

EVERY SATURDAY.

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T. G. NEWMAN,  
EDITOR.

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No. 27.

## CONSOLATION.

Do not despair, thou faint of heart,  
Allied with the eternal;  
On earthly plane perform thy part,  
Wake thy power internal.  
Launch upon life's active ocean,  
Be not dismayed at low'ring sky,  
Nor the tempests' raging motion,  
For thy pilot's ever nigh.  
Trust thou in Him, thy Creator, [cheer,  
Whose smiles will bring thee glad  
And will be thy consolator,  
Dispersing forebodings drear.  
With the Infinite united,  
Will e'er be thy guide and stay,  
And thy spirit be incited  
By love's animating sway.

NOTE.—The above poem is respectfully dedicated by the author, to Dr. George W. Carey, author of a book entitled "The New Name," and which I have read and re-read with much interest, and find the lessons therein to be an exact outline of my own mental and psychic experiences impressed upon my soul senses, some 50 years since, the perusal of which I most heartily recommend to all seekers after truth in the study of the science of the soul or being.

J. M. ARNOLD, Brookville, Kan.

## BORDERLAND

### No "Mind-Reading."

My brother, sister and self had never seen anything of Spiritualism—were, in fact, materialists, or, more correctly, perhaps, agnostics of the Ingersoll school, although the term "agnostic" was not in general use then, as now, to designate those who cannot accept evidence of spiritual things on faith.

The fourth person, whom I will call Mr. H., had seen in the home of his brother, a well-known business man of Detroit, Mich., something of mediumship, but of this we knew nothing at the time, as he was a stranger to us.

On Aug. 21, 1887, as the result of a conversation on hypnotism, and in broad daylight, my sister, Mr. H. and myself placed our hands on a small stand to see if we could obtain "table tippings."

We had no sooner done so than my sister's hands began to twitch nervously and were soon beating violently on the stand. She was perfectly conscious, but powerless to stop or direct the movements of her hands, and Mr. H. and myself, two strong men, were unable to hold them still. Some neighbors who had called gave up the attempt to hold her hands, and as the movement became very annoying, as a last resort Mr. H. left the house, but without avail.

Some dishes which later my sister attempted to dry were thrown at various members of the family about the room.

Then my brother suggested that we see if this power that could aim

a dinner plate at his head possessed intelligence apart from the medium, and to test the matter he marked out the alphabet on a sheet of foolscap and placed it upon the stand.

My sister took a seat in such a position that she could not see the letters and reached her hand backward until it rested upon the paper. The runaway hand was given a pencil, and it began rapidly to indicate letters on the paper, which my brother wrote down, until he had three rows across a slate thus: "Jefferson D. Snodgrass, New Martinsville, West Virginia, died of consumption July fourth eighteen hundred and eighty-six."

This he was unable to read at first, but, placing the slate on a table, the hand took the pencil and pointed off the letters into words, and he read:

"Jefferson D. Snodgrass, New Martinsville, West Virginia, died of consumption July fourth, eighteen hundred and eighty-six."

During 1882-83 my brother, unknown to either of us, had corresponded with a young man of that name at the place indicated. The last communication from him was on a postal card, in July, 1883, so the next morning my brother wrote to the postmaster at New Martinsville, asking if J. D. Snodgrass or his parents were still residing there. By return mail the postmaster wrote: "Jefferson D. Snodgrass, of whom you inquire, died of consumption about the first of July, last year. His parents are still living here," thus confirming all the points of the communication, except the exact date of his death, which was stated as "about the first of July last year."

Hypnotism, mind-reading, telepathy from the living, all fail to account for this coincidence, for when the message was obtained no one present had any reason even to suppose that the young man was "dead," and our curiosity was so aroused that other sittings were

held, and within a week my sister's hands would write automatically—as the gentleman describes—various handwritings.

