht or launch upon the grand old ocean. There is variety enough here to satisfy the longings of the most exacting tourist, and health and rest for the invalid, as well as unlimited comfort for the weary in mind and body. As a business proposition, San Diego does not begin to compare with Los Angeles nor your own San Francisco, but, for a place of rest and restoration of exhausted physical, mental and spiritual forces, it can not be excelled.

Spiritualism is fairly holding its own here—in fact, there seems to be an increasing interest manifested, and our meetings, so far as numbers are concerned, are well sustained. The financial burden and the work fall, as usual, upon the few who are determined that ultimate success shall crown their efforts, and who will keep the ball rolling in spite of any adverse condition that may arise.

I have just closed a two months' engagement with the First Society, and my work among these friends has been a pleasant one, as the society is an unusually harmonious one. Our audiences have increased fully 50 per cent., and closed with the largest audience of the season. At this writing it is not determined who their speaker will be for November.

The San Diego Society, which meets at 320 National Ave., have for the past month had the services of Mrs. Lily M. Thiebaud, who is a good speaker and excellent medium. My lectures have been followed with messages by Mrs. Elliott, and she has given general satisfaction. I could wish there were more workers like her, for

she is a plain and unassuming and honest as the day is long. Her time is all taken in her private work, and, working mainly for principle instead of shekels, she is doing a vast amount of good. For my part, I am hoping that when better and more just economic conditions shall arrive, the gifts of the spirit will not be compelled to occupy the plane of commercialism, but be given freely to all who are in condition for their reception. Just imagine Jesus charging a door fee or from 50 cents to \$1.00 per head for his teachings. But so long as our murderous system of competition obtains, we must do as others do, for the dear angels can not bring us manna, nor can the average medium subsist on locusts and wild honey. True, they can approach this more nearly in Southern California than elsewhere, but even in this sunny clime we require something more substantial.

For the month of November I return to the National Ave. Society and will be assisted by that faithful medium and worker, Mrs. Morrill of Chula Vista. Mrs. Clara A. Beck still presides over the work of the First Society, while Mrs. Newcomb occupies a corresponding position at National Ave. Both these ladies are deeply interested in the success of Spiritualism and the dissemination of its principles, are conscientious and competent and are the right parties in the right place.

A well conducted Lyceum in connection with the First Society is under the charge of M. D. Thiebaud, who has succeeded in making it a point of interest to both young and old. The new Temple project has by no means been given up, but will begin to materialize in the near future. WILL C. HODGE.

San Diego, Cal.

To Organize, a Duty.

J. MUNSELL CHASE.

Spiritualism needs organization. It needs to have its forces welded into one complete and harmonious whole, for it is only by organized effort that the spiritualistic philosophy can be made to fulfill its true part in shaping the destinies of the human race.

Without organization there can be no unity of action; and without unity of action, the world can not be made to respect Spiritualism or Spiritualists.

It was ever thus. Wherever and whenever men have been found professing a faith as a rule of human action and have stayed apart, the world has scoffed at and persecuted them; but whenever and wherever they have stayed together and acted together, the world has meted out to them some measure of justice—some measure of respect.

Our mediums are frequently interfered with, taxed and otherwise unjustly discriminated against; because there is no large and compactly organized body of Spiritualists to protest when their rights are assailed.

Every medium is therefore personally interested in creating a strong and compact organization.

Dishonest, ignorant and vicious men and women are using the name of Spiritualism as a cloak for their nefarious and disreputable practices.

By so doing they are bringing contempt upon every honest medium, and upon every professing Spiritualist.

Organization alone can meet this evil, and it can meet it most effectually by branding knaves so that no intelligent person will be misled by them, and by keeping the public informed of what is right and proper in mediumship and in mediums, so that the occupations of the vicious and knavish will be gone.

In order to justify its existence before the world, every religious idea must take on an altruistic character and perform an altruistic work.

This can be done only through and by organization.

Churches and public lecture halls come through organization.

It is the same organization that enables us to have hospital and relief work of all kinds, and Spiritualism owes it to itself and to mankind to furnish these things.

If it does not do so, it must remain an empty philosophy and a fortune-telling enterprise, which the genius of wisdom and patriotism and the love of kind and justice prevent.

It is true we now have organization—the State and National Spiritualists' Associations; but the misfortune is that they are not strong enough to do the good they are cut out to do.

There are thousands of Spiritualists in the United States who do not know that there are such associations. If they do know, they are oblivious to its uses and of their duty in the matter.

We all have duties to perform as well as rights to protect, and if our faith touches us so lightly that we do not recognize our duties toward our fellow-men, then that faith is indeed weak and useless.

If there is such a thing as death, then it seems it must be in that form of belief which spurs not to action, for if one has a living faith he will be up and doing for himself and for his fellow-man.

Spiritualism needs to become a living faith put in action, which is the test of its truth.

Organization, which finds its highest expression in our Association work, has these things as the very essence of its purpose:

1.—To protect the mediums from hostile and unjust legislation, by placing at their command a large, compact and powerful body of citizens which no law maker and no law expounder dare defy.

2.—To render mediumship (and through that, Spiritualism) respectable by seeing to it that frauds and vicious persons are kept off the spiritual rostrum and out of the spiritual work.

3.—To institute all kinds of social and altruistic efforts among Spiritualists and in the name of Spiritualism.

To a considerable extent the State and National Associations have done these things; to a greater extent they will do them; but they will not reach the full fruition of their purposes until every professing Spiritualist becomes spiritualized and does his duty.

National Convention.

