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T. G. NEWMAN,
EDITOR.

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No. 48.

Thoughts on Thanksgiving Day

In converse sweet once more we meet
With friends on earth we dearly love,
Nor deem our happiness complete
Without a thought of those above

Not thoughts that would reflect in pain
And fill our eyes with scalding tears;
Nor would we wish them back again
To dwell with us a few short years.

Not thoughts of grief nor yet of fear,
But thoughts of love we would impart;
Methinks we feel their presence near,
And heart once more communes with
heart.
GEO. W. SANFORD.

BORDERLAND

Remarkable Mind-Reading.

Some ten years ago there appeared before the American public a man whose peculiar powers scientists failed to explain, and whose manifestations were recorded in history as most marvelous and fascinating. This man was Dr. Alexander J. McIvor Tyndall, a young English physician, the son of an eminent London surgeon, and a member of one of the most aristocratic and influential families in England.

It is not too much to say that it is through the instrumentality of this marvelous man that the present interest in psychic phenomena has been brought about.

Dr. McIvor Tyndall's personality is as baffling as are his wonderful powers. That he is out of the ordinary, is evident to anyone.

The San Francisco Bulletin of Nov. 18 gives the following very graphic account of his wonderful feat in San Francisco at noon of that day:

Tyndall yesterday offered to perform the feat provided the affair would be managed by a committee of such standing as to preclude every suspicion of collusion or fraud. The committee who acted consisted of William Greer Harrison, the well-known author and insurance man; Alexander K. Coney, the Mexican Consul General; Gen. R. H. Warfield of the California Hotel; Newton J. Tharp, the architect; Theodore F. Bonnet, editor of *Town Talk*, and Col. Fulton G. Berry of Fresno.

Promptly at noon the committee met Dr. Tyndall in Speck's real estate office at Third and Kearny Sts. None of them had had any previous acquaintance with him. In accordance with Tyndall's offer, he was blindfolded by one of the committee and then retired to a private office, where he sat down with Mr. Coney and Colonel Berry, who were to see that nobody approached him or sent him signals.

When Tyndall, with his guardians, had retired, the rest of the committee went to the carriage which was waiting in front of the place. The hackman dismounted and Mr. Tharp took his place on the box.

In the body of the carriage were General Warfield, Mr. Harrison, Mr. Bonnet and two newspaper men, one from a morning, the other from an evening paper. Having driven to the middle of Market St., out of hearing of the immense crowd which had gathered to see the performance, the committee consulted with one another. Tyndall had told them to go to any house within a reasonable distance—say, half a mile—select any book in that house and pick out any word on any page in the book. He agreed to trace their course, blindfolded, and divine the word selected.

The committee quickly chose their route. Driven by Mr. Tharp, who is an expert reinsman, they went up Kearny to California, to Montgomery to the Lick House. The circuitous course was chosen in the hope of balking Tyndall. Taking the register of the Lick House into a private office, the committee selected the name "E. L. Ritson," on the page dated Nov. 15. The committee then drove down Montgomery and up Market to the office where Tyndall awaited. Mr. Harrison was left at the hotel in charge of the book.

By this time the crowd was pack-

ing the street and embarrassing traffic. A lane was forced through the throng and Tyndall, efficiently blindfolded, was led to the carriage and assisted to a seat on the box beside Mr. Tharp. Tyndall took the reins.

"Now, gentlemen," he cried, "keep your minds on the route!"

Instantly he wheeled the horses about while the crowd parted before him.

"The whip!" said Tyndall to Tharp.

"Don't touch that near horse," shouted the hackman from the sidewalk, "he's dangerous."

Whish!—the whip fell on the near horse, who kicked and plunged a second, and then the pair started at a full gallop up Kearny St. The pavement was slippery and perilous after the fresh rain, but Tyndall leaned far forward and plied the lash. Up Kearny they went as fast as ever the fire patrol travels.

Tyndall did not hesitate a second. He swung around cars and wagons with marvelous precision.

In front of the Lick House Tyndall drew up. At once he made for the hotel entrance. Going straight to the counter, he laid his hand on the register.

"This is the book," he said positively, and began to turn over the pages. Suddenly he slapped his hand firmly on the right page.

"I have it," he called out. "Give me pencil and paper."

Down the list of entries he went with his finger until he reached the name selected by the committee.

"This is it, Let me write it."

He wrote N-O-S-T-I-R-L-E.

"There it is; read it backward."

It was the name, "E. L. Ritson."

"Now to return," said Tyndall.

"Gentlemen, fix your minds on the route back."

The rest was easy. Tyndall—still blindfolded—drove back without accident, although it was the noon hour and Market street was thronged with vehicles and pedestrians. When taken from the carriage he was almost fainting. Colonel Berry carried him into Speck's office, where a glass of water revived him. He was in a distressing, nervous condition, from which he did not rally for the greater part of an hour. All the committee congratulated him. Afterward William Greer Harrison said:

"I regard the proceedings this morning as the most remarkable journey into the realm of psychology I have ever seen. The experiment was complete in every point. Whatever the power may be, there is no question of its exhibition. From first to last the matter was in the hands of the committee, which was unanimous in expression of belief in the theory of the whole experiment.

"My personal connection with the matter after the first ride to select the hotel was to remain in charge of the register at the Lick House. We had taken the route along Kearny St. as if intending to go to the California Hotel. We then changed the route, came down California St. and then south along Montgomery St. to the Lick House. Then I was left in charge of the register after the selection of a name. The name was E. L. Ritson, of Boston, Mass., and appears on the page of Nov. 15. There was only one register on the counter. In order to strengthen the test another register was placed on the counter.

"Mr. Tyndall, who had driven to the hotel blindfolded, got off the box seat quickly, rushed into the hotel, straight to the counter, and immediately began to look at the right register. After some handling of the pages he came to the fifteenth, the page we had selected. Eight times he put his finger on the name. Then he asked for a pencil. On the ninth time his hand vibrated in a very curious way, and he immediately marked the name. He then took a piece of paper and wrote the name backward.

