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# THE PHILOSOPHICAL JOURNAL

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W. T. JONES  
EDITOR

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No. 43

## THE POWERS WITHIN.

O! come to the well, like the woman,  
And drink from this fountain of truth.  
'Twas the clairvoyant vision of Jesus,  
Could read her whole life from her youth

He spoke of the hidden waters,  
And the cloud from her vision ran;  
She went to call her neighbors,  
To see this wonderful man.

Believe and receive the glad tidings,  
And look for spiritual worth,  
For the jewel is hidden within you,  
You alone can culture its growth.

Why slight this kind invitation,  
And clog up this beautiful brain?  
Your thoughts should flow like a river,  
To free this body from pain.

Mrs. S. J. WILSON.  
San Francisco, Cal.

## ASPIRATION.

Pure love sublime,  
Rich blessings divine;  
Light from heavenly windows shine.

See sparkling sand  
Of wisdom grand,  
As on eternities shores we stand.

We look across  
The broad abyss  
With great desire for heavenly bliss.

Trembling to think;  
The bridge to make;  
All of our mortal lives will take

Each act will tend  
To blot or blend  
That we in crossing must stop to mend

For each digression  
Makes an impression  
Sure to effect the whole procession.

—A. K. Stites.



## OUR NEXT DOOR NEIGHBORS.

BY CHARLES DAWBARN.

It is a startling thought that all human life is bounded and limited by about eight degrees of temperature. The doctor's thermometer is believed to tell a tale of great danger to his patient if it shows a temperature nearly reaching this narrow limit in either direction.

Everybody, save the few remaining gross materialists, is aware

that the patient himself is not really in danger. It is the house body in which he dwells which is in danger of falling to pieces, and whenever this happens its occupant, quietly and naturally, moves into another house-body across the street. This change was merely a question of one or two degrees of temperature merely an alteration of vibration—at which one house body falls to pieces and another very similar, becomes the home of the man we knew.

But the change was really a most startling one, for the old house-body had been set with a full set of sense furniture adapted to its special use in earth life. Through this sense furniture, the man had seen, heard, tasted, smelled and felt of his surroundings. But once outside that narrow limit of temperature both sense furniture and house-body fell to pieces. There was no question of rent, the man did not leave his house. The house and all within its walls left him, none of his neighbors saw him move, even the doctor could not chase him to collect his professional fee. He had simply disappeared, and his old house-body was in ruins. And all this had happened just as soon as the temperature inside his old house home had passed its limit.

Till quite recently it has been counted as a mere matter of belief that the man himself had really moved into a new house, with new furniture, but this belief has gradually become a knowledge, attested by some of the world's leading scientists. That is to say, the new man-house, with its new sense furniture, is now counted as a fact in nature by these learned men, and the result of a mere change of temperature of one or two degrees. But as none of the old sense furniture can be used in the new house-body, and the new sense furniture is of no use to a mortal, we seem to have reached the scientific limit when the new man-house had once been accepted as a natural fact.

The man himself has never been seen on either side the line, but only his house-body with its sense furniture, which house home with its sense furniture on either side,

is normally invisible to the other.

It is obvious that a change of one or two degrees in the vibration we call temperature, though it changes him from one house home to another, with a different style of sense furniture, can have very little effect on the man himself—the man invisible, and who remains invisible so far as we can conceive, no matter how many changes he may make from one house to another.

There is a dense fog between the two, and in that fog everything is dim, distorted and mushy. But that fog, made by these two or three degrees of difference in temperature, is Nature's dividing line between our man-houses and those on the otherside.

Still we have discovered enough by psychical research, and what is called spirit return, to know that the manhood on the two sides of the divide is almost precisely the same. Naturally there is a difference of expression, and, for the most part, there seems to be family discords in the man house on both sides, whilst close to the divide.

Nature seems to have a hard and fast rule that progress shall always be the result of effort, and not come in any other way. On our side the divide of this law is universal, and undoubtedly a couple of degrees of temperature would not change the law for our next door neighbors.

Progress is always from the lower to the higher—from disharmony to harmony, from hell to home is only expressed by sensation. It has hate at one pole, and love at the other. Still there are certain changes that must be noted as the result of crossing the divide. The most startling is that man's new house-home cannot be destroyed like his old one.

He cannot murder or be murdered. Yet we are told he can quarrel and fight with weapons unknown to us, and described as psychical. He can thus suffer and cause suffering, for he carries with him the hates, loves, passions, and appetites that were his in earth life. In a word, these two or three degrees of temperature change the house, but not the man, who has merely moved across the street.

He has however, acquired a new faculty so distinct from anything in earth life, that, were it not for constant proof, it would seem impossible. He can change his appearance at will.

[To be continued.]

