

Stablished in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause : She only asks a Hearing. Solar a Year.

VOL. 38. { T. G. NEWMAN, {

SAN FRANCISCO, CAL., SATURDAY, JUNE 22, 1901.

THE BETTER VIEW.

- If we talk of the good that the world contains,
- And try our best to add to it, The evil will die of neglect by and by—
- 'Tis the very best way to undo it.
- We preach too much and we dwell too long
- On sin and sorrow and trouble; We help them to live by the thoughts we give,
- Their spite and might to redouble.
- For the earth is fair and the people are kind,
- If once you look for their kindness; When the world seems sad and its denizens bad,
- It is only your own soul's blindness.
- And I say if we search for the good and pure,
- And give no thought to the evil, Our labors are worth far more to the earth
- Than when we are chasing the devil. ELLA WHEELER WILCOX.

Spirit Pictures.

The London (England) *Express* of May 24, 1901, contains an article on this subject, from which we excerpt the following: its the form takes more definite shape; and some of the spirit visit ants are singularly distinct and recognizable.

An *Express* representative who recently attended one of these photographic seances found it an unusual experience in its very commonplaceness.

To the average man supposed spirits of the departed appear only at night, in the dim mystery of dusk or absolute darkness. Here, however, was broad daylight, with nothing to suggest the esoteric or the occult.

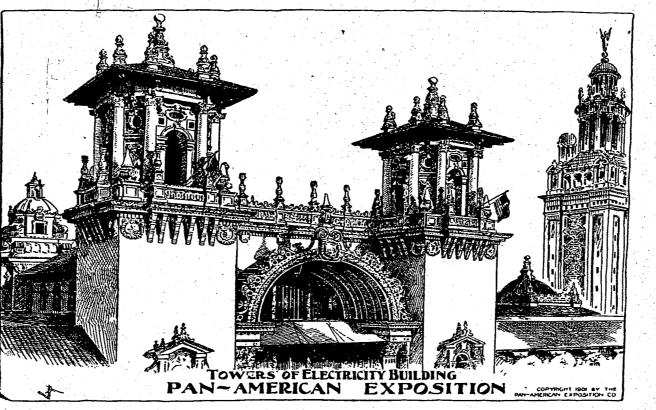
An ordinary photographic studio fitted with an ordinary camera, charged with ordinary plates (bought that morning at a photographic dealer's in Holburn, and initiated by the *Express* representative); an ordinary-looking citizen sitting as "medium subject" against an ordinary background — these were the conditions; with a benevolent looking old gentleman the clairvoyant — as the photographer. merely seven curious marks, technically termed "lights." These, however, were held to have an occult significance, and to represent magnetic force.

What is the good of it all? is the natural query of those who refuse to believe in such manifestations.

The answer is that it is a proof of the survival of the individual after death, for, as Dr. Phillips Brooks has it, 'Death is not the end of life, but only an event in life." They assert that the spirits of the departed can, under certain conditions, become manifest to those who are sufficiently in sympathy with them, so as to show their interest in those still on this side of the veil, and their desire to establish communication with them.

Knocks at the Windows.

"I heard two knocks at the window and went to the door to let my son in, but no one was there." Such was the statement of Mrs.



accustomed to doing this upon coming home late at night. I went at once to the door, but no one was there. I at once was seized with the presentiment that some awful accident had befallen my son, and I could not sleep any more that night, and the next day I received word from my son at Blairsville that William was mysteriously missing.

No! 25.

) 1429 Market-st. Between 10 & 11th-Sts.

"Nothing was heard from him until I read the account of the body of an unknown man found at Bellevue. The description given tallied to that of my son, and my worst fears were realized when I saw the clothing at Undertaker Cunningham's establishment. The garments are unmistakably. those of my poor unfortunate son."—Cincinnati (O.) Inquirer.

Apparition in New Jersey.

The spirit of Peter Panquilli. who was shot last Easter Sundar, is said to haunt the big tenement house on Brook St., Patterson, N. J., where he was killed. Residents of the tenement and neighbors declare Peter has returned nightly to the scene of the murder and amuses himself by turning on the water faucets and otherwise misconducting himself. All the former occupants of the tenement have packed up and left, and every night a crowd gathers at the house to try and catch a glimpse of the spirit. Rapping on the walls, overturning of the few articles of furniture that remain in the house, and other usual accompaniments of spirit visitations, form part of Peter's programme.-Exch.

Is it possible to photograph spirits?

The spiritualistic world in London is much exercised over this question. There is, however, no leaven of doubt in their minds. Not only can photographs of departed persons be taken, but it is claimed that they have been and are obtained. In Washington a Dr. Hausmann has convinced thousands of followers by his photographs of spirit forms.

In London Mr. H. Blackwell has obtained some similar results from the camera, and values his singular collection of over 70 specimens —relatives, friends and bygone celebrities—very highly.

Mr. Blackwell repudiates any suggestion that he is a dreamer or a visionary. He has led an active business career, and in earlier days was an amateur athlete, who carried off prizes in many a stiff contest.

In Dr. Hausmann's case spirit photography was the outcome of more than ten years' study. Mr. Blackwell's researches in the same field have been confined to a much smaller period.

Inhabitants of the other world show a remarkable readiness to face the camera once they have grown accustomed to it. When first the spirit appears to be photographed, the result is often nebu lous or indistinct. After a few vis Some half dozen photographs were taken with the marked plates, and then the photographer and the *Express* representative proceeded together into an ordinary dark room to wash and develop them.

Of the half-dozen plates, as they were washed, four or five developed spirit figures beside that of the visible sitter.

One was of what appeared to be a clergyman; another a masculine head from which a trailing spirit veil descended to the floor; another a beautiful feminine face surrounded by a sort of aureole or foliated scroll.

Yet another was that of a graceful female figure in soft flowing robes and with the face of a ministering angel, hovering behind the sitter.