"When the committee got out of the hotel Tyndall got on the box seat and drove the carriage in a most furious way, but with perfect safety. I consider the whole experiment absolutely perfect."



Dr. Alexander J. McIvor Tyndall,

Whose wonderful feats completely prove his marvelous mental powers and the science of Telepathy, or Thought Transference.

Agnosticism and Faith.

J. P. COOKE.

Agnosticism is a form of faith, or perhaps of unfaith, common in this age, and held by some very thoughtful and able, as well as sincere minds. It is the conviction of those men who say that man's faculties are greatly limited, that there is no possibility of his knowing anything except natural phenomena. They do not absolutely deny that there is or may be a god, but they do deny man's capacity to know of a god.

Whether there is a god or not, we can know nothing about it. So says the agnostic, and very many trained scientific minds hold to this view.

It is, as a philosophy, closely akin to skepticism. The question which the agnostic raises is this: Are our faculties (strictly our senses) competent to give us any certain information as to what anything is *in itself*, and out of its relation to us? And the answer is: Our faculties (senses) are not. They can only declare what a thing is in relation to themselves. Our faculties (senses) so alter and modify things in conformity with their own structure, that it is impossible for us to know them as they are in themselves. Hence, real and objective truth is placed altogether beyond our reach.

We can be certain that the appearance is as it appears, but we cannot know what this is in itself. For instance, when I look at a bay leaf I am certain that I see a smooth, shining colored surface; but is this leaf in itself a smooth and shining surface? Most probably it is not. Alter the structure of my eye, or place the leaf under a powerful magnifier and it will appear rough and dull. Is it, then, rough and dull *in itself*? No. Not one whit more than it was smooth and shining. Its dullness and roughness are just as phenomenal or sensuous as its shining smoothness; to a different sort of eye it would present an appearance quite different from either of the other two.

The skeptic will say: Nothing is hot or cold in itself; nothing is green or blue in itself; because, to a retina of a different susceptibility, the green might be some other color.

The senses are much more deceptive than the mind; vision is only approximative; you are not certain of your sight.

Science explains color as the effect of a rate of vibration; not as a thing in-itself. Now, the result of a philosophy founded on sense impressions—not on reason, insight, or intelligence, may be summed up thus: (1) We cannot know things as they are, but only as they are not. (2) There is no standard or criterion of truth, for the senses and understanding, of different men, differ widely. (3) There is no stability in definitions; what recommends itself to one mind will not be acceptable to another. (4) The object of thought or knowledge we cannot know, but only the thought or cognition, for here there is a wide interval between the objective and the subjective. (5) There is no standard of morality, because this will shift with the varying tastes and sensibilities of individuals or of nations.

It may be asked, then: For what purpose are these arguments set on foot? The skeptic answers, that, "Seeing the fact established that nothing can be really known, that certainty is unattainable, we shall

settle down in placid contentment, reconciled to a lot from which there is no escape: from the ills for which there are no remedies."

But this eventuates in indifference. The mind is not satisfied, even though the intelligence is, for the moment, silenced.

Agnosticism thus shrouds itself under the doctrine of "relativity."—the fractionalism and relativity of all knowledge. What has the reasoned philosophy of Spiritualism to answer to the skeptical position?

What is the real aim of Philosophy? It is the substitution of true ideas—that is, of necessary truths of reason—in the place of the oversights of popular opinion and the errors of sensuous science.

Let it be borne in mind that the end which Philosophy pursues is the truth as it exists for all intellect *universal*, not intellect particular—for the intellect, whether with senses like ours or with senses totally different; then the paradoxes of many philosophies will become articles of intelligible belief and will stand forth as grand and unquestionable verities, or, at any rate, nearer approximations to absolute or universal truth than anything which the mere senses can place before us.

What we may call the backbone of the spiritual philosophy presents to us the following principal points: Briefly, what does philosophy aim at? At absolute, non-relative, truth. What kind of truth is that? Truth for all intelligence as intellect, and not for this or that kind of intellect. What is the truth for all intelligence? Unity, the oneness or inner living intelligence of all things. Because, while the diversity of things is addressed to the senses or to what is peculiar to each order of intellect, their unity can be taken up only by what is common to all orders of intellect. This is the unity of life amid the multiplicities of nature.

But what is the substance of this unity? This universal unity is the living light, the first shadows from which involve the functions of thought—thought "which is our spirit's guide to action."

The spiritual philosophy is driven in upon the answer—verified by spirit perception and experience—that a conscious substance is the unity of the general cosmos. Hence, the importance of the words, "Know thyself": the knowledge of self, the thought of thought, the reflection of reason upon itself, its own spirit. This reflection and development is inculcated as the highest duty, and as the noblest source of purification and enlightenment. In general terms, this is the sum and substance of its teaching.

With Plato, we refuse to acknowledge the material world of darkness as the absolutely real. Life is the absolutely real, and constitutes the unity in all things.

Matter is not a truth for all intellect, but only for intellect furnished with such senses as ours. The ground of the absolutely true is shifted from the THINGS thought of to the thinker himself—the being, not the thing.

We conclude that the ideas of agnosticism are misleading, untrue and harmful. All worthy beliefs, all high ideals, all noble aspirations and hopes are ruthlessly set aside, leaving us nothing but a blind, pitiless force, an unreasoning and unreasonable fate, a ceaseless, aimless phantom dance of death, in which we are whirled till we drop and others whirl in our place—a mad

procession from death to dying and from dying to death.

Reason demands to see its reflection and anti-type in the world-soul of nature. It demands an intelligible motive and a righteous purpose in creation—intelligence coming into rapport with nobler intelligence. It demands a world devised and presided over by reason and tending to good—a world whose source is Love, whose method is wisdom, and whose end is blessing. This, as it seems to me, is a reasonable demand—a faith of reason! To know—oh!