## A FEW WORDS ABOUT JESUS.

BY MOSES HULL

### EDITOR JOURNAL.

I see that John Murphy and J. Hollingsworth have been having a lively little tilt through your columns, on who and what Jesus, or Christ, or both were. I have been invited to offer a few thoughts on the subject. I have consented to try to pilfer time from other duties to say a few words, which perhaps neither of the above mentioned gentlemen would say. There is much more on the subject that we do not know than there is that we do know. When we know more possibly our views, may be somewhat modified.

First allow me to say that the books of Mathew and Luke, are the only books of the Gospels that mention the birth of Jesus. These book were not written by these two men, but were the "Gospels according to" these men, as the other Gospels were Gospels according to the men who bore certain names. These books were not written by men who knew what they were telling, but who were writing things as declared to them by "Eyewitnesses." See Luke i. 14. Mark begins his record by saying, "The beginin of the Gospel of Jesus Christ, the son of God. Mark i. 1 Critics say, "the Son of God," in this text is an interpolation supplied by a much later writer.

John does not know that Jesus was born at all. He has Jesus come from God. Jno. viii., 42. Thus Mathew and Luke are left to settle all disputes about the earthly origin of Jesus.

Each tells his own story in his way. The stories agree only in the idea that Jesus has no earthly father. In Mathew Mary does not deny that her child was born without an earthly father. All the

evidence there is in that book is Joseph's dream. He dreamed that an angel came to him and told him not to be afraid to take his wife Mary, who was espoused to him—not to somebody else as Brother Hollingworth supposes—for this was the work of the Holy Ghost. See Matt. i. 20.

In Luke the Annunciation was made not to Joseph but to Mary. Luke i. 31. The Sinaitic Palimpsest Version, discovered in the Convent of St. Catherine by Dr. Tishendorff, the best manuscript version of the Greek Testament known to exist says, "Joseph to whom was betrothed Mary, the virgin, begat Jesus who is called Christ." See "Synoptic Gospels," by George L. Cary.

Our friend Murphy is mistaken about Jesus being the offspring of David through his mother. Mary was not a Jew but a Levite. She was cousin to Elizabeth, who was the offspring of Aaron, of the tribe of Levi, and not of Judah. See Luke i. 5, also verse 36.

The argument made on the genealogy of Jesus will fall of its own weight. We have only two genealogies of Jesus, and they differ on many points. Indeed if we take the genealogy as given by Luke, Jesus did not come through Solomon, David's royal son, but through Nathan. Luke iii. 31. Mathew traces the Genealogy through Solomon. Matt. i. 6.

It is even doubtful who Joseph's father was. Mathew says his name was Jacob. Matt. i. 16. Luke says Heli was the father of Joseph. Luke iii. 23.

I close this already to long article with the promise to send in time for the next week's issue of the JOURNAL, a series of questions and answers prepared for the Morris Pratt Bible class on this subject. I hope this article may set matters right before the JOURNAL readers in a light they have not before seen.

#### A SPLENDID ASSET IS GOOD NATURE.

It Should Be Cultivated, for it Brings Friends and Happiness.

For some unknown reason, most girls object to being called "good-natured." A girl who had been spoken of as "good-natured" the other day was asked why she did not like it, and her answer was:

"Oh, it means that you are weak, easily fooled; that you don't know how to say No or stand up for yourself."

Now, that girl was absolutely wrong, says the Philadelphia Bulletin.

Good nature does not mean any of those things. It means a happy, sunshiny nature, doing kindly little services for others, obliging ready to do more than your share

of work—no crossness or peevishness.

Oh, it's a great blessing, the quality of good nature.

It does not mean that you are in the slightest degree weak, but it does usually mean that you put self in the background, doing for others much that they, taking advantage of your good nature; will not take the trouble to do for you.

Don't be disgusted when people tell you that you are good-natured, it is one of the greatest compliments that can be paid you.

If you have ever lived with a peevish or sulky person, you can appreciate the blessing of living with a good-natured one.

Peevishness is sometimes the result of poor health, suffering has warped the entire nature until nothing is good or lovely in the eyes of the unhappy sufferer.

But sulkiness is purely the result of brooding over real or fancied wrongs, making yourself and every one else unhappy.

The misery living with a sulky person is untold.

The good-natured person will, of course, always be imposed upon to a certain degree, but you can be good-naturedly firm and make a stand when you think the selfish ones are pushing you too hard.

Good nature is a great beautifier. Many an otherwise plain face is redeemed by its expression of good will toward all mankind.

No matter how pretty your complexion and features, if you have a cross discontented or peevish expression you will not be admired.

There is an old phase which runs, "Handsome is as handsome does," and unless you live up to it all good looks won't do you a particle of good.

Men are always anxious to meet a pretty girl, but if they find that her beauty is only on the surface they very quickly tire of her.

