

EVERY SATURDAY.

PRICE FIVE CENTS

THE PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

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

VOL. 39.

T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JUNE 7, 1902.

1439 Market-st. Between 10 & 11th-Sts.

No. 23.

THE PROBLEM OF THE SOUL.

Far swings the pendulum of time,
 Beating the marches of the fateful
 years,
 Whose solemn cadences in measured
 rhyme
 Sound through the valleys of our tears.
 And change comes on apace—resistless
 change,
 'Till cataclysm heave the crest
 Of cloud-capped mountains, whose en-
 circling range
 Of jaggedness disturbs all rest.

To climb the rocky pathway on of hope,
 Bending with fires in its embrace,
 To scorch our feet from seams that close
 and ope,
 To yearn for sheltered resting-place;
 To live life's restless round upon this
 earth,
 To moan and groan in helpless pain,
 To feel the coming desolations dearth
 Close round us like a welded chain;

To see the flowers bloom but to fade and
 die,
 Baring the storm beats, bend and fall;
 Our cherished treasures quickly heaven-
 ward fly
 High-winged beyond our weak recall;

To quaff the bitter wormwood of our
 grief,
 Sickening with its mingled gall,
 To pray the gods in vain for a relief—
 In wild despairing we yield all;

'Till from the ashes of the past arise
 Victory o'er matter's control—
 Through mortal suffering and pain grown
 wise
 We learn the problem of the soul.

MARY KELSEY BOOZER.

Our Hands, and What They Reveal to us.

W. J. COLVILLE.

To examine all the minor lines on any hand, a magnifying glass is necessary; but for the beginner in the study it is enough to take a general outline view, and bear the following special points in memory:

First. Look at both hands; examine each carefully, and pay close attention to their similarities and dissimilarities, always remembering that the left hand marks inheritance, and the right hand the result of one's own mental efforts.

Second. Study the type by taking a general survey of the shape of the fingers and comparative length of palm, fingers and phalanges. If the palm measures much more than the tallest finger, you may be sure the person has a good share of practicability in his composition; but if the palm is relatively short and fingers unusually long, you are gazing upon the hand of a visionary, one who may have many fine ideals and beautiful imaginations, which he can impart to others for practical execution, but which he cannot execute personally.

Third. Study thoroughly the three principal lines—Life, Heart and Head—with all their tributaries and dependencies, remembering

that branchings which tend upwards denote aspirations, and those which point downward show tendencies to such pursuits as require those engaged in them to concentrate their mental energies upon things earthly rather than upon spiritual ideals.

As the names of Sun, Moon and various planets are given to different sections of the hand, we ask the reader to commit to memory, if he wishes to become an efficient palmist, the following connections between titles and attributes:

THE SUN (Apollo).—Our entire solar or spiritual being, from which the word "soul" is derived, the Latin *sol* being the basis of the English *soul*.

THE MOON (Luna).—Our entire animal economy, which when developed exclusively or largely in excess of other and higher qualities, induces lunacy.

MERCURY.—The volatile element in man, to which quicksilver most nearly corresponds. This induces excitability, love of travel, and pursuit of material wealth.

VENUS.—Invariably associated with all tender emotions, and with the poetic arts, induces love of music, paintings, sculpture, and every form of artificial as well as natural beauty.

MARS.—Conventionally termed the "God of War," signifies the intellectual element, in the human constitution, which becomes truly amiable when affection is its developed counterpart. Intellect is al-

ways contentious and aggressive when immoderately developed, and dangerous when devoted to the service of the lower propensities. It is always forceful, but not warlike, when devoted to the execution of spiritual designs.

SATURN.—Represents the occult element in every nature, and when prominent beyond the ordinary measure, displays a decided tendency towards secretiveness and taciturnity; when very much in excess of other elements, it induces melancholy. Many geologists, chemists (especially alchemists), astrologers and mineralogists, also people particularly fond of mining industries, besides many "bookworms," have the Mount of Saturn very prominent in both hands.

URANUS.—Signifies the remote, the unexpected, and the eccentric; therefore, whenever its influence can be clearly traced, the person is sure to exhibit singular traits of character and reliable to do surprising things, and also have an eventful career fraught with unusual occurrences.

NEPTUNE.—Stands for depth of thought, enterprise, and, indeed, such unusual philosophical profundity that neither works on palmistry or on astrology which are accessible to the general reader take much account of. The influence of this highly arcane element, like unto the spoken in the physical anatomy, is generally very much undefined as to its uses in

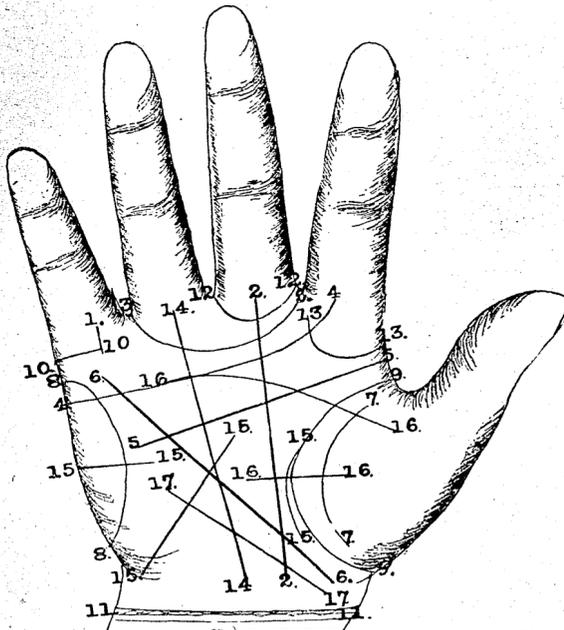
popular manuals of psychology. Though we have mentioned these two remoter planets—Uranus and Neptune—the student may read many books on palmistry, and consult the charts with which they are embellished, without finding any mention of them, though in Spark's "Scientific and Intuitive Palmistry" the first illustration shows the line of Neptune a little above the wrist line, not far from the mount and line of Luna. Whatever the influence of Uranus is decided, the first impression received from looking into the hand will be: "How peculiar!"

There is absolutely no congruity between the mental science of self-mastery and a natural study of chiology, though there are extremists among renowned mental scientists who repudiate and discourage all studies except their own peculiar metaphysical theory. For our own part we are fully aware of the extremely beneficent force of mental suggestions, of the right order in helping those who are oppressed with weaknesses to overcome them, but no teacher or practitioner of mental therapeutics is called upon by any demand of science to deny, or even to ignore, those natural indications of character, temperament and condition which phrenology, physiology and chiology unitedly reveal.

As we advance mentally, morally and spiritually, our heads, faces and hands will continue to reveal our progress; and it is easily within the province of an intelligent and thorough-going mental scientist to rescue chiology, along with other kindred sciences, from the clutch of those pessimistic professors whose delineations serve to depress instead of exalting their clients. As many who know something of palmistry are also clairvoyants, it is not possible to say how much is told from simple hand-reading, and how much results from a more interior phase of seership. The gypsies are for the most part seers, and possessed of considerable discernment outside their practice of palmistry, and it is a well-known fact among physicians (particularly in Vienna) that by gazing into the eye of a patient his entire condition can be diagnosed as photographed in the iris. Among trained occultists the psychometric faculty is apt to assert itself to such a degree that simple contact with a hand for an instant in total darkness will reveal to the adept everything concerning the individual that only the most skillful and widely-experienced chiologist could discover by the minutest examination.

People everywhere are interested in palmistry. The conscien-

The Hand Showing the Principal Lines.



- 1—Child Line. 2—Fate Line. 3—Girdle of Venus. 4—Heart Line. 5—Head Line
- 6—Hepatica. 7—Influence Line. 8—Intuition Line. 9—Life Line. 10—Marriage
- Line. 11—Rascette. 12—Ring of Saturn. 13—Ring of Solomon. 14—Sun Line.

tious hand-reader can do much good and no harm whatever, provided he steers clear of fatalistic assumptions and confines his statements within rational scientific borders.—*Two Worlds, London.*

Matter the Governor.

JESSIE S. PETTIT FLINT.

We wish to say a few words about matter being the governor—a thing which most of us either forget, or do not understand. Of late, there is so much criticizing of mediums, and also of our decarnate friends—criticism that to us appears so entirely unjust—we feel impelled to try and bring a bit of light to bear upon this subject.

We all know that an organ, piano, violin, harp, (the list might be lengthened), have each a distinct quality of tone, and that the same tune will not always be recognized in the change from one instrument to another, without the listener has a musical ear, or the tune be simple and quite familiar. Here you find an illustration of matter being the governor. The instruments are genuine, also the performer—and the same hand touches the keys of the piano and organ that vibrates the strings of harp and violin. Each instrument has its own peculiarities, its own range or compass, and the musician cannot go beyond the capabilities of his instrument.

Mediums are like these instruments, and our decarnate friends the musicians. Only a few days ago we had the pleasure of seeing this finely illustrated by a decarnate communicating through one medium, and then, later, communicating through another medium. The first communication was crude, imperfect and unreliable, while the second was firm, intelligent, and a bit of a masterpiece in the way of communication. It was the same musician, playing different instruments—and the same tune as far as he could make it—but scarcely any one could have recognized it.

It would probably not have been recognized had not a good clairvoyant been present. Now, there was no pretense or fraud on the part of the decarnate or the mediums, and yet in how many instances are such cases called frauds? We understand perfectly well that there are persons who pretend to possess mediumship; also that becoming disconnected from the physical body does not change a person's disposition; and that education and progression, both mental and moral, are much needed by some of our decarnate friends. But do not give such wholesale condemnation. Test well and thoroughly. Better be deceived a few times than falsely accuse one who is innocent. And I know that medium number one, in the illustration given, was true and good, as well as that medium number two was also genuine; and more than all, that the same decarnate communicated through both, in turn.

We trust that these few words may help to throw light on this all-important subject of communication, and lead us to more charitable and kindly thoughts. There is much for all of us to learn. The farther we go, the broader opens the way before us, the more beautiful becomes the soul illumination through matter. It is our duty and our pleasure to bring these bodies of ours, these musical instruments, to as high a state of vibration as

possible, so that the soul in its penetration can express the life within, bringing this matter that governs, in tune with the Infinite. Corvallis, Ore.

How to Obtain Long Life.

JOHN F. MORGAN.

The "Secret of Long Life by Right Breathing," which has been published in many papers and magazines, has called forth the following to explain the teachings and lessons in "Breath and Health Culture," as given by Rev. Dr. Osman Zaradusht Hanish's, Rab-Magi of Math-el-Kharman, Persia, who is teaching over 650 pupils free of charge:

FIRST EXERCISE.

Sit erect in the chair, with muscles relaxed, weight of lower limbs balanced on the balls of the feet: look at (with concentrated thought) a dark object not further than seven feet nor less than three feet, to steady the nerve of the eye. Breathe in "La Galame," the life principle, which is in the oxygen of the air, to centralize the tissues and to build up the child life (to rejuvenate the physical body). As you exhale, hold the thought that you exhale all morbidity or effete matter. Breathe evenly in and out with the upper lobes of the lungs while you count seven.

Exercise in this way three times a day, for a period of three minutes each.

This will develop the eye-sight.

Neither the second nor the succeeding exercises should be taken until one has first devoted one week's practice to each exercise as given, to get the body (our "musical instrument") in tune.

SECOND EXERCISE.

Stand erect, with the weight of the body balanced on the balls of the feet. Look at some dark object intently. As you raise the body, clench the hands, allowing the fingers to touch the life line (thumbs out), and inhale. As you lower the body, open the hands and exhale. Count seven on both the inhalation and exhalation.

This also may be done three times a day. It can be done as you are walking along the street.

This exercise improves the sense of hearing. The nerves of the feet connect with the nerves of the ear.

Concentration, polarization, or self-centering, is one of the most desirable attainments to possess, since we are all more or less liable to drift from one thing to another, and scatter our forces.

When taking the Breathing Exercises, you should sit or stand erect, with weight thrown upon the balls of the feet, the abdomen drawn in, and the chest thrown out, and spinal column always perfectly straight.

THIRD EXERCISE.

Sit in a chair with the feet comfortably resting on the floor, position same as in the first exercise.

Here we are taught the "power of thought" in holding "the word" while the gaze is fixed.

Place a penny, or some small, dark object to concentrate upon, on the floor two feet from your toes.

First, expel all the breath in the lungs. As you bend forward, bending only at the hips, look intently at the penny or object, inhale slowly, holding the thought:

"Breath is Life"; emphasize the word "Breath." The time occupied in repeating this thought mentally should equal the same space of time that it took in the previous exercises to count seven.

Retaining the breath, count three, on repeating more quickly: "Life is Breath."

As you raise up slowly, preserve the same rhythmic movement, holding the thought: "Breath is Life!"

Repeat the same process for three minutes; the exercise to be taken three times a day.

Hold the head and neck straight. Neither bend nor raise with a jerky movement, and keep the gaze steadily fixed.

FOURTH EXERCISE.

Take position as given in Second Exercise. Throw the arms straight out from the body, directly in front of you, with hands from wrist limp and relaxed as if lifeless. Then breathe; all breathing is to be done with closed lips, teeth separated, and through the nostrils. As you breathe, tense the muscles of the arm from the wrist to the shoulder. As you exhale, relax the muscles from shoulders to the wrist, with hand and fingers limp.

At the fourth inhalation, you bring the hands diagonally around to the sides and inhale three times, tensing and relaxing the muscles as you inhale and exhale.

At the seventh breath you bring the hands around in front of the body, and turn the hands up; but be careful that the fingers do not lock together, since the electricity generated in the body by this exercise has a tendency to draw things to it. You should never shake hands or touch any object within three minutes after this exercise, and if done in the dark, you should be particular that no one sees your fingers for three minutes; after which drop them.

This likewise is to be performed three times a day. This exercise develops the sense of Taste.

A perverted appetite, caused by the eating of highly-seasoned food, the drinking of fermented liquors, and smoking until the system was full of nicotine, and the sense of taste was quite lost—for many years my stomach was my God—to be able to return to a natural and normal condition, by the simple following of the instructions given in the fourth exercise, speaks louder than words, of the great good that may come to us if we will only let it.

This exercise generates electricity and causes the phosphorous to appear on the tips of the fingers, as of a bluish yellow tint.

FIFTH EXERCISE.

Take correct position, as in second exercise, and by the power of will, swing the hands in a circular direction, from right to left, in front of your body, the right arm first, then left arm, 12 times. On the thirteenth swing bend down (bending at the hip only), clench the hand, with the thumb touching the second finger, and touch the floor. Hold the knees stiff and do not allow them to bend.

This exercise is to be taken after each meal.

After breakfast, face the East.

At noon, face the South.

At 6 p.m. face the West.

And upon retiring, face the North.

We cultivate the sense of touch as we practice the exercises and follow the instructions.

HEAL YOURSELF; BECOME CURED.

This is the birthright of all. Another may heal us, but we must cure ourself. As long as we lean on any person or thing it is liable to be removed, and when the sup-

port is taken away, down we go.

In the Fourth Exercise we are taught how to generate within ourselves the electric energies so we can apply them to any part of the body. I have demonstrated the fact satisfactorily to myself.

SIXTH EXERCISE.

Take a chair and kneel down at its back, with the spinal column erect. Place it at arm's length from you. (The rounds of the chair must be round). Look at some dark object in direct line with the eye. As you take hold of the rounds, you inhale, and tighten the grip on the chair rounds, still holding as you retain the breath; as you exhale, relax the hold.

Do this seven counts, in and out, three minutes at a time, but three times a day. But under no circumstances can you over-do it without disaster as the result.

All breathing exercises should be taken between sunrise and sunset.

This exercise develops the sense of feeling, which is a finer or higher rate of vibration than touch and is an interior sense. All senses merge into memory.

SEVENTH EXERCISE—INTUITION.

This exercise develops the Intuition. As the brain functions are unfolded they bring into activity the 72,000 nerve centers, opening up the Pineal Gland, and at the same time heightening the vibrations of sound, so that one naturally becomes not only more harmonious within themselves, but with all Nature and the Universe.

Take this exercise as part of your ablution. Use a flat pan or bowl deep enough to permit the hands being immersed so that the water covers the wrist bone. First remove all rings from the fingers. Place a copper penny in the pan to generate electricity. Fill the pan with cold water from faucet, well or spring and place on table. Take correct standing position. Put both hands in the pan—thumbs not to touch. Take a deep rhythmic breath, counting seven, then exhale very slowly through the mouth as if you were going to blow out a candle, pucker the mouth the same as in whistling. Repeat this three times—once a day only.

Dry the hands by mopping them with a towel, and then thoroughly drying them by rubbing one hand with the palm of the other, the left hand up, right hand palm down, rubbing in a circular direction, from east to west, or toward yourself; then rub outside of right hand, turned down, with left hand palm up, always rubbing in a circular direction or towards yourself.

This exercise unfolds and opens up the brain cells and faculties, and tunes up the senses to a higher rate of vibration.

□ In the Winter, when you want to get warm, inhale deeply, and retain the breath, then exhale, taking care to inhale for longer than you exhale.

In Summer, when you desire to cool off, exhale longer than you inhale.

Never inhale while raising the arms, as it injures the tissues. Breathe, retain the breath, raise the arms, exhale as the arms are lowered.

Breathing in the different attitudes of standing, sitting or lying down, affect different parts of the body in different ways.

"Perfect Being" consists in right breathing. We must first study and understand ourselves, and then we can understand our neighbors.

We must first desire to *think* and then *will* to do right.

The Eighth Lesson is devoted to diet, in which Dr. Hanish explains the great advantage of a cereal, nut, fruit and vegetable bill of fare.

TO CURE SLEEPLESSNESS.

Take a linen handkerchief or bandage, wet and tie the same on the left ankle and cover with a silk handkerchief; then retire, lying on the right side, and concentrating your thought upon the breath, watching its inflow and outflow. If you awaken during the night and find you can not sleep, breathe through the left nostril, closing the right, and lying on the left side.

Are Spiritualists all Insane?

LYMAN C. HOWE.

We are witnessing the conflicts foretold by the messengers from Heaven 40 years ago. The enemies of liberty are pushing their evil purposes in all directions. In view of the manifestations, can we wonder that radical thinkers despise the church, and regard it as the enemy of all righteousness? The plots and persecutions so common are referred directly to the influence of sectarian Christianity, and not without reason, since most of the actors in these nefarious schemes are Christians, in the general sense, even though they may not all be members of any church organization. A very large share of the prejudice against Spiritualism is due to the Christian clergy.

True, they do not now exhibit the evil animus as 40 years ago; but the influence of their work for the past 50 years is manifest in the unreasonable prejudice of their adherents to-day. This prejudice shows itself in a variety of ways, but the animus behind it is easily recognized. The persecution of mediums so widespread and malicious is, of course, due to this pious prejudice. Those directly engaged in it may not belong to any church, and they may be acting in the capacity of an official of the State, or city, or of the United States; but the "true inwardness" of their work is manifestly the expression of the pulpit echoes of 30, 40 and 50 years ago. Then it was almost universally held and asserted from the pulpits of the land, that no spirit ever communicated; that there is no case of a human spirit communicating recorded in the Bible; that God pronounced his curse upon it, and that only fools and lunatics were mediums, and all believers are either demented or imbeciles.

For a church member to attend a circle or listen to a spiritual lecture, or read a spiritual book or paper, was an offense that called for a church trial and ex-communication. Ministers in the "sacred desk" denounced Spiritualism in the severest terms their ingenuity could invent. They pronounced it diabolical, witchcraft, infidelity, Atheism, and the climax of all abominations! and this, too, in many cases by clergy who had never devoted an hour to the subject, except in conjuring epithets to hurl at it from Sunday to Sunday.

Slowly this kind of preaching wore away, until now we hear but little of it. But the seeds of evil thus sown took root, and their fruits are manifest to-day. In the recent decision against the McIlroy will in Philadelphia, the jury were instructed by the Judge to the effect that if they found that

Mr. McIlroy was of unsound mind, subject to hallucinations, etc., they should decide against the validity of the will. While it was shown and not disputed, that Mr. McIlroy was a competent, level-headed, rational business man, in all respects rational and consistent in his relations with society, and the will had been made over 20 years ago, and three times reaffirmed since then, yet because he believed he could receive messages from his son across the line, he was of unsound mind and incompetent to dispose of his property!

By this decision every Spiritualist in the world is insane. What a record. What a compliment to Prof. Hyslop, Rev. Minot J. Savage, Rev. R. Heber Newton, Prof. Alfred Russell Wallace, Prof. Wm. Crookes, and hundreds of others whose mental clearness and sound common sense are to every one of that jury as the noonday sun to the faintest shadow of a star at night. What a compliment that jury pays to John Wesley, the founder of Methodism; Dr. Adam Clark, the famous Bible scholar and commentator, and to Jesus of Nazareth, and Paul, and Peter, James and John, all of whom were Spiritualists. What a compliment this selfish daughter pays to her father's memory! What a disgrace she has brought upon herself in this insane effort to dishonor her father. If that jury decided according to their honest conviction, it proves them utterly incompetent to weigh evidence or judge human life and conduct. Their idiotic assumption should call for a place for each of them in an asylum for imbeciles. But we are all subject to the stupid prejudice of just such boobies in the courts, and to a large extent in the council chambers of our law-makers. It is the dogmatic fulminations of priestcraft 40 years ago, repeating their echoes and influence in the minds that rule in jury trials to-day.

All true Spiritualists should stand by the First Society of Spiritualists of Philadelphia and contribute all needful means to carry this case to the Supreme Court, where there is hope for justice. The Supreme Court, though often weak in emergencies where great interests are at stake, are not a body of blockheads to be ruled by the priestly dogmas that have smoldered in the decaying punk of the half-made brains of such idiotic juries. Do I speak too strongly? How can I? What words can overdo such outrages against justice and common-sense? I am thankful for the existence of a National Association that, as it grows and is sustained, will make such bigots feel the hands of destiny.

Helen Wilmans has met the foe and conquered. That is a grand keynote in its line. Now, we hear of the victory of Dr. and Mrs. Chesbro. Every such case should unite us and inspire a vigorous united resistance. We have a grave duty on hand. We must educate the world! We must teach American juries that John Calvin is dead, and that reasonable men everywhere recognize the rational consistency of the spiritual faith. We must demagnetize these befogged bigots, and teach them that only the ignorant and stupid see any evidence of hallucination in the recognition of spirit communion. But we must fight as well as pray. Not with malevolent wrath, but with determined zeal to

conquer the mad mobs that so often hold place and power under the law.

There! I've spoken my piece and I feel better.
170 Liberty St., Fredonia, N. Y.

Psychical Science.

G. A. MARSHALL.

A hundred years ago wind and water were the natural forces upon which man depended to supplant and replace the physical energy of animals and men. Sails had then replaced oars in navigation, and waterfalls and windmills, instead of treadmills and human hands, were grinding grain and weaving cloth. Steam and electricity were then probably less considered as factors in future progress than liquid air is to-day.

There is a group of still finer forces than these, that it is entirely within reason to predict will in the next hundred years revolutionize more than one department of human activity. The class of forces involved in hypnotism, animal magnetism, telepathy, clairvoyance, etc., are now beginning to be recognized as subjects worthy of scientific investigation. The power of man over nature by mechanical means adapted to control and direct the forces of steam and electricity, has been wonderfully displayed in the recent past; we may well ask whether a more direct application of the power of mind over matter is not possible, and even to be expected among the probabilities of the near future.

If not this, we may certainly look for remarkable development in the direct action of mind over mind. We know the different effect on an audience of the delivery of the same speech by a magnetic orator or actor, compared with its delivery by one devoid of magnetism. The magnetic speaker may not be able to explain his power over his audience, but the power he certainly has and exercises. Electricity is considered to be a form of molecular vibration; and it has been suggested that the energy of the human will works by setting up vibrations in substance of more than molecular fineness.

It is not my purpose to argue or to discuss details. I merely suggest that the nineteenth century was pre-eminently the mechanical age, and that the limit of mechanical progress appears likely soon to be reached in the limit of the ability of the materials at its service to bear the strain; and that the new century is quite likely to witness strange developments in the use to be made of nature's finer forces by the direct action of the will.

Mr. Edwin Reynolds well suggests that at some future date we may be able to carry apparatus on our persons which will enable us to communicate with other persons similarly equipped anywhere on the earth. I would go a step further, and ask if it may not be possible to dispense with mechanical apparatus, and communicate with distant friends by the use of our natural faculties? It is easy to cast ridicule on the suggestion; but it would be difficult to assail it with keener sarcasm than was aimed in the press of a century ago at those who were then trying to find methods for using steam as a motive power in navigation.—*Each.*

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The Editor must not be held responsible for opinions expressed in the communications of correspondents.

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 7, 1902

Selfishness is rampant everywhere. People want "something for nothing." They desire to have others sacrifice all for the Cause, while they give nothing for its support. Those who are well able to take a dozen Spiritualist papers; do not take even one, except as a gift. Such selfishness, we are sorry to say, is a millstone about the necks of thousands.

Furious Rioting is the result of a teamsters' strike in Chicago—many policemen as well as strikers being injured in a street fight last Monday, in the southern part of the city, during an endeavor of the packing houses to deliver meat to the retailers.

The Kansas State Spiritualists' Association held its convention this week in Topeka. Quite a number of workers were present and much good was accomplished.

The War in Africa is over now, and peace is to prevail. The terms agreed upon gives the Boers self-government, the release of prisoners of war, and money for their property destroyed. England is wild with joy over the result, and congratulations are pouring in from every quarter of the globe. We wish that this might be the last war on earth—that universal peace might forever prevail. War is a disgrace to humanity.

Volcanic Eruptions are reported in Alaska; two cones belching out fire and smoke. In a sparsely-inhabited region but little damage is done, though the particulars are but meagerly reported,

Losing its Power.

The question of all questions to the religious leaders of the present day is the one which the Columbus, O., Dispatch put to its readers on May 18, 1902. It was: "Is the pulpit losing its influence?" The Dispatch presents the matter in these words:

Let each pastor study his own congregation and then ask himself the question. Let him compare his audience with the church rolls and seek to learn what the comparison reveals to him. Then let him look about to compare the experiences of his fellow members of the cloth and to determine what that comparison reveals to him. Having done all this he may find that the question asked here is a most serious one, and one that demands his attention.

It might be pertinent for him to inquire whether during the advancement of thought and progress in the development of human knowledge his flock has not been going forward while he has stood still. If he finds that is true, is he any longer the leader, or is he behind and pulling the other way?

The Bible has not changed, it may be answered, and therefore its teachings must be the same, but who will say that the understanding of the Bible has not developed and broadened and changed to the degree that the same truths are seen now in a new light often different from that in which others before us viewed them? Again, is it possible that the clergy in its effort to develop these fundamental truths and to expound them to others, has left the practical for the theoretical, and has become a weak flounderer in the meshes of theology? Sometimes a layman is constrained to believe so, the drawing tie of influence is severed and the pew in the sanctuary becomes vacant.

But this aspect of the question is not half so serious as another aspect which is presented livid with shame by such an utterance as that which came from the lips of him who in the sacred pulpit declared that the calamity of St. Pierre was a special manifestation of the wrath of God, and so assuming to judge for the Almighty the Divine purpose in this appalling visitation of death through the unknown elements of nature. He belongs in the class with that other preacher, who in a pulpit in this city just after the awful Johnstown flood, invoked the curses of God on the persons who had builded the fatal dam.

It was on that occasion that a distinguished member of the congregation on retiring from the church remarked: "I had been asleep, but was awakened with a fear that the devil had gotten into the pulpit." It must have been with such a sensation that the congregation retired from under the clergyman's curse on St. Pierre. These belong, too, with some other individuals who, in the garb of the sacred cloth, eke out an existence reviling their fellowmen.

It is when seeing the pulpit occupied by such as these that one is prone to ask the question, not whether the clergy has ceased to exert an influence, but whether souls are not being actually driven away from the faith of the church. It is certainly not a just conclusion to assert that the clergy must be judged by its weak members any more than it is just to conclude

that all the world is good, because there is some good in it.

But it is observed in nature that a drop of water in a bottle of ink is not visible, while a drop of ink in a glass of water discolors the whole.

It is important to know to what degree the weakness or the evil extends, and whether or not it prevails to so serious a degree as to enter into the answer of the question put at outset of this discussion.

A Good-bye Message.—The Philadelphia North American says that Rev. M. J. Hann, at Centreville, N. J., took leave of his congregation in this very pointed speech:

Brothers and sisters, I come to say good-bye. I don't think God loves this church, because none of you ever die. I don't think you love each other, because you have not paid my salary. Your donations are moldy fruit and wormy apples, and by their fruits ye shall know them. Brothers, I am going to a better place. I have been called to be chaplain of a penitentiary. I go to prepare a place for you, and may the Lord have mercy on your souls. Good-bye.

Rev. I. M. Courlis, until lately an Episcopal clergyman, is now astonishing the denizens of Brooklyn, N. Y., with his psychic power. His church-members sustain him nobly, and he draws immense crowds, when giving messages from the spirit-world, to his congregation, accompanied by names of spirits and incidents which confirm his words.

Two More train wrecks are reported, adding to this year of disaster—one in Iowa and the other in Colorado. Many were injured in each, some being fatally so. Much property was destroyed.

Relax.—The power to relax our energies is as valuable as the power to concentrate them, says an exchange. There can be no real rest without relaxation. What a boon it would be to thousands if they could let down the tension without dropping out of the race.

Too Often we think that we are all there are to be consulted, and that our welfare should outweigh all else. An exchange wisely remarks as follows:

You must never forget that there are many other channels of Force besides those in your own personality: that energies are forever active and working for universal results; and since you are an essential unit in the scheme of Existence, all that is required of you is to indifferently follow out your ideas as they come, and with faith leave the rest.

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

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00. For sale at this office.

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 SCRIBE OF A SOUL, by Clara Iza Price, Seattle, Wash. 200 pp., bound in cloth. \$1.25. For sale at this office.

This book is one which the psychic will deem a treasure. It has an Introduction written by Prof. A. Van der Naillen, of San Francisco, Cal.

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Common-Sense Talks by Francis Edgar Mason. Price, 10c. Published by Francis E. Mason Pub. Co., 7 Warren St., New York, N. Y. "Practice vs. Prayer" is the subject of the first talk, and it is really a common-sense talk. It insists that "the hands that help are better far than the lips that pray," for the simple reason that actions speak louder than words. They do more for suffering humanity and are the real talisman of love and kindness; for any one can pray, but it takes a good person to DO deeds of kindness.

The Spiritual Review for May contains articles on How to Acquire the Healing Touch, Spiritualism and the Higher Criticism, The Philosophy of Thought, Selfishness Unmasked, Studies in Psychic Science, etc. The Review completes the second year with this number, and will be suspended during Bro. J. J. Morse's extended lecture tour in Australia, New Zealand and America, to begin which he departs from England in a few days.

The Arena for June contains many articles of interest, among which are The Philippine War, Cecil Rhodes, The Plural Marriage Problem, An Echo of the Inquisition, etc. 25 cents. The Alliance Pub. Co., 569 Fifth Ave., New York.

Alone among the June magazines the Review of Reviews gives a graphic and comprehensive account of the Martinique catastrophe, illustrated from the most recent photographs taken on the ill-fated island. Mont Pelee's eruptions are described from the scientists' point of view by Dr. W. J. McGee, of the Bureau of Ethnology at Washington.

Mind for June contains articles on Hindrances to World-Betterment, Immortality of Animals, Fundamental Consciousness, Mental Healing, Unity as a Practical Ideal, The Symbol of Change, The Decline of Heresy, etc. 20c. Alliance Publishing Co., Fifth Ave., New York.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

Spiritualist Camps.

Sangus Center, Mass.—Aug. 1 to Sep. 29. Onset, Mass.—July 13 to Aug. 31. Verona Park, Mo.—Aug. 1 to Aug. 25. Forest Home, Mich.—Aug. 3 to 25. Anna M. Fox, box 267, Mancelona, Mich. Bankson's Lake, Mich.—June 14 to 30. Dr. D. O'Dell, Paw Paw, Mich. Franklin, Neb.—July 19 to Aug. 4. W. Shelburn, Franklin, Neb. Chesterfield, Ind.—July 17 to Aug. 24. Flora Hardin, Sec., Anderson, Ind. Summerland Beach, O.—Aug. 10 to Sept. 1. S. J. Woolley, Milo, O. Ashley, O.—Aug. 17 to Sept. 7. W. F. Randolph, Sec., Ashley, O. Cassadaga, N. Y.—July 11 to Aug. 24. A. A. Gaston, Sec., Meadville, Pa. Mowerland Park, Mass.—June 2 to Aug. 1. Upper Swampscott, Mass. Haslett Park, Mich.—July 25 to Sep. 1. L. D. Richmond, St. John's, Mich. Delphas, Kan.—Aug. 9 to 26. J. D. Reeves, Asherville, Kan. Mantua, O.—July 28 to Sept. 2. Lucy King, Sec., box 45, Mantua Sta., Ohio. Grand Ledge, Mich.—July 27 to Aug. 25. H. Sheets, Grand Ledge, Mich. New Era, Ore.—July 5 to 25. Lorena Lazelle, Sec., Oregon City, Ore. Vicksburg, Mich.—Aug. 2 to 25. Jeanette Fraser, Vicksburg, Mich. Island Lake, Mich. July 27 to Aug. 25. A. G. Brown, 268 21st St., Detroit, Mich. Clinton, Iowa—July 28 to Aug. 25. Mrs. Stella A. Fisk, 18 No. 11th St., Keokuk, Iowa. Lake Brady, O.—July 7 to Aug. 25. D. A. Herrick, Lake Brady, via Kent, Ohio. Lake Pleasant, Mass.—July 28 to Aug. 31—A. P. Blinn, Sec., 603 Tremont St., Boston, Mass. South Boulder Canyon, Colo.—July 1 to Sept. 30. Mrs. M. Taylor, box 780, Denver, Colo. Forest Park, Ottawa, Kan.—Aug. 24 to Sept. 21—Jacob Hey, Sec., Overbrook, Kan. Cedar Vale, Kan.—July 13 to 29—Leota D. Whartenby, Sec., Cedar Vale, Kan. Niantic, Conn.—June 24 to Sept. 9—Mary A. Hatch, Sec., South Windham, Conn. Los Angeles, Cal.—Aug. 17 to Sept. 14—J. D. Griffith, Sec., 101 1/2 So. Broadway, Los Angeles, Cal. Summerland, Cal.—July 26 to Aug. 3. William P. Allen, Sec. Cedar Lake, Ill.—July 1 to Sept. 15. G. V. Cordingley, Pres. 3300 Wabash Ave., Chicago, Ill.

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Where the pure mountain air builds hope in the breast—
Where widows and maids, e'en old men, forsooth,
Are sure to renew the fountains of youth;
Where the mocking-bird trills to his mate on her nest,
And the whippoorwill's song will lull you to rest;
Where the fragrance of flowers is in every breeze,
And their sweet, golden nectar is stored by the bees;
Where we're fanned every day by the breath of the deep,
And the good mountain zephyrs will woo you to sleep;
Where the mountains, like castles, far heavenward tower,
A symbol of grandeur, sublimity, power;
And on their fair faces there oft-times is seen
All the hues of the rainbow with background of green.
Each vies with the other—in harmony blend
And speaks to the soul like the voice of a friend.
'Tis heard by the poet and sketched by his pen,
And is passed from his brain to the children of men,
And will thrill through the ages in full notes of rhyme,
Like the song of the sages, in accents sublime.
Yes, this is a haven, a sweet haven of rest,
Where kind Mother Nature has striven her best—
From the deep and dark canyons to the bright mountain top,
And the pure, sparkling water right fresh from the rock;
Where the chorus of song-birds, the humming of bees,
The rare, brilliant flowers and cool, shady trees—
To make a fair haven, a restful retreat,
Where the sick and the weary in harmony meet,
And the bright bloom of health rests again on the cheek.
Oh, this is the haven the weary should seek.
But this haven of rest is as naught to compare
To that haven above for which all should prepare;
Where sickness will never be felt any more,
And love shall e'er rule on that bright, tranquil shore.
G. W. SANFORD, Garvanza, Cal.



The Editor is not responsible for the opinions of correspondents.

Letter from San Jose, Cal.

TO THE EDITOR:

During the last three months, in which Mrs. Gillespie has been speaker, interest in the meetings has been growing.

On Saturday there was a picnic held by old soldiers, and Mr. and Mrs. Gillespie were invited guests, and assisted in the exercises—Mr. Gillespie with songs and Mrs. Gillespie with an address and poem.

Sunday evening, May 25, Mrs. Gillespie closed her engagement with the Spiritual Union by a memorial address. Mr. Gillespie helped with songs to the delight of the audience. Mrs. Gillespie goes East for the Summer, and may her spirit friends ever be with her.

The Society has employed Mrs. E. B. Marcen for its speaker for some time in the future. Mrs. Marcen is not a stranger among us. Being an able speaker, we hope to make favorable reports from time to time.

Mrs. Lyness, who served this Society a few years ago, has returned from the South, and was taken sick, and for six weeks was unable to leave her room. She is

loved and respected wherever she goes, and has done much for Spiritualism until she became almost blind.
H. H. NICHOLS.

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Farewell to Mrs. Brigham.

TO THE EDITOR:

The meetings of the Spiritual and Ethical Society came to a close for this season on Sunday, May 25. It was also a day of good byes to our speaker, Mrs. H. T. Brigham, and our president, Miss Cushman, who are now on their way to Australia.

The morning meeting was held at Tuxedo Hall, owing to the large number of people who wanted to see and hear once more before their departure, the wonderful inspirations of our speaker, spotless in her life, a fit medium for the words of inspiration that fall from her lips.

We part from her with tears and prayers for her safe return, and that of her companion, our president, and founder of this Society. Mrs. Brigham was more than usually grand in her inspirations as she answered the numerous questions that awaited her, and if each of her hearers could live the lessons she taught, we would have a heaven here. None but the most depraved could have heard the words of inspiration without being benefited by them.

We know that she is going where she will do much good, and will have large audiences, but a world of love from us goes with them to that distant land, and will be a magnet to draw them back in due time.

The evening meeting was held in our usual place and a smaller audience met to give, not good-bye, but from our full hearts we said: "Auf- weidersehn."

Our meetings will begin on the first Sunday in November, with some of the best speakers on the Spiritual platform, and in a larger and more comfortable hall, yet to be selected. Our Building Fund is growing slowly, but we expect to see it swell to important dimensions by the time another year rolls by, as we have plans which include hard work for every member of the Society, and we ask all Spiritualists to help in this grand work. New York is a missionary field that is not excelled in any other part of the world—the only large city, I believe, that has not one Spiritual temple. Come, Spiritualists, help us to have one.

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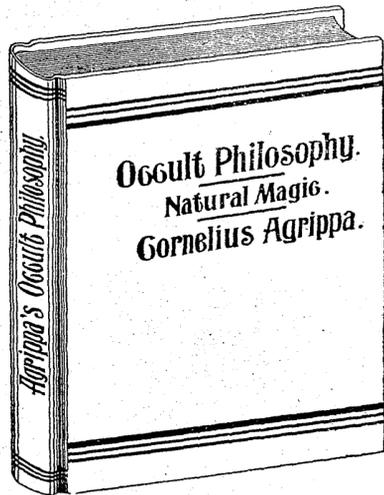
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Local News Summary.

Dr. Cora Morse has gone to Honolulu as a companion and physician of Mrs. Spreckels, who is an invalid in search of health.

Mrs. Nellie Temple Brigham will not arrive in San Francisco until Monday evening, June 9, and consequently will not deliver any lectures here, as she leaves for Australia on Thursday, June 12. This will be a disappointment to her many friends here.

Mrs. Ada Foye concluded her engagement, as previously announced, at Maccabee Hall, Oakland, Sunday evening, June 1. A large audience was present, who fully appreciated the lecture and messages from the spirit-world.

Charles J. Anderson, the "boy orator," gave a fine discourse in Mrs. Logan's Circle of Harmony at 2 p.m. last Sunday, in Masonic Temple, Alameda. Mrs. Johnson of Boston gave encouraging words. The freedom and liberty for all to participate and develop their talents will cause many to thank Mrs. Logan for opening the door to let the good angels come in to teach the continuity of life and spirit communion.

California State Spiritualists' Association.—A regular quarterly meeting of the Board of Directors will be held on Saturday evening, June 7, at headquarters, 305 Larkin St., room 13, fifth floor. W. T. JONES, Sec.

Mrs. Dr. C. Stewart, who has been visiting the Eastern and Southern States for the past year, is expected home this month.

Dr. H. W. Anderson lectured at Fraternal Hall, Oakland, to a highly interested audience Sunday, June 1, at 3 p.m., on the subject, "Shattered Ideals, or God on the Practical Side of Things." Mrs. Gillingham and Miss Dixon gave messages from the spirit-world in the evening to a very large and well-pleased audience.

Sunday, June 8, at 3 p.m., Dr. Anderson will lecture on the subject, "Am I my Brother's Keeper?" and Mrs. Annie Gillette of Omaha will give messages. Miss Dixon and Mrs. Gillingham will occupy the platform in the evening.

Words That Burn, a psychic romance by Lida B. Browne. 366 pp.; cloth. Price, \$1.25. For sale at this office.

Mrs. M. Turman is located at room 4, Hoover Building, 1327 Market St., San Francisco.

Covenant Hall, Odd Fellows' Building, was filled last Sunday evening, and Mrs. Lillie gave interesting answers to questions and then followed with a lecture of rare merit on the spirit-world and the knowledge imparted to us by spirits concerning it, and the destiny of man. Mr. F. T. Litch presided; Mrs. Cooke was the organist.

Mr. and Mrs. Gillespie sang several beautiful songs, and Mrs. Gillespie gave a brief but interesting address as a farewell talk. The Society of Progressive Spiritualists, by vote, sent its congratulations and best wishes for success to the Eastern camps, and Mrs. Gillespie was requested to convey such to the workers and Spiritualists she will meet there.

Notwithstanding the holiday, the attendance at the mediums' meeting at Blake Hall, Oakland, Friday evening, May 30, was satisfactory. Messages were given and sealed letters read by Miss Dixon and Mrs. Gillingham. Friday evening, June 6, Mrs. Annie Gillette of Omaha will make her first appearance in Oakland at this hall.

The Christening and Farewell Reception to Mrs. Anna L. Gillespie given by the Ladies' Aid Society at 1184 O'Farrell street, San Francisco, on Thursday, May 29, was a complete success. The hall and adjoining rooms were crowded to their utmost capacity. The program opened with a piano solo by Miss Krone, followed by a recitation by Miss Leah Ford, a vocal solo by Miss Primola, and an address by Mrs. R. S. Lillie. Then came the event of the evening—the christening of the baby [a sweet little girl], whose name is Marie Whitney Johnson. The father and mother were invited to the platform, and the guides of Mrs. Whitney christened the baby with flowers, accompanied by an eloquent address. Mrs. B. F. Small, president of the Ladies' Aid Society, then presented the baby with a gold chain, with appropriate remarks.

Mrs. Gillespie, who departs to-day for the East, to fill engagements at the camps, was then called upon, and she gave an inspiring address, full of hope and good cheer.

The program concluded with a song by Clarence Krone, a recitation by Mrs. Evans, and a duet by Miss Mabel Pfeifer and Miss Edith Norton.

Spiritualists' Temple Association, 521 12th St., Oakland, Sunday, June 1. Large audiences greeted the speakers both afternoon and evening. Mr. Chas. J. Anderson gave a most interesting lecture upon "Heaven and Hell" at 7:30 p.m. The next monthly entertainment for the benefit of the Temple Building Fund will be on June 29 at 2 and 7:30 p.m.

Hermite Brotherhood.—Open meeting in its program last Thursday evening, May 29, had a character sketch by Jean Durell, in her usual unique and funny style; a short talk on "Why Jacob gave Joseph a Coat of Many Colors," by Dr. Phelon, and an instructive lecture on Alchemical Chemicalization, embracing the ancient doctrine of Mercury, Sulphur and Salt. These are that stumbling-block to the religionists, and unto the scientists' foolishness.

C. J. Anderson, the "boy orator," is engaged to give political speeches in the State of Washington this Fall, during the months of September and October. His theme will be, "Imperialism at Home and Abroad."

Transition. Mrs. E. L. Voorhees, late of Chicago, passed away at San Francisco on Monday morning at 6 o'clock. Her lifeless body was found in bed by an attendant. The earthly remains will be conveyed East, and as Mrs. Gillespie expects to go on Saturday, she may take charge of them. It is now too early to get any details of her life, as Dr. Keeler, her attending physician, is too much affected by the suddenness of her transition to communicate anything for publication. Mrs. Voorhees was a member of the Ladies' Aid Society of San Francisco.

Mrs. Ellen S. Voorhees was a native of New York and was nearly 58 years of age. Funeral services were held last Tuesday at her late residence, 884 O'Farrell St., San Francisco; Mrs. R. S. Lillie officiating.

The Wednesday evening meeting of the Oakland Spiritualist Society at 856 1/2 Isabella St. was opened by Vice-President Orth. Mr. Preston made an address; Dr. Palinbaum, entranced, gave convincing tests; Mrs. Nelson followed with good tests.

Mrs. M. A. Logue of Butte, Mont., celebrated her 64th birthday on May 7, and was the recipient of many valuable presents. The JOURNAL sends congratulations to Mrs. Logue and wishes her many happy returns of the day.

Self Direction was the theme of Henry Harrison Brown's address at Odd Fellows' Building, Sunday evening. He claimed that by the process of evolution the Absolute had developed Life through simple organisms to the most complex in man, and by this process had evolved from the Unconscious Self-Consciousness. This Self-Consciousness, he claimed, was Perfect Individuality. Man thus became the Personal God, developed from the Impersonal God. He therefore had power to direct his own life, and when he came to a consciousness of that power he would so direct it, that he would know neither pain, disease, poverty nor death. He gave some fine psychometric readings at the close. His theme next Sunday will be "Life."

Mrs. R. Cowell was greeted last Sunday by a large audience at Loring Hall, Oakland, corner 11th St., between Washington and Clay Sts. The singing and tests were all that could be desired. Meeting again at the same place next Sunday at 7:30 p.m.

I. T. B. Spiritual Society and Church holds a quarterly meeting on Monday, June 16, 8 p.m., at 1238 Howard St., San Francisco, Cal. 23t2

The Star of the Magi, a monthly exponent of Occult Science, art and philosophy, published in Chicago by Dr. N. E. Wood at \$1.00 a year, will be clubbed with the PHILOSOPHICAL JOURNAL and both papers sent to any address in the United States, Canada or Mexico, for \$1.75. The *Star of the Magi* contains 32 large quarto pages and is filled with excellent occult matter.

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Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p. m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

LADIES' AID SOCIETY.—Headquarters at 1164 O'Farrell-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.

Children's Progressive Lyceum meets every Sunday morning at 9:09 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome.

Mission Lyceum meets every Sunday afternoon at 2 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 Saturday evening of each month.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a. m. meeting, free. 2 & 3 p. m., spirit messages by local mediums. 10c.