

THE PHILOSOPHICAL JOURNAL

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VOL. 38. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JUNE 29, 1901.

1429 Market-st. No. 26.
Between 10 & 11th-Sts.

Spirit Sadie Grey.

Whose body was burned by accident, sent the following through Mrs. M. Bird of San Francisco, on May 2, 1901, and dedicated it to her friend, Mr. J. T. Fisk:

I love to waive your cares away,
When trials dark on earth holds sway.
I come through love's sweet mystic band,
To bring sweet thoughts from spirit-land.

Now what I earned on earth is mine,
So grand and pure sublime,
And lightened from the crumbling clay,
My higher self holds sway.

BORDERLAND

Mary Stuart's Apparition.

The frequent mention of the recent restorations at Holyrood does not seem to have reminded anybody of the last apparition of Mary Stuart within the precincts she is said to haunt.

Some 20 years ago the Countess of Caithness, who managed to combine Spiritualism with Catholicism, induced the Marquis of Hamilton to allow her to pass the night in the apartments once occupied by Mary Stuart, in which the murder of Rizzio took place.

It was a lovely moonlight night, and the Countess, who was very romantic, determined to visit the chapel, which she did by ascending the staircase up which the conspirators ascended when they assassinated Queen Mary's Italian secretary. She proceeded to the ruined altar before which Mary was married to Darnley.

Suddenly the apparition of the unfortunate Queen appeared before her holding her severed head in her hands, and notwithstanding the inconvenience she must have experienced from this singular position of her head, gave Lady Caithness a lengthy answer to the charges brought against her.

The Countess shortly afterwards wrote a small book containing the information she received, a copy of which she presented to Queen Victoria, who remarked to the late Lady Ely that "it was very interesting and so amusing." When the spirit of the Queen had disappeared, Lady Caithness wished to re-enter the palace, but found the door closed.

The sentinels, seeing someone wandering about in an unaccustomed place at so late an hour, roused the porter, who, doubting her ladyship's account of herself, locked her up for the rest of the night in his lodge.—*Two Worlds.*

Spirit Ingersoll's Sermon.

Given through Mrs. M. Bird, medium of San Francisco, Cal., on May 19, 1901, and dedicated to his friend, Mr. J. T. Fisk.

I am the mote in the sunbeam fair.
I am the lion with angry glare.
I am the rose on the maid's fair cheeks.

I am the voice that in anger speaks.
I am the voice of the rippling brook.
I am the voice of the silent nook.
I am the crest of the mountain high.
I am the cloud that darkens the sky.
I am the rose that nods in the breeze.
I am the soul of plants and trees.
I am the tiny grain of sand.
I am the mountain, sea and land.
I am the voice of silvery lute.
I am the thoughts of deafest mute.
I am the fair, frail lily pale.
I am the storm, the ocean gale.
I am the same old Bob of old.

I am simply expressed through a different mold.

I am a thought that comes to your brain.

I am a whisper of love's refrain.
I am the whisper at twilight still.
I am beside you through good and ill.



Col. Robert G. Ingersoll.

This is my sermon to-night at this little meeting. I come with no glaring advertising. I come meekly; I come in humility. I laugh to think of the change that illusion brings. To day, were I in the earth form and on the earth plane and came to your city, all eyes would eagerly scan the editorials where the great and famous orator, Robert G. Ingersoll, would speak. Thousands would flock to hear him and to see him. Your temple would be crowded, eager for every word that fell from the lips of the unbeliever, Robert Ingersoll. Behold the change! Robert G. Ingersoll is "dead"; his mind, his power lies in the grave (so theology says). "What a pity!" says the free-

thinker. "Too bad," says the Spiritualist. Even they are infected with the cursed poison of "death" blight. Still they will teach that there is no death; 'tis only a change. Still, let the grim monster strike near home, the wail is heard of sorrow and woe. We of the spirit ask for good instruments to express through; cannot we have them? The hour is portentous; you need aid; your ship of state is near the shoals. Prepare for trouble, but give us good instruments, and we can help you, and the impending storm can be averted. The church is reeking with error that must be punished. Good-night to all.

ROBERT G. INGERSOLL.

The Chinese Occultism.

H. RODEN RUMFORD.

It is especially noteworthy that the hatred of witches and wizards cherished in the West does not seem to exist in China. In many parts those reputed to possess magic power are regarded with awe, and even dread, but it is rare to hear of any of them coming to an untimely end by any kind of violence. According to Chinese data 1300 years before the birth of Christ, witches and wizards, ghosts and spirit communion were familiar subjects of Chinese respect, and the feeling is abundantly evidenced by the tone adopted in nearly all popular novels, wherein witchcraft and occultism play very conspicuous parts.

It is stated that a certain part of the vast Chinese empire is allotted to a tribe of magicians, and anyone wishing to acquire magical art can proceed there and put themselves under the immediate instruction of adepts. Strange and wonderful things are written of these people. One method prescribed by adepts for making a person invisible, is that of opening a coffin, taking out the body, and the pupil to sleep in it for several nights in succession. It is said at the end of so many days the sleeper becomes invisible until dawn, and can thus gratify his lust for revenge on his enemy, or commit robbery, without fear of detection.

The idea of one being possessed by an evil spirit is flouted in the West. But cases of "possession," or perhaps more advisedly said, supposed possession, are very frequent, and there are many methods of casting out evil spirits, or devils.