Could we but know,
The land that ends our dark, uncertain
travel,
Where lie those happier hills and meadows
low—
Ah! if beyond the spirit's inmost cavel,
Aught of that country could we surely know.
Who would not go?

Might we but hear
The hovering angels' high imagined chorus,
Or catch betimes, with wakeful eye and clear,
One radiant vista of the realm before us,
With one-rapt moment given to see and hear,
Ah, who would fear?

Were we quite sure
To find a peerless friend who left us lonely,
Or there by some celestial stream as pure
To gaze in eyes that here were lovelit only—
This weary mortal coil—were we quite sure—
Who would endure?

Progression.

WM. J. COWEN.

This world, this planet on which the human race (the only race of which we have any authentic records, although suspicious that races, similar to those of our earth, inhabit some of the other planets, have often crossed the minds of men) has lived so long is constantly changing its form, composition and condition. It and the people who live upon its surface, are progressing along all the lines of thought.

We are told in the sacred records of the ancients, particularly those of the Jewish race, that this world, together with all its varied forms of life, was created in six days, and this dogma of creation has been the stumbling-block for ages to progressive thought. It has been handed down from generation to generation as an axiom incapable of being disputed and anyone who dared to think otherwise was ostracized from society and placed in the ranks of those who were considered of unsound mind.

The plan of creation has been the citadel of thought which the progressive armies of the ages have bombarded from time to time, making breaches in it at every siege, until now but a small fragment of the fortress remains as a barrier to the progress of civilization.

Scientists have investigated the world's surface from the mines beneath its crust to the most lofty peak of the mountain ranges. They have gone to the bottom of the sea and seen thereon, as if written, the truths of the world's progress.

They have bored into the interior and another page of Nature's book has been revealed. They have examined the relics of the past, and written on their surface: "Is it true that at some previous period of the earth's history existed primitive races, living but little better than the beasts of the field, from which, as a starting point, the highest civilizations of the world have sprung?"

In the beginning, away back in the mists of ages, in darkness and confusion, a conglomeration of atoms were whirling through space without object, or design. Touched by a magic wand, these individual atoms, drawn together by the force

of attraction, were stirred into action and took their places and positions in the Cosmos, step by step, through the stages of progression from the primitive forms of life to the better and more advanced ones of to-day, the world has revolved in its orbit, obeying the law of the Creator of the universe.

The world's history has been divided by man into different periods, or ages, each producing and supporting its peculiar and necessary forms of vegetable, animal and mineral life. Each period is distinct from the other, each following age producing forms of a more developed nature than the preceding age. Each period of the progressive stage was adapted to the forms of life which existed at that time. According to the data which we have at hand, human life commenced in this latest and most perfected period of the earth's history.

The first expression of life exhibited itself in a very primitive form. Living without shelter in the forests, or behind rocks, this primitive man lived in the best way he could. Killing wild beasts with clubs and stones, he kept life in his body, but knew no more than the beasts around him, who obeyed the same law. Passing on, he makes way for another race more advanced. These expressions of life have learned that a cave was a better place in which to live than the open wilds, and that flesh cooked by a fire was preferable to raw meat. In this age, various stone implements were invented which have been unearthed by the archæologist. Advancing further into the future, we find the races of men drawn into groups, or companies, for the purpose of protection and mutual benefit. Then followed the building of more permanent places of habitation, and some semblance to a nation showed itself amongst the barbarous tribes. There now exists a spoken language, rude, no doubt, but still expressive of the thoughts of the age.

One step, another, and yet another, and we behold the higher civilization on the banks of the Nile, whose ruins, extant to-day, speak with eloquent tongue of the progression of man. Now we see, for the first time, the attempt at a written expression of thought drawn in rude characters and unique pictures which the patient research of learned men have been enabled to decipher, and thus we read a page in the history of the world.

Thus, step by step, we have moved forward from our original primitive condition into the glorious advancement of the nineteenth century. We think we have reached the climax of all thought, but the end is not yet. There are better and more perfect conditions which we shall enter into in the future. "Excelsior" is our motto, and, like the enthusiast who attempts the ascent of the Alps, let us not stop until we have reached the highest peak, and from there look down upon our previous condition and be glad that we have been enabled to reach the summit.

You must not infer from what we have said that all peoples have progressed alike. Not so. There still exists those in the more primitive conditions, and even in the midst of our higher civilization, there are individuals who do not understand the thoughts of the age. Let us make the attempt to draw these least advanced persons into the bright rays of the sunlight of

knowledge, that all may enjoy the blessings of the higher life.

To the World's Workers.

Wherever a work on earth you do,
You are weaving a web both firm and true,
And its meshes strong are of fine-spun gold,
Which rust not as passing years are told.
Then buckle on your armor bright,
And nobly work for truth and right,
Untiring, 'till the labor's done,
Rest comes not 'till the crown is won.

The victor's wreath our brows entwine—
The "New Name" ours by right divine—
We've won it when we've overcome,
When all our earthly work is done;
Go on and weave the shining strands,
And soon o'er all earth's fallow-lands,
Bright webs, firm woven, will be seen,
And in their meshes fair, I ween—

Jewels, richer than the gems of earth,
(For who can count a soul's true worth?)
Will there be found, they are our hire,
Then hasten on, and do not tire;
The ground is ready, sow the seed
Of kindly word and loving deed;
The soil is pulsing human hearts
In by-ways, and in busy marts.

Look up into the helpful hills,
Love flows from thence in living rills,
To strengthen our weak, faltering hands,
As weavers of these shining strands;
With one accord we labor on,
Awaiting the millennial dawn,
When the great searchlight of God's love
Will shine o'er earth from Heaven above;

Then will our wondering eyes behold
O'er all the lands these webs of gold,
Centers of power, from which may go
Thought currents in unceasing flow,
Constructive, healthful, strengthening,
pure,
Binding together firm and sure,
God's faithful workers in all lands,
More powerful than steel-girt bands.