One of the plates had no spiri form on it; another contained John Valentine to City Clerk Emig, of Bellevue. Mrs. Valentine had identified the clothing of the floater found near Bellevue as those of her son, William Valentine, and her grief was inconsolable when she became convinced of the violent death of her son, who left Cincinnati on the steamer Tacoma a few days ago for Blairsville. Ohio, to work in a brickyard at that place.

He was accompanied by a brother, but when the latter went ashore at Blairsville he learned that William had disappeared from the boat. No one had seen him for an hour, and his disappearance was a mysterv.

Mrs. Valentine's statement was as follows: "I was awakened early one morning by rapping sounds on the window. I supposed that it was my son William, who was

Spirit Evidence.

People ask what we shall think of certain spirit evidence, or testimony, given through some medium. Formerly in early Bible times all testimony thus recorded was apt to be called "holy," "the voice of God," "an angel," etc., but modern researches go to show that the spirits have different opinions in the spirit-world and often contradict each other, blunder, make mistakes, form wrong conclusions, and are as apt to get things right or wrong as people on the earth.

Mediums, if not perfectly developed, also have a tendency to attract spirits like themselves, and often unconsciously "color" or alter the original messages, but probably not more so than two people trying to similarly report messages under hard conditions. The best mediums, however, both in trance, slate writing, etherilization and spirit materialization, etc., are now doing wonderful work.

GEO. E. LOTHROP, JR., Boston.

Our Occult Forces.

CONCENTRATION, THE MASTER KEY TO PSY-A CHICAL DEVELOPMENT.

W. J. COLVILLE.

Among the many questions constantly arising within the minds of earnest students of the great psychical problems of the day, none occupies a more prominent or influential place than the theory or practice of the ancient occult art of concentration, by which is meant a disciplined ability to rivet one's entire attention and keep it definitely centered upon a given and well selected object.

"I cannot concentrate, but I greatly wish I could," is a remark often heard from the lips of tyros in spiritual science, who have too low an opinion of their own mental faculties, and who take refuge from active exercise of their mental faculties on the plea of incompetency.

Though it is quite beyond the purpose and scope of a public lecture to enter into the intricacies of the science of occultism, it is not difficult on the public rostrum to outline some of the steps up which students must climb on their road to that supreme mastery over the lower elements of nature, attainment of which char acterizes the true adept, be he or she a native of the Orient or the Occident.

Without committing ourselves to the slightest partisan advocacy of the peculiar methods common to any exclusive Eastern or Western cult, we shall endeavor to make plain the path which surely leads in the direction of adepthood, a term which rightfully means nothing other than well-earned control over the distracted conditions of the elastic atmosphere of the business and pleasure seeking world.

The seers and sages of all climes and ages have emphatically declared in united chorus that there can be no victory for man over the crude discording ingredients of the contentious outer realm of conflicting physical phenomena, until the seeker after power has first acquired the ability to stem the tide of jarring passions and govern the ebb and flow of tidal emotions within his own individual economy.

While the ancients classified all the elements into four great divisions, Fire, Air, Water and Earth, the Occultists among them, not satisfied with exoteric manifestation, declared the esoteric significance of these elements to be, Affection, Imagination, Intellect and Appetite. The neophyte who seeks to become an initiate of higher degree, must, as a candidate for hierophantic honors, learn to govern these elements one by one until the fiery trial has been successfully passed, and imagination, intellect and passion are henceforth completely in subjection to enlightened will and purified affection. In a very striking book called "The 3 Sevens," by Phelon, the four initiations are graphically outlined, and though in the course of a fascinating romance, the reader can hardly expect freedom from hyperbole, a sober vein of genuine, direct teaching of the most practical kind runs through the entire story. But it is not with the triumphs of the hierophant, but with the first strivings of the postulant, we have now to deal. During the past 20 years the demand for simple, direct instruction on how to concentrate the thought on a desired object so as to gain ascendancy over all unwelcome distractions, has been sought on every hand, and though from the writings of the Christian mystics of Europe, and the Oriental Rishis and Yoghis, much general suggestion has been derived, much yet remains to be accomplished in the way of interpreting and simplifying the highly mysterious and often corrupted teachings which have been handed down through centuries of enforced concealment of esoteric knowledge from the multitude of mankind. The rapidly-approaching advent of a new era in thought and practice all over the civilized world is fast bringing to the front a vast collection of heterogenous, rather than homogeneous information concerning man's inherent possibilities and how to utilize them. Whatever else Mozart, Handel, Beethoven, Mendelssohn and all the rest may have done in addition to musical composition and rendition, we virtually ignore. They were musicians par excellence, and as such they live and will continue to live. So with Raphael, Murillo, Rubens, Turner and a host of others; we have but

to call their names and splendid paintings at once adorn the walls of our mental picture galleries; and should we turn from art to science, to philosophy, to religion, to statesmanship, it would still be the same. Greatness does not seem diffusible over a wide area of accomplishments, except in the rarest instances; it is concentrated upon a given work and shows its power by the very intensity of its devotion to a single aim. Yet great men and women can be versatile.

Genius is not narrow-minded or one-sided; it has, however, in every instance an irrepressible disposition to dwell on some one object to the exclusion of all others as a center toward which all available material must converge and from which the vital streams of living energy contained within the ego must diverge.

But some of our querists will say: "You are doubtless correct in your description of exceptional personages, but we do not class ourselves with Bach or Wagner, nor with Victor Hugo or Wm. Gladstone; we are only common, everyday folk, whom the Bible speaks of as hewers of wood and drawers of water." What word of encouragement or practical advice have you for us, or does your idealistic philosophy adapt itself only to the beacon lights of history?

The Spiritualist who is satisfied with simple demonstration of spiritual power in a phenomenal way, through occasional mediumship, often rests content with far less than it takes to satisfy the more ambitious members of the spiritualistic fraternity, and whatever may be said of self-styled physicians pro and con, all must agree that mental healers of the various schools, and also all students of Theosophy, as well as hypnotism, desire to develop from within themselves a commanding power over the forces of nature around them.

There is an exact analogy between the manner in which man gains control over the earth and over the finer and subtler elements of the unseen planet—and, indeed, analogy is almost too poor a word, as the stronger term homology will often better apply.