Taoist Priests find great favor with many people for their powers, but there are also special, so-called, who enjoy a reputation for their skill in being able to cast out devils. One writer thus describes their *modus operandi*:

"The fingers, nose and neck of the patient are punctured with needles. They also apply a certain pill made out of 'ai-tsau' in the following manner: The thumbs of the two hands are tied tightly together. The two big toes are also tied to each other in the same manner. Then one pill is put on the big toes at the root of the nails, and the other at the root of the thumb nails. At the same instant the two pills are set on fire, and there they are kept until the flesh is burnt. Whether in the application of the pills, or in the piercing of the needles, the invariable cry is: 'I'm going; I'm going immediately. I'll never care to come back again. Oh, have mercy on me this once; I'll swear never to return.'"

Ordinary people who cannot afford to employ any professional exorcists will paste all sorts of written charms upon the doors, windows, etc., of the room or house that the patient occupies. This is also resorted to at a certain period of the year, known to us as China New Year, by shopkeepers, etc., to keep bad luck from their business.

Another sovereign remedy, and perhaps the simplest, is to take a certain piece of wood with a hole in it, insert a small piece of ivory in the hole, making the form of a cross, and throw it into the water; thus will the devil, or spirit, go to the deep. Illness is also looked upon in the light of a possession—the clothes of the sick persons will be taken from them and exposed to the sun, and incantations made for the evil one to depart. Sometimes sacrifices are resorted to, such as fowls, etc.

In the old times it was no mean position to be appointed by the authorities as an officer for "hooting at" or "shooting" evil spirits. In some cases, as a last resort, people will go to a missionary, or a convert, for exorcism. One is puzzled to know whether the fact is complimentary to Christianity or the reverse.

The willow always reminds a Westerner of China, and no doubt it is used by the celestial for various purposes. It is considered by many as efficacious, as an extract, in driving away evil spirits who might obstruct the way hereafter of the departed, and also for raising spirits, and for those reasons a twig will frequently be seen at funerals carried by the eldest son or chief mourner.—*Spiritual Review, Hong-Kong.*

Thought is intelligent life force, and as it escapes from the mind, it goes forth to bless or to curse, according to the quality of the thought.—*Exchange.*

Our Occult Forces.

CONCENTRATION, THE MASTER KEY TO
PSYCHICAL DEVELOPMENT.

W. J. COLVILLE.

PRACTICAL EXERCISES.

It is with the more interior aspects of the question we desire to deal more fully, and as an introduction to those—and they are several—we must insist that so soon as the student and experimentalist has passed beyond the actual need for such external helps as we have briefly called attention to, he or she will be soon able, with a little steady daily practice, to picture out in pure mental imagery whatever conveys most clearly the state sought after by the aspirant for development.

Just as on the outward plane of sense where all things are finally utimated in expression, colors, forms, sounds, odors, flavors, textures, have each their special meaning and contribute directly to the inducement of particular states of feeling, so on the subjective or psychic plane (sometimes called the astral) mental picturing of corresponding forms, etc., will surely accomplish the same result as though the external shape of these thought-forms were presented to the physical eye. If you feel at any time that you would be rested, encouraged or in any way benefited by contact with certain colors or scenes, then close your eyes and picture mentally exactly what you would most like to have around you physically. Determine to see only what you wish to see, hear only what you desire to hear, and so on through the entire range of perceptive faculties.

If this exercise is a little difficult at first, it will soon become easy and delightful, and provided always that you are wise in your selection of chosen objects, you will find benefit in every way accruing from this exercise. It will not be long if you follow this course resolutely before you will be undisturbed in a noisy crowd, no matter how sensitive and delicate your organization may be, for when we have once learned to hold our own in the midst of circumstances of all sorts, we soon become susceptible to the esoteric truths taught in all bibles regarding the efficacy of faith, prayer, fasting and all other means recommended for the culture of the inner self and for regulating at our will our relations with the universe about us.

CHAPTER II.

CONCENTRATION OF THOUGHT.

Though the efficacy of "the prayer of faith" has long since passed into a dogma, and numberless have been the testimonies offered to substantiate the truth of this assurance, it has been chiefly on the religious and often on the distinctly theological aspects of the question that discussions have waxed fierce and controversies acrimonious.

It is by no means our purpose to add fuel to theological warfare, but it is our avowed intention to do whatever in us lies to make as plain as possible the scientific and philosophical relations of this great idea, common as it is to all systems of religion and philosophy, from the oldest to the youngest, of which we have any record.

Concentration of thought upon a given object of imagination lies at the root of all the objective impressions which ultimately produce subjective bodily results in answer to prayer, and as we have employed the word "imagination" in this connection, we will at once proceed to define it as we intend to use it.

Everybody is unpleasantly familiar with two words constantly brought forward to cover prevailing ignorance of spiritual law and psychical phenomena. The first of these is *coincidence* and the second, *imagination*; both excellent words, but, as generally put forward by arrogant and conceited ignorance, extremely misleading as well as intensely ambiguous.

Now, coincidence only signifies an event which takes place contemporaneously with some companion event; therefore, though the word itself is perfectly correct when applied to two or more incidents occurring together, the use of the term blindly, as it is generally employed, throws no light whatever on the relation of these events, and therefore amounts only to a curt dismissal of a query without any attempt at logical explanation or reply.

Imagination is a still more universal refuge for ignorance, though the word itself introduces the student of etymology to a consideration of the occult processes of mental photography, by means of which alone can impressions be made upon the sensorium or the psychic brain, and thence transferred to the physical organs, which act in correspondence and serve as receivers of messages transmitted to them from their interior prototypes. Whatever we imagine we image, and the imaging faculty of the mind is at least twofold.

INTUITIONS AND IMPRESSIONS.

The sensations of which we are continually conscious are derived both from within and from without. Those from within we often call *intuitions* and those from without, *impressions*.