LIZZIE DUCKER LYNNESS.

The Immortality of Man.

WM. LOVEGROVE.

Immortality is one of the great spiritual needs of man. The different churches have with sublime arrogance constituted themselves the sole and exclusive guardians of this "natural" need of mankind, and some of them at least actually pretend to accord or withhold it from the individual by their conventional sacraments.

History often shows that when a living want of mankind has got itself officially protected and organized in an institution, one of the things which the institution most surely tends to do is to stand in the way of the natural gratification of the want itself; and thus the place-holders of such institutions frustrate the spiritual purpose to which they were appointed to minister, by the technical light which soon becomes the only light in which they seem able to see the purpose, and the narrow way, the only way in which they can work its service.

Modern Science, from its materialistic basis, specifically affirms the absolute dependence of our spiritual life, as we know it here, upon the brain. Materialistic physiologists blatantly ask: How can we believe in a future life for man when science has proven that our inner life is a function of the gray matter of our cerebral convolutions? And how, they persistently inquire, can the function possibly persist after its organ has undergone decay? Thought, they loudly proclaim, is exclusively a function of the brain. This constitutes their objections to immortality.

But does this affirmation logically compel us to disbelieve in immortality? A deeper study of the subject will show that the doctrines of the absolute dependence of thought upon the brain is not of coercive power, and that it is quite

possible that life continues when the brain itself is dead. The supposed impossibility of its continuing comes from too superficial a look at what is termed functional dependence. If we inquire closely, we will see that there is one kind at least that does not exclude a life hereafter at all. The fatal conclusion of the physiologist flows from his assuming off-hand that there is another kind of functional dependence, and treating it as the only imaginable kind. So, when he uses the phrase, "Thought is a function of the brain," he thinks of the matter just as he thinks when he says, "Steam is a function of the tea-kettle," or "Light is a function of the electric circuit," or "Power is a function of the moving waterfall." In these cases the material objects have undoubtedly the function of engendering their effects, and their function is strictly productive function.

This, he concludes, is the way with the human brain: its consciousness, its relation to our soul's life, must be productive function exclusively.

Now, what do we perceive in the world of physical nature? Why, this: That productive function is not the only kind. We have releasing, or permissive, function; and we have transmissive function. The trigger of a crossbow has a releasing function; and so when a hammer falls upon a deteriorating compound. In the case of a colored glass, a prism, or a refracting lens, we have transmissive function, and, similarly, the keys of an organ have only a transmissive function.

It would be serious error, therefore, to conclude, when we think that thought is a function of the brain, that that function is productive function only: we must consider permissive or transmissive function. Is not the conclusion which materialism draws due to its partial and one sided way of taking the word "function?"

We meet with psychical factors, in our investigations, for which there is no material basis. Let us recollect, for example, the projections of our sensations into space and time—a psychical fact for which we are unable to obtain any psycho-physiological explanation. The mere fact, alone, that we are capable of projecting our sensations into space and time, together with the equally incontrovertible fact that function of the brain is not productive function only, but transmissive function as well, furnishes psycho-physiological proof of the natural immortality of man—which is in every analysis, the substantial claim of the philosophy of Spiritualism concerning the continuity of the life of the spirit in man.

Scotch Minister's Opinion.

In Springburn Parish Church recently the Rev. J. H. Dickie, M. A., dealt with the relation of Spiritualism to Christianity. He said: One of the most striking features of the present age is the rising belief in Spiritualism. You may pooh pooh it, and dismiss it with a smile and a wave of the hand, but set yourselves to investigate the facts, and you will rise from the study, as I have done, intensely impressed with the strong and widespread hold which Spiritualism has today over multitudes of thinking men. Were the human race still in its intellectual infancy this phenomenon would not appear so very strange. Primitive peoples are saturated with superstition, and the ghosts of the dead periodically appear on earth to bless or to ban. But

reflect upon the marvellous progress in scientific research during the last fifty years, and it can scarcely be held that man in his civilized state is still in the earliest stage of intellectual childhood. Think of the development of reason and the corresponding decay in superstition, and is it not astonishing that men, amongst whom are to be found the most eminent intellectual giants of this age, still believe that the shades of the departed live and breathe around us, and that communication can be opened between the living and the dead? * * *

No doubt there is trickery among professional Spiritualists, just as there is trickery among professed Christians. I have no doubt that clever jugglers have time and again imposed upon the simple-minded by prostituting Spiritualism to their own base ends. But are there no Christian quacks, alike in pulpit and pew, who degrade the religion of Jesus to mean and selfish ends? and have we any more right to condemn true Spiritualism because of the on-goings of Spiritualistic tricksters than we have to condemn true Christianity because of the inconsistencies of professing Christians? For myself, I desire to keep an open and receptive mind. Where were you and I when God laid the foundations of the universe and sowed the seed of those manifold mysteries which enshroud the human mind, and yet which shine from loving star and smile from every way-side flower?

"I dismiss such things with a wave of the hand," says one pulpiteer. Dismiss them with a wave of the hand! Can you afford to dismiss with a wave of the hand the indubitable fact that the very existence of the astounding phenomena of Spiritualism has been the direct cause of the creation of a Society for Psychical Research, a society which exists for the purpose of investigating this peculiar testimony of mankind, a society which received the imprimatur of the late W. E. Gladstone, who said that it is doing "the most important work which is being done in the world—by far the most important,"—a society which contains on its roll of membership such notable names as Sir William Crookes, Henry Sidgwick, Balfour Stewart, and the present Prime Minister of the British Empire, together with many of the greatest names in every profession and trade? Can you afford to dismiss with a wave of the hand the thought-compelling fact that many of the greatest of these minds have openly avowed their belief that those whom we call dead are alive, and can occasionally communicate with us? I do not wonder at the Agnostic assuming an attitude of superior insolence towards Spiritualism, and its weird phenomena; but I do wonder at those who profess to believe in the literal truth of Holy Scripture, for the Bible is without exception the most pronounced Spiritualistic book in existence.