Beauty is very fine as a luxury, but for steady, every-day use sweetness of disposition is much more satisfactory.

So, dear girls, don't despise the good old virtue of good nature. It will help you through many tight places and will make you many friends.

And don't imagine because a girl is good-natured she has no other charms.

There is one very important charm which owes its origin to good nature, and that is sweetness of expression.

Cultivate good nature—it is invaluable all through life.

#### STOCK FOR SALE.

MRS. ELIZA NEWMAN, widow of the late editor and publisher of the JOURNAL, THOMAS G. NEWMAN, has a few hundred shares of the Philosophical Publishing Co's stock for sale. Apply at the office of the JOURNAL, 1429 Market street

#### CONVENTION NOTICE.

The Twelfth Annual Convention of the National Spiritualist's Association will be held in St. Louis, Mo., at the Spiritual Temple, 3015 Pine street.

Day sessions at 10 a. m. and 2 p. m. to which the public is cordially invited, will be devoted to business only.

Evening exercises will consist of grand programmes of varied numbers, including vocal and instrumental selections by talented artists; also lectures and tests of spirit identity, by some of the most able speakers in the land. Admission to evening entertainment 25cts.

Among those invited and expected to participate are Will J. Erwood, E. W. Sprague, J. W. Ring, Mesdames R. S. Lillie, Laura G. Fixen, Maud Laud Drake, G. G. Cooley, Margaret Gaule, J. Sauer, with a galaxy of others.

Come one and all to the grandest convention of the age.

Special railroad rates can be secured on all lines to and from St. Louis (excursion tickets) without attention from the N. S. A.

Information concerning hotels and rooming houses can be secured by addressing the Rev. Thomas Grimshaw, 5835 Theodosia Ave., St. Louis.

The Spiritual Temple in that city of which Mr. Grimshaw is pastor, will be opened daily during the season. A list of desirable rooming houses, the spiritual papers, will be kept on file there.

The Annual Reception of the N. S. A. to delegates and visitors will be held in the Spiritual Temple in St. Louis, October 17, at 8 p. m.

All are cordially invited to attend.

HARRISON D. BARRETT,  
President.

MARY T. LONGLEY,  
Sec'y N. S. A.,

#### "BALTHAZAR, THE MAGUS."

REVIEWED BY W. J. COLVILLE.

Under the above title Prof. Vander Naillen author of "On The Heights of Himalay" and "In the Sanctuary," two wonderful Spiritual romances, has issued the third in a series of four books intended to interweave profound spiritual philosophy with the details of a fascinating tale.

The story is one of considerable interest, by means devoid of dramatic interest, apart from the purely scientific portions, which to the thoughtful minds, must constitute the principal charm of the volume.

A fine frontispiece shows us the venerable author decorated as a Chevalier of the 'Order of Leopold' of Belgium. The three chief characters in the story are, the Magus,

a very noble American Catholic priest and a young lady of much refinement, who takes a singularly deep interest in all matters pertaining to spiritual advancement.

The scene, though chiefly laid in America, is not confined to the Western Hemisphere, as Father Alvert visits France, Belgium and Italy, and there confronts existing situations decidedly disquieting to an ardent ecclesiastic, whose chief aspiration in life is to free religion from every accretion which impairs its usefulness and beauty.

Disillusion is always painful, but it is often extremely profitable, and in the case of this noble-hearted priest it tends to lead him to seek a higher interpretation of the Universe than his theological studies had led him to accept. The theories of cosmogony which Balthazar seeks to explain are so profound that the average reader will no doubt experience a sense of bewilderment when he first confronts them, but they grow luminous as one ponders over them. Three distinct varieties of Laws are said to emanate from the Absolute: 1st Laws of Spirit; 2nd—Laws of Force; 3rd Laws of Substance. This extraordinary theory is not very new to the students of occult literature, though it is by no means familiar to the general public.

Spirit Force and Matter are always spoken of by certain schools of Occultists as three expressions of Universal Energy and as the fundamental basis of every doctrine of Trinity in Unity.

As this remarkable book was written in French, the English translation is sometimes curiously idiomatic, but the quaintness of some of the expressions adds a piquancy to the author's style without discarding any of his meanings.

At the end of the volume there is a valuable appendix showing the results of wonderful experiments made by Mrs. Watts Hughes and Col. De Rochas, illustrating the relation between form and sound. There are also fine fac-similes of photographs of electrical discharges which are singularly beautiful. There is much in this versatile book to interest the profound scholar, the earnest student and the simple lover of fine literature.

Theosophical doctrines are alluded to, and spiritual communion is fully endorsed. Oriental philosophy is accepted in part and rejected in part. The author's views on re-incarnation are curious and well worthy of consideration though they will probably not be considered convincing by the majority of Theosophists.