Examples of concentration of desire, then of attention upon some one definite pursuit, are so numerous that it would be useless to attempt to designate even the best known examples. Suffice it to say that we cannot call to recollection a single really eminent man or woman without instantly connecting the name with some especial line of greatness. Mention the great musical composers, and we think only of music when we dream about them.

Our invariable reply to all such interrogations-and we are often flooded with such-is: Greatness can be mentioned in connection with every kind of honest and honorable occupation, and as the good of organized society depends upon the well-being of all members of all branches of industrial occupation, we cannot rightfully discriminate in favor of one class of industrialists as against any other. Just so long as work of any kind needs to be done, the doers of it are entitled to eminence in their respective circles according to the devotion to human interest with which they ply their special tasks. Two great propositions we will now lay down, the first of which is that every human being is capable of uniting himself with the spiritual realm or unseen universe by means of desire, united with expectation steadily concentrated upon that particular spiritual reality with which he desires to ally himself most. The second is in following out any line of action, even to the humblest, it is possible to mentally advance in the direction inwardly desired while the hands are occupied in performing tasks of a totally different character. We must now seek to illustrate this double track and explain the parallel lines of advancement along which the individual spirit can move harmoniously with mind above and feet below. To make this reasoning clear, it becomes necessary to refute a wide extended fallacy, which is to the effect that in order to advance spiritually, people must retire into solitude, give up all the ordinary pursuits of life and live almost like hermits, whether they follow the austere practices of the anchorites of the desert or drone away their days in the luxurious retreats provided for aristocratic devotees at the shrine of superficial psychism.

carrying out the most difficult tasks they have set themselves to perform. But however ready we may be to credit them with tireless energy and amazing devotion to a chosen cause, we cannot argue that their efforts are wisely directed, or that they do any real good to themselves and others by a process of self-mortification which eventually ruins the physique and impairs the brilliancy of the intellect.

First among all the many requisites for spiritual culture of an ennobling sort, must be placed perfect healthfnlness of mind and body. Whatever savors of eroticism in thought or practice must be rigorously excluded from the exercises performed with the end in view of giving free expression to latent psychical endowments. To be *normal* is well, to attain to *supernormal* heights is still better, but *abnormality* is never to be desired. The tendency to hysteria, neurasthenia and other complicated nervous troubles does not spring from the proper cultivation and wise recognition of psychic gifts, but only from the misuse thereof.

To concentrate the mind upon an unworthy or depraving object is, of course, unwholesome, and while the wrong side of a subject can be demonstrated equally with its right side, it would be futile to urge that because good suggestions are certain to produce healthy consequences to those who are the subjects of them, therefore mental suggestion in its entirely is free from dangerous or erroneous elements.

The Popular Science Monthly for July, 1896, contains a clearly written article on 'Suggestive Therapeutics," in which the writer points out the useful and influential part now assigned to certain phases of mental treatment among progressive physicians of the leading schools of medicine in this and other lands, for though repudiating as childish some of the speculative theories of Christian Scientists and some others who advocate an abstract system of impractical idealism, he contends that especially in neu-. rotic cases, great good is often wrought through the agency of right suggestion. Prof. Elmer Gates (of Washington), Henry Wood (of Boston) and other well-known authors and experimentalists have explained very fully in some of their writings and by means of conversations with influential reporters for the press, their practical working methods for inducing improved mental, physical and moral states through the agency of externalized mental suggestion.

Concentration of mental gaze without any physical assistant is quite sufficient, but in order to simplify the means whereby this may be brought about, we gladly acknowledge the relative value of external aids, even such as crystal-gazing and others often employed to facilitate mental processes. Concentration is always easy in proportion to the amount of affectionate interest felt in the object upon which the mental gaze is riveted; therefore it matters not whether the object steadily dwelt upon be a person or a theme; exactly in proportion to the regard you have for him, her or it, will be the facility with which you can concentrate your attention thereupon. All pure artificial aids to concentration are useful because they serve to attract the attention away from what might otherwise cause disturbance. Never attempt to perform the impossible feat of fixing your attention upon nothing, for the very word conveys no intelligent idea to the mind. The habit of concentration can be perfected either by contemplating some definite form, such as a tree, a landscape, a bird, a flower, a work of art, etc. Or, as Mr. Wood proposes in "Ideal Suggestion Through Mental Photography," by holding a sentence within easy reach of the eyes, especially if this sentence be emblazoned on the wall in an attractive manner. and particularly if an illumination be resorted to so that the letters stand out like gas jets or electric lights. Upon these aids to concentration we do not attempt here and now to dwell. and we doubt not that all who are specially interested in that phase of the subject, which is only rudimentary, will experiment to their own satisfaction in the best way they can.

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The recluses of the wilderness are not to be despised, for they are marvelous examples of fortitude and indomitable perseverance in In the second chapter on this subject we shall seek to explain that most important branch of this always fascinating theme.

[Continued next week.]

Universally, the Divine is Infinite Perfection; but, locally, the Divine must be evolved from its lowest to its highest degree of perfection.

What Difference is it?

MRS. C. K. SMITH.

A large number of liberal churches in Chicago, such as Church of the Messiah. Church of the Soul, Church of the Redeemer, All Souls' Church, teach Spiritualism. Now, suppose they were all called Spiritualist societies. would they not have to be distinguished by some other title, such as liberal, Spiritualist, progressive, high or low? Where would be the difference in reality?—all holding forth, exactly as they do now, under the heads of Unitarian, Universalist, Jewish, Spiritualist, etc. There must neels be distinctions, some wanting only tests; others the Philosophy.

Real Spiritualism includes not only the best that is known, but the best that can be known; there is no stopping-place! But if a society chooses to stop with the tests, desiring nothing higher, after being abundantly convinced that friends called "dead" still live, such may have some designation to imply the same.