The theoretic danger of Spiritualism is the danger of Pantheism and the practical danger flows from the same source. The temptation of the Spiritualist is to occupy the mind with one aspect of truth, viz, the existence of a spirit world beyond the touch of decay and death, and the insistence upon the eternal reality of that world in contrast to the evanescence of the material world. What Spiritualism lacks is incentive. Belief in a spirit world may prove a cure for care, but belief in the Fatherhood of God is not merely a cure for care, but the only sure incentive to work for the brotherhood of man.

With much in Spiritualism I am most heartily at one, but it is no substitute for the Christian faith. With the following quotation, for example, taken from the writings of an eminent Spiritualist, I most heartily agree: "Immutable laws govern the results of deeds. Deeds of good advance the spirit, whilst deeds of evil degrade and retard it. Happi-

ness is found in progress, and in gradual assimilation to the Godlike and perfect. The spirit of divine love animates the acts, and in mutual blessing the spirits find their happiness. Such is their heaven."

We know of no hell save that within the soul; a hell which is fed by the flame of unpurified and untamed lust and passion; which is kept alive by remorse and agony of sorrow; which is fraught with the pangs that spring unbidden from the results of past misdeeds; and from which the only escape lies in retracing the steps and in cultivating the qualities which bear fruit in love and knowledge of God. If that is not Christian teaching, so far as it goes, I don't know what is.

These words of a Christian minister will be read with interest by supporters of Spiritualism. For one who has evidently made a close study of Spiritualism, Mr. Dickie falls into a curious blunder when suggesting that Spiritualists do not believe in the Fatherhood of God. He says that is the only sure incentive to work for the brotherhood of man; and, as all know who are Spiritualists, the Fatherhood of God is the main teaching of Spiritualist philosophy. —Two Worlds.

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No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

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

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

SAN FRANCISCO, NOVEMBER 29, 1902

W. J. Colville, the noted lecturer, is now drawing large audiences in Washington, D. C., and is creating quite an interest among thinking people. He is himself a psychological wonder.

A Thanksgiving Turkey graced the editor's table as a present from those true friends and earnest Spiritualists, Mr. and Mrs. Hammer of Red Bluff, Cal., who raise excellent stock for the market and know how to do it to perfection. They have the most hearty thanks of the editor and his wife for this additional token of friendship and appreciation of their work for the advancement of the Cause.

Holiday Presents.

What could be a more appropriate present to a friend than a BOOK embodying some of the interesting thought of this ever-advancing age? An examination of our Book List in this JOURNAL will no doubt enable you to make a satisfactory selection.

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Or, why not send the PHILOSOPHICAL JOURNAL for a year as a Holiday Gift to your friends? It will be a weekly reminder of your love and esteem.

The New Thought is oxidizing the bronzes of the people's worship. Their luster dims rapidly in these latter days. Progress is the great solvent. See how the creeds, with all their boasted stability, are being melted down by it.
—Helen Wilmans.

Postage Stamps may be sent to this office only for fractions of a dollar.

"The World is Moving on."

Many of our California readers will remember the heading to this article, as the title of a piece of music sung with remarkable effect at Golden Gate Hall, in this city, six years ago, by Mrs. Sherwood, who has since passed to the spirit-world.

As we sat down to write an editorial for this issue of the JOURNAL, the words came as an inspiration, and we seem to feel the presence of the noted warbler, as an impulse, and we adopt it as a theme for this article.

We have just crossed the bay from Oakland in the beautiful steamship named "Berkeley," and while she magnificently plowed through the waters, with her thousands of passengers, we mused on the progress made since man first discovered that he could be carried over the water on a piece of bark, because it could swim when he could not.

Then he tied a few trees together, and these carried several men; then he built a rude boat by making sides to the swimming trees, and this carried more men; then a small ship of wood was evolved; then for added safety he covered the outside part which went below the water, with thin sheets of copper, and finding that the water would bear up that weight, he added iron plates, and later built iron ships, to carry heavy loads, increasing it until thousands of tons of steel, engines and freight were made to swim like a duck.

All this would seem to the primitive man as impossible, and any one in the earlier stages of that development, who would have suggested what we now see carried on the water and think it nothing strange, would have been considered a lunatic and be either shut up in prison or burnt at the stake, as a person unfit to live.

We might trace other inventions with similarly remarkable development, such as steam, gas, electricity, etc.—but this will suffice now to make our point.

Modern Spiritualism began 54 years ago with tiny raps—the Rochester knockings (as they were then termed) which were made intelligent by children (the Fox girls) who proved to be mediums of communication between the two worlds; then came the development of the different phases of mediumship, by direction of spirits—trance, clairvoyance, clairaudience, speaking with tongues, unknown to the mediums, healing by spirit power, and even to produce physical bodies sufficient to be recognized by their friends, and the development of the powers of the soul sufficiently to read the past, in rocks, metals, and even human clothing, and, to cap the climax, seers could foretell future events, such as accidents, calamities, etc., and to warn friends against taking

journeys which would be disastrous, etc.

All this, 60 years ago, would have been considered chimeras of the brain, the ravings of maniacs, or suggestions coming from "the devil" to deceive men, because we were told that he "goeth about as a roaring lion seeking whom he may devour," and from the beginning was said to be a deceiver, who gloated over any deception which might bring disaster to man.

Now we can easily discover that "the world is moving on." Knowledge is being increased, and man is rising up to claim his birthright—to become as "a god, knowing good and evil."

The philosophy announced by spirits during the past 50 years has destroyed the power of the dogmas and doctrines of the church, and made man free—able to stand erect and become master of his fate! for "the world is moving on."