TO THE EDITOR:

It is with much pleasure that I announce that the recent annual convention of the N. S. A. held in Boston, passed off with success and harmony, despite the fact that on the last day considerable excitement and rivalry existed for a time over the election of one of the trustees. However, the final vote brought Mr. Geo. W. Kates into the circle of re-elected candidates, and the complete board of the N. S. A.

is now precisely as it was before the convention took place. Much work was accomplished at this convention; important amendments to the Constitution and By-Laws were made, which are of moment to the well-being of the State associations, and which will allow them larger delegations in future to the annual conventions. Resolutions that were creditable to the convocation and to the Cause of Spiritualism were passed, all of which will be printed in due time and distributed to the societies and to the spiritual papers.

I also have the pleasure of announcing that the editors of our spiritual papers received a rousing vote of thanks for their courtesy and generosity to the N. S. A. and its representatives during the year, and the PHILOSOPHICAL JOURNAL and its editor came in for their share of praise and commendation. Altogether, the convention proved most interesting and instructive. About \$2,000 were collected for the general fund, and more money was pledged by earnest workers present. The work of missionaries received special attention, and their labors and efforts were encouraged for another year. The place of meeting in 1903 was thoroughly canvassed, and Washington, the city of the nation and the headquarters of the N. S. A., was chosen. Treasurer Mayer offered to provide the hall and its decorations free for that event. Boston Spiritualists did well for the late convention; by the efforts of J. B. Hatch Jr. and a few friends, the hall rent was given the N. S. A., and its beautiful decorations, which all admired, were also furnished. A vote of thanks was given to Mr. Hatch, and another to his two talented sons, who furnished most of the music for the convention.

MARY T. LONGLEY, Sec.

Facts in Prose and Poetry.

LIDA BRIGGS BROWNE.

Two valuable volumes have lately found their way to my table—one by Prof. Wm. M. Lockwood of Chicago, entitled "Continuity of Life a Cosmic Truth," and the other a book of "Inspirational Poems" by George W. Sanford of Los Angeles, Cal.

In one the solid facts of Spiritualism are proven, the superstitions of the past are uprooted, and nature is searched in all its varied forms to prove continuity of life.

In the other, one is charmed by songs in verse of spiritual things, and aspirations given to attain to higher aims and motives and to develop the soul power within.

Prof. Lockwood's book is profusely illustrated with scientific apparatus with which he proves his statements and demonstrates nature's order of evolution. It contains 201 pages of solid facts. He stands alone in the field of work he has chosen.

Mr. Sanford's book is neatly bound in green, with gold lettering, and contains nearly 100 poems. The titles of a few are: "Hope of Immortality," "Brighter Day," "Desire to Help Others," "Environment," "Why That Frown?" "Make a Friend of Yourself."

The Only Real Power in the Universe is involved in Love. Nothing is permanent but Love; it is the only immortal element, and until you have the consciousness of it, you are merely vegetating on the borderland of Death.—L. A. M.

The Origin of Evil.

B. F. AUSTIN, B. A.

In the sense in which Orthodoxy has interpreted evil it is absolutely without existence. What men call evil—sin, suffering, sickness, sorrow, disaster, despair, death—actually does exist, but none of these have the nature, power or significance which the credal teaching has put upon them.

If men studied the nature of evil more they would worry less about its origin. All evil, as we have frequently asserted, is undeveloped good and is evil only in relation to something better. The same thing is often evil or good according to the standard by which we judge it. A man is sick and his sickness is evil compared with perfect health, but good as compared with the condition of some man whose suffering is greater or case more helpless. A man sins, and, judged by the perfect life, his conduct is evil, but by the standard of one who has not reached this man's stage of unfoldment and whose life is more imperfect, his conduct is good. Good and evil are thus relative terms.

Humanity may be represented by the fruits upon the tree—some green, some partially ripened, some ripened. The green fruit is evil compared with the half-ripened. The half-ripened peach is good compared with the green, but evil compared with a ripe peach.

The key-note of the universe is progression. Every order of life is under the law of progressive unfoldment. Worlds, suns, satellites, men and angels, bird, beast, plant—all are under this law of birth, progress and development. All this implies certain imperfection and limitation in the present or the greater power and perfection of the future were impossible. This limitation and imperfection we call evil. But evil has no fixed and permanent place in any life. It is the diminishing quantity in life's equation. It is the vanishing cloud. It is morning mist. It is the crawling and stumbling and blundering of childhood in learning to walk.

The churches have cursed humanity by teaching that the evils of life, and the natural limitations we are under as progressive beings, are the result of some fancied "fall of man," and the consequent curse of an angry God. These teachings were born in a brutal past. They are the myths and legends of humanity's infancy. They will one day be relegated to the lumber rooms of the "Museums for Exploded Opinions," and false ideas that once enthralled humanity. Future teachers of humanity will point back to the days in which we now live, when a large section of human-kind believe such fables, and by contrast with the emancipated condition of the human mind in their day, they will show the immense progress of the race.

The credal teaching of evil has been trebly wrong. It has assigned an altogether fictitious origin for death, disease, and the ills of life—tracing them to an arbitrary judgment of a personal God. It has been wrong again as to the sources of the ills in human conduct, tracing them to an innate spiritual depravity—rather than, as Jesus did and all true philosophers do, to ignorance and the lack of unfoldment. It has been wrong again, and woefully wrong, in teaching the permanent character of evil. By its horrid doctrine of arbitrary and endless doom for a majority of men, the church has thrown a pall of darkness and despair over the lives of untold millions of men through nineteen centuries.