Being enrolled as a member of a Spiritualist society does not make one a Spiritualist, any more than joining a church makes one a Christian. Many have a name to live when they are dead; others are divinely alive without having the name. Even some who are called *infidels* are more Christ-like than others called Christians, Spiritualists, or Theosophists. A real Christian, a true Spiritualist, or genuine Theosophist. feels nothing but love for all God's creatures, whether inside or outside of any organization. For the multiplication of such worthies we should devoutly labor.

Should not the growing liberality of the churches, as Brother Newman once said, be a cause for rejoicing by all liberal-minded and truth-loving people? The cause of Truth, the cause of Spiritualism, is not dependent upon any one organization or "ism." Like the sunshine, truth enters all the avenues of admission, with no reference to the name. Wherever a human heart is open to conviction. truth will enter, without respect to persons or creeds. "Other sheep have I who are not of this fold." San Diego, Cal.

gusted and turned against Spiritualism.

Were it not that I have received occasional rappings when alone, and heard voices and seen faces, I would also conclude that the whole thing is a fraud. I believed in it all at first. Matters then aroused my suspicion, and I called upon my spirit friends to guard me against the frauds.

Unless this fraud element is eliminated. Spiritualism cannot prosper, for no good can come of deception. The papers must denounce all such fraudulent practices, or will all become bankrupt. Let the rostrum be filled by lecturers who will lift the people to a higher moral and spiritual plane;

then we will soon have a following of earnest interested people who will be willing to help support the Cause, as members of other cults do.

Lincoln, Neb.

Modern Heroines.

J. P. COOKE.

For the present, I mean by "heroines" those who wish to actively help forward the world of humanity; those who wish to encourage and assist; to give hope, life, assistance, human gentleness and sweetness, instead of mere criticism or surcasm on the efforts of others, who may wish, in quietness and without any ostentation or "flourish of trumpets," to encourage well-doing.

Many persons are kept from doing good, through shame, timidity, or false seeming modesty. They fear the ridicule or the sneers of false friends, or the cheap sarcasms of the "critical." Strength of character, the capacity to do the right thing, is not helped by this sort of diffidence. A child shivering in the wind by the water side, when it should enter the water and exercise or swim, is not a hopeful sight.

It was Charles Sumner who said: "I honor any man or woman who in the conscientious discharge of their duty dares to stand alone. and conscience of each individual. He must act in freedom, because only when he is so acting can any of the conclusions of the mind be just and true. Rational Spiritualism is free, positive, practical. It is the product of our highest intuitions, experiences, observations, reflections and studies — unrestrained by creeds or dogmas. or by any of the tricks by which priestcraft chains the soul to error, and seeks to chain down to earth and darkness.

Spiritual religion uses, with respect. whatever it finds true, wherever it finds it; but it rejects the claim of any pretended authority of church council, book creed or religious "trust" to over-ride the sincere convictions of the private mind. The only revelation of truth is the impression which it makes on each private heart and conscience.

Our persouality depends on— Love! Love is the motive or inspiration to right effort. In our human nature, voluntary action always springs from a feeling and is founded upon a thought. "The person is a unit, and in the unit of consciousness are always involved these three aspects—thought. feeling and will." There is always involved this triple aspect of personality. Thoughts not translated into actions are null and void, like last year's wayes on the lake.

Without the will to do, nothing will be done, and without feeling that the object is of some importance and is capable of enlisting our sympathies, the motive and impulsion of feeling will be lacking. Love, if not the law of life. is yet, very certainly, a law of life: and a law of life which has guided some of the noblest human souls to the pathway and realization of "duty."

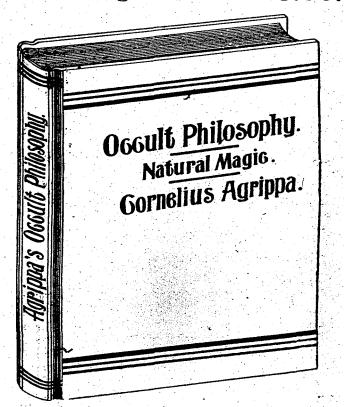
Whatever you set about, tune your mind up to "concert pitch." Be in earnest about your work, and in this way you will soon be astonished to find that you can stand on your own spiritual feet. Be selfreliant.

In the world's broad field of battle, In the bivouac of life,

Be not like dumb, driven cattle!

A Wonderful Book.

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



In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, or Occult Philosophy.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

THOMAS G. NEWMAN, Editor & Publisher, Station B. Sar Francisco, Cal.



BUILDER AND THE PLAN—a text-book of the Science of Being, by Ursula N. Gestefeld, N. Y. \$2.00. It is invaluable for all who seek to become enlightened in self-mastery and to gain such understanding of fundamental princi-

The Spiritual Rostrum.

SARAH E. WALKER.

The Christian Scientists are erecting temples all over the land and paying good salaries to their pastors, yet their organization is not as old as ours. Look at the strides made by the Mental Scientists and the Theosophists! They have had no phenomena presented on the platform, but simply lectures; this makes a strong force. The attendance is not composed of curiosity seekers, but those who convert and bring in their friends. thus increasing the attendance and interest. Only those interested will patronize a paper or contribute to build a hall and support a lecturer.

Why the lack of interest among Spiritualists? Because people investigate Spiritualism generally with a fraudulent medium at first, for that class give the most startling evidence, such as a true medium cannot give. After a time the investigator discovers the fraud; then in the degree of his enthusiasm at first, so is he disThe world, with ignorant. intolerant judgment, may condemn; the countenances of relatives may be averted. and the hearts of friends grow cold; but the sense of duty done will be sweeter than the applause of the world, the countenances of relatives or the hearts of friends."

It is this sense of "duty done" that I would urge upon all. Do something; keep on doing something that is worth doing—something that ought to be done, and you will, insensibly, grow into being sommebody. You will grow, not in vanity, but in self-respect. You will cease the life of mere vegetation and grow into the right apprehension and actuality of your own being.

Accomplish something worthy. Think of the blessing it will be to your heart in future hours of sadness or of sickness. What comfort there is in the thought! When you are lying helpless in the trance of "death" and the angels come to question you, these truthful witnesses will not ask you what fortune you have amassed; what lands you own; but. "What good deeds have you sent before you? What have you loved unselfishly?