Puzzling Wise Physicians.

Every little while we have cases coming up which show how little is known about the intricacies of human existence, by those who are supposed to know all about physical nature and the laws governing it.

A case which forcibly illustrates this thought has just occurred in New York. There is a mystery about it which will probably never be solved. The *Banner of Light* gives these particulars of it:

On Oct. 18, 1902, Miss Nellie Corcoran fell into a trance-like sleep from which it was impossible to arouse her. On Nov. 9 she took leave of earth. In 22 days she had passed from the bloom and breath of health into the pale, untroubled sleep of the grave. When she fell asleep she was possessed of sound health, and was in the full flush of the strength of her 19 earth years. Twenty-two days later she was wrinkled, gray-haired, old and wasted. In that short period of time she had lived as much as a woman of 65 years could have done. What did it? How was it done? Why was it done? By what process can a blooming maiden be transformed in three weeks' time, while in a deep sleep, into an old, wrinkled, haggard-appearing woman of 65? Such is the fact in this case, and the wise (?) doctors have solemnly shaken their heads, and unanimously declared the cause of her transition to be unknown! Even a thorough autopsy failed to give them the slightest clue to the solution of the mystery.

Learned (?) hypnotists are now declaring the girl's death to be due to self-hypnotism—that she wished to die, and fixed her will upon that thought. But who can tell? Who knows the cause of her fatal sleep? Who ever heard her say she wished to die? Is it not far more reasonable to suppose that she would have lived had the doctors let her alone, and that her transformation from youth to old age was due to their experimentation?

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

GIVE THANKS FER WHAT?

"Let earth give thanks," the deacon said, And then the proclamation read.

"Give thanks fer what, an' what about?" Asked Simon Soggs when church was out, "Give thanks fer what? I don't see why; The rust got in and spoiled my rye, And hay wan't half a crop, and corn All wilted down an' looked ferriorn. The bugs jest gobbled my pertaters, The what-you-call-'em *lineaters*, And gracious! when you come to wheat, There's more than all the world can eat; Unless a war should interfere, Crops won't bring half a price this year; I'll hev to give 'em away, I reckon!"

"Good fer the poor!" exclaimed the deacon.

"Give thanks fer what?" asked Simon Soggs, "Fer th' f'reshet carryin' off my logs? Fer Dobbin goin' blind? Fer five Uv my best cows, that was alive Afore the smashin' railroad come And made it awful troublesome? Fer that haystack the lightnin' struck And burnt to ashes?—thund'r in luck! Fer ten dead sheep?" sighed Simon Soggs.

The deacon said: "You've got yer hogs!"

"Give thanks? And Jane and baby sick? I e'enmost wonder if ole Nick Ain't running things!"

The deacon said: "Simon! your people *might* be dead!"

"Give thanks!" said Simon Soggs again. "Jest look at what a fix we're in! The country's rushin' to the dogs At race-horse speed!" said Simon Soggs. "Rotten all through—in every state, Why, ef we don't repudiate, We'll hev to build, ter big and small, A poor-house that'll hold us all! Down South the crooked whisky still Is runnin' like the devil's mill; The nigger skulks in night's disguise, And hooks a chicken as he flies. Up North there's murder everywhere, And awful doings, I declare.

Give thanks? How mad it makes me feel, To think how office-holders steal! The taxes paid by you and me Is four times bigger'n they should be; The federal government's all askew. The ballot's sech a mockery, too! Some votes too little, some too much, Some not at all—it beats the Dutch! And now no man knows what to do, Or how is how or who is who. Deacon! corruption's sure to kill! This 'glorious union' never will, I'll bet a continental cent, Elect another President! Give thanks fer what, I'd like to know?"

The deacon answered sad and low: "Simon, it fills me with surprise, Ye don't see whar yer duty lies; Kneel right straight down, in all the muss, And thank God that it ain't no wuss!"
—W. A. Crefful.

Dr. Noyes writes from Lawrence, Mass., Sunday, Nov. 9:

"Mrs. Noyes and self assisted the regular speakers of the Methuen Spiritual Society—W. H. A. Simmons of Haverhill and Mrs. E. M. Smith of So. Lawrence. Mrs. Smith is a fine test medium. The Methuen Society is large, and the members talk of building a Temple.

"Sunday, Nov. 16, Mrs. Noyes and self filled the platform of the German Spiritual Society of Lawrence. It owns a Temple, a church that came under its control, and has a large attendance; it employs English and German talent. Mr. and Mrs. Kates and Mr. and Mrs. Sprague, N. S. A. missionaries, worked in the Temple while here. The Temple was dedicated by the editor of the *Lichtstrahlen* of West Point, Neb. After Dec. 1 our address will be Lowell, Mass., Gen. Del."

The fruit can in no wise be different from the seeds sown. There is a Harvest Time, in which the fruit of the teachings of endless Hell must be reaped by those who have sown and cultivated the seeds.—L. A. M.

N. S. A. Resolution.

Resolved, That while we greatly miss the physical presence of our brothers and sisters—Captain E. W. Gould, Capt. R. A. Dimmick (who was the first Secretary of the N. S. A.), John R. Snow, Mrs. Rachel Walcott, Mrs. Susan R. Porter, Mrs. Emma Nickerson Warne, Milton J. Rathbun, Dr. N. U. Lyon, Mrs. Carrie Fuller Weatherford, and Fenel B. Woodman, all of whom were devoted to the N. S. A., and who labored so earnestly in behalf of Spiritualism, and for human freedom—we know that these, with all other arisen ones whose efforts in this life were consecrated to Truth, are with us and are still giving valuable aid and support to this Cause which was so dear to them for many years while in the body. And now we pay our tribute of love and thankfulness for their valuable service to Truth, and rejoice with them in their victory over the change called "Death," and congratulate them upon their entrance to another sphere of their career which maketh free from all physical bondage and mental limitations. Signed:

FRANK A. WIGGIN,
MOSES HULL,
DEAN CLARKE,
FREEMAN W. SMITH,
STELLA A. FISK.
Com. on Resolutions.