Sons and Daughters of the Golden West will certainly be very proud of this latest production of a California Scientist, for whatever views may be entertained of some of the views the author has made his characters express, no one can

call in question the sublime erudition with which the book abounds.

The external aspect is worthy of the contents; it is beautifully bound with ornamental symbolic cover.

The presswork is excellent. Fenno & Co., of New York are the Publishers, but in company with all elevating literature, this good book can be found on the shelves of the famous book store of the The Philosophical Publishing Company, 1429 Market Street, San Francisco, Cal.

#### COMMENTS.

The JOURNAL, of October 15th, gives a collection of views of Spiritualists at work. Will O. Hodge writes appreciatively of the work and the workers in San Diego.

The second paragraph of his letter, anent camp meeting enthusiasm and local work is, in the opinion of Commenter, a word spoken in season. It is easy to be an enthusiastic follower of a cult, when surrounded by the best and brightest of its membership in mass meeting assembled. It is a little different at home with the "same old set" and annoyed by the criticism of neighbors and possibly a little social ostracism.

San Jose is also reported as having good meetings. Reports of Spiritual meetings are always written in the superlative degree.

Some of them are not unlike the report of the political meetings, "held in a large hall and every seat taken." Taken the night before by their opponents!

Some personal reports that were not spoken to be given to the public say that Mrs. Ragon's platform tests are clear and convincing. Those who have the gift of the platform work should be encouraged, for the gift is rare.

Mrs. Lillie's description of the delights of Cassadaga Camp, no longer a camp but a Resort, is full of the personal touch which always makes her contributions read like chatty home letters. Her grateful appreciation of others work and worth, gives value to her opinions and reveals the sweetness of a nature rich in experience and inspired by love.

The Morris Pratt School has been a storm center around which much controversy has raged. That it is an attempt toward a worthier public presentation of Spiritualism is made plain by the opening address of A. J. Weaver.

It is not to be supposed it is going to make mediums. Its aim is

clearly to give them power to use their psychic endowment most effectively.

The theory, that to be an instrument of the spirit world, one must be lacking in all that makes a rounded human being, is rapidly passing into innocuous desuetude.

—Commenter.

#### OAKLAND NOTES.

Some three months ago the People's "Mission of Light" was started by Mrs. Hooker McEvoy at 540 San Pablo avenue, with the idea of providing a centre for non-sectarian humanitarian effort.

Meetings have been held for various objects nearly every evening in the week, either by Mrs McEvoy or other advocates of special lines of New Thought or Temperance work, and at the time of the Spiritualist Convention, to bring the Mission and its work more thoroughly to the knowledge of the delegates, a supper was given by the ladies of the Psychical and Union Spiritual Societies, at which addresses explanatory of its methods were made by friends and visitors.

Since the convention, Mrs. McEvoy has been sick and compelled to go to the country for a rest, but has returned and is again at the post of duty, ministering to the sick and distressed whenever possible. In this work, from its inception, she has received the willing help of many of the friends in Spiritualist and New Thought circles.

On Oct. 15th last, in response to a call for assistance, a board of nine directors were chosen with the purpose of organizing and assisting in the work already outlined, and on Oct. 12th these nine directors met and organized with Mrs. Mc-

Evoy, as president; Mrs. Gillette, vice-president; Mrs. Knott, treasurer; Miss Channcey, secretary; the other directors being Mrs. Fanning, Mrs. Cook, Messrs. Gillette and O'Brien.

At the Mission on Sunday night, David A. Leisk of Scotland, lectured on the "Necessity of Spiritual Development."


At Fraternal hall the usual conference was held on Sunday afternoon, while the evening was devoted to a message meeting, conducted by Mrs. Gillette, Mrs. Knott and others.

At Woodman hall there was a good audience to greet Mrs. Cowell on her return from the South, where she has been for some time past, Mrs. Phelps delivered an address, after which Mrs. Cowell gave messages and tests to many of those present.


Dr. Sol. Palinbaum's many friends will be pleased to learn of his rapid recovery.

The members of the Psychical Society are looking forward to Mrs. Lillie's return and the resumption of the Sunday morning meetings in Odd Fellows Hall.

#### PLEASE TAKE NOTICE.

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#### "ALICE" MESSAGE CORNER

Mrs. Anna L. Gillespie, Medium

Sadie Moris—The long night is over and the day of perfect peace has dawned. As we see the lady who says this, we are filled with such a longing to let our friends know we yet live, and we see the path of agony that led to death. Tell my friend F. H. that she must let the other dear ones know we are still trying to reach them. Tell Mrs. H for me that she will certainly get her health again if she is only careful. Tell her that I don't forget her kind words and the help she gave me to return to my earth friends again. God bless her and her child for me.