This is rational Spiritualism; this is spiritual religion, attained by the use of our reason. in which the mind of the Infinite is reflected in the mind of the finite. It is subject to no authorty but the mind Be a "heroine" in the strife!

Have Good Thoughts. -Sweet and kindly and loving thoughts must make for the harmony even of the body itself. Sour, unkind and hateful thoughts must disorder the secretions and poison the blood and disarrange the vibrations of our bodies. It cannot be otherwise. Mental serenity must produce physical calmness. Moral pureness must work toward physical cleanness. To be right, then, in the soul must be the first condition of being right in the body. There must be therapeutic potencies in spiritual thoughts and emotions. If God. the Eternal and Infinitely Good Being, is the heart of the creation, then the inner spring of all its forces must be moral and spiritual energies. As with the Universe. so with the human body and mind. If a man can make himself habitually right in his thought and desire. right in his will and purpose, he must become right in the tissues built up out of the mind's action. "Seek ye first the Kingdom of God, even his rightness, and all other thingsmatters of health as well as of character-will be added thereto." -Rev. Heber Newton, in Mind.

GOLDEN GLEAMS of Heavenly Light, by Spirit Samuel Bowles, through Mrs. Carrie E. S. Twing. Price 30 cts.

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ples as to become comparatively independent of circumstances.

SCIENCE OF PALMISTRY and its Relation to Astrology and Phrenology, by Irene Smith. \$1.00.

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LESSONS IN MENTAL SCIENCE, by Anna Vaile Switzer. 40c.

RATIONAL MEMORY TRAINING, by B. F. Austin, B. A. 164 pp. 30c.

DEATH; THE MEANING AND RESULT, by John K. Wilson, Lily Dale, N.Y. 560 pp. \$1.25.

REALIZATION; a course of lessons on "The Inner Nature of the Self," by Lorine Follett, Atkinson, Ill. 50c.

PSYCHO-THERAPY, or Hypnotic Suggestion in the Cure of Disease, and as a factor in moral, mental and spiritual development, by Jay Ross Demude. \$1.

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MAGIC SEVEN, by Lida A. Churchill. Alliance Pub. Co. \$1.00.

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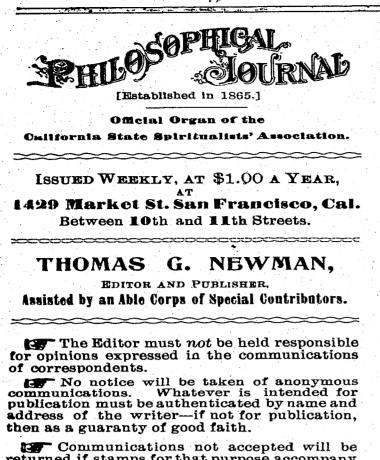
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BRAIN AND MIND; or, Mental Science Considered in Accordance with the Principles of Phrenology and Physiology. H. S. Drayton. M. D., and James McNeil, A. M. \$1.50.

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

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

SAN FRANCISCO, JUNE 22, 1901.

Japan is a so called "heathen" country. Its religion is Buddhism, and yet, says the Christian Register, the higher ideals of civilization seem to have been accepted by the statesmen and warriors of Japan. Is it not a pitiful thing to see the press of Japan protesting in the name of our common humanity against the crimes committed in China by the representatives of socalled Christian nations? Is it not a spectacle to wonder at, that the Japanese army in China ranks with those who are foremost in the observance of the rules of civilized warfare in their relations with noncombatants?

Vibraton.-Everything in the universe is the result of vibration. Thought is consequent upon vibration forming a varied sound, color, etc. A correspondent wants to know what books to read on this subject, so as to get correct ideas, and we would recommend "Light and Color," by Dr. Babbitt, \$5.00: "Vibration," by T. J. Sheldon, 50c; "Harmonic Vibration," by Prof. F. King, \$2.00; "Astral Life," by C. W. Leadbeater, 40c; "Vibration, the Law of Life," by H. W. Williams, \$1.25. If these are wanted by mail, add 10 cents to every dollar of the price, for postage.

Philosophical Journal.

Talking with Mars,

Tesla's observations on Pike's Peak (supposedly to be with Mars) find some support in recent phenomena observed in the Pyrenees Mountains (between France and Spain), by Prof. Pellew. He finds rhythm and groups of electrical disturbances, 2.3.7, repeated several times.

These facts, however one may undertake to interpret them, are of such curious interest that it is gratifying to learn from a letter of Mr. Pellew's, published in Nature, that they are not to be allowed, as so often happens in such cases, to stand isolated and unsupported. Two additional instruments are soon to be set up in the Department of Basses Pyrenees for the purpose of catching and recording similar disturbances at different points. Mr. Pellew's idea is to determine whether the phenomena he has observed are confined to one locality, or are general and widespread through the atmosphere. If this can be simultaneously detected at several distant points, they will naturally assume great importance, and an explanation of their nature will be eagerly sought.

The Devil is the prime factor in the religion of the present day. To repair the damage he has done to the world is the scheme of redemption. This gives employment to thousands of priests who endeavor to propitiate an angry God, and counteract the machinations of the devil, whose only aim and object is to frustrate God's plan of redemption and ruin man; and then he finds diabolical delight in torturing him forever, out of spite and remorseless revenge.

The spiritual philosophy shows that the devil is a myth, and a burning hell of fire and brimstone is a delusion. Man reaps what he sows, and he alone is held responsible for any wrong done, and reaps for it a just reward.

Phenomenon of Levitation.