N. S. A. Missionaries in Cal.

G. W. Kates and wife, the N. S. A. agents and missionaries at large, will accept calls in California and on the Pacific Coast during the months of April, May and June, 1903, if application is made soon. They must arrange dates and route in advance, in order to fill all of the time. They will hold a meeting each night and twice on Sundays. They ask the best possible help for the N. S. A. by collections, contributions or fees. Spiritualists in every place can arrange for their services, if they will.

They would also like calls en route to California. They each lecture, and Mrs. Kates is a message and descriptive medium. Address G. W. Kates and wife, 600 Pennsylvania Ave. S. E., Washington, D. C.

N. S. A. Notice.

Mediums, lecturers and the public are hereby notified that all Certificates for Missionaries, Special Agents, or State Agents, bearing date prior to Convention of 1902, expired with close of the fiscal year of 1902. The public is warned not to pay money to the N. S. A. to any but its accredited missionaries, to its officers and trustees, unless the soliciting person can show a letter of appointment as special agent, signed by the President and Secretary of the N. S. A. of date later than October, 1902.

MARY T. LONGLEY, *N. S. A. Sec.*

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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. F. Priet..... .5.00 H. C. McClure..... .1.00 Mrs. E. F. Strother..... .1.00

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Letter from Berkeley, Cal.

TO THE EDITOR:

How quickly the days go by when one is busy! I have been trying for weeks to pen a few lines to your readers, and now I find, on looking at my calendar, that November, the month of "the sere and yellow leaf," is more than half gone, and the mince pies of Thanksgiving time are almost here.

The fire burns low in the grate as I write; the wee, small hours of the night draw near; Memory's voice is singing on the far-off hills of the past. In other days Thanksgiving-time meant the jingling of sleigh-bells, the frosty air, snow and ice, while all the flowers slept. On my table now as I write, are roses, lilies, violets, geraniums, heliotrope, chrysanthemums, and some lovely trailing vines. The beautiful Berkeley hills are donning their robes of green; I hear the patter of rain upon the roof, and a gentle wind sweeps by my window from out the Golden Gate and the great ocean beyond.

It is a time for reverie and thought; the room seems full of the invisible presence of angel friends—no, *real* is the word after all.

In a moment of unconsciousness, I seemed on shipboard with the noted traveler, Dr. Peebles, en route for home. I wonder if, when he steps from mortal to immortal, he will not go on journeying from world to world and star to star? And that thought brings me to a book I am reading, "The Discovered Country," by Carlyle Peter-silea. It seems to me a marvelous book—full of strange meanings and lofty thoughts.

The beautiful address given by the State Organizer, Allen Franklin Brown, on Sunday, Nov. 16, in Berkeley, at Blakely Hall, was a masterly effort on the subject of "Spiritualism and Science." After the lecture he read psychometrically and very correctly.

Mr. Shaw, who has rented this beautiful new hall on Center St., and who has been holding free meetings here for some time, made appropriate remarks, and also gave spirit messages and tests. The audience seemed interested, and I doubt not these meetings will result in much good to the Cause.

Parlor circles and afternoon club meetings, for reading and psychic research, seems the order of the day. Not long since I joined one in Oakland called the "Benificent Society," with Mrs. Gunn as president, and for harmony and goodwill this little society excels anything I have met, perhaps because the meetings are held at the residence of Mrs. Taylor, who is noted for harmony and spiritual unfoldment. She is also a good magnetic healer.

Not long since, I attended a birthday party, given to Mrs. Simmons, the medium, at her home on 16th St., Oakland.

Our own free parlor meetings have been well attended every Tuesday evening.

We had at our last meeting a popular and noted vocalist of Oakland, Miss Sadie Watkins. Her singing was appreciated, as was also her mother's, Mrs. Watkins.

I see by the JOURNAL that the secretary of the Pratt Home, intends visiting California, and I think it an excellent idea. Let the Spiritualists of California give her a rousing welcome, and the practical aid so much needed to furnish and set the Pratt Home in order. I have been hoping that the president, Moses Hull, might come also, as no one can so present the matter like him.

MADAM MAY FANNING.

Letter from Stockton, Cal.

TO THE EDITOR:

The inclement evenings of Nov. 13 and 14 were made pleasant by the reappearance in our midst of the State Organizer, Allen Franklin Brown, who came to cheer and strengthen our membership.

Our hall was well filled with zealous inquirers anxious to again listen to words from his bountiful fountain of spiritual knowledge, and when his lectures were finished and we returned to our respective homes, we could truthfully say that we have only to live as the speaker instructed to insure pleasant surroundings on the other side.

After the close of each lecture the purport of several unopened letters were revealed by him to the entire satisfaction of the parties to whom they belonged.

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Local News Summary.

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

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

Oakland.—The Psychical Study Club met last Thursday afternoon at the home of Mrs. Sexton. We were pleased to have present Mrs. Lillie and her guests, Mrs. Brigham, Miss Cushman and Mrs. Dickinson. Mrs. Brigham gave us some very pleasing thoughts. Miss Cushman recited two lovely poems. Mrs. Lillie voiced encouraging words, after which dainty refreshments were served by the hostess. The next meeting of the Club will be at the residence of Mrs. Whitney in Piedmont on Thursday, Dec. 4.

Dr. J. Depew Kergan of San Francisco lectured for the Union Society on "The Philosophy of the Soul" last Sunday, at 3 p.m. The Doctor is a profound thinker, and the discourse was greatly enjoyed by the fair-sized audience present. Mrs. Dr. Stewart gave messages of consolation to a large and well-pleased audience in the evening. These meetings were held in Fraternal Hall, Oakland.