In the preceding chapter we referred especially to impressions gained from without, as, for example, from statuary, paintings, music, written and spoken words, etc.; we shall now invite your attention to those received from within, and thereby pass from the exoteric to the esoteric branch of our subject.

Prayer, which addresses an unseen object, *i. e.*, an object unseen by the fleshly eyes, though clearly discerned by the inner faculty of vision, necessarily presupposes the real existence of such an object on some plane of expression.

Some years ago in the columns of the *Theosophist*, published in India, this question was skillfully handled by the talented editor, Col. Olcott, and also by able contributors. The outcome of the discussion seemed to be that Theosophists explained, without denying away the phenomena connected with so called miraculous answers to prayer, without in any sense committing themselves to the peculiar superstitions attaching to Buddhism, Christianity, Mohammedanism, or any other special system of religion.

Octavius Frothingham, in his admirable "Life of Theodore Parker," remarks upon that great and good man's experiences in Italy with the devotions of the Italian peasantry, and illustrates finely the broad, liberal spirit of the great Boston preacher and leader of the radical wing of the Unitarian movement in New England, by instancing the sweet catholicity of temper displayed by his remark that probably the Supreme Being would not be offended if some honest heart should address him under the title given to some saint in the Roman calendar.

Scientific scrutiny by no means cuts the ground from under the feet of prayer, though it decidedly shifts the ground from under the base of the world's varied orthodoxies.

An article in the *Century* magazine from the pen of Dr. Buckley (June, 1886) aroused great comment at the time of its appearance because that conservative writer undertook to frankly admit that cures could be effected in Buddhist temples, Mohammedan mosques, Catholic and Protestant churches, and, indeed, anywhere indiscriminately wherever people exercised faith, even in an unknown or utterly mistaken conception of Deity. Since that time the field of suggestive therapeutics has been considerably traveled, though to this day what is actually known seems very little in comparison with the boundless information of which an intelligent public is assuredly in quest.

We remember well an incident which seems admirably to illustrate a child's view of this intensely interesting subject. We had been lecturing on "Prayer and its Efficacy" to a vast audience in one of the largest halls in a great city, and had observed a very intelligent-looking boy not over ten years of age, seated with his parents in one of the front seats facing the platform. The little fellow paid the closest attention and at the end of the exercises asked his father and mother to introduce him to the speaker, as he wanted to ask a question relating to the discourse. What was our surprise when, in sober earnest, that bright little fellow petitioned us that though we had made it quite clear to his mind that "heathens as well as Christians could get their prayers answered, because there was a great spiritual world with which they came in touch," but how about a friend of his who, when he wanted any material good, would ask "David Copperfield," "Oliver Twist," or "Mr. Pickwick," for it, seeing that these characters were all imaginary, and Charles Dickens only invented them for his books.

We must confess that it was an unusual view of the case to deal with, but we were at no loss

for a plain, conscientious answer, and as it created much interest among all who heard about it, we herewith reproduce it in substance, if not in exact language, for the edification of all who are troubled to define the part played by imagination in the working out of psychic problems.

SEERSHIP.

Dickens, like all other fine and original novelists, was a seer; his characters were (some of them) so real to him that the experiences of "Little Dorrit," "Little Nell" and others were as real to him as though they were his own, and we do not hesitate to aver that he received impressions from living intelligences who had actually undergone just such experiences and whose life histories he was impelled to reproduce in what the world pleases to call "works of fiction," but as it is an axiom that "truth is stranger than fiction," whatever passes current as mere fancy or romance is in reality a record more or less coherent and correct of what has actually transpired in the lives of human beings, and even if in some cases narratives of a reputed fictitious character are not drawn personally from individual lives, they individually serve to describe certain types of human beings which have their embodied representatives here or elsewhere, somewhere in the boundless universe of conscious individual humanity.

To set before one's mental gaze a mental image, to invoke to evoke this by practicing the art of concentration, amounts at length to ceremonial magic which may be *black*, *grey* or *white*, symbolically speaking, according to the purpose for which the image was erected and the use to which the information or assistance gained shall be applied.

We have no intention or desire to discuss the abuses of hypnotism, "malicious mesmerism," or any of the other dark and well-nigh profitless themes which greatly attract many persons who see sin and danger everywhere, even though some of them profess to advocate a philosophy built on the assertion that all is good and therefore evil is but a phantasy.

Everything is susceptible to abuse, but that being so affords no justification whatever for the pessimistic practice of dwelling incessantly upon abuses and turning an almost blind eye and deaf ear toward all the salutary aspects of far-reaching practices, good invariably in the effects they produced, provided they are consecrated to holy and not desecrated to unholy aims.

METHODS OF MENTAL HELP.

Concentration of mental gaze not induced or assisted by the employment of magnets, crystals or any outward aid, is a decided step in advance of all those lower or lesser phases of the work which require physical appliances. Oftentimes it happens that outward assistance is profitably invoked at first and subsequently dispensed with as of no further value, and though we have no partiality whatever for the Friends or Quakers of the present day, who are not as a body of people at all superior either in integrity, intelligence or spirituality to various other denominations of Christians and non-Christians, we do contend that in the early days of Quakerism, leaders of the then new movement, such as Fox, Penn and others equally illustrious, were intuitionists and Spiritualists of a rare type who did represent a far higher appreciation of interior illumination than the majority of the religious formalists by whom they were surrounded; and in addition to these early Friends the honored names of the poet Whittier, Lucretia Mott and other true reformers of the best sort will forever adorn with brightest glory the pages of Quaker history.