Take any of the so-called evils of life and look at them in the light of the Spiritual Philosophy of our day and we see clearly, first, their temporary character and, secondly, their contribution to

future good. Let us look at sickness. Philosophers like Paley, have asserted that the aggregate of happiness in life is increased by a few days of sickness in each year—and a few days in each year represent the average sickness of each life. Even in the case of protracted and excessive sickness there comes an end to the sickness but no end to the lessons learned thereby or to the broader sympathy and nobler character born out of suffering.

Look at death. Why should it ever be looked upon as a calamity? It is no evidence of divine anger (the theologians to the contrary) and it is no break in human existence, and a man after death is in the same universe, under the same laws, and, if the truth were known, in the same locality.

Take sin into consideration. While the violation of law is an evil in itself—in a multitude of cases it seems to be the only method men have of learning the law, by finding punishment or reward in violating or keeping it. In willful violation of law, through the rule of passion and appetite, men and women whose moral natures are not unfolded, have to learn obedience by suffering. Here the violations of law may be called an evil but surely the experience of suffering from sin is good, and will result in time, under a higher unfoldment of the nature, in obedience and right living. Because men persist in sin during a few years of their earth life, or to put it in another form, because passion and appetite rule them here, is no proof that passion and appetite will rule men forever. The fires of man's lower nature burn themselves out, human nature is under refining process, and some day, somewhere, the diviner part of humanity, under the universal law of progressive unfoldment, will assert itself and reason and conscience shall rule. Nothing is more certain than that disease, sorrow, death, sin and suffering are the infantile diseases of humanity, incidental to man's growth and maturity.

On the other hand, the good is eternal. Every experience of life is educative, imparts its knowledge to the mind, its virtue to the heart, its discipline to the soul. Man's spiritual nature stores up in itself all the rich results of life's experiences, just as the century plant stores up those virtues silently within itself that shall one day burst forth into beauty and fragrance.

Well did Whittier sing:
"A charmed life old Goodness hath."
and "the wheat is not for death."
Evil is the passing cloud—out of which shall come the fertilizing shower—while God is the ever-shining sun in the eternal heavens.

Thoughts and Brevities.

ARTHUR F. MILTON.

The starving genius' harvest is the hungry Soul's nourishment.

Absolute honesty is the fear of offending ones own conscience.

Forethought evidences a healthy mind; prompt payment of debts a positive one.

Mental digestion improves as new ideas obtain a hearing.

Comparatively little truth would obtain if its being depended upon our understanding.

From charity to sympathy, through benevolence to manhood, is the Jacob's Ladder of human unfoldment.

He who dislikes frankness also fears honesty.

Nature's love gives beauty and fragrance to the flowers as a mother's love gives health and strength to her babe.

Faith in a future life does not imply morality per se. Believing and doing are two distinct qualifications.

Extraordinary shrewdness is required

to make an honest living where self-interest rules society.

The best apology for a wrong is to undo it.

Virtues constitute those inherited or adopted characteristics in us through which we are endeavoring to rise above their antithetical inclinations. Thus we feel most offended when accused of that which we are trying not to do.

Lack of appreciation is the cause of much good wasted.

Self-control constitutes the surrender of the desire to the will—exemplifying the power of mind over matter—and its insistence makes the practitioner more or less positive to languor, pain and atmospheric conditions.

The heart is the portal of the soul—love the key.

To free your mind from a disagreeable task that must be done, do it. Worry debilitates—perseverance exhilarates.

Excess is as dangerous to the mind as to the body. Over-ambition to become great or wealthy reacts for suffering that robs life of the pleasures sought in the aim.

A custom law upheld on false principles or mere conventionalism degenerates into selfishness as it becomes burdensome.

The greatest word-jugglers of the age are the book ad's and insurance policies.

By studying the phenomena of the mind—dissecting human character—we touch upon life's causes.

Suffering and trials are the grindstones that put a keen edge on reason, and generate sympathy for others.

Economy is a virtue born of a struggle between extravagance and parsimony.

Peace of Mind.

MRS. B. JOHNSON.

Our minds are as a house. If we have our house open we invite all to enter, and they ofttimes will. If we keep our minds open to all kinds of thoughts, they will surely enter and leave their impress, whether poverty, disease or other inharmonious conditions, just as sure as we allow them to enter they will do their work. But if we keep the doors of our house closed, and only open them to invited guests, which are pure and noble thoughts, we will be benefitted by their influence, and we will be stronger, more powerful, and more in harmony with the world.

Let us be conscious of our thoughts at all times, and keep our doors closed against thoughts of worry, fear and poverty, and after a while when they come and find the doors closed so firmly against them, and that we do not receive them as we used to do, nor welcome them any more, they will cease coming, for thoughts like these must be attracted before they come.

All will be better and happier when we have love and harmony in their stead, and this is what we all desire.—Mind.

The Social and moral conditions of man are only improved by getting him to hold in his mind high ideals. The power of any ideal in filling human hearts with inspiration, and the love of the good and the beautiful, are dependent on how high and pure it is.—Keep the mind full of happy, cheerful thoughts, and you will then draw to yourselves forces and powers that you little dream of.—Harmony.

Too Many People put off for the morrow their own business and attend to their neighbor's business to day.—The Oregonian.

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Do not experiment longer with "Free cures" and worthless nostrums, but write at once to Dr. W. T. Bobo, 29 Minty Block, Pattle Creek, Mich., for full particulars of this great and tried remedy. It will cure you and brighten the remainder of your life. If you have a friend with this malady do them a lasting kindness by sending us their name and address. Write to day.