Healing Power was the subject of Henry Harrison Brown's address at Odd Fellows' Building last Sunday evening. He claimed that Life was the only healing power; that it made the body and would keep it well; would restore it when by any cause it became injured, if we trusted it now as we trusted it in babyhood. Next Sunday he will give an address upon the same, illustrated by experiments in Healing, Suggestion and Telepathy.

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

The Oakland Spiritual Society held its meeting at Unity Hall, at 856 1/2 Isabella St., on Wednesday evening, Nov. 19. Called to order by Pres. Stewart; invocation by May Fanning, followed by tests. The vice-president of the State Association being present, gave an address on the work of Spiritualism. Dr. Palnbaum made an address and gave readings. Mrs. Smith and Mrs. Neilson followed with tests. Our Sunday evening meeting was fairly well attended and was very interesting.

Last Sunday Morning Mrs. Nellie T. Brigham lectured for the Oakland Psychical Society in Odd Fellows' Hall, to a large and appreciative audience. Miss Cushman kindly recited a beautiful original poem. Mrs. Lillie will speak as usual in the same hall every Sunday morning at 11 o'clock.

Mrs. Carrie Wermouth, assisted by Mrs. M. E. Gilliland-Howe of Boston, held an interesting test and psychometric meeting last Sunday evening in Odd Fellows' Building. Fine singing and music by Miss Ethel Dashwood, Mr. Howard Mountain and Mr. Howe. All spirit messages were recognized.

Oakland Temple Association met last Sunday at 521 12th St. and listened to a discourse in the afternoon by Prof. A. L. Preston, on "Reincarnations." The subject will be continued next Sunday in the evening. Messages were given by Mrs. Gillette, Mrs. Seip and Mrs. Cowell. Next Sunday evening a sacred concert will be given in behalf of the Temple Building Fund, when a nice program will be presented, including messages by Mrs. Seip, Mrs. Cowell, Mrs. Gillette and Mrs. Nelson.

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

California State Spiritualists' Association.—The regular quarterly meeting of the Board of Directors will be held at headquarters, 305 Larkin St., on Saturday evening, Dec. 6, 1902.

W. T. JONES, Sec.

The Sunflower League held its regular meeting at 305 Larkin St., San Francisco, on Nov. 20. After briefly attending to necessary business, Pres. Gillespie said that as they had noted visitors present, the meeting would be turned into a reception, and called upon Mrs. R. S. Lillie to introduce them, who were Mrs. Nellie T. Brigham and Miss Belle V. Cushman of New York, which she did in a very impressive speech.

Mrs. Brigham responded, telling of her trip to Australia, the work accomplished, and her return thus far toward her home in New York. Miss Cushman recited an original poem.

Addresses of welcome were given by Mrs. Anna L. Gillespie, the editor of the PHILOSOPHICAL JOURNAL and others. Then a social time ensued, during which refreshments were served, and all appeared to thoroughly enjoy themselves.

Mrs. Nellie T. Brigham and Miss Belle V. Cushman of New York, who have just returned from a six months' engagement in Australia, spent last week in San Francisco, and on Sunday the Society of Progressive Spiritualists offered its platform to them, and the hall was crowded with those who were anxious to hear the lecture which had been announced, from the guides of Mrs. Brigham.

Mrs. Lillie, the regular speaker of the Society, then introduced her friends to the audience. Miss Cushman then recited an original poem, with fine effect.

Mrs. Brigham gave an address upon the subject, "Add to Your Faith, Knowledge." She handled the subject in a very excellent manner, and the large audience was kept in wrapt attention until the close. It was highly instructive and often grandly eloquent. Mrs. Brigham closed with an impromptu poem upon four subjects furnished by the audience. Mrs. Heywood-Kunz led the singing; she also sang a fine solo. Mrs. Sadie Cooke presided at the piano and Mr. F. T. Lillie occupied the chair.

At Fraternal Hall, Alcazar Building, on O'Farrell St., San Francisco, an increased audience listened to a very interesting inspirational address by Mrs. Anna L. Gillespie last Sunday. The approaching Thanksgiving Day was taken as the theme of her lecture. She said that in addition to the usual list of blessings received and enjoyed for which all reasonable persons are thankful, there is one—to her a chief one—and for which all Christendom should be profoundly thankful—the blessing of knowing that our dear, departed loved ones who in years gone by met around the Thanksgiving festival, are not so far away that they can not join in our festivities and our reunions now. She suggested that in the decorations of their tables Spiritualists should place a flower there for each of their spirit friends.

Mr. A. F. Brown followed with a few remarks and gave three psychometric readings to strangers in the audience, which were very satisfactory to them and interesting to the listeners.

A special program is in preparation for next Sunday evening. The young ladies of the choir will give recitations and render songs, which will be interspersed with the regular address and messages by Mrs. Gillespie. All are welcome.

W. T. JONES.

Letter from San Jose, Cal.

TO THE EDITOR:

The First Spiritual Union of San Jose, for the past six years, by those who have attended, have been well entertained by the inspirational speaker, Mrs. E. B. Marcen.

As her time soon expires, I have attended more regularly than for some time previous, and regret very much that her lectures close. May it be our good fortune to have the opportunity of hearing her many times in the future. Having heard many of the best speakers, I unhesitatingly place Mrs. Marcen among the first in the ranks, knowing her to be a faithful, conscientious and willing worker.

R. L. J.

Transition—Mr. A. K. Kipps, residing at 757 Howard St., San Francisco, after a brief illness, passed to the higher life on Nov. 17, and his body was cremated on Nov. 19, at Odd Fellows' Cemetery. Mr. Kipps was an old-time Spiritualist, very intelligent and well posted in the philosophy and phenomena, and his wife was a private medium. Mrs. Kipps has now gone to Whatcom, Wash., and will, in the future, reside with her son there.

Mrs. D. N. Colby has resumed her Wednesday 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.

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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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