James Gardner—This is for my friend Mary Brady; Tell her please that her brother John is with me and that we are trying to help in the new plans, and will I am sure be of assistance to her. Tell her please, that she need not fear the future, for it holds much of good for her, Charlie Davis is with me, the Charlie that was killed at the ford, she will know; he sends word to his sister that Nellie will never come back to her, to let her live her own life, it is best.

Irene LaGrille—To papa and mama, dear brothers and sisters, life is growing daily more beautiful and the Teachers are with me to make all hard lessons better understood. I used to love to see them all in the Lyceum and worked with them. I still am with you all, but cannot always reach you with messages; but all the way I shall walk beside you, and when you come over, it is I who will see and greet you first.

Alex Kenady—To my sister this is sent how glad I am to reach her for it is not often I am able to do so, the rest have no trouble, but some way I am unable to get the line right to reach her; tell her, we all send love to Austin, Lydia, Charlie, Grandma, Marie, and my mother and father, James Kennedy yes, and Mrs. Metsgar is here too, and sends love, what is the use of worrying, tell her it will "all come right" I am so glad I could send this, thank you Alice.

#### ITEMS FROM SANTA CRUZ.

Lettie M. Allen arrived Sat., and her meeting Sunday A. M. proved very satisfactory to the goodly number in attendance notwithstanding the threatening weather, her messages and assistance in singing was well received. In the evening she sang a solo at Chas. Anderson's "New Thought" meeting at "Native Son's Hall" Thursday evening the "Unity Spiritual Society" are to give Mrs. Allen a reception, this being the regular social night at the "Unity Hall. Mrs. Allen is located at the "Arlington" for readings and circles while here Chas. Anderson has rented a house at No. 12 Center st. where he will give readings, and hold classes during the time he is in Santa Cruz.

Chas. Anderson has met with success in Watsonville and expects to start a class in Salinas and likely one in Hollister, has had successful parlor meetings in Alameda the last week. His Psychometric or Soul readings at the parlor meetings prove very satisfactory.

Frank H. Parker.

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**W. T. JONES.**  
EDITOR.  
Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, OCTOBER 22, 1904

**LOVE BEDEWED—A PIECE OF RED RIBBON.**

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How I wish I might begin at the arrival of Jacques, my mother's nephew, (so I had always thought) Jacques—the idol of my girlhood's day dream—and give those blessed seven days without an omission.

I shall choose September 22nd, 1904, of the brightest jewel in that blest circlet of events, as I can show you but one day, take my hand and I will guide you with what ease I may to that glad! glad! day.

Yet pity me! you secure one who may lock your treasure in the waiting perfumed casket of the soul's sanctuary, enter by secret passage and let love pay love's tribute.

I have taken my holiday and must return to the cooling caldron, (that tiny kettle of mine) blow the dying sparks aglow, take up the old familiar burden—yet willingly, for of all sweet labors this recital is the sweetest.

Jacques and I have been separated a score and more years, when on a day, joy lifted the somber screen and flooded my path with ecstatic gladness.

When I, Marie Menteith, reached my seventeenth year, Fate opened for me a tablet of sorrow, snatching away all my heart held dear, leaving memories tender and sorrowful—sorrowful, because they were but miniatures of annulled promises of Life's fondest hopes.

I will speak briefly of my fond but mercurial father—he seeing ever an El Dorado, in the just beyond. He had returned from an extended tour, bade my gentle yielding mother prepare for immediate travel. Let me hasten over this sorrowful scene, our first real grief—Jacques and mine, the muttered pledges of constant love, tireless waiting—all that stricken souls could feel was recorded by the ever present angel in substance undestructible.

Starting for the far western terminal and journeying with the speed of more than twenty years

ago, there was left us but a remaining day's travel, succumbing to that deep sleep which fatigue casts o'er the weary, all unprepared, those hundreds of buoyant expectant lives, save less than half a score were ushered all unprepared, within the gates of the Eternal City. Heaven spared in mercy the pain of recording that reign of ghastly caustic terror.

After months in casts and bandages, I walked abroad again, a stranger to my past, when addressed as Mademoiselle Menteith, accepted it as a part of the strange whole. How merciful are the ways of the great Giver! Recognition of life and self came in graded steps, reason at least stood unveiled. Heaven must have heard that wail of anguish. Mother! Father! Jacques! Jacques! Oh! was he too engulfed—swept away?—? I could not find him.

As I have come here to show you only gladness I will pass over those years of painful, strenuous effort.

Lo! a morning dawned in my nulled life when sorrow lay slumbering. Was it the gala tide that swept our beautiful city? What had I to do with gladness save to depict it for others, naught else. Heart of mine, why do you leap beyond your somber mooring, carrying me I know not whither, Lord of love and truth, I pray you spare us pain, new pain.

Laying beside the coffee urn which my faithful Koto had just left, was that voluminous chronicle, the San Francisco "Examiner." Yes, we would view our lator of last night, by the days light, after we had scanned the arrivals, etc.