All Mediums need these.

The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

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

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

SAN FRANCISCO, NOVEMBER 15, 1902.

Plenty of Money.—The Protestant churches of Great Britain and Canada asked for twentieth century funds to the amount of \$40,000,000. They have secured already over \$30,000,000. The churches are so thoroughly organized that they can raise money *galore*—but the liberals are disorganized and are crippled for the want of financial backing. What a lesson can be learned from this fact!

Dr. McIvor Tyndall, the mind-reader, has demonstrated his powers by the following test in San Francisco: He was driven from the Palace Hotel through a circuitous route to the New City Hall, where a watch had been hidden in the safe of the Registrar. He found it without the least difficulty, thus proving thought-transference conclusively.

China has a population of 426,447,325. Christianity has made much trouble among this vast people for the last two centuries. We wonder what Christian nation, with half that population, could live together in peace, as the Chinese have done for centuries! Had missionaries been kept out of that country, its inhabitants would probably be still living together in peace.

The Decalogue, it has been suggested, contains a solution of the labor problem, but Henry George says: "Yes, and what of the eighth commandment, 'Thou shalt not steal.' This does not mean merely that thou shalt not steal another's purse, or his house, or his food, or his horse—but also that thou shalt not steal another's opportunity to labor; thou shalt not steal away natural resources from him, re-

sources of nature made by God for all his teachers equally."

That is a two-edged weapon, and cuts both sides.

The New Spiritual Day.

It has not only dawned upon the world, but we are actually realizing some of its glorious benefits. The power of creeds and dogmas, which has for ages enthralled mankind, is passing into oblivion, and freedom is fast permeating every nation, kindred people and tongues on this globe.

As the new era advances, its "morning stars sing together," and its "sons of God shout for joy," as it was recorded they did at the birth of a former era. The beaming star of hope gilds the horizon, and the sun of the new day sheds its brilliant light over a world, driving out fear, and bidding superstition depart, together with all tyranny and oppression.

The mountain-tops of thought and a disenthralled humanity are bathed with effulgence and the hills and valleys reverberate with songs of joy which ascend to heaven from the denizens of the twentieth century—because of their awakening to new life, with new conditions, new opportunities and new responsibilities, in the new era, so long hoped for, sung about, and earnestly expected by our grand sires, but never realized in any previous century.

The new spiritual day is here.

The Czar of Russia shows a large amount of good sense and humanitarianism, and we are glad to compliment him. It is said that he recently sent for a reckless and extravagant prince, whose peasants working on his estates were starving, and ordered him to treat his people as they ought to be treated. Said his Majesty:

Look at Leo Tolstoy. See how kind he is to the poor people committed to his charge and shares their burdens with them. Go and do likewise, and when I hear that your estates are flourishing and your peasants happy, I shall send for you again.

We would applaud this sentiment to the echo! All honor to the Czar for uttering it. Let others copy his example.

Arbitration means simply the interference of the public in the relation of the employer and the employed. When these relations, as in the case of great strikes, reach a point where they interfere with the general welfare, society has a right to say what shall be done in the matter. This was the language of Carroll D. Wright, U. S. Commissioner of Labor, at the convention of West Virginia University on Sept. 17. True! People now are suffering for the want of coal, and death threatens thousands because of its lack. Is it not high time now to wipe out such tyrannical invasion of the people's rights?

Foolish and Repugnant.

Some Cuban children have been brought to New York en route to San Diego, to enter the Theosophical School at Point Loma, where Mrs. Tingley presides as an Oriental Queen. The following telegram will explain the present situation of affairs:

NEW YORK, Nov. 7.—The battle over the Cuban Lotus Buds at Ellis island to day resulted in an utter rout of the Tingley forces, the introduction of testimony to show that Mrs. Tingley was not a fit guardian for the "Buds" and the unanimous verdict of the special inquiry board that they be deported. They will be returned on the next steamer.

Eleven girls arrived here Saturday from Cuba in charge of Dr. Gertrude Van Pelt, on their way to Point Loma.

The Immigration Commissioners were asked to refuse landing to the children as possible objectionable aliens.

The most startling testimony was that of Louis Fitch, a former book-keeper for the school at Point Loma, who said her little spaniel, Spot, was alleged to contain the soul of William Q. Judge, Mrs. Tingley's predecessor as leader of Theosophy, who, in turn, had succeeded Mme. Blavatsky. Mr. Fitch said Mrs. Tingley believed that the soul in the spaniel watched and guided all that she did as high priestess. He also testified that she was the only one entitled to dress in purple.

How disgusting is such a statement about William Q. Judge being reincarnated in her pet dog! After having been in the spirit-world for years and having progressed under the advantages and greater light of that condition, then to be so degraded as to have to inhabit the body of a dog, is inconsistent and foolish!

The Texas Missionary, Mrs. L. B. Payne, in her report for the month of September, says that she spent almost the entire month at Houston, where she found a flourishing society, which was not apathetic or half-hearted in its efforts to build up the Cause of Spiritualism. The rest of the month was spent at Galveston, Rosenberg and League City. Concerning the Cause in Galveston she says:

I congratulate the work of Pres. John W. Ring, whose society of over 75 members are earnest, zealous laborers in the vineyard of Truth. The Lyceum is running with regularity and order and is well attended. The acquisition of that well appointed and commodious Temple speaks well for his efforts and I prophesy the future success of Spiritualism in the sunny South-land; for what has been accomplished there may be accomplished elsewhere, with like energy and persistent effort. The Society and Temple at Galveston will form a nucleus around which other bands of workers will array themselves and become the Mecca of Spiritualism in the South towards which all eyes will turn for light.