Col. De Rochas, in the Annales des Sciences Psychiques, has an illustrated article on "The Levitation of the Human Body," in which he alludes to a brochure published by him in 1897. The article is too long to publish entire, but a few extracts therefrom may be interesting to our readers, as showing especially the advances that investigation along the line of occult phenomena are making in France among scientific men. He alludes to accounts of witchcraft in which this phenomenon is said to appear -the Secress of Prevorst and Dr. Kerner's observation of the same; also the experience of the medium Eglinton in Russia, published in the Medium in 1886. The following taken from a German journal, Gegenwart, published in Vienna, is interesting:

A Catholic priest one Sunday entertained his hearers in the church Sainte Marie, at Vienna, by telling them of the constant protection which the angels afforded to the faithful entrusted to their guardianship, and this in language full of exaltation, with illustrations and an unction and eloquence which profoundly touched the hearts of those gathered about him.

From the commencement of the sermon, a young girl of about 20 years of age manifested all the signs of ecstasy, and soon, says an eye witness, with arms alternately crossed and raised towards heaven, her eyes fixed on the preacher, she was noticed by everyone to be rising gradually and remaining more than a foot from the floor until the close of the sermon. It was asserted that the same phenomenon occurred some days before at the moment when this young person received the communion.

A letter from the Abbe Petit, who has the courage of his convictions, is in substance as follows:

What is important to discover in all these phenomena is the cause which produces them. This cause being complex, as in agencies of this nature, ought to be investigated by the subject himself at the same time as through an intermediary, if the phenomenon is produced through the agency of another medium; and it is a duty for him to study his own sensations so far as he can, if he is himself the medium. In what concerns levitation, I have experienced it in two ways in church: Once, it was a simple lightening of the body, which I attribute to the dilatation of the astral body; once I was transported. I felt, in the first case, a creeping sensation, which was intense in my hands and feet, with the sensation of a force which was escaping; in the second case the sensation was quite different---it seems to me that an external force was drawing me towards the altar. I think that, in the case of the transportation, the mediumistic force of the subject yields to a superior force which draws it on. If fright had not seized me, I should not have come down, but have passed above the railing of the chancel. My terror was so great that I came near being sick. It costs me an effort to talk about myself, and I do so with repugpersons to whom such occurrences happen (whether accidental or not) would make a frank avowal of them in all sincerity. This avowal is very painful; and so the greater part conceal such events carefully, so as to avoid the reputation of being "hallucinated" or "visionaries."

In all cases, no one of these phenomena is miraculous. Nothing in these facts, which unfortunately heat the imagination, is produced in opposition to the laws of nature, but all arise from a superior law which we shall be able to formulate. It will be necessary, without doubt, to have numerous other experiences before reaching such a result! What is disconcerting about it, is that the best theories are all at once overturned by an unknown factor which it is impossible to determine.

Dr. Nicolas Saint Angelo, a physician at Venosa, in Italy, also contributes his experience, which, in brief, is as follows:

In connection with Professor Ferri, a savant in philology, on a Thursday in the first days of November, 1893, in Rome, at the house of one Allegiani, a seance was held. It was about 9 o'clock in the evening when we took our places at a large and heavy table (around which were seated the persons with the medium Ruggieri)-I at his left hand. The light having been lessened, the phenomena were immediately produced. The strokes and raps which were heard coming from the furniture and corners of the room were terrifying; heavy objects were carried rapidly from one end to the other of the room; the circle which had been formed was maintained without interruption.

We made the darkness complete. Ruggieri began soon to struggle, as if a prey to almost titanic pushing, while his left hand was always held in my right hand, with the view to avoid breaking the circle. It was then that Ruggieri, having left his seat, began to rise. I held him firmly, but feeling the floor fail under my feet by reason of the ascension, all the time becoming more pronounced, of Ruggieri, I fastened myself to his arm, and was thus drawn upwards with him -raised, in fact, to a height of three metres (about 10 feet) from the floor, to such a point that I distinctly, touched the chandelier (which hung from the center of the ceiling) with my feet. In the descent, on light being made, I found myself on my knees on the table, without the least accident. Other instances are added from reported cases of "sorcery" in the 18th century and the remarkable case of Santa Theresa. Reproductions of paintings showing levitations of saints are given place in the article.

The Influence of mothers upon their offspring is much greater than is generally supposed. This fact is very forcibly shown by Mr. Tufneil in a recent school report. "I was informed," he said, "in a large factory where many children were employed that the managers before they engaged a boy always inquired into the mother's character, and if that was satisfactory, they were tolerably certain that her children would conduct themselves satisfactorily. No attention was paid to the character of the father."

Thought.-A knowledge of the dynamic power of thought increases the sense of moral responsibility a thousand fold, says the Flaming Sword, and then adds: It is pertinent to inquire how far a man may be the product of his neighbors' thoughts. Have they not met him constantly with the belief that he possesses certain unpleasant qualities? Has he not responded to the idea which some chance word or act of his led their imagination to form, so that the faults they deprecate should be laid to their own charge? If they would fix upon the highest attribute of his nature, hold this in mind and make it prominent, what changes might not be wrought in him!

Prof. Lockwood will deliver several illustrated lectures at Lily Dale camp, on "The Data of Spiritualism and its Phenomena." The camp will open on July 12, **Discontent** everywhere prevails—in every land and in every condition of life. Some call it "Divine Discontent," but that is a misnomer. Unrest, worry and discontent may *point* heavenward in the result, but they are not "divine." Man's birthright is joy, peace and tranquility.

The chancel. My terior was so great that I came near being sick. It costs me an effort to talk about myself, and I do so with repugnance; but it would be desirable if in the United States.

Philosophical Journal.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE SYMPHONY OF LIFE — a series of constructive sketches and interpretations by Henry Wood, author of Ideal Suggestion, Studies in the Thought World, The Political Economy of Humanism, etc. Fine cloth, gilt top, fine laid paper, rough edges, 300 pages. Boston, Mass.: Lee & Shepard, publishers, 202 Devonshire St. \$1.25. For sale at this office.

Mr. Wood already has a wide circle of readers, his former books, six in number, having passed through from three to thirteen editions each. He stands at the forefront among writers upon the new philosophy of life, spiritual evolution, sociology, and other advanced thought.

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FROM POVERTY TO POWER, by James Allen. London and New York: L. N. Fowler & Co. 189 pp. Price, \$1.00. For sale at this office.