"Arrived at St. Nicholas, Grand Sir Goodwin and grand representatives of Sov. Lodge I. O. O. F. Hon. Jacques Montagne, G.R. Maritime Provinces."

Etched, embossed, illuminated type, filling the whole page, filling my heart and eyes, (I, who had not dared to weep because there was no comfort, relieved my soul of the burden of years.) Jacques in San Francisco! Should stranger hands minister to my Jacques? No! No! No! Out upon prudery! Sankitte should bring him at once, Koto should not prepare his food, neither should Sankitte brush his traveled garments.

Let us draw a screen of secrecy over those days of the soul's Golden Jubilee,—but a pace and I will show you the completed tale of "Love Bedewed—A Piece of Red Ribbon"

Keep the thought before you,—Love Bedewed.

[To be Continued.]

If you want books on Spiritualism, Theosophy, Astrology New Thought, or Liberal Thought, send for the Philosophical Catalog for 1904, free

**PSYCHOMETRIC DELINEATIONS.**

The PHILOSOPHICAL JOURNAL extends its appreciation to its patrons and desires an extension of its patronage to their friends and asks that they will give them a few lines of their own handwriting and we will give to them a psychometric delineation of character, we ask not less than five, not more than seven lines to be sent and if you should not receive your answer immediately we hope you will bear with us, as we have others already in and will answer each one in their own turn, we ask you to give a fictitious name so that you need not be afraid that any one will know you.

**PROGRESSION AND RETROGRESSION.**

Civilization brings many blessings, but it also calls into being many curses. It is undoubtedly a great and necessary factor in the evolution and mental development of the human race towards a greater and broader conception and understanding of the mysteries of nature and the wisdom of the Creator; for the greater the mental growth the greater the comprehensions of the workings of divine law.

Men have proved themselves veritable gods in their powers of creation and domination. The very lightning itself is compelled to serve the needs of man in the form of electricity. He can travel with great velocity; speak to his friends thousands of miles away, almost "in the twinkling of an eye," and a hundred and one other marvels.

With all these mighty and vast achievements, he has not yet learned the secret of how to conquer his physical body and keep it under the control of his will, nor has he learned how to keep it healthy and in good going order, or, if he has, perchance, learnt, he, as a race, has not developed the strength of character and spiritual nobility to do so.

Civilized man, with all his prodigious knowledge and power, is usually a slave, bound in chains, and utterly dominated and controlled by abnormal physical desires—desires which are so utterly undisciplined that they completely submerge and stifle the higher spiritual, God like faculties of the mind.

Civilized man is ever creating new luxuries which he hasn't the necessary strength of will or self-mastery to take in moderation, and usually goes to excess, with the inevitable result of gravely damaging his internal machinery.

Unfortunately most of the luxuries which man discovers and invents for the purpose of creating new and temporary pleasurable sensation in his nervous system

are extremely prejudicial to health. They all gradually and insidiously sap the vital forces and constitution and this tendency is transmitted and handed down from generation to generation, until at the present day, it is the exception for civilized man to have a sound and perfect set of internal machinery. There is always some flaw or defect in some one or more parts.

The Creator is not an avenging, cruel demon who brings suffering and disease upon us. We bring it upon ourselves by our ignorant and contemptuous disregard of His laws. We are all gods in embryo in all stages of evolution, even the worst of us. We are endowed with free wills, to make a free choice to follow a good or bad course. Because the road to goodness, nobleness, and spirituality, which leads Godward and heavenward, is the more difficult of the two, it is usually shunned, for when the God-like faculties of the mind begin an active warfare against the lower, gross, carnal desires and inclinations, there is often a bitter and prolonged struggle for mastery; for these lower, baser faculties have grown strong and active from constant gratification, stimulation, and exercise, and represent so many devils, who suddenly awaken to the fact that they are being fought against with a view of bringing them into a state of control, when they will no longer be able to gratify themselves by grossly misusing the physical machinery they dominate—the human body. These devils are the undisciplined, untrained faculties of the brain termed by the phrenologist alimentiveness, amativeness, destructiveness, acquisitiveness, and combativeness.

The faculties of the mind mould the body, and vastly influence the state of health. Observe what a miserable countenance and body the miser usually has. See the bloated coarse, and unpleasant-looking face and body the man has who is given to excess in drinking alcoholic liquors.

Note the foxy, thin, pinched countenance and shifty eyes of him who is of a suspicious, cunning, and selfish nature; or the bold, bad, voluptuous look of the victim of licentiousness; or yet, again, the cold, hard, unloving, unlovable face of the selfish man of business, intent solely upon his own gain, caring not one jot for the rights of his overworked, underpaid, assistants, his sole thought being to get all he possibly can out of them with the minimum amount of recompense.—"Altruist," in The Natal (South Africa) Mercury.