Australia, as a federated nation, has enfranchised its women—giving 800,000 a right to vote.

The Czar is a Spiritualist.

A telegram from Vienna, Austria, on Nov. 8, states that "the Ruler of all the Russias" is a Spiritualist, and receives messages from his father in the spirit-world. This is how it reads:

VIENNA, Nov. 8.—A Russian Liberal paper printed in Stuttgart states that the Czar is suffering from a nervous affection, and that the Czarina is ill of a nervous malady.

The paper further alleges that the Czar has placed himself under the care of Dr. Phillips, a Spiritualist and magnetic healer. Dr. Phillips has summoned the spirit of Alexander III at the Czar's behest and receives messages foretelling imperial and domestic events.

The doctor, it is alleged, also treats the Czarina, but reports from Livadia concerning the health of the imperial couple are carefully censored.

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.

WORDS THAT BURN. The second edition of the psychic novel, "Words That Burn," by Lida Briggs Browne, has just been issued by a prominent publisher in New York.

It contains an introduction by the well-known writer and lecturer, Jay Chaapel, which was penned shortly before his departure to spirit-life. The book has been favorably reviewed by many of the leading periodicals of the country, and is a great educator along the line of occult science and the leading reforms of the day.

Many will assimilate facts told in story form who would not listen to a lecture on progressive topics or read long treatises. It is well adapted to be placed in the hands of the young.

This edition is published part in paper covers, to sell for 50 cents and postage 8c, while the cloth-covered books retail at \$1.00, postage 10c. They may be obtained at this office.

INDO WISDOM, translated and edited by Henry Barnard. 22 pp. Price, 15 cents. New York: Peter Eckler, 35 Fulton St. For sale at this office.

This pamphlet contains two parts, which are thus stated:

"Part I.—The impressions of Indo Wisdom upon a Union College man, who, lost in an Arctic expedition in 1867, reached the Inner World through the north polar opening."

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This describes the people supposed to inhabit the inner world—openings to which are at the poles. The Preface contains this explanation:

"Thoughts of Indo Wisdom have beforetime appeared in the outer world, for there is nothing new under the sun, but they have not penetrated and permeated outer world society, else the error and superstition which hold our race in ignorance would have disappeared, and with the wisdom of the Indo we should have the scientific, moral

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DIVINE SCIENCE AND HEALING, by Malinda E. Cramer, president of the Home College of Divine Science. 293 pp. Price, \$2.00. San Francisco: 3360 17th St. For sale at this office.

This is a text-book for the student on Divine Science; its application to healing, and for the well-being of each individual. It contains 23 lessons, covering the following subjects: Being; Thought; The Effect of Thought; Law of Expression; Denial and Affirmation; Baptism by the Spirit; Faith; Intuition; Truth's Practice; Expression of Consciousness; The Spoken Word; The Purpose of God; Heal the Sick; Facts About Healing; Special Instructions to Patients; Faith and Belief a Unit; Marriage; Overcoming Poverty; Immortality; Questions to Beginners; Theological Questions; About Healing; Conclusion. It is nicely printed and bound and has a fine portrait of the author.

The Spiritual Reformer and Humanitarian is the name of a new monthly published at Galveston, Texas, by A. A. Finck & Co., at \$1 a year, and contains 50 pages. Its articles are timely and practical.

Common Sense, a monthly journal of universal thought, has made its appearance in Denver. It is edited by Eugene Del Mar, and the December number is filled with New Thought matter of the most advanced type. \$1 a year. Send for sample. Address P. O. Box 1364, Denver, Colo.

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Transition of Mrs. Ravlin.

On Thursday morning, Nov. 6, 1902, Mrs. N. F. Ravlin passed to the higher life. Not all who read the above sentence know what it means to that true and tried friend of Spiritualism, our co-worker, Dr. N. F. Ravlin, nor to the Cause in which their efforts have been put forth, unselfishly and faithfully for 15 years.

At that time they heard the voice of Truth and answered it, relinquishing the church and a salary which guaranteed competency, ease, home, and all that goes so far toward happiness to refined natures.

Mrs. Ravlin has always been a tireless spirit, in a weak and fragile body, delicate, sensitive and refined, but willingly she joined hands with him in the work of self-sacrifice, and under all circumstances has inspired him with hope and cheer, looking ever on the bright side and counting all loss and sacrifice as not to be compared with the great truth and light which had fallen upon their pathway. When called to her side I found her resting in a perfect knowledge of life and immortality, without a doubt or fear. Glimpses of her spirit home had been given her, and she knew of the reality of what awaited her, and, as we listened, I thought, amid these plain surroundings of their temporary home, she has a wealth which all the gold of millionaires and kings of earth could not purchase—rich in the things of the spirit and knowledge of the truth. Mrs. Ravlin said, as I referred to the sacrifice they had made: "Yes, but I would not exchange the knowledge and spiritual light we have for all the wealth of earth, if it could be laid at my feet."

The funeral services were conducted by my inspirers Saturday evening at 7 o'clock in their home on Telegraph Ave., where had assembled some of their many friends. All directions had been given by her in detail, and, clothed in white, lying among the beautiful flowers with a light which seemed reflected from the soul upon it, rested the frail form. The burial was to take place in San Jose, where they have many friends and where Mrs. Elizabeth Lowe Watson was to meet them for the last rites. Two sisters of Mrs. Ravlin were present; Clarence Ravlin, a son of Mr. Ravlin; also an adopted daughter.