This book treats in an entertaining and instructive manner the problems of poverty and sickness and how to rise above such conditions. The author says in his introduction: "I dreamed of writing a book which should help men and women, whether rich or poor, learned or unlearned, worldly or unworldly, to find within themselves the source of all success, all happiness, all accomplishment, all truth." The book is in two parts, and among the subjects treated are: The Lesson of Evil; The World a Reflex of Mental States; The Way out of Uudesirable Conditions; The Silent Power of Thought-Controlling and Directing One's Forces; The Secret of Health, Power and Success, etc.

Camp-Meeting Dates.

Cassadaga, July 12 to Aug. 25. A. E. Gaston, Sec., Meadville, Pa.

Grand Rapids, at Briggs Park, June 30 to July 28. Thos. J. Haynes, Sec., 166 Scribner St., Grand Rapids, Mich.

Summerland, Cal., July 21 to Aug. 6. Wm. P. Allen, Sec., Summerland, Cal.

Sunapee Lake, at Blodgett's Landing, Neubury, N. H., Aug. 4 to 18. Mrs. Addie M. Stevens, President, Olaremont,

N. H. Ashley, O., July 14 to Aug. 4. W. F. Randolph, Sec., Ashley, O.

Clinton, Iowa, July 28 to Aug. 25, at Mount Pleasant Park.

Mantua, O., July 28 to Sept. 2. Lucy King, Sec., Box 45, Mantua Station, O. Chesterfield, July 18 to Aug. 26. Flora Hardin, Sec., Anderson, Ind.

Hazlett Park, July 25 to Sept. 1. I. D. Richmond, Sec., St. Johns, Mich.

Central Iowa, June 23 to July 7. Daniel Davis, Oskaloosa, Iowa.

Kansas State, Aug. 9 to 26. E. S. Bishop, Glasco, Kansas.

Island Lake, July 18 to Sept. 2. Ella B. Brown, 266 21st St., Detroit, Mich. Grand Ledge, July 28 to Aug. 25. Geo. H. Sheets, Grand Ledge, Mich.

Rogers Park, June 30 to July 28. Thos. J. Haynes, Sec., 166 Scribner St., Grand Rapids, Mich.

Delphi opens July 27. Brown Good, Box 110, Delphi, Ind.

Lake Pleasant, July 28 to Aug. 25. Albert P. Blinn, Sec., 603 Tremont St., Boston, Mass.

Vicksburg, Mich., Aug. 2 to 25. Jeanette Frazer, Vicksburg, Mich.

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Mediums' Directory

[MEDIUMS' CARDS put into this Directory for SO CENTS per line per month.]

Mrs. Dr. Dobson - Barker, Healer, Box 132 San Jose, Cal.

Mrs. D. M. Colby, Readings, 1041 Valencia-st., S. F., Cal. Circle Tuesday eve. Phone, Church 680.

Edward Earle, Independent Slate-Writer, 622 Geary St., S. F. Seances Sun., Tues. and Thurs. Readings daily except Sunday.

Mrs. Eberhardt, 3250 22nd Street. Circles Tues., Thurs. and Sun. eves. Phone Blue 954.

Mrs. Mena Francis, Spiritual Medium (Independent Slate - Writing) 118 Haight st. San Francisco, Cal.

Mrs.Gillingham,805 Larkin. Meetings Sun., Wed. & Fri. Hours, 1 to 5, except Wed. & Sat.

C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423½ So. Spring St., Los Angeles, Cal

Mrs.Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. M. Hovet, 408 Octavia St. Readings 1 to 4. Circle Tuesday 2 p.m., Thursday 8 p.m.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. Hubbard, 109 Oak St., S. F. Circles Tuesday & Friday, 8 p.m.; Wednesday, 2:80; 10c. Readings daily, 50c. Diseases diagnosed.

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The Occult and Biological Journal for June in its contents has the following: The Purpose in the Creation of the World, Man a Miniature Sun, Divine Wisdom, The Central Vital Truth, etc. Applegate, Cal. 15c.

the Wilderness symbolize the experiences of all who, though wishing to go forward, are still casting lingering looks behind. A forty days' journey is lengthened into a forty years' wandering, because one nostril is sniffing the Egyptian baked meats, while the other is inhaling the odor of the fruits of Canaan.—''Fate Mastered—Destiny Fulfilled," by W.J. Colville. Price, 35c.; postage, 3c. For sale at this office.

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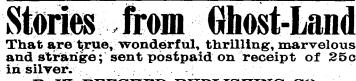
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The way may seem dark, but The light shines beyond The shades which affright thee, Oh, faint heart and fond.

Leave fear all behind thee, Let thy soul have its way; Trust the God of thy being To lead on to the day.

Trust the good everywhere To conquer the ill; Pitch thy tent in the light On the top of the hill. FLORENCE SHAW KELLOGG.

Fay, Kansas.



The Editor is not responsible for the opinions of correspondents.

Lily Dale Picnic.

TO THE EDITOR :

The picnic for 1901 opened on Friday, June 7, with a lecture by Mattie E. Hull, urging the value of faith in ourselves and the Cause, as against the contagion of pessimism. She emphasized the fact that Spiritualism is steadily rising in public favor and influence, and that the nightmare of frauds is mostly a dream; that the good and true is dominant and the bad and false incidental. She spoke for the value and utility of organization as the only way to success in covoperative work, and the educational helps, so needful and so much neglected.

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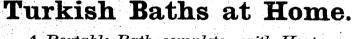
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Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C.H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month.

W. T. JONES

Philosophical Journal.

Occidental Hall.-Mrs. R. S. Lillie occupied the lecture platform at the State Association meeting last Sunday evening, and gave one of the finest spiritual lectures of the series, taking for her theme, "Sometime." Mr. Gillespie sang one of his spiritual songs, accom-panied by Mrs. Sadie Cooke. On Sunday evening, June 23, will probably be the last opportunity to hear Mrs. Lillie for some months.