Under the caption of Carmina, Nan Neill, hitherto known in verse, has written a short serial entitled—Love Bedewed—A Piece of Red Ribbon, which begins in this issue of the JOURNAL.

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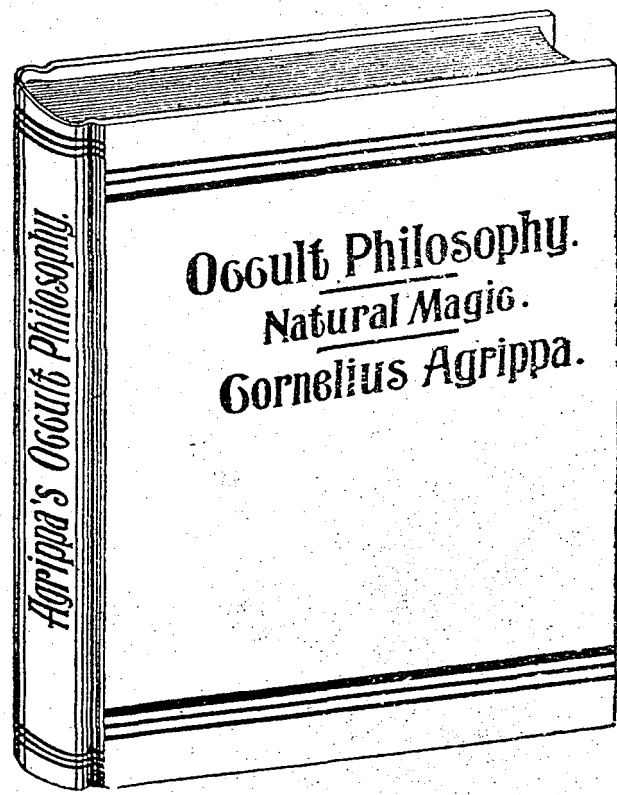
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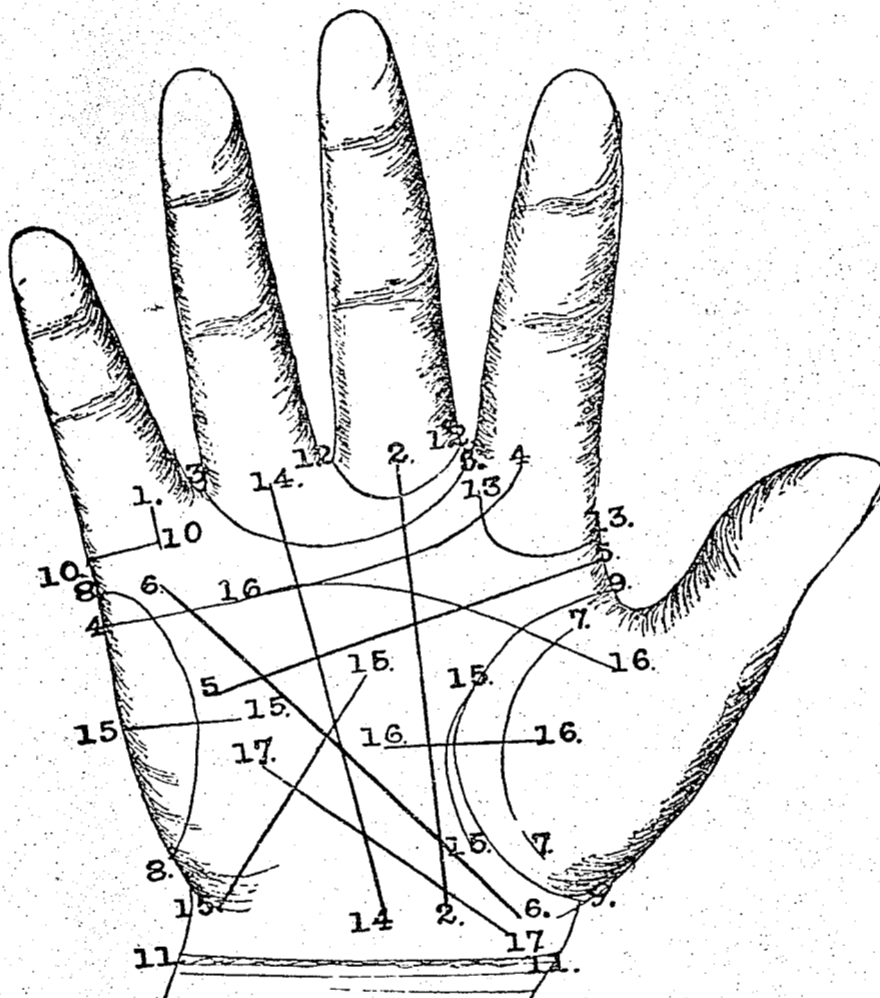
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Please make note—Persons who received as loan, Badges belonging to the Ladies First Spiritual Aid Society, also Delegates Badges belonging to Cal. S. S. A. and worn during the recent convention are requested to return them to Mrs. A. E. Wadsworth custodian 1429 Market street.