Mrs. Cruswell, who has cared for her so faithfully through all her last illness, will soon return to Philadelphia with a feeling that a higher power had guided her footsteps than at first she had dreamed of.

All hearts will go out with love and sympathy to Dr. Ravlin in this great loss, and earnest wishes that her spirit may yet be his guiding star.

R. S. LILLIE.

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.] Balance reported Oct. 1, 1902.. \$11.15 A Friend of the Cause..... .25 Mme. P. Priet..... 5.00 H. C. McClure..... 1.00 Mrs. E. F. Strother..... 1.00

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But by good deeds that have been done—
By changing sorrow to good cheer!

Nor are these Royal Garments made
By hired hands in weariness,
But day by day are stitches laid
Unconsciously upon the dress.

By kindly doing is the way
These sacred garments are begun,
Then lovingly for every day
Until the priceless robes are done.

Material things one does not take
Up where the "many mansions" are;
While dwelling in the flesh you make,
And also furnish, houses there!

To do as you would be done by,
Will bring you peace and happiness,
Will bring the Purple Garments nigh,
And lead you to eternal bliss!

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



The Editor is not responsible for the opinions of correspondents.

From Mrs. John Brown Sr.**TO THE EDITOR:**

Having made mention of Mae E. R. Hunt and her work some time since, I will say that since the close of our camp-meeting, which was a grand success, in which Miss Hunt did credit to our Cause as a speaker and message-transmitter, continued her work by holding parlor meetings and circles to gather a nucleus, until it increased in interest and numbers that it was necessary to move into larger quarters.

Sunday, Nov. 2, was the initial meeting at Brent's Hall for permanent public work, with Mrs. Florence Robson assisting, who also adds luster to the angelic work as a speaker and messenger. Both being young mediums, have now launched their bark out upon the great ocean of Spiritualism with their guides, who are able to pilot them onward to bless humanity with the wisdom of their thousands of years in spirit-life, and give such truths and knowledge as will uplift and make this world a fitting place to dwell in.

The control of Mae Hunt, who was an ancient, in speaking said he disliked a chosen subject to confine his discourse to certain lines; therefore, he took Spiritualism as a subject, it being broad and deep enough to cover everything, thus gathering substance from the thoughts of the audience, discoursed to the pleasure and satisfaction of a large, appreciative and responsive congregation by giving answer to their many and varied queries of philosophical and personal interests.

These meetings will be continued while the guides feel to hold their mediums in this city, then to visit other places doing an evangelical work. These mediums have given their lives and bodies into the into the hands of their guides, trusting implicitly in their keeping, knowing full well that such intelligences as Thomas Paine, Robert G. Ingersoll, John Brown Sr., John Pierpont, Theodore Parker and Hermese, the Egyptian philosopher, with many more too

numerous to mention here, are able to carry on the work with its many and various phases, while the physical life of these mediums lasts in which they find the possibilities and elements to their liking.

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From the standpoint of a higher conception of the over-arching attributes that dwells within and without and sways all things, I except the grand inspiration of old Ben Jonson written nearly three centuries ago.

What a splendid vibration was caught by this grand soul, that enabled him to transmit this prophecy, and preserve to future generations the motto of our little paper, *Astraea!*

'Tis not my intention now to elaborate upon the truth that no important utterance is ever lost, but finds a lodgment upon susceptible brains, "after many days."

My object, Mr. Editor, is to ask a space in your columns to say that *Astraea* still lives and will again be issued with us the sorrow that must come from the betrayal of a sacred compact entered upon with a full knowledge of co-operation with the invisible world and its earnest workers. Let those who stand in this relation beware, for sooner or later comes the fruit of the seed sown. To such let me say that the advance guard who impressed the brain of old Ben Jonson will not be balked by treachery nor misrepresentation toward the chosen ones in this, the greatest work of the ages—the emancipation of woman from the cruel methods of a barbarism whose leading attributes have literally crushed the advancement of the race, toward a higher unfoldment.

Yours in common fellowship,
E. P. THORNDYKE, Decoto, Cal.

Clara L. Stewart Going West

MOSES HULL.

The Directors of the Morris Pratt Institute will have their secretary, Clara L. Stewart, visit the Pacific Coast. It was not expected that the school itself could pay about \$4,000 for fitting it for school purposes, and then pay running expenses the first year. The question is: Shall the Directors hire the money, and pay interest on it, or shall we call for memberships, scholarships, donations and endowments?

We are convinced that Spiritualists only need to have the matter set before them in the right manner, to lead them to see that it is both a pleasure and a privilege to raise the needed money.

The Directors work for nothing and pay their own expenses. The teachers all work for less than half wages. This helps greatly, but it does not relieve the pressure.

There are more than 100 worthy young men and women waiting and hoping that something may be done which will enable them to enter the institute. They cannot now get in, because neither the institute nor themselves are able to pay the bills.

Mrs. Stewart will lay the matter before the Spiritualists and at the same time will deliver discourses on the Phenomena and Philosophy of Spiritualism.

The thing now wanted is appointments en route to San Diego

and Los Angeles, then a string of appointments through California, Oregon and Washington to British Columbia, and thence via Northern Pacific, or Great Northern Railroad to Wisconsin.

She does not ask a great salary, nor immense donations at the places she may stop. She hopes that at least enough may be raised at each point to pay railroad fares and hotel bills, and that something may be done at each place for our school. Spiritualists, this school is yours; and you will benefit yourselves here and hereafter by assisting it in this, its time of need.