The Southern California Camp Meeting opens Aug. 11, holding until Sept. 11. Matters connected therewith are going on as rapidly as can be expected. Grounds were engaged and also some of the old permanent speakers and mediums. We would be pleased to hear from others if they so feel inclined. The grounds are beautiful and are located only a five-cent ride from the city. NET-TIE HOWELL, Secretary, 139 West Fifth St., Los Angeles, Cal.

Oakland.-The afternoon meeting of the Union Spiritual Society at Fraternal Hall last Sunday was opened by Dr. Stewart, the subject being "The Charity of the Human Mind." Dr. Anderson, Mr. Young, the President and others fol-lowed, after which Mrs. Stewart gave some well-recognized messages. She also gave messages in the evening to a large and well-pleased audience.

The Reading-Room and library located at the Spiritualist headquarters, 305 Larkin St., are open every day, and Mr. W. T. Jones, the secretary, is there to welcome visitors.

Universal Spiritual Association.---The theme for discussion in Templar Hall, 909 Market St., last Sunday was "Vanity." The discussion took a wide range, but was held well in hand by the efficient chairman, Mr. Frederic Gus-tavason. The excellent music by Miss Freddie Lee is one of the principal attractions.

The First of a series of monthly meetings, under the auspices of the Mediums' Protective Association, was held at Mme. Young's hall, 619 Mc-Allister St., on Friday evening, June 7, a fair audience being present. Mrs. Sarah Seal presided and opened the meeting with a few remarks. The following mediums occupied the platform, giving messages and tests: Mme. Young, Mrs. G. W. Shriner, Mrs. H. Griffin and Mrs. Jennie Robinson. These meetings will be held hereafter on the first Friday evening of each month, at the same J. T. ROBERTS, Sec. place.

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Mme. Young's demonstrations of spirit return last Sunday evening, at 619 McAllister St., followed an excellent lecture by Mrs. Sarah Seal. Professor Young, assisted by Professor Bothwell-Brown, furnished fine music, charming the audience.

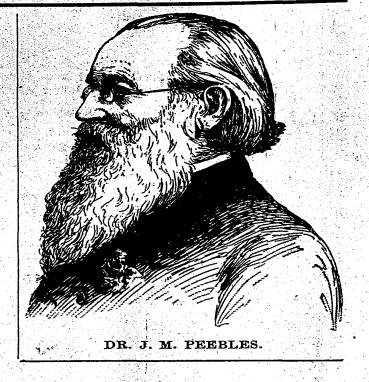


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LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock All are invited. Take the Elevator.

Miss Edith Carpenter (niece of Mrs. R. S. Lillie) has now returned to St. Paul, Minn., after having spent six months in San Francisco very pleasantly.

Mrs. Salome Cowell will attend the Los Angeles camp next August, and remain there four weeks. Her address while there will be, "Care of S. D. Dye, 131¹/₂ West 5th St., Los Angeles, Cal."

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Rummage.--If you have clothing, pictures, furniture, etc., to donate for the Ladies' Aid Rummage Sale, please send postal to the secretary, Mrs. A. E. Wadsworth, 293 Jersey St., and they will be called for.

The Lyceum Party last Friday was a success, there being a large attendance, and the souvenirs and the Jell-o being pronounced all right.

Dr. Geo. W. Carey has gone to Los Angeles to conduct classes and lecture on "The Science of Being" and kindred subjects. He is a fine lecturer and should draw large audiences. He has Books for sale and will take subscriptions for the PHILOSOPHICAL JOURNAL.

Loring Hall, Oakland.--There was a fine audience last Wednesday evening. The mediums present (Mrs. Cowell, Mrs. Stewart and Mrs. Smith) were at their best, and everybody went home well pleased. These meetings are held every Wednesday evening.

Spirit Messages were given to a good audience last Sunday evening by Mrs. Eberhardt at 3250 22nd St., between Mission and Valencia Sts.

Mrs. Jennie Robinson, through her guides, gave messages from the spiritworld last Sunday evening at Woodman hall, Oakland. There was a good audience and all were pleased.

The Psychical Research Society of Oakland extended a vote of thanks to Mrs. Jennie Robinson for the able manner in which she fulfilled her engagement. Many strangers have been benefited by her spiritual messages. We take pleasure in recommending her to any society wishing a reliable medium. At 2:30 p.m. we have short talks on interesting topics, followed by spiritual messages from local mediums. Sunday, June 23, at 8 p.m., Mrs. K. Lester of San Francisco will occupy our rostrum. C. F. VAN LUVEN, Chairman.

"Self" was the theme of an eloquent lecture given at Golden Gate nall last Sunday morning by Eugene Del Mar, before the Mental Science Temple, which convenes there every Sunday morning.

Personals. - Mr. D. G. Jewett of Healdsburg spent a few days in San Francisco.

Mr. F. H. Parker, of Santa Cruz, has returned from a trip to the Eastern States, where he has been for the past three months on business.

The Oakland Spiritual Society met as usual Wednesday evening at Dr. Palinbaum's residence, 856½ Isabella St. Mrs. Palinbaum read Mrs. Elizabeth Barrett Browning's "Winter Fled." Mr. Preston gave an invocation, after which Dr. Palinbaum gave spirit messages (all being recognized), and he also gave very fine character readings while he was deeply entranced. Mrs. Booise gave a few tests, and Mr. Preston closed with an invocation. Vox.

Furnished Rooms for rent on Market St., San Francisco. For particulars inquire at the office of the JOURNAL.

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The Ladies' Spiritual Aid held its usual meeting at the headquarters, 305 Larkin St., San Francisco, last Wednesday-having quite a large attendance and an interesting session. Some of the ladies will go on their vacations during the next four weeks, but the regular meetings will be held as usual.

Mrs. C. J. Meyer held her usual test meeting last Sunday evening at Friend-ship hall, 335 McAilister St., San Francisco, reading sealed letters and flowers.

One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

To Mediums.-I would like to correspond with a test or phenomenal medium, to labor together and organize a spiritual society, or temperance. Address, MRS. VIRGINIA BARRETT, 819 East 16th St., Indianapolis, Ind.

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