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T. G. NEWMAN,
EDITOR.

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No. 34.

THE SPIRIT CHAMBER.

H. M. M. PHELPS.

My cottage stands in "the green pastures,"

The "still waters" flow very near;
My home has a "secret chamber"
That is filled with a presence dear.

There's a world of wonderful beauty
That blossoms at my feet;
There's a realm of fairest enchantment,
Where the trees and blue skies meet.

For earth and heaven are together,
Next door is Paradise;
And to greet the dear resurrected
I have only to close my eyes.

—Free Man.

BORDERLAND.

Spirit of His Bride.

"When I was a young man," said Mr. W—, "I was engaged upon a survey in the bush a good way north of Auckland, New Zealand.

"We had two tents, one occupied by my assistants, the other by myself. They were pitched close together. One bright moonlight night I was lying wide awake, thinking of the morning's work. It was somewhere between one and two o'clock, and nothing was further from my thoughts than specters, but as I was looking through the doorway of the tent, the covering of which was folded back, because of the night being so fine, I suddenly became aware of the presence of a young lady, dressed in white, like a bride, standing in the doorway, and looking at me intently.

"I saw her features distinctly, as the moon shone upon her face. She looked so natural that I had no fear, but I did not speak, as I was wondering where the lady could have come from at that hour of the night, as our camp was many miles away from any habitations. She seemed to have been looking at me for about two minutes when she slowly withdrew. As soon as she disappeared, the thought flashed upon me that it might be someone who had lost their way in the bush. I hurriedly dressed myself, but could see nothing of her. This I thought very strange, as for some distance around our tents the view was fairly clear. I next went to the assistants' tent, and found them fast asleep. In the morning they assured me they knew nothing of the visit of the mysterious lady.

"Some weeks after, I returned to Auckland, and was told by my sisters that they had an invitation for me to spend the evening with some of their friends, unknown to me. Upon going to the house the

first lady I was introduced to was, to my astonishment, the one I had seen at the doorway of my tent, in the bright moonlight. We became very fond of each other, and married. We were long married before I ventured to mention my experience to her. She could not explain it, but said that when I was introduced to her she experienced a strange shock, for which she could not account."—*Christchurch Star*.

Robbery Seen in a Dream.

A lady spending the Summer in the country, some 20 miles from her city residence, dreamed that the latter was robbed, she herself being a witness of the robbery. In her dream she saw two men, one of whom limped, in the act of rummaging some trunks in the hall. A candle stuck by means of its own wax on the newel post illuminated the scene with a dim light.

After finishing their work with the trunks the men went upstairs to a closet, from which they removed curtains and hangers stored for the Summer months. The dreamer observed that they overlooked her most valuable curtains, which had been placed well back on the shelves.

Suddenly she seemed to be transported to her birthplace at Auburn, N. Y., where she especially noted the bronze figure of an

Indian which surmounts the prison edifice.

At breakfast the next morning she related her vivid dream to those present, five of whom are now living and vouch for the fact. Subsequently it was found that the city house had been entered and robbed. On the newel post were the marks of the candle. The curtains had all been taken but the best set, which were found where the dreamer had seen them.

Suspicion was directed to a painter who had been at work on the house, who was lame and who disappeared immediately after the robbery. Investigation of this man's character showed that he had served a term in the Auburn penitentiary.—*Health Culture*.

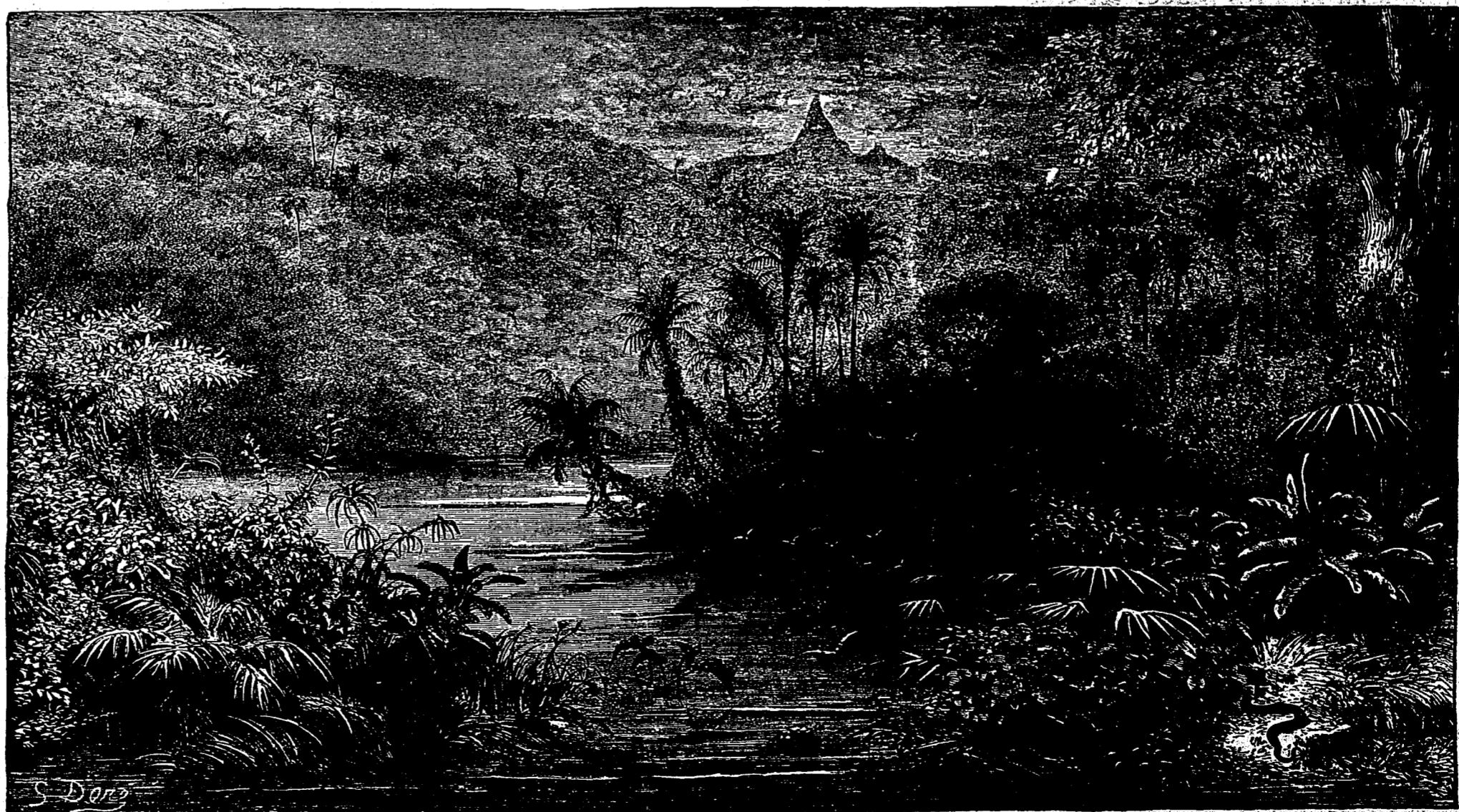
Absent from the Body.

While stationed in a northern city I one morning found myself standing in the center of my bedroom, looking at my own body lying upon the bed. I was fully conscious of where I was, and could see my body distinctly. A desire came to me to re-enter it, which I immediately did, but I cannot describe to you the sensation of returning. On another occasion I again found myself out of my body, but I could not realize where I was until a strange sound reached me. It was somewhat like the roll of the ocean upon the beach, but a

much more musical sound. It was so musical that I remember saying to myself: "This is no earthly ocean; I must be in the spirit-world." I felt that I was a tremendous height from the world. This thought filled me with fear, and I returned to my body with indescribable speed.—*Exch.*

In the Planet Mars.

Helen Smith is an honest young woman. She is a clerk in a French dry goods store, and belongs to a society of investigators of psychic phenomena. At their private sittings Helen has various kinds of psychic experiences, the most startling of which are perhaps her journeys on the planet Mars. She enters in a trance state then, and gives the description of Mars, as she sees it. Hills and rocks of pink and peach color, with a vegetation of red, brick and purple aspect. Some trees have black leaves; the flowers, which are plentiful, are of lilac color. She is shown a feast at the house of a governor. In a superb hall there are four globes superposed which stand in each corner to illumine. Two are pink and two are blue, and are surmounted with a horn of plenty out of which water is flowing. There is a profusion of flowers and ornamental plants. The tables have a smooth surface which looks like



Beautiful River and Valley in Summer.

mica. There was a joyous company of young folks. They wore a headgear which had the form of a butterfly and was of rosy blue or green color. The governor gave a signal; all were seated, and the waiters placed before each guest a square plate with forks without handles. Other strange dishes were served, and sticks decorated with flowers on each end, which were of exquisite taste. Dancing and singing followed.

Helen also describes carriages without horses or wheels, flying machines in the air, of the form of a lantern, houses with water-spouts on the roofs, gentle domestic animals with pink hair, cribs (where the men attend the babies), and gentle animals similar to the form of a deer, nurse them by means of a tube connected to the babies' mouths when they have to be fed.

Helen Smith has had these communications for years. She has learned the language of the Martians and can speak and write it. She has been questioned and cross-questioned by many skeptics and scientific men, but has never been found at fault; her statements are always identical. Helen has also visited other planets and given their description.

A member of the French Academy and a man of undoubted authority, Victorien Sardou, has similar experiences in the planet Jupiter, of which he has given automatic sketches.

[Translated from the French by Clémence De la Baere].

Spiritualism & Free Thought

J. M. PEEBLES, M. D.

As Spiritualists, with all students musing at the feet of Nature, believe in freedom and profound unprejudiced research, there is necessarily a strong cord of fraternal sympathy between all Free Thought Materialists and scholarly Spiritualists. Unitedly they have attacked the mossy citadel of error; valiantly have they fought the seventeenth century confessions of faith, and other iron-clad creeds, that mildew, cramp and crush the loftiest aspirations of man's higher nature.

Iconoclasm had its place. It was necessary to remove the stones from the pathway, to clear away much ecclesiastical rubbish, and burn the tares of old-time superstitions in the fires of science and truth before laying the foundations of the temple of wisdom. All honor to the Humes, Paines, Volueys, Voltaires and Ingersolls of the past. Already are they enrolled among the immortals of history.

The surgeon probes the ulcer that he may the better heal. The woodman fells the forest and harrows the soil that autumns may wave with golden harvests. Destructionists are the left-hand helpers of the constructors. Thinkers abound in this morning of the twentieth century. They are the builders of the rational and spiritual; and such clergymen as the Rev. Savage, and the Rev. Heber Newton of New York, are aiding in demonstrations of the mighty fact of a future existence.

Honest doubt is honorable; conscientious skepticism is the flower-encircled gateway that leads to investigation, and investigation, careful and crucial, leads to Spiritualism. Sir William Crookes, the illustrious English scientist, was eight years a most patient student of psychic phenomena before he

felt prepared to publicly announce his Spiritualism.

And here I must again state that spiritism is not Spiritualism, though they originate from the same root-word, spirit. Spiritism was termed of old, necromancy. It means the bare fact of converse in some form with the spirits of the dead. The phenomenon abounded under different names through all the dim, dust-covered ages of antiquity. It was necessary—and is doubtless necessary to-day, for those who deny a future life—those who believe that Newton and Shelley, Plato and Rousseau, and millions of great minds, cried at birth, laughed in puberty, struggled up to the towering summits of a royal manhood and then suffered, while dying away into the silent iciness of eternal unconscious nothingness. Those encrusted in Silurian materialism may require thunderbolts of phenomena to startle, to convince them that they are not all viscera, not all matter, resulting ultimately in dissipating energy.

While the facts involved in spirit phenomena are necessary to some, they do not constitute the higher Spiritualism. The two words, as previously stated, are not synonyms. They should not be used interchangeably. No scholar would confound idea with the ideal, office with official, spirit and spiritual; then why spiritism and Spiritualism? Al is a suffix, and every philologist knows that while all suffixes modify, some do more; they enshrine or enwrap a profound moral quality. Thus a thinking, rational idealist is more than his expressed idea. And so a spiritual man, or a spiritually-minded man, is vastly more than a spirit man incarnate or discarnate.

The word Spiritualism is one of the deepest, broadest and grandest words that grace the English tongue, its corner-stone being spirit, Infinite Spirit. *Pneuma ho Theos*, Spirit is God, is the literal and liberal rendering of these Greek words ascribed to the martyr of Nazareth. And Spirit, immutable, unchanging Spirit, underlies, as I conceive, consciousness, force, motion, life, purpose, will, wisdom and love—all constituting the Absolute Good—the veritable Brahm of the ancient Aryan, and the profoundest thought of the modern thinker—the One-Being manifest as substance, visible and invisible.

The soul is the man, I am soul, conscious of my consciousness, and the body is a temporary appendage that I bear about for a season, something as does the turtle its shell. Surgery and physics have to do with the liver and the physical brain; while metaphysics, which is one step higher, has to do and deal with thought, reason, intuition, mind, conscious soul-force, the higher self and immortality. Metaphysics, while witnessing phenomena, probes and seeks to know the noumena. Metaphysics, overreaching physics, reaches into the ether realms of spirit, the regions of causation. Physics tend toward matter, metaphysics toward mind and eternity. The child sees, the philosopher solves the problem of seeing in relation to light and vibration—the latter's concepts being characterized by experience and superior illumination.

It is still a question with many thinkers, whether what is denominated matter really exists. They consider it an hypothesis. Certainly the primordial atom has never been seen. Are atoms divisible? Are they pulsating vortices, polarized points of force, or what?

While doubting the existence of matter, none doubt the existence of substance, visible and invisible. This book before me is constituted, as I see it, of matter in a certain form, which form suggests purpose; but a few well-aimed blows from a hatchet reduces it to a leaf-scattered, meaningless pile of rubbish. A brand of fire reduces the rubbish to ashes, and the ashes passed on to a chemist may be reduced by heat to complete nothingness—so far as sense-perception is concerned. The book before my eyes utterly disappears; and yet annihilation is both impossible and unthinkable. This book was an expression of conscious intelligence; a visible form projected from the invisible, the substantial, the abiding. The book existed first in my mind. It exists there still, and axe cannot hack nor fire cannot burn it.

The spiritual is the real. We, to-day, are the body interred in selfish worldliness—dead; while the dead, so-called, are the living. Conversing once with Emerson in his Concord library, I broached the subject of modern Spiritualism. He naively replied: "I have found no time to devote to what is termed spiritual phenomena. If true, I do not need them. The measureless universe is to me one mighty spiritual manifestation." "Mrs. Emerson," he added, "is much interested in Swedenborg and the phenomena related of him, Boehme and other mystics." If the universe is one grand "spiritual manifestation," and if the greater includes the less, then it naturally includes an ether-world of conscious communicating spirits.

This fact of a "frictionless ether-world of intelligences is reasonable," writes that eminent scientist and learned Professor Dolbear of Tuft's College. He says further:

"All study of the spiritual nature of man is inextricably united with the study of the universe. The powers and possibilities of the soul are conditioned by its successive environments, which become finer and more ethereal in proportion to the development of spiritual energy. Science, that is continually penetrating the laws of the universe and revealing its mysteries, offers an increasing illumination on the nature and destiny of human life. This fact suggests to us the relation between the physical and the ethereal worlds. If the earth moves through the ether, not disturbing it in any appreciable degree, is it not conclusive that all the phenomena of our physical life are moving among the phenomena of ethereal life—not displacing or interfering with it, and that thus all about us is this finer universe unperceived except where some development of the spiritual powers perceives it, by means of that finer sight and hearing of the psychic senses?"

"The discovery by Roentgen of the X rays; Marconi's discovery of the possibility of wireless telegraphy; Tesla's discovery of atmospheric currents—all these constitute a group of new insight into nature which are of the utmost importance—not only in revealing potent resources hitherto undiscerned, but as indicative of the progress of humanity in conquering new territory in the unseen. What is the nature of the spiritual world? we are always questioning; and the answer seems to be that it is a world corresponding to this, only of higher potencies. All the present life of humanity is twofold, and is lived partly in both

worlds—the seen and the unseen. Telepathy, that is now scientifically recognized as a mode of communication as real as telegraphy, is a method of the unseen universe. Wireless telegraphy belongs to that realm. Just as rapidly as the power of the spiritual man develops and demands methods of life pertaining to the spiritual world, these methods are evolved. It is a part of the divine inheritance of humanity. "Natural things and spiritual"—these are interrelated in a manner that nothing can separate. But when the recognition of this becomes a conscious and intelligent one, then all the basis of action is enlarged and ennobled, and life has a new center."

This is the standpoint of the advanced scientists of to-day. Verily, science and Spiritualism shake hands across the dreaded chasm, death. My sainted mother now whispers to me telephonically in a lute-like voice, vibratory and tender: "What you in the blindness of earth call death, we call birth—the new birth into a blissful world of memory and conscious immortality. We prepare to meet the loved at their coming, as the expectant mother prepares the garments for the unborn babe of her bosom."

But to the point again, touching "thought as being a secretion or function of the brain." Prof. James of Harvard University, probably the greatest psychologist in the world, honored alike in both hemispheres, thus testifies:

"When the physiologist who thinks that his science cuts off all hope of immortality pronounces the phrase, 'Thought is a function of the brain,' he thinks of the matter just as he thinks when he says: 'Steam is a function of the tea-kettle,' 'Light is a function of the electric current,' 'Power is a function of the moving waterfall.' In these latter cases the several material objects have the function of inwardly creating or engendering their effects, and their function must be called productive function. Just so, he thinks, it must be with the brain. * * * But in the world of physical nature, productive function of this sort is not the only kind of function with which we are familiar. We have also releasing or permissive function; and we have transmissive function.

* * * The keys of the organ have only transmissive function. They open successively the various pipes and let the wind in the air-chest escape in various ways. The voices of the various pipes are constituted by the columns of air trembling as they emerge. But the air is not engendered in the organ. * * * My thesis now is this: that when we think of the law that thought is a function of the brain, we are not required to think of the productive function only; we are entitled also to think of permissive or transmissive function. And this the ordinary psychophysicist leaves out of his account."

The Concord philosopher, Emerson, affirmed a mighty truth when he said:

"The soul of man is not an organ, but animates and exercises all the organs; is not a function like the power of memory, of calculation, of comparison; but uses these as hands and feet; is not a faculty, but a light; is not the intellect nor the will, but the master of the intellect and will; is, in brief, the background of our being in which they lie."

These are inspired words. The

soul, a potentialized portion of the Emersonian "Oversoul," is divine substance. It is the conscious, higher self. It is finitely causative and formative. It creates and projects thoughts, which thoughts are not "things" as we often hear, but etherealized substances or polarized points of force. These may be transferred along the ether waves of the Kosmos by the law of vibratory motion. And so we have telepathy, or thought-transference, from intelligences in worlds visible, and from worlds invisible. The bridge between the seen and unseen is daily becoming narrower. Science, the hand-maid of Spiritualism, has for the last half century been leading up to conscious converse with the invisible intelligences of the heavens. To the blind, even human intelligences are invisible.—*Free Thought Magazine.*

Letter to an Occult Brother.

MY DEAR BROTHER:

I was glad to receive your letter, because it contains much of your soul-pathos in yearnings for greater illumination and psychic insight in the problem of life, and the wonderful laws governing the complicated phenomena. It also has marked evidence that you are trending upwards, and if you continue with aspiration for such illumination, be assured success in some satisfactory form will lead to glorious results.

One great cause of much of the failure in mediumistic unfoldment is, materialistic frictional conditions come forcefully to the front and saturate the anxiety of aspirants with so much hastiness to get behind the curtain and among the celestials before they are really ready for such high-plane work and its object.

In answer to questions put by Pilate, Jesus said: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight."

We are still in the Christ age and within the magnetic halo of his kingdom, which is spiritual, and the mission of the great influx of spiritual power on earth of late, is not to increase our ability to *make money*, but to unfold our spiritual faculties and attributive powers, so as to more successfully aid in spiritualizing the phenomenal environments with which we are so mysteriously accompanied.

Over-anxiety to gain an outlook from which only highly-illuminated and exalted exarcnates are able to grasp understandingly the complex wonder-spirit and the un-intellectual physical elements in their phenomenal association, often unbalances such over-anxious persons intellectually to the sadful extent that their mental powers are dethroned, and a species of wild fanatical insanity makes shipwreck of their once finely-balanced faculties and otherwise noble abilities.

The great danger in over-anxiety on any subject, especially imponderable matters, while flesh-clothed, is signally clear to those who have come to know the weakness of the physical implements that the ego is obliged to use for the time being in its many-phased work.

Experience and close observation have taught me that exalted mediumistic unfoldment invariably fails to the over-anxious, while a calm and placid reliance on exalted angelic educative helpers is infinitely more safe as a method to reach desired ultimates; and with

this help it is quite necessary that every effort on our part as aspirants to become as nearly as possible Christ-like, both in our emotional and practical life, to each other, for such a co-operative combination will help us up the steeps and within the sacred, mystic circle of our exalted loved ones and a correspondingspiritualunfoldment, more rapidly than by any other method.

The law of adaptation must be observed in this work in order to secure proper results. Keep on, and you will soon come into closer communion with your loved ones through your own unfolded mediumship. Yours, in mystic bonds,
M. E. TAYLOR.

Santa Barbara, Cal.

ALONE!

Oh, no, I never feel alone
And never know a fear,
For all along my path are shown
Companions that are dear.
I see them in the stubborn rocks,
I see them in the stream,
I see them where the tempest mocks
And lightning flashes gleam.
I meet them in the lowly flower,
And in the forest grand,
I meet them at the morning hour
When dews are on the land.
For then the fragrance is sublime,
The freshness is complete,
And then all nature is in rhyme
With every thing that's sweet.
Oh, who would miss the fine display
Of Nature's handiwork,
As seen in every dawning day,
Where rich surprises lurk!
MRS. C. K. SMITH, San Diego, Cal.

Manifestation, not Evolution

DR. GEO. W. CAREY.

A writer states that man is soul, a ray of the Infinite Mind, or God, and that he has always existed. And because I thus believe I do not believe that man came up through lower forms, or that he is evolving to higher forms. Form is an expression of the soul, or mind, and therefore cannot progress or manifest independent of mind. Mind, or soul, being eternal must be eternally perfect or imperfect. It does not change, for in it is "no variability nor shadow cast by turning"—i. e., operating. That which is eternal cannot change; it must be either perfect or imperfect. Of course, it is unthinkable that the universe is imperfect.

When we see raw material placed in a machine and then look upon the finished or completed product, we do not say evolution, but operation, and we designate the workmen as operators.

The evolutionary conception is based in the belief that the universe, or mind, has at some time been low and is getting higher. Eternal mind, or Infinite Intelligence, continually operates, proceeds, vibrates or manifests, but never gets better nor higher. The fermentation process produced by acid and alkali is as good and high as the condition of calm and peace that results from it, for one was necessary to produce, not evolve, the other.

Men, women, animals, things, are parts of the universe, not a diverse, and the parts must be perfect in order to produce a perfect whole. When men everywhere realize there is no creation, but manifestation with eternal self-existing material, they will intelligently use that which is at hand, instead of trying to evolve to that which they now are.

Let us have Being in the present instead of a becoming in the future.

Practical Occultism.

MRS. C. K. SMITH.

There is nothing occult or mysterious except to the ignorant. Much that is clear to some persons is occult to others. A man may express truth and noble sentiments in a foreign language, and unless the listener understands that language, it is nothing to him. Its meaning is hidden, occult. The only way to make it otherwise is to learn the language. So of all other mysteries; as soon as they become known they are no longer occult.

The man who lives an upright, virtuous life, striving to do as he would be done by, speaking the truth and thinking no evil, has experiences from so living that are occult or hidden to the one who has lived differently. As the sun shines upon the just and the unjust, so are all these hidden things free to all who can or will appropriate them. Truth cannot be monopolized, nor the happiness and contentment of right living.

More blessed to give than to receive. But the one who never gives gets not the blessing that accrues from the giving. If ye do His will, ye shall know of the doctrine. Some things can only be learned by the doing of them. Many desire the blessings without doing the things that will bring them. A man who has never felt the satisfactory sensation of having done a good deed, can not know by being told. He must have the experience or he can never know. It is so of all the occult powers—no longer hidden to one who knows.

As fast as men live true lives will happiness come into the heart. There is no other receipt or panacea. Doing right for the love of right, not through fear. Fear hath torment. Money will not supply all needs. Some are starving for sympathy, for love, for cheering words, for a kindly look, for even good thoughts; they are soothing to the sensitive soul. No one can complain that he has not time to entertain or send forth good thoughts. Indeed, it requires less expenditure of strength to think good thoughts than bad ones; just as a fit of anger exhausts, while something pleasing exhilarates.
San Diego, Cal.

All is Sacred.—Everything is sacred; even the dirt beneath our feet, for out of it comes all that sustains, nourishes, clothes and shelters humanity, and without it no life could manifest on the planet. Everything—mineral, vegetable, animal, man and woman—has its mission to perform. Whatever evolves on the planet is there for a purpose.—*Lucy A. Mallory.*

N. S. A.—The ninth annual convention of the National Spiritualists' Association of the United States of America and Canada, will be held in the Masonic Temple, Ninth and F Sts. N. W., Washington, D. C., on Oct. 15, 16, 17 and 18, 1901. All Spiritualists in the United States and Canada are invited to be present. For full particulars about reduced rates on railroads, address MRS. MARY T. LONGLEY, Sec., 600 Pennsylvania Ave. S. E., Washington, D. C.

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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, AUGUST 24, 1901.

The Governor of Missouri appointed a "Day of Prayer" to implore the Almighty to send rain in order to save the crops. It was unavailing, however, and the crops are still burning up. The laws of nature cannot be interfered with by mortals' prayers.

The Theosophists of Germany held their annual convention in Leipsig on May 27, 1901. Many delegates were present and the sessions were very interesting. A report of the convention has been printed, and 400 copies have been mailed to the newspapers of the world.

Mr. J. J. Morse, editor of the *Spiritual Review*, has been threatened with nervous prostration and had to stop all kinds of brain work for a time. His many friends in America, as well as Europe, will be pained to learn this, and will all join in good thoughts for his speedy recovery.

A Greater Psychic Wave is now rolling over the world than ever before in its entire history, and with tremendous force is causing the onward march of the spiritual philosophy and progressive thought. Those who are susceptible to its influence will be lifted up by it; while those who persistently stand in its way will be crushed. We welcome its coming, and glory in its heaven-born work.

Solidarity.—The question often asked is, what is the meaning of that word, and what is its special significance? We reply that the word embraces within its ample folds every human interest, obligation, hope and aspiration, and we may add that the objective point towards which all true progress is tending may be expressed in that one word—solidarity.

Killed by Lightning.

A sad accident took place on Sunday, July 21, at Bradley Garden, Kirkheaton, Yorkshire, England, when seven persons, who were on their way to the open-air Spiritualist meeting near Huddersfield, were caught in a thunder-storm and struck to the ground by lightning; two of them being killed instantly; the others were badly injured. The open air meeting, of course, was abandoned, and the following Wednesday the funeral was held of the two who were killed (Alfred Marshall and Frank Hodgson), Walter Howell conducting the services over the body of Mr. Marshall, both at the residence and at the cemetery. Great consternation was caused by the event. Mr. J. Burchell was to be one of the speakers with Mr. Howell at the meeting, which, on account of the storm, did not occur.

Mrs. Burchell had a vivid vision, twice repeated previous to the accident, which terrified her very much. She saw the accident occur and witnessed the death of some and the suffering of the others, and tried to prevail on Mr. Burchell not to attend, lest he might be included in the accident. This she told her husband two weeks before the meeting, but he got there before the storm.

The English Spiritualist papers contain articles on this sad event, and the accident has caused great consternation.

Premonition caused the motor-man on the Oakland and Haywards electric car, last Friday evening, to stop just in front of a wooden bridge. He was strongly impressed that something was wrong—probably by some spirit friend of his or some of the 16 passengers. Upon examination it was found that some miscreant had removed the nuts from the iron stays. Thus an accident was prevented, for the structure would have collapsed as soon as the car had entered upon it, and landed the passengers in the Fitchburg creek 15 feet below. Whether robbery or malicious spite was the cause is unknown.

Labor and Capital are now arrayed against each other for a trial of strength. It is a problem as to which will be victorious. We hope that a decision may soon be arrived at.

Mind is Master, and it is impelling humanity forward to a consideration of its vital duties and privileges. The human heart is throbbing with the mighty problems of to-day, and will not rest until an advanced step is realized. To show how thought is surging throughout the world, we give the following item from the daily papers:

Cable dispatches to the American newspapers says that royalty in England is becoming deeply inter-

ested in Christian Science. King Edward is taking a deep interest in Mrs. Eddy's works, and is earnestly striving to learn all he can about metaphysics through the leading members of Christian Science in England.

Not only in England, but in all other countries, is advanced-thought taking possession of the people generally. Nothing can now arrest its progress. This is all due to the advent of Modern Spiritualism.

The Problem of the direct transformation of coal into electricity, without the medium of the steam engine and the dynamo, has been solved by City Chemist Hugo Jones of Chicago, and his invention, a coal-consuming battery, was patented last June.

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

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 CONSTITUTION OF MAN, by Elizabeth Towne, Holyoke, Mass. 50 cents. For sale at this office.

This pamphlet gives a clear and practical presentation of advanced Mental Science and embodies many new and original ideas, and the fullest teaching extant as to the nature, control and direction of desire.

It explains and illustrates in luminous terms: The unity of life; what "the silence" is, how to get there, and what to do with it; mental breathing; how to concentrate and why, etc.

MORAL APHORISMS and Terse-logical Teachings of Confucius, the sapient Chinese philosopher, by Marcenus R. K. Wright. Price, 25 cents. For sale at this office.

This pamphlet contains an engraving of Confucius, a biographical sketch of the life of this great moralist, who lived 551 years before the Christian era, and whose wise precepts have left a lasting impression upon all subsequent civilized nations.

It will be useful in every library, and valuable to every student. It is the only copy issued in the English language.

PROF. WM. DENTON SPEAKS AGAIN is the title of a pamphlet of 44 pages, published by the Star Publishing Co., 91 Sherman St., Springfield, Mass. Price, 15 cents; postage, 1 cent extra.

This is a reprint from "Rending the Veil," giving speeches by Prof. Denton while materialized, at Spring Hill, Kansas.

THE CONQUEST OF POVERTY, by Helen Wilmans. Price, 50c. For sale at this office.

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

THE MYSTERY REVEALED, or the Hand-Book of Weltmerism, by Prof. S. A. Weltmer, Nevada, Mo. 284 pp.

This book is a supplement to the author's new and illustrated Mail Course of Instruction in his Science of Healing, and contains 21 chapters, covering the whole subject of healing disease without the use of drugs or medicines, by a correct understanding and a right application of the Law of Being. This law, the author declares, can be applied as practically as the laws of chemistry, physics, or any other science, and he adds: "It is the greatest possible curative agency," and no healing can be done without its action. The author devotes a chapter to the specific treatment required for a large number of diseases, and which has proved successful in his extensive practice.

While the author prefers that his patients should come to his sanitarium, to be personally treated, yet by his system they can be cured at home, if more convenient.

For the benefit of students who desire to learn and practice his method of treatment, he has prepared a typewritten Course of Instruction with photograph illustrations, showing the application of his system. They contain 15 chapters giving a complete exposition of his science of healing, which are couched in such plain language that no one of ordinary intelligence can fail to grasp and do the work.

We advise anyone who wishes to master the subject to write to the Professor for terms of gaining possession of these valuable courses of instruction and this excellent book.

MIND, SOUL AND SPIRIT, by J. Ball, M. D., 1073½ Market St., San Francisco. 8 pages. 10 cents.

This is devoted to a definition of the terms mentioned, and contends that the spiritual body is the most important and real, while the physical body is but the preparatory school; the spirit body being the internal state or condition.

Higher Thought, a monthly Journal of Realization. 50c a year. Published at 432 Academy St., Kalamazoo, Mich. It is devoted to the progressive thought of the twentieth century.

The Occult and Biological Journal for August contains articles on the following interesting subjects: Gleanings from the East; Purpose in the Creation of the World; New Practical Methods; Karma; The Dawning Light, etc. 15c. Applegate, Cal.

Unity for August comes to hand with a valuable table of contents, among which we will mention the following: Two Roads; The Tone; Power of Blessing; Soul Communion, Condensed Truth, etc. Published by Unity Tract Society, 1315 McGee City, Kansas City, Mo.

The New York Magazine of Mysteries is a new psychic monthly published at 22 North Williams St., New York, by Thompson & Co. Each number contains 32 large pages, 3 columns on the page, and they are filled with excellent matter on the new thought of this ever-advancing and progressive age. It deserves success, and we hope that it may have a long and prosperous existence.



The Editor is not responsible for the opinions of correspondents.

Letter from Ben Lomond, Cal

TO THE EDITOR:

Enclosed find my renewal of subscription for your excellent paper. I can not do without it, for with each copy I get fresh inspiration, strength and hope for the battle of life. Heaven and its angelic hosts, bless you, for the good done, by the white-winged messenger sent weekly from your sanctum. I have always recognized in the PHILOSOPHICAL JOURNAL one of the strongest batteries for a spiritual growth and work, and I seem to sense a mighty force and power with each copy.

In connection with the JOURNAL I get the most wonderful aid from the spiritual songs of Prof. Longley of Washington, D. C. I wish I could put a copy of the JOURNAL and of that book in every home in the land. Words fail to express my appreciation of this heaven-born song-book.

The doctors' law is now in force in California. If they could do so, they would also grab the mental and magnetic healers, but thank heaven, these two angels of light can work and bless suffering humanity.

The other day my husband came in with a violent attack of congestion of the stomach. Had I sent for a "regular," he might have eased his pain by giving morphine, or some other vile stuff, and thereby kept him ill for days. I simply gave him large doses of hot water, and spirit magnetism. In half an hour he slept soundly and awoke refreshed and well.

On another occasion I was passing a cottage and observed through the open window a little girl lying in bed, exhausted from fever, too weak to lift her head from the pillow. Going into the house, the mother said to me: "They tell me you are a healing medium. The doctor seems powerless to get her out of bed; can you help her?" Instantly a mighty wave of spirit magnetism enveloped me, and going to the child, I put my hands on her head and answered: "Yes, she will improve from this hour, and to-morrow will be up and dressed." I remained about five minutes in the house, and went my way, leaving in the fever-parched hands a bouquet of mountain pinks, gathered before leaving home, for whom I did not know, until I found the sick child. She improved from that hour, and without the aid of a drop of medicine save the healing balms showed down from angel fingers.

This little reminiscence just reminds me that Mrs. Dr. D. P. Kaynor is to be at the Los Angeles camp this month. Her husband, when I knew him years ago, was a marvelous healer. I have never met a grander clairvoyant for the diagnosing of disease, and I have a vivid memory of some of her wonderful medial powers. I hope they may tarry long in the State, and that the camp may be a great success. MAY HESS FANNING.

Ben Lomond, Cal.

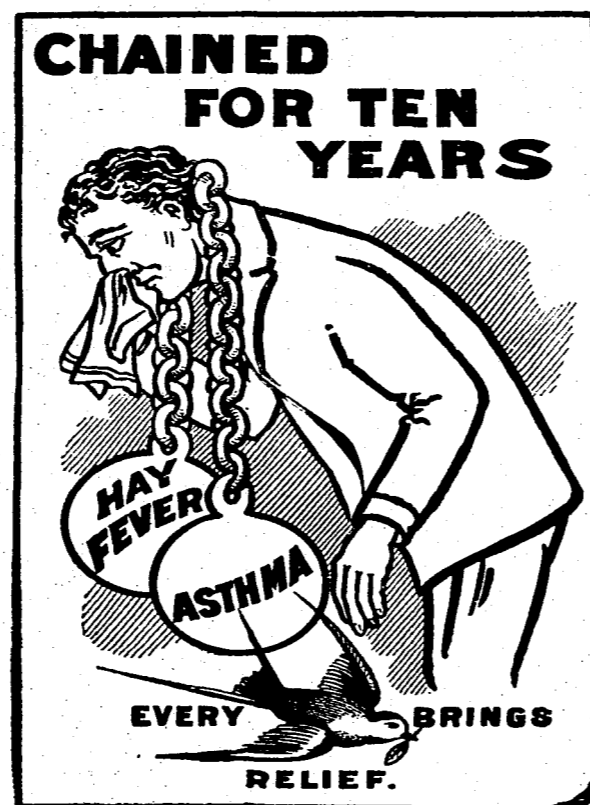
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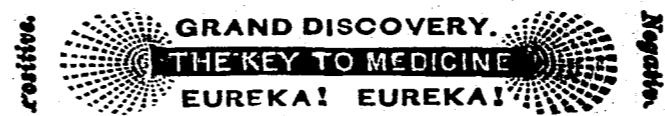
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