Mrs. Stewart would like to start soon after the holidays, and she must be at home early in April. Will those who feel to help her on this mission, either by calling her to their localities, or otherwise, please write either to her or to myself, as soon as convenient, so that we can lay out the route and can know on what we can depend.
Whitewater, Wis.

New Lyceum Weekly.

TO THE EDITOR:

Arrangements have been made so that the *Progressive Lyceum*, a four-page 6x8 weekly paper for the Lyceum, will be published in Galveston, where I can have direct charge of its interests, and hope to have the first number issued by the first Sunday in December.

The month of December will be devoted to the "Life Study" of Andrew Jackson Davis. The price of the paper will not be more than 75 cents per year, according to the guaranteed subscriptions which are received between now and the time of mailing the first issue; as support justifies, the price will be reduced and the size of the paper will be increased. I haven't money to publish a paper, but I have consecrated my energies to this movement, and so I want advice and suggestions as well as guaranteed subscriptions.

This long-felt want must be supplied, and with the co operation of the workers and friends, it can be done. I would ask for suggestions, kind thoughts and support from all Spiritualists. JOHN W. RING.
Spiritualist Temple, Galveston, Texas.

HOW TO BECOME A MEDIUM AT HOME. Will send you a valuable pamphlet. Delineate four possible phases of mediumship. One week's treatment for health or development. All for 25 cents. Address, MRS. JAS. A. BLISS, 930 Galton St., Oakland, Cal. 334f
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The author says in the dedication: To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while waiting at the way stations on the journey thither."

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OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

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The Secret of Life, or Harmonic Vibration, by Professor Francis King.

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Local News Summary.

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

The Rain last Sunday prevented many from attending meetings, and all such were, therefore, smaller than usual.

Mrs. D. N. Colby has resumed her Wednesday evening circles at her home, 1041½ Valencia St., San Francisco. Those wanting to hear from their spirit friends should embrace this opportunity afforded them to do so.

Mrs. Eberhardt held a seance at 3250 22nd St., San Francisco, last Sunday evening.

Nothing Can Harm You but Your Own Thoughts was the theme of Henry Harrison Brown's lecture last Sunday evening. He had a full house despite the rain. Mr. Foulds sang a fine solo. "Fear," Mr. Brown said, "is the parent of all the ill man is heir to; and all fears are imaginary."

Mme. Young held a test circle last Sunday evening at 605 McAllister St., San Francisco, after an introductory lecture by Mrs. Sarah Seal to a good audience, notwithstanding the rain.

Mrs. C. Wermouth, at Friendship Hall, Odd Fellows' Building, last Sunday, held an interesting meeting, assisted by Mrs. M. E. Gilliland-Howe and Mr. Howe of Boston. There was a fine attendance, considering the rain. All messages were recognized. After some remarks by Mr. Mountain, Miss Ethel Dashwood and Mr. Mountain sang a charming duet.

Mrs. Anna L. Gillespie delivered an excellent address last Sunday evening under the inspiration of her guide, Alice, on "Mediumship and the Laws Governing its Various Phases." Next Sunday evening she will speak on "Mediumship; its Uses and Abuses." The attendance, owing to the rain, was rather small.

Next Sunday, Nov. 16, the State Organizer, Allen Franklin Brown, will deliver a lecture at Woodmen Hall, Oakland, at 2:45 p.m., after which he will organize the Spiritual Temple Association. C. F. VAN LUVEN, Promoter.

The Ladies' Aid will have a card party at headquarters, 305 Larkin St., San Francisco, on Friday evening, Nov. 14. Admission, 10 cents; refreshments included. Those who do not wish to play cards may be entertained in a social way.

Mrs. R. S. Lillie went to Oakland last Sunday morning, notwithstanding the rain, and gave an inspirational lecture for the Psychical Society, concluding with an improvised poem, both of which were very much appreciated. In the evening, as speaker for the Society of Progressive Spiritualists, she gave another inspirational lecture in Covenant Hall, Odd Fellows' Building, San Francisco, where quite a number had assembled, notwithstanding the wet weather. She answered many questions propounded by the audience and concluded with a very fine impromptu poem. Mr. Lillich presided and Mrs. Heywood-Kunz gave special vocal selections with excellent effect. She will sing again next Sunday. Mrs. S. E. Cooke presided at the piano.

The Sunflower League, on Nov. 6, held one of the best meetings in its history. It had just moved into its new rooms in the Supreme Court Building, 305 Larkin St., San Francisco, Cal., and this was a house-warming. About 70 members of the society and invited guests were present. A short time was devoted to regular business, after which the following program was rendered: Song, Arthur S. Howe; recitation, Miss Sybil Campbell; song, J. Shaw Gillespie; recitation, Miss Georgia Campbell; banjo solo, A. S. Howe; song, Fred Manchester, and several psychic readings by Mrs. Howe. Then came a genuine surprise by light refreshments being served, through the forethought and generosity of Mesdames M. W. Billings, Anna E. Wadsworth and T. Johnson. The committee which had charge of the recent dance in Universal Brotherhood Hall reported that they had turned in to the treasury \$13.00, and all agreed that this was a happy omen. The following were received into membership in the League: Misses D. B. Dixon and Jeannette Dow; Mesdames D. M. Colby, W. B. Gillingham, G. Strain and Captain D. N. Place. Several made applications for membership after adjournment. The next meeting will be held on Nov. 20.

Mrs. C. J. Meyer gave spirit messages at 335 McAllister St., San Francisco, last Sunday evening.