Persons who pledged sums in aid of the Propaganda Fund of the Cal. S. S. A. are requested to send the amount of their donations to the secretary, W. T. Jones, 1429 Market St.

Madame E Young has moved back to her former home, 619 McAllister St., where all of her meetings will be held. Mrs. Sarah Seal will continue to Lecture on Sunday evenings.

At Covenant Hall—Mae Hunt had a good audience on Sunday evening as usual. The subject of her lecture being Individuality. Philosophical and scientific questions were answered at the close by the guides. These meetings will continue.

Mrs. Harriet Ragon of 1722 Market street, we are informed by the Secretary of the Spiritual Union, of San Jose has been engaged by that society for the remainder of the month, her work being highly satisfactory.

The Lyceum showed a decided increase in numbers and interest on the 16th. Prizes were offered by Mr. Gillespie and Mr. Briggs for new scholars and the best attendance for three months Mrs. Gillespie led the Dumb Bell and Delsarte exercises which were highly appreciated. Fine recitations were given by Ida Foulsham, Sibyl Steers, and Inez Calder, and a vocal solo by Edith Norton Singing school exercises on the 23rd at 10:30 sharp.

The Peoples' Church—An appreciative audience filled the hall at 223 Sutter street, last Sunday night. The Pastor Mrs. Anna L. Gillespie discoursed on "Answered Prayers," which proved to be a subject well suited to her inspirations. Her treatment of it shed rays of light upon the many perplexed views in the past concerning prayer, and the audience gave expression to their enthusiasm in song as never before. The subject Sunday evening, October 23d, is "Organized Spiritualism—Is it a success?"

The Next Social of the People's Church will be held at 610 Fillmore St., residence of Mr. and Mrs. H. U. Prindle, the genial Secretary of the Society. An unique program is in preparation, so that all who attend may expect an enjoyable evening. Time, Monday evening, October 24th. Bring your friends. All are welcome.

**SUNDAY EVENING MEETINGS.**

TOMORROW.

Covenant hall—Odd Fellows Building, Miss Mae Hunt, lecture and messages.

Friendship hall—At 335 McAllister St. Lecture and Messages. Mrs. C. J. Meyers

Steinway Hall, 223 Sutter street, H. H. Brown, "Now" Lectures.

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Peoples Church, 223 Sutter st., Lecture and Messages, Mrs. Anna Gillespie, Pastor.

Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 2nd floor, 10:30.

Mrs. M. Bird, messages 235 Larkin St. at 8 p. m.

Mrs Sadie Eberhardt, messages, 267 San Jose Ave., near 25th.

**RUMMAGE SALE.**

The Ladies First Spiritual Aid Society conscious of the approach of winter with its many indigent people to care for, are preparing for a Rummage Sale to take place the first of November. Those having articles of clothing or household goods to donate, please leave same at Occult Book store, 1429 Market street, or Mrs. C. E. Paul, 36 Ivy Avenue, or notify Mrs. A. E. Wadsworth, the Sec'y, where she articles may be called for. The good work done in the past by this society should be a sufficient guarantee for the sincerity of the present undertaking, and elicit the aid co operation of all who know them.

**Personal Notices.**

Mrs S. L. Brown of the Ladies Aid Society returned to the city last week to meet a son who was on his way home from Cape Nome, being sick, he passed to spirit life soon after his arrival here. The remains were taken to Woodland for interment, Mrs. Anna L. Gillespie accompanied Mrs. Brown and relatives and to officiate at the funeral, which was held on Wednesday the 19th. Mrs. Brown will receive the sympathy of her many friends in this her sad bereavement.

Mrs Addie L. Ballou is reported quite ill at her rooms in the Denohoe Block 1170 Market street.

Mrs Mark Manchester and infant son are guests of Mr. and Mrs. Gillespie's. The baby is to be christened on Sunday evening at the Peoples' church.

Mrs Lyde Richardson of Lockport N. Y., sister to Mrs Fred Manchester is visiting Mrs Gillespie for a few days, after which she will go to Murphy and expects to spend the winter there with Mrs. Manchester.

Prof G F Perkins, has given up his meetings in this city for the present, his address hereafter is Diamond P O Alameda, Cal.

Mrs E Lincoln of 1930 Filbert street, one of the most faithful workers for many years in the Children's Progressive Lyceum of this city; and one who never withheld a helping hand in cases of sickness or distress if in her power to aid, is we are informed confined to her home, sick. Now is the time our good sister needs recognition. A cheerful word, and little "deeds of kindness"—Don't forget her.

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