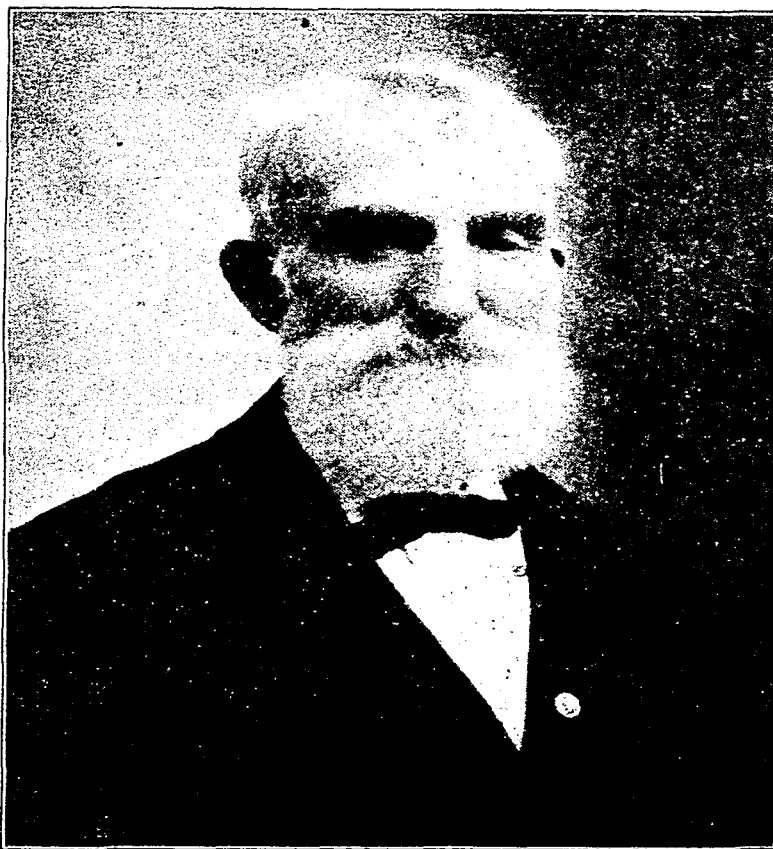
One "control," a friend of mine when living, and a teacher of penmanship, so far excelled anything my sister could do that it helped to assure me of his identity.

Others wrote with the left hand, and frequently while my sister would be conversing or reading aloud, the writing would go on. Only her arm from the elbow down seemed to be affected by the controlling intelligence. She was also entranced, as was Mrs. Piper, and I could fill a whole newspaper with instances and evidences obtained in the privacy of our family circle during the year 1888 of the existence of conscious invisible intelligences. They claimed to be the "dead" friends we had known and loved, and never failed to give any reasonable proof of their identity demanded.

I would add in closing that my sister never made merchandise of her gifts; no amount of money would ever tempt her to do so, but owing to the separation of the family she has not been "controlled," even to write, for several years. But my experience with the unfolding of other psychic powers leads me to the conclusions that the power of communication only awaits development in every human being, and that the time must come when such power will be universally recognized.

A. C. ARMSTRONG.

Mr. J. M. Arnold, Brookville, Kan.



This engraving is the likeness of J. M. Arnold, of Brookville, Kan. Born in the State of Ohio, July 29, 1831, brought up under the regime of the M. E. Church, but could not reconcile the dogmatical construction of the orthodox religion with the teachings of the humble Nazarene. He therefore commenced early in life the search after truth concerning the present and future of the human race. The result of his research was the acceptance of Spiritualism, and for several years he has been a member of the first Society of State Spiritualists and Liberals, Delphos, Kansas; served two years as one of the Board of

Directors. He possesses mediumistic powers, but does no public work, as his time is otherwise filled. He writes as follows:

I have been a continuous subscriber and reader of the PHILOSOPHICAL JOURNAL for ten years or more, and consider it an excellent periodical. I have bought quite a number of spiritual works. Among the many good articles and poems that appear in the columns of the JOURNAL from time to time I particularly admire the poetical writings of Ella Wheeler Wilcox. She seems to possess the faculty of arousing the latent powers of her readers and inspiring to action the powers on the soul plane of their existence. Long may she remain in the earthly form and continue to write her cheering poems for the instruction and solace of mortals.