The Oakland Spiritual Society held a meeting last Wednesday evening at Unity Hall, Pres. Stewart in the chair. After a short address by Mrs. Johnson, Mrs. Amanda Smith gave spirit messages. Remarks were then made by Mrs. Stewart, Mr. Orth, Mr. Cole, Dr. Palnbaum and the president. Meetings are held at this hall every Sunday evening.

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

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

The Mediums' Protective Association held a pleasant meeting last Saturday evening. The enthusiasm and interest for the Cause which prevails among other societies has also entered this. Good speeches were made, and there was manifested a desire to cooperate with the other local societies in helping to maintain headquarters and assisting the State Association in its work.

J. Munsell Chase, Arthur S. Howe, Mrs. Carrie Wermouth and Mrs. Bessie Cleveland were elected directors.

In the future, after a short business session of the Board, on the second Saturday in each month, there will be a social. The committee will spare no pains to make it enjoyable for all.

The next meeting will be held on the second Saturday in December.
J. T. ROBERTS, Sec.

Considering the Rain, there was a good attendance at the Children's Progressive Lyceum last Sunday morning, but, better than the attendance, was the excellence of the work, which consisted of the callisthenic exercises led by Miss Georgiana Campbell; the singing conducted by Mr. C. H. Wadsworth; the concert reading, in which the conductor, Mrs. Anna E. Wadsworth, led, and the march, in which all participated. There were several brief addresses, and Mr. A. S. Howe gave two selections on the flute; Mrs. Cooke, piano accompanist. Mr. Howe suggested that a regular orchestra be organized, which may become one of the features of the Lyceum work. Mrs. Carrie Wermouth gave the invocation.

State Organizer Brown will speak at Durgin and Blakely Hall, Center St., Berkeley, Sunday evening, Nov. 16, at 7:45 p.m.
O. W. SHAW.

Spiritual Church Missions in Foreign Parts.—A meeting of the Board of Missions was held at the Mission rooms, 1422 Post St., San Francisco, on Nov. 8, at which resolutions were adopted, and plans formulated for the extension of missionary effort, which promises much for a great spiritual revival throughout the world.

Rev. Geo. W. Carpenter, M.D., who for half a century has preached the truth of Spiritualism throughout the land, presented a forceful and international co-operation. Setting forth the advantages that would accrue from active propaganda along these lines, he moved the immediate action of the Board in sending a mission to Europe as a means to this end. The resolution was unanimously adopted.

Rev. J. R. Guelph-Norman, director of the S. O. M., will take immediate steps to carry out the projected mission, and to address Spiritual Societies and individuals on the advisability or otherwise for the organization of an Ecumenical Spiritual Council.

Action will also be taken for the training of missionaries for the foreign field.
J. WARD HAYS, Sec. S. O. M.
1422 Post St., San Francisco, Cal.

Oakland.—The Sunday morning lectures by Mrs. R. S. Lillie for the Psychical Society are growing in interest as well as in attendance. Last Friday afternoon a dime tea was given by the ladies of the Oakland Psychical Society, at the residence of Mrs. Thomson in Fruitvale. There being many present, it was thought to be a good time to organize an afternoon reading club. Officers were chosen, and the Ladies' Psychical Reading Club will meet every alternate Thursday. The first meeting will be on Nov. 20, at Mrs. Saxton's, 1401 Seventh Ave., East Oakland.

Hermetic Brotherhood open meeting of Thursday, Nov. 6, was interesting and profitable as usual. The thought and subject of the evening was of Egypt in her prime, the Egypt of the Rameses and the Pharaohs. Reading of our "Aims and Objects" by Mrs. Adeline Lancaster; a recitation by Miss Emma Waters, and music by Mrs. C. A. Rogers and Mrs. Virginia Weld, completed a program that had no sleepy number.
COR.

The I. F. T. Bible S. S. and Church held its regular meetings on Nov. 9 at 909 Market St. At 11 a.m., test by Mr. Machett; Mr. Howe gave his experience in Spiritualism; Mrs. Gilliland-Howe gave some grand tests. At 2 p.m., Messrs. Machett and Wilson gave tests. At 8 p.m., Miss Dixon, Mrs. Gillingham, Mrs. Katie Heussmann and Mr. Wilson gave spirit messages. Entertainment and dance on Nov. 18 at 909 Market St. Admission, 10 cents. Good music: violin and piano. MRS. M. L. BOWKER, Sec.

Arthur J. Owen, aged 59 years, passed to spirit-life at the County Farm, Los Angeles Co., Cal., Oct. 20, at 1:30 p.m., of tubercular condition of the throat; after an illness of seven months, which he bore patiently, as a true Spiritualist.

He was cared for by Dr. Russell and other Spiritualists and Mental Scientists during his illness, but finally became so weak that it was necessary for him to go to the hospital, where he soon passed away.

At the Conference last Sunday there was a very interesting and instructive discussion of the question: The spirit and soul, their relation each to the other, and their relation to the body. Mrs. Carrie Wermouth, under the control of John Collins, led in the discussion and was followed by Messrs. George Campbell, J. Munsell Chase, J. T. Roberts, W. T. Jones, Mr. and Mrs. A. S. Howe and Wm. M. Rider, who presided. The conference next Sunday will be devoted to personal experiences in Spiritualism. It will be held at 305 Larkin St., San Francisco, at 1 p.m. All are invited to be present.

The Rummage Sale of the Ladies' Aid Society is still in progress, the results so far being very gratifying to its promoters.

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

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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.

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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