The impulse which led these simple-hearted people to discard outward rites and ceremonies was because of their intense consciousness of divinity within; why hold to the symbol when we can directly embrace the reality? Such was their searching argument on behalf of the rigid simplicity of their worship, and though we are advocates of harmonious music, exquisite blending of forms and colors in temples devoted to education of the highest order, we can never think slightingly or speak disparagingly of those quaint white-washed meeting-houses which in days of yore were the very places out of which the grandest sentiment for freedom and justice went forth over the broad land and across the flowing tide.

[Concluded next week.]

Selfishness is the prison of the spirit.

VICTORIA VITÆ.

"I can! I will!" 'Tis this, the very thought
That felt and uttered by the soul in need,
Frees it of all the fetters Fear has wrought,
And makes it strong, indeed.
The soul arises when those words are spoken,
In sovereign majesty of might divine;
The prison doors of Ignorance fly open,
So Truths within may shine.
Enhalved, forth it comes on outstretched wings
Of Faith, and, lo! it like an angel seems;
And with its new-born joy, aside it flings
Old doubts and hideous dreams.
"I'll dare! I'll do!" Then mind's mysterious powers
Call Nature's unseen forces to its aid.
Heaven on every loving worker showers
Such gifts, for good, when prayed.
So, learn to look within! O, search thy soul!
Doth God, the Lord of Love, reign there for naught?
Lift but the veil! Self-knowledge points the goal,
Self-power, well won when sought.
P. M. RAYMOND.

Prophets and Seers.

E. N. TREADWELL.

In the June *Christian* Mr. T. J. Shelton congratulates himself upon the fulfillment of the prophecies made through his psychicship during the past ten years.

He says: "I have found everything for which I have been seeking. Everything shown to me in the psychic atmosphere ten years ago is being realized in the spirit and manifested in the objective."

For the past two years, periodically, he has written down as unreliable all psychics, mediums, teachers, writers and healers, that advocated in the least, psychic messages, speaking of them as "of the earth, earthy," etc.

He now suddenly admits that he has been receiving statements from this "unreliable source," for ten years past, and feels to congratulate himself. Well, better a belated admission than none. All the lesser lights known as mediums will at last be able to draw a breath of relief.

It would not do to call "Eddy, Wilmans, Shelton & Co.," mediums, for they would be inclined to resent it. They are prophets. What is a prophet? A teller of coming events. He gives you some other person's opinion received from the psychic realm, through his mediumship. Practically, then, such a person is a funnel. All the difference in the assortment is that Eddy, Shelton & Co. are duly authorized to transmit both the past and present views of Jesus.

They may talk with Jesus, as they claim. We do not wish to deny it. But that they talk with any one, not in the physical—that's the rub!

To talk with a spirit? They have all deemed that impossible, and also very pernicious. "Calling up the dead" was considered both unworthy and unsafe. To talk with a spirit was moonshine. But they will say: "There is such a difference, for this one is Jesus!" Mr. Shelton says he talked with Jesus. Then Jesus is not dead! That implies that the soul does not die, and can communicate with those upon the earth plane. If that is true of Jesus, why is it not true of Shakespeare, Browning, Beethoven, Paganini, Franklin, Lincoln or Raphael? Of course, it is true in either case. You cannot discriminate. They all live.

Souls must have an instrument through which to transmit their

thoughts. The transmitter becomes a conduit, conductor, channel, or medium. The super-spiritual try to create a distinction without any difference, by saying: "Jesus is of the spiritual plane, while all these authors, artists, musicians and patriots are simply intellectual minds, feeding upon moonlight, and boarding in the astral belt."

If only one soul has reached the sun—the land of pure light—and all the balance that have enriched our walls and vocabulary, are detained elsewhere, then there must be something wrong with the Creative Intelligence.

To try to set up such a distinction is an endorsement of the Superior and Inferior idea. Has anyone a first mortgage on prophecy? Happily not!

Mr. Shelton says that the only reliable method of healing is, "by speaking the Word at a distance. What is healing by the Word? It is hypnotic suggestion. It makes no difference whether the healing is by absent mental wave, or by the written word in a letter. The healer's confidence in a cure hypnotizes the sick one into a belief of recovery, and the patient's faith is restored, and the processes of disintegration cease."

Victor Hugo on Immortality.

It is said that the author of "Les Misérables" was a Spiritualist. The following would indicate that he was:

"Man is an infinitely small copy of God. That is glory enough for me. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. But, little as I am, I feel that God is in me, because I can bring forth out of chaos. I make books, which are creations. I feel in myself the future life. I am like a forest which has been more than once cut down; the new shoots are stronger than ever. I know I am rising toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds. You say the soul is only the result of your bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this moment the fragrance of the lilacs, the violets, and the roses, as 20 years ago. The nearer I approach the end, the more plainly I hear the immortal symphonies of the worlds which invigilate me."

"It is marvelous, yet simple. It is a fairy tale, and yet it is historic. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all, but I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say, like many others: I have finished my day's work, but I cannot say I have finished my life. My day will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open on the dawn."

Transition.—On May 29, one of Ohio's oldest and most enthusiastic Spiritualists passed to the "higher life." It was Mrs. Coit. The funeral oration was given by Mr. Willard Hull and was very eloquent.

Letter from Spartansburg.

The New Era Society of Spartansburg, Pa., reports progress along spiritual lines of work. We are developing a few mediums who are representing the Cause in the immediate vicinity. Our developing circles are held every other Sunday, and are a very pleasing feature of our society. Mrs. Sutter, one of our newly-developed mediums, gave a fine lecture at her home on June 9, as well as personal tests, which were recognized. These circles are held at the houses and the church is reserved for public speaking. We are progressing finely and consider that the Cause is gaining. Mrs. Sutter has only been a Spiritualist a few years, and thus to address a public meeting speaks well for the spirits and their ability to aid the movement.

Owing to the scarcity of public speakers we have not been able to hold our meetings in the Temple, but will do so as soon as we can secure a speaker and medium.

The Spiritualists of Spartansburg send greeting to their friends everywhere, and assure them of their good will towards the workers for the Cause.

The New Era Society built a Temple some six years ago in order to have a place where they could hold meetings, as well as to have a Temple where liberal meetings, and also funerals, could be held, as the churches had denied them that courtesy.

The Society is small and situated in a community antagonistic to the teachings of Spiritualism. They have as yet been unable to lift the debt from the Temple; therefore ask each Spiritualist to forward 10 cents to Mr. Eugene Webb, treasurer of the Society, and to write four letters to as many friends whom they think would assist in this cause, asking them to do likewise.
WM. J. COWEN.

Always at the Center.—The unprogressive man looks around him and sees that the horizon limits his vision, and hastily concludes that there is nothing beyond it, but just as soon as he progresses he finds that the horizon moves with him, and that, while each horizon may be limited, the number of horizons he sees in his progress are limitless. Thus it is with Life; its horizon has no beginning or end. When one comes to where he supposed was the end of his horizon, he finds it to be but the center from whence he sees another horizon, and so on without end. The progressive one is ever finding new Centers of Life—more Infinite Power. No matter where one goes, what one does, he or she can never get away from the Center of Life.—*World's Advance Thought.*

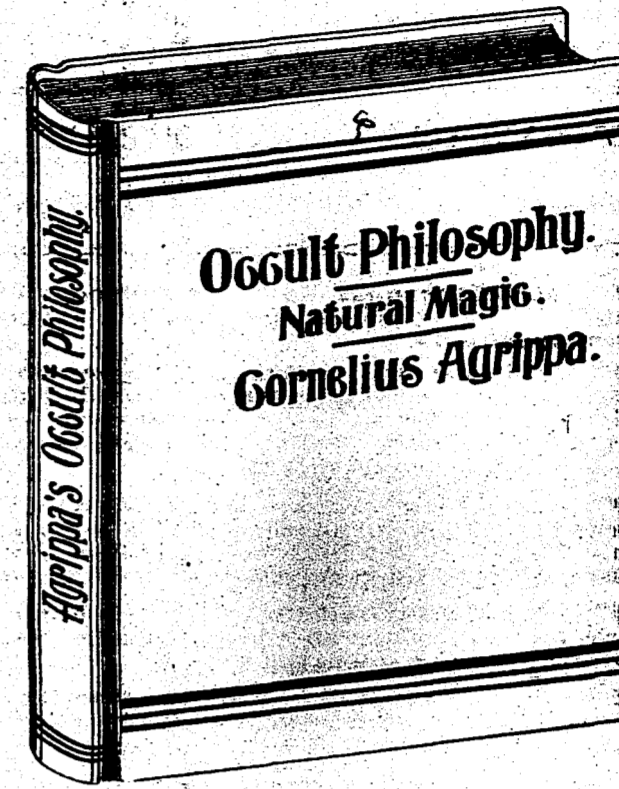
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No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

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

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

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

SAN FRANCISCO, JUNE 22, 1901.

Another Wonderful Invention of this remarkable century has just been made public in Cleveland, Ohio. It transmits by telegraph pictures of persons or places, at the rate of one inch per minute, over thousands of miles distance, and can be reproduced for use in newspapers in less than an hour. Any one who would have said that such a thing was possible, a hundred years ago, would have been deemed a fit subject for a lunatic asylum. Truly, this is a wonderful age.

New Temple.—The First Spiritual Church of Columbus, Ohio, now have a new Temple. It was originally built for a Presbyterian Church, but on account of depletion in numbers, two Presbyterian Churches have united, and this property being for sale, a wealthy Spiritualist purchased it, and presented it to the Society. Mrs. Loe F. Prior occupied the platform of the Society for some time, and then was succeeded by Edgar Emerson during May. The Society is to be congratulated upon the acquisition of such an edifice in which to hold its public exercises.

Wireless Telegraphy is to be used connecting the Farallone Islands and San Francisco, by order of the Government. It will be used to report vessels coming and going, being situated at the entrance of the harbor. Recent improvements, it is said, may enable vessels over a hundred miles away to transmit weather reports and be of great advantage in many ways. Surely, wonderful inventions are multiplying almost every day.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

New Glass Age.

In the daily papers is an item from London, England, which says that Jules Henrivaux, who is an expert glass manufacturer, predicts for the world a new glass age in the near future. He remarks as follows: "Glass is the best substance known to use for every kind of structural purpose, and especially for dwelling-houses."

The point of the idea is found in the inexhaustible supply of materials from which glass is made, in its adaptability to all shapes and forms, and its durability and its cleanliness.

Glass can be shaped, colored and decorated to an extent of which no other material is capable, and it is upon this aspect of the idea that M. Henrivaux lavishes his imagination. Chairs and tables, in the new glass age, will be made of vitrified material, toughened to the strength of teak and mahogany. Cooking utensils, plates and cups and saucers will be made of the same substance. The new glass house will be absolutely clean and practically indestructible. The whole of its surfaces can be washed from the top story to the basement without a trace of the humidity being left. Dust cannot collect on the polished face and the spider will find no place on which to hang cobwebs.

Progression, after the change called "death," was the subject of an editorial in the San Francisco *Examiner* last Sunday. It would have been rank heresy, 50 years ago, to have given thought to such a thing. Since the advent of Modern Spiritualism, however, which has liberalized the minds of millions, people no longer give heed to antiquated dogmas, but fearlessly inquire about everything, and believe only what their own judgment can approve. The *Examiner* argues thus:

What is the essential characteristic that intellect would ask for in an ideal human abode? Is it not progress? By progress we mean growth, improvement, change.

Of all horrors known to the human soul none is greater than the horror of monotony. Is it possible to conceive of happiness without change, and especially without improvement?

Can we conceive of the same songs being sung forever through endless billions of years? Can we conceive of the same conversations, the same thoughts, the same mental attitude?

Can we, in short, conceive a condition in which questions do not come up for mental discussion? Where the mind works there must be progress and growth. We cannot conceive eternal happiness without mental activity, and hence without growth.

Call it what you may—this is the philosophy of Spiritualism! And if anyone should have dared to utter such views 50 years ago, he would have been condemned by the church as a heretic, if not given over to torture to compel him to

recant and accept the stupid theological ideas of the orthodox church. But "the world is moving on," and thinking men may progress here as well as hereafter!

Cosmic Consciousness.

Dr. R. M. Bucke, Asylum, London, Ontario, proposes to publish, by subscription, at \$5.00 a copy, a book on Cosmic Consciousness, "a study in mental evolution."

In it he proposes to show that there has appeared in certain members of the human race, a mental faculty superior to any included in the ordinary self-conscious mind. This faculty is a new and higher consciousness which bears the same relation to self-consciousness that this bears to simple consciousness. By means of this higher faculty the man possessing it comes into immediate conscious relation with the cosmos—hence its name—Cosmic Consciousness.

The book which it is proposed to publish is to point out in what manner this higher consciousness differs from self-consciousness, and indicates the laws that govern the acquisition of what may be called the new sense. It is to show also that the men possessed of this higher mentality are becoming more numerous as time goes on, and that it seems inevitable that what may be called the new race will, within a measurable time, replace upon the earth the human race which now occupies it, just as the present self-conscious race many thousand years ago replaced our ancestral race, the simple conscious *alalus homo*.

By the acquisition of self-consciousness, our prehuman ancestral race became man; by the acquisition of Cosmic Consciousness we shall make an equally long forward step.

The birth of this new race from us would mean that our descendants, while occupying the earth just as we do, would really live in an entirely different world; for the possession of the Cosmic Sense will differentiate them from us as completely as we are differentiated from our prehuman ancestor.

This is a new and unique theory, and we mention it as a matter of news, so that our readers may be posted; and should any wish to get the book, they must send to Dr. Bucke for a circular stating terms, etc.

How I Wish I could do something to aid the Cause! This expression is very often heard, and in reply let us say that one of the first things you can do to advantage is to subscribe for and read a periodical devoted to the spiritual cause. The cost is so little, amounting to but two cents per week, that there can be no excuse for not doing it. There are but very few in the world to-day who are so poor as not to be able to afford that much in support of a cause, pro-

vided they have interest enough in it to prompt the action. No Spiritualist can afford to be without the weekly visits of some Spiritualist paper.

The PHILOSOPHICAL JOURNAL is the second oldest Spiritualist paper in America and should be in the home of every Spiritualist.

If you wish to do a little missionary work, we would suggest that you subscribe for one or more copies to be sent for a year, or less, to those who would be glad to be informed, and thus lead them to the light.

To Improve the human race is the next progressive step, and looking in that direction is the action of the Minnesota Legislature by enacting a law requiring candidates for marriage to undergo a rigid physical and mental examination to determine their fitness for the marriage state.

Obsessing Spirits.—"How shall I get rid of these low obsessing spirits?" asks an ex-patient.

Answer—Educate them by being good and upright and aspirational, and withal keeping your body clean and your soul pure.—*Temple of Health.*

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 PLANETARY HOUR BOOK; Good and Evil Hours Calculated for Every Hour in Every Day for July, 1901, by Ernest S. Green. Good for July in any year. Vest-pocket size. Price, 25 cents. For sale at this office.

It was claimed by the ancients, and is verified by modern astrologers and investigators, that every hour in the day is ruled by a certain planet, good or evil, and that the hours of Saturn and Mars are especially unfavorable for nearly all purposes, causing dull hours for business, ill-success for collectors, etc., while the rest of the planets are mostly good, especially Venus and Jupiter.

In this book the hours ruled by the various planets are calculated in advance, so that any person may know at a glance the nature of any hour and make his appointments or important transactions accordingly.

The author has tested the influence of these planetary hours with a score of persons in all kinds of business or occupations and the results have been astonishing. In the Saturn and Mars hours collectors and canvassers invariably met with disappointments or rebuffs, while store and shopkeepers did comparatively no business. In the Venus hours business was generally good and all classes seemed to succeed in all their undertakings more than in other hours, except those of Jupiter, while Sun, Moon and Mercury proved good in some respects.

We believe this is the first time such a book has ever been published, and it should prove of great value to everyone, especially those doing business with the public.



The Editor is not responsible for the opinions of correspondents.

Letter from Los Angeles, Cal

TO THE EDITOR:

My sojourn in Southern California has been protracted beyond my expectations, partly because I like the genial climate, and what is more to be prized, its people, who have time to smile and to speak a kind word.

I have returned from Long Beach, where I witnessed the organization of a society of Spiritualists, whose secretary is Mrs. Susie Johnson Cravens, an old-time Spiritualist lecturer. They named the organization "Mental Culture Society," and they will probably tell each other what they know, for on that occasion it was agreed that an educated person would make a better, more useful medium. My mind reverted to Andrew Jackson Davis, and many an unlettered child who has been spiritually unfolded to confound the educated wisacres.

I arrived in time to attend the Truth-Seekers' meeting at 130 1/2 So. Spring St., Los Angeles. After speaking with some degree of inspiration, Dr. S. W. Richmond invited me to his residence to dine. This is to be the home for the sick and despondent to obtain sympathy, encouragement and magnetic, spiritual healing.

I hope soon to return to the North, and meet many dear friends and acquaintances on my next birthday, Aug. 3, at 1218 Railroad Ave., Alameda. I may hereafter give a more detailed account of the spiritual work here.

MRS. F. A. LOGAN.

Not Evolution.

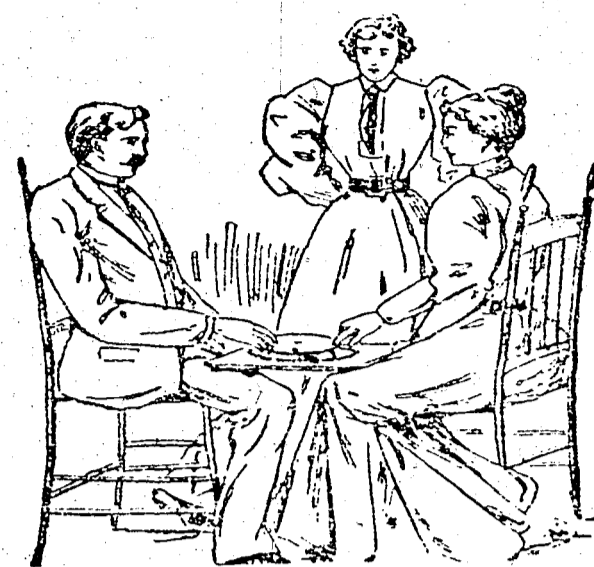
TO THE EDITOR:

In the JOURNAL of June 15 we read an article from J. Marion Gale. We read it with interest, for the same question once troubled us. We are not a Tallmadge or a Ph.D., but we take pleasure in placing before your readers some assertions made by the "Band of Amnon," which helped us out of our difficulty. These assertions, the "Band" declares, are founded on Natural Law, and we are requested to bring reason, science, all and every aid to our assistance in the proving and understanding of them. The fundamental assertions are these:

1. Soul is indestructible, immutable, unchangeable, and always holds its relative position in the great Universe of Life and Matter.
2. Matter is indestructible, but always in evolution.
3. In the aggregation of all-soul, is the Complex Deity, the Power that rules and vitalizes matter. According to this, you see we did not spring from bugs, or even the ape, and neither shall we return to them. Stability, Law, Order, are always in Soul; change, always in matter. And please let us ask a question: How can we conceive of creation, when we cannot find anything that can be destroyed? To our minds, the two go hand in hand, and that which looks like creation and destruction, is simply change, or the evolution of matter.

STUDENT.

DIAL PLANCHETTE.



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The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. 1s.6d. per year (40c) post free. Florence House, 26 Osnabaugh street, Euston-road, London, N. W. England.

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I am poor, but if I had \$100 would willingly part with it, sooner than have missed the reading of the book.—B. B. Marshall.

The fact that Mrs. Underwood was an agnostic when the revelations began, the evident candor which pervades the volume, make it a work which no student of psychic science can afford to overlook.—B. O. Flower.

The most valuable, as it is the most unique and remarkable contribution to the literature of spiritual phenomena.—Lillian Whiting.

Mrs. Underwood has given facts of inestimable importance, presented in a careful, critical way.—Lyman C. Howe.

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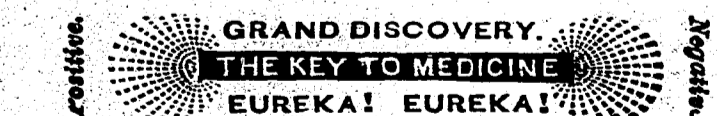
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Those wishing to have the PHILOSOPHICAL JOURNAL stopped at the expiration of the time paid for, should give notice to that effect, or it will be considered they wish it to continue.

Advertisements appearing fair and honorable upon their face are accepted, and whenever it is shown that dishonest persons are using our advertising columns, they are at once excluded.

Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

Money sent in unregistered letters will be at the risk of the sender. We assume the risk if sent by money order, bank draft or registered letter.

Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

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.

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.

A Test Circle was held last Sunday evening at 9250 22nd St. by Mrs. Sadie Eberhardt, who gave spirit messages to the satisfaction of those present.

Edward Earle, assisted by Miss Marion, gave a test seance last Sunday evening at 323 Ellis St., when wonderful manifestations of spirit powers were given.

Flowers and Letters were read psychometrically at Friendship Hall, 335 McAllister St., San Francisco, last Sunday evening by Mrs. C. J. Meyer and others, Mr. Meyer furnishing the music.

Mme. Young's Hall at 619 McAllister St., San Francisco, was filled last Sunday evening with skeptics and inquirers concerning the future life. After an interesting inspirational lecture by Mrs. Sarah Seal, Mme. Young gave spirit messages and read articles psychometrically. Professors Young and Bothwell-Brown furnished excellent music.

The Ladies' Aid Society will give a social and dance on Friday, June 28, at Occidental Hall. The Committee of Arrangements are preparing for a very pleasant occasion, and confidently expect a good attendance.

Mr. W. J. Colville, who has been laboring in Australia during the last two years very successfully, intends to return to America during the coming Autumn, and it is announced that he will commence meetings in San Francisco on Oct. 6. He will be heartily welcomed here by his many friends.

Occidental Hall, 305 Larkin St., San Francisco, was the place of rendezvous last Sunday evening for those who wanted a feast on the philosophy of Spiritualism and to be regaled with an eloquent presentation of the same. After a few introductory remarks by Mr. M. S. Norton, president of the California State Spiritualist Association, and a spiritual song beautifully rendered by Mr. Gillespie, Mrs. R. S. Lillie was introduced, and taking for her subject the words, "And I saw a light," she presented many facts relative to the light, which has been shown to aspiring souls in all the ages of the past, as well as the present, in such quantity as they were capable of receiving and the environments would allow. Often the light shone in darkness, and there being no receptivity, it was withdrawn until a more convenient time should present itself, and the season came for its being presented with more chance for its reception. She concluded with a beautiful poem, improvised at the moment, appropriate to the subject.

Mrs. Lillie will occupy the platform again next Sunday, which will, in all probability, be her last appearance for the present in San Francisco. We hope she may return again after filling her engagements at the camps.

The First Spiritual Ladies' Aid Society will give Mrs. Lillie a testimonial benefit on Friday of next week, July 5, in the same hall, when, it is to be hoped, it will be filled to overflowing. There will be an entertainment of considerable merit, a program of which will be presented in next week's JOURNAL. Of course, the young people will wind up with a dance. Tickets may be obtained at the office of the PHILOSOPHICAL JOURNAL. Price, 25c.

The Ladies' Aid Society held their usual meeting last Wednesday in the parlor adjoining Occidental Hall, 305 Larkin St., San Francisco. The meeting was well attended, and considerable interest was manifested in the subjects under consideration. The ladies always have a good time at these meetings, which are presided over by the president, Mrs. B. F. Small, with grace and dignity.

Mr. B. F. Small, we learned with regret, has been feeling quite unwell again during the past week or two. His health is very precarious, and a needed rest for recuperation is very desirable. We hope he may be able to take it in the near future.

The Psychical Research Society of Oakland held two important meetings on Sunday, June 23. At 3 p. m. was a conference meeting, many speakers and mediums participating. At 8 p. m. Mrs. Kate Lester, of San Francisco, occupied the rostrum and gave entire satisfaction to a well-filled house. She will be with us next Sunday, June 30, at 8 p. m. C. F. VAN LUYEN, Chairman.

The Test Meeting at Loring Hall, Oakland, Wednesday, June 19, was the largest, with one exception, since the meetings started last January. Mrs. Stewart, Mrs. Cowell and Mrs. Boose gave messages to the entire satisfaction of all present. Wednesday evening, June 26, the many friends of Mrs. Stewart will tender her a farewell reception previous to her departure for other fields.

Dr. H. W. Abbott of San Jose will lecture at Fraternal Hall, Oakland, Sunday afternoon, June 30, on "Vibration of Color—its Wonderful Influence over us and Others," with demonstrations.

Oakland.—The 3 o'clock meeting of the Union Spiritual Society at Fraternal Hall last Sunday was honored by the presence of Pres. Norton of the State Association, who, in a timely address, gave much food for thought. Dr. Abbott of San Jose, a speaker of culture and much force, made some interesting remarks on the vibrations of the universe. Mrs. Smith and Mrs. Boose closed the meeting with some well-recognized spirit messages. The evening meeting was devoted to spirit messages through the mediumship of Mrs. Stewart. A large and well-pleased audience was present.

Mr. and Mrs. S. D. Dye of Los Angeles, Cal., have gone to the North on their regular annual vacation. They expect to visit Seattle, Tacoma, Spokane, etc. They will probably be absent about two months.

Oregon Camp.—The annual camp-meeting of Spiritualists will be held at the New Era camp-ground, four miles south of Oregon City, on the Southern Pacific railroad. The camp is a beautiful site on the east bank of the Willamette river, in a grove of large evergreen trees, and is easily reached by boats and cars. For full information, address the secretary, A. Luelling, Oregon City, Oregon. The camp will be open from June 29 to July 15, covering four Sundays.

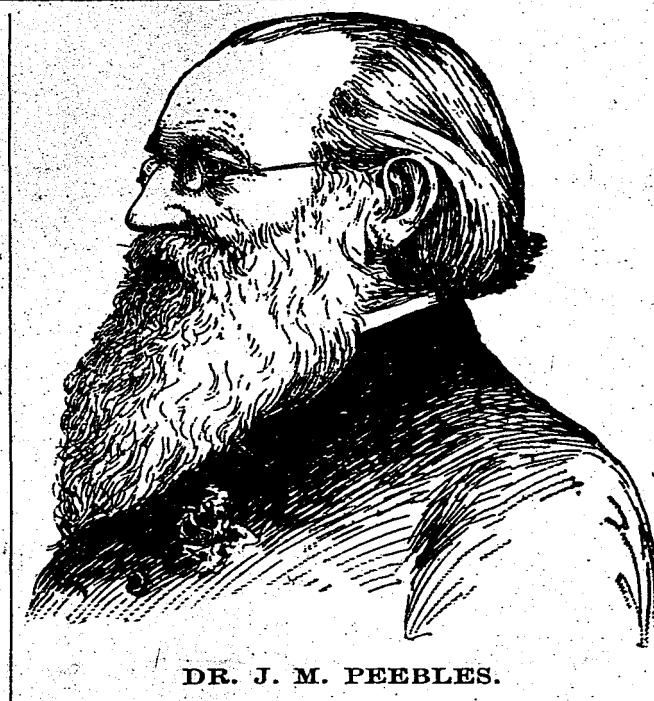
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