J. M. ARNOLD.

Relics of ancient civilization more than 5,000 years ago are now displayed by a Chicago Society. A telegraphic dispatch last Sunday concerning it reads as follows:

Relics of kings who ruled 3,000 years before the Christian era, together with complaints of a Chief of Police written on papyrus 2,000 years ago, are on display for the first time in the Haskell museum of the University of Chicago. The exhibition is given by the Chicago Society of Egypt Research and the relics were gathered last Summer.

One of the relics is a flat gold bar thought to be the oldest piece of inscribed jewelry in the world. It bears the symbol of King Menes, who is thought to have reigned about 3200 B. C. Another exhibit is a piece of papyrus on which is written a complaint by Neehemetes to a Chief of Police with reference to a robbery on her premises. This relic bears the date of 190 B. C. A piece of papyrus of the third century bears a letter of Demetrius to his father, Heracleides, blaming him for not sending baskets of fodder.



## Re-Incarnation and Karma versus Justice.

WM. EMMETTE COLEMAN.

"The doctrine of re-incarnation is a mere excrescence on the philosophic thought of the age. It contradicts experience and science, does not vindicate the justice of God, does not account for the inequalities of human life, and is in no way consonant with a belief in the progress of the human race through all the ages of the yet to be."—J. J. MORSE (*Two Worlds*, Aug. 25, 1893).

It has been maintained over and over again by many Spiritualists, and by Theosophists generally, that, under the laws of re-incarnation and karma, the most exact justice is secured, and that the seeming injustice of the world can only be explained, and shown to be strict justice, by the action of those laws (Walker's "Re-Incarnation," p. 46). In this connection it should be born in mind that in Buddhism there is no such thing as an independent entity, or immortal ego, in man. But in Theosophy the immortal ego, the Higher Ego, figures conspicuously. According to Theosophy, man has seven principles. Nos. 1 to 4 form the quaternary, and constitute his personality so called; these are non-immortal. Nos. 5, 6 and 7 are the higher triad—the individuality so-called, the immortal ego.

The truth is, that the doctrines of re-incarnation and karma, as expounded by our theosophic brethren, embody one of the most gigantic systems of injustice of which the mind of man has conceived—the universal punishment of the innocent for the guilty, and the reward of all persons in the universe for deeds not performed by them. The higher ego it is which is periodically incarnated on earth and in all worlds; the lower personality it is which is annihilated after each incarnation; and at each incarnation a new personality is assumed, never in existence before—each personality associated with the ego corresponding in variation of character to the variant characters impersonated by an actor, being Romeo on one evening, Othello the next, and so on.

John Smith was a very wicked man; he dies; his personality, which committed the crimes, is dissipated, forever annihilated; his ego, which was innocent of the crimes committed, re-incarnates, and is joined to a new and different personality, a personality never before in existence, that of Mary Brown. The karmic effects of the misdeeds of John Smith, who is annihilated, fasten themselves to Mary Brown, and she suffers the punishment due to the evil practices of John Smith. In her turn, Mary piles up a heavy load of bad karma; she dies and is annihilated; another new personality, Samuel Jones, is born, and the freshly-created Sammy, never existent before, is forced to bear the penalty of Mary's criminality and vice. So with good karma: William Wilson lives an excellent life on earth; he is annihilated, and a new being, distinct from him, is created, Clara Hill, who reaps the reward of his good deeds. This is karmic justice! The only thing in its simulating justice or equity is the Devachanic bliss. The bulk of the personality is annihilated in Kamaloka, but a small part of it, its aroma,

so to speak, journeys to Devachan with the ego, and this shadowy adumbration of the personality revels in ecstasy for thousands of years as a reward for the good deeds of the entire personality's earth-life, and as compensation for the unmerited sufferings of said personality in that life. But even this is great injustice. James Page's personality divides after death; its better part goes to Devachan and is rewarded in full for the good deeds done on earth; the ego absorbs the higher James Page's personality and is re-incarnated as Ellie Harrison; Ellie inherits all the good karma of James, and she is rewarded on earth for all the good deeds of James' past life. Thus we have each time a double reward for all good karma, and two different personalities reap the benefit of it. First, James reaps the full reward in Devachan, and then Ellie does the same thing on earth—two distinct persons reap the same reward for that which was done by only one of them.

More than this, James is twice rewarded for his virtuous acts. His higher personality, united to the ego, is rewarded in Devachan; that personality is not destroyed—it comes back with the ego and is re-incarnated with it, being incorporated with the ego in some inexplicable manner. Hence, when Ellie is being rewarded for James' good works, James himself, as a part of the ego, distinct from Ellie's personality, is also receiving reward therefor. So James is rewarded twice, and Ellie once, for James' goodness. Here comes in another curious thing. As a part of each personality in the long series of incarnations inheres in the ego, and is rewarded in Devachan, it follows that each of these higher personalities, which does not perish but clings to the ego, must not only receive its own fitting reward in Devachan, but must also be a sharer in the rewards of all subsequent personalities. Thus the first personality in a series will share in the reward of all the subsequent personalities; the second one will share all except that of the first one, and so on—each succeeding one sharing in one less than its immediate predecessor. As we approach the close of the series, the number to be shared becomes fewer and fewer, the last personality receiving the reward of none but its own (in Devachan) and that of the one next preceding (on earth). In this we have injustice from first to last—all receiving more than their share, and each prior one getting more than the one next following. Verily, theosophic justice, as regulated by karma and re-incarnation, is, in its every aspect, as ridiculous as it is inequitable.

Madame Blavatsky admits the double reward connected with each incarnation, "Key to Theosophy," 154; new ed., 104. Karma, she says, after the reward in Devachan, "never fails to reward them again on earth." Not only this, but she further admits that the reward in Devachan is a hundred times more than is merited. Karma, she says, gives the soul a "hundredfold compensation" after death, (l. c., 141; new ed., 95). Such is karmic justice—first, the soul is rewarded a hundredfold in Devachan, and then it is again rewarded on earth.

One of the most objectionable features in this make-believe system of reward and punishment is that billions of earth's inhabitants

from generation to generation are being punished for misdeeds of which they have no knowledge, and which they never suspect themselves or their predecessors in personality to have committed. Not a hint of their egos' former lives, or of the deeds done in those lives, is ever vouchsafed them. Not alone are they punished constantly for what they personally never committed, but Nature, the great Parabrahm, and the Logos, or Eshwara, never tell them that their egos have lived before, and they are now suffering for the actions of their discarded personalities. Is it not cruelly unjust to punish persons incessantly and never let them know for what they are being punished? Just punishment should be reformatory, but how can that be in any manner reformatory which gives no clew to the nature of the acts for which punishment is being meted? What mockery of justice is that which punishes one person for what another one did, and does not provide for the impartation, to the one punished, of the knowledge that he is being punished for certain past actions, together with the nature of those actions! If men and women, after re-incarnation, were fully cognizant of the events of their former lives, and of the fact that they were reaping the fruits of those lives, there might be some justice in re-incarnation, and some prospect of a reformatory tendency in the sufferings of their several incarnations. As it is, viewed in one light it is the veriest farce; in another, it is grotesque diabolism. If God and Nature cannot devise a better system of universal causation, so far as man is concerned, then folly, puerility, injustice and improbity are centered in the heart of being, and incompetency and infernalism rule the universe.

Which is it that is rewarded or punished, the ego or individuality, or the lower personality? In Vahan, vol. ii, no. 11, p. 2, it is said that in Devachan "that which enjoys is the purified or higher part of the personality, not the individuality." But Mme. Blavatsky contradicts this, when, in "Key to Theosophy," 129, new ed., 88, she states that it is the EGO, the individual, not the personal I, "which is rewarded in Devachan and punished on earth," and in l. c. 184, new ed. 125, where we read that the Ego, the Manasic Entity, is held responsible for all the sins of the lower attributes, just as a parent is answerable for the transgressions of an irresponsible child. As parents are not punished for the misdeeds of their children, as a rule, the simile is misleading and pointless. As it is unjust to punish the parents for what their child may do, so is it unjust to punish the divine Ego for the acts of the lower personality. But this is theosophic, karmic justice (?). As there is a double reward for good deeds done, so there is a duplex punishment for the evil. Not only is the new personality in the next following incarnation punished for his predecessor's faults, but the Ego itself, to which his personality is temporarily attached, is also punished at the same time. For what the personality John Smith did, punishment is accorded to Mary Brown, as well as to the immortal ego, with which both personalities are associated. The ego is divine, pure, sinless, an omniscient God, we are told; yet it is punished in every incarnation for that which

it is incapable of doing and which is due solely to the imperfections of a temporary adjunct to the ego—the personality. But although the individuality is punished for the misdeeds of the personality, as Mme. Blavatsky tells us, it is never punished and can not suffer at all. The individuality is the Higher Triad, and the personality is the Lower Quaternary. "The Triad does not suffer; the capacity for suffering lies with the Quaternary," says Madame Blavatsky's lieutenant, Stanley de Lastzbeski (*Agnostic Journal*, Feb. 8, 1890, p. 92).

Another difficulty presents itself here. The ego in each incarnation is punished for the misdeeds of the personality in the last preceding incarnation. The sufferings endured by embryos before birth, as in abortions, accidents, etc., and by every infant and every young child, must be the result of the evil deeds of the personality in the last previous incarnation. But the ego does not ensoul the body of a child until seven years of age—until the age of seven the child has no ego, no permanent individuality, according to Theosophy. How, then, is the suffering under that age to be justified? The old personality that committed the evil deeds leading to the suffering is dead, annihilated, and the new personality, as a responsible being, is not yet in existence—will not be until the child is seven. There is no ego in the child to receive the punishment merited from the former life. This problem being presented to the *Theosophical Forum*, its editor answered thus: If the ego is not present until seven, "there is an obvious hiatus between the suffering and the being which deserves it. The body, in such case, is a separate thing from the being who is later to inhabit it, like a suit of clothes not yet worn, but only made ready for the future wearer. Why, then, should that body suffer? It does not seem easy, perhaps possible, to solve this difficulty." (*Theos. Forum*, No. 65, p. 8). One of the most honest and most sensible Theosophists in the world, Alex. Fullerton, here acknowledges that the reconciliation of this teaching with the fundamental doctrines of Theosophy seems an impossible task.

## Theosophy vs. Spiritualism.

In answer to an attack on Spiritualism by Mr. Maurias in Dunedin, New Zealand, *Herald*, Dr. J. M. Peebles gave the following interesting article: "I had for several years a sanatorium in San Diego, California, and from which I could look across the bay to Point Loma, where the American theosophists have been putting up large buildings in the interests of the theosophic cult, one of which is to be devoted to the revival of the ancient mysteries as taught by the Indian sages, otherwise the Mahatmas. I was present at the laying of the cornerstone of this structure. These William Q. Judge-Tingley theosophists profess to be the real true theosophists, regarding the Olcott-Besant theosophists as secessionists; Colonel Olcott 'running away from New York,' they say, where 'theosophy was making little or no progress,' and settling in Bombay; and later, with Madame Blavatsky, moving on to Adyar, India, making this place the head-centre of theosophy. Since William Q. Judge's death Mrs. Catherine Tingley has been at the head of the majority of the American theosophists. Each party claims to be the genuine. There has also been a seceding from the secessionists, in which Hargreaves and Dr. Buck were conspicu-



ous; so that there are three distinct kinds of theosophists in California, New York, and Europe, extending eastward to Sydney, and to talk of "brotherhood" among these theosophists in the best sense of that word is to talk in the keenest irony.

The charges of fraudulent mahatma communications, the criminations and recriminations among certain of these schools of theosophists in America are so pitiable that the puzzled student is continually asking: "What is theosophy, and are these its legitimate fruits?" Twice did I come to the defense of Colonel Olcott (a personal friend of mine) in the San Diego press. These several kinds of theosophists vary vastly more in their doctrines and methods, including the 'inner circle,' than the better class of theosophists differ from our cultured spiritualists.

"Spiritualism and spiritism are not synonyms; they should never be used interchangeably. No scholar would confound office and official: then why spirit and spiritual, or spiritism and spiritualism? Suffixes are modifiers. There is much under the name of spiritism that I do not indorse. Its large promiscuous seances, for fun, for curiosity, and business transactions, are deplorable. All such promiscuity for self-gratification pertains to the Tartarean regions. There is also at times downright fraud; but fraud is no more spiritualism than noise is music, or counterfeit coin pure gold.

"Spiritualism, centering in absolute spirit, not only demonstrates a future conscious life, not only teaches the certainty of just punishment in the line of cause and effect, the necessity of a pure, righteous, Christlike life, the beauty and uplifting power of prayer and holiness of heart, but it encourages 'peace on earth and goodwill toward men,' it teaches universal brotherhood, comforts the sick and brushes away the tears from the mourner's eyes.

"I met the Tingley crusading theosophists in Sydney a few years ago, and had a sharp controversy with one of their leaders. In the past I lectured more or less for these different schools of theosophy, as I did for the metaphysicians, the vegetarians, and the Unitarians; yet, with me, spiritualism rooted in God, who, as Jesus said, 'is Spirit,' infinite and immutable, enwraps and overshadows all that has been absolutely demonstrated under the name of theosophy, including its various cults, ancient and modern. Indeed, spiritualism is the original religion. It is founded upon the divinity in man. All the old religions of the Orient were built upon spiritual phenomena adapted to the spiritual consciousness and constitution of man, during the era of those remote dispensations.

"Mr. Maurais, referring to the 'chasm' between theosophists and spiritualists, says: 'The former (the Indian sages) struck away all those things that the latter (spiritualists) cherish; the continuing personality, the eternal heaven, and . . . even the thing that men called love had to go.'

"If this be true, that the conscious 'personality' has to be stricken out, and that the 'thing that men called love has to go,' then good-bye to such theosophy for thinkers; for, strike out a man's personality, which implies consciousness, intelligence, and purpose, and strike out his 'love,' which is a divine soul-emotion, and he is little more than a stick or a stone, ultimating into the non-consciousness of unconditioned impersonality, which would be the rankest old-time Buddhism.

"Allow me, not for controversy, but for instruction, to make the following inquiries of our New Zealand theosophists, hoping for answers, not in words of the dead Sanskrit, but in some of the 115,000 English-dictionary words used by Shakespeare, Carlyle, Emerson and others of the acknowledged literati:

"1. Wherein do you consider the physical mediumship of Madame Blavatsky unlike the mediumship of thousands of

spiritual sensitives called mediums; and do you consider the precipitations and communications received by William Q. Judge, of New York, coming professedly from the mahatmas, to have been genuine or fraudulent?

"2. What positive proofs have you that any mahatmas were ever seen except the bare assertions of two or three persons, one an American and another a Hindoo; and wherein does a mahatma differ from a pure and exalted spirit, such as Andrew Jackson Davis, Hudson Tuttle, W. Stainton Moses, M. D. (Oxon), the distinguished Judge Edmonds, of New York, and others conversed with for years?

"3. Are there any women mahatmas, and, if so, have they been seen and described as clairvoyant spiritualists see, cognize, and describe their mothers, and other loved ones peopling the higher heavenly spheres of existence?

"4. If original man evolved from the animal, were it ape or orang, did he have to be reincarnated or repotted into a fleshly body to work out some of his brutish Karma?

"5. Where were the mahatmas when this planet, according to scientists, was wrapped in a rolling liquid mass of fiery fluid?

"6. If kings and sages are reincarnated in accordance with Hindoo transmigration, may not—must not—thieves and murderers be also, and may they not grow worse and worse during each reincarnation into the flesh?

"7. I have been told by clairvoyant theosophists and two or three spiritists that I lived on the bank of the Ganges 16,000 years ago and was the earthly father of Mrs. Abby Gould, a writer and poet in Illinois, U. S. A.; that later I was the Greek Herodotus, the traveler and father of history; and, again, that I was a priest in a temple of Osiris when the Great Pyramid was being built; and later still, I have been informed that I was, in my previous reincarnation, Peter the Hermit. Now, then, admitting all these reincarnations to have been true, what benefit are they to me or anyone else, providing I have not the slightest recollection of any past life in the human body?

"8. If India has been blessed with the mahatmas, with the sacred books of the East, and the teachings of the masters for long, weary centuries, how do you account for the degeneration of India until it is today the stupidest, poorest, and most superstitious country of the world, or was such until Western science and enterprise began to arouse it from its deadly torpor?

"9. Are theosophists, saying nothing of the 'planetary chains,' the 'seven soul-sheathings,' the 'shells,' 'elementals,' Irish 'fairies,' and other theories and speculations, engaged in any of the great practical reforms of the times, such as a moral crusade against smoking, intemperance, gluttony, Indian castes, child-marriages, and other demoralizing habits and blighting institutions? It is character, so it seems to me, that saves, and not undemonstrable theories and wild, extravagant speculations. 'By his life'—the Christ life—said Paul, 'are we saved.'

"The above fraternal words of mine, inspired by brotherly kindness, must not be construed as in any way antagonizing theosophy or theosophists. Furthest from it possible! We are brothers all, working, like different religious denominations, by seemingly diverse means, and under different names, to educate and uplift all tribes and races. My heart is warm, and my hand open to every nationality, to every creed and cult that seeks to expand the mind, purify the affections, cultivate brotherhood, and better the condition of our common humanity, leading it step by step up the rugged steep that open into the golden temple of unselfish love.

J. M. PEEBLES, M. D.  
Dunedin, New Zealand.

## The Higher Life.

P. HILL.

The stages of inner growth through which the soul passes to the recognition of higher issues of life are oftentimes unnoticed by us. They seemed to be lived in some unfathomed deep of our nature and we are not conscious of the change until an incident or circumstance in the outer life reveals us to ourselves. The veriest everyday trifle may be sufficient to pierce the thinned veil and transfer to the normal mind that complete consciousness which has been slowly built through many years. It sometimes happens we are called upon to choose between some trifling enjoyment and some equally small act of duty. The pleasure insists, as it has so often insisted before, but we hesitate; until suddenly there rises in us a vivid consciousness, a sense of imperious self-control, in almost ludicrous contrast to the magnitude of the decision it enforces; it is the awakening of the soul.

But it is frequently by way of the emotions that this self-enlightenment comes: through the profound and silent deeps stirred by the advent of a great joy; the sacred touch of a deep sorrow; the sense of melting pity moved by the sight of stricken age, or the mysterious tenderness felt at the birth of the babe. Yet the circumstance is nothing, the revelation is all. It is the advent of our larger, higher nature; our little arc of earth-life seems to have been extended to embrace its vaster hidden circuit; in a few brief moments we have crossed an abyss of time and become irrevocably separated from our past.

The soul at this stage is the soul of the reformer. Having entered a wider realm of thought, it desires that exterior conditions shall harmonize therewith. The old dominant individualistic idea that the interests of the many must be sacrificed to those of the unit falls before the wider recognition that the welfare of the individual must subserve the progress of the race. Thus energy will be thrown into those movements whose aim is to clean out the Augean stable of social impurity, to beautify the conditions of earthly existence, and to introduce freedom, health and happiness into the collective national life. It is to this new spirit that we owe our socialism, our peace and humanitarian societies; movements like that against vivisection, or in favor of food reform; the great educational efforts such as Board Schools, University Extension, Polytechnics and Public Libraries; and, more important still, the great ethical and religious activities of the world.

Thus, receiving events with lofty mind, life becomes infinitely more full of lessons. Every circumstance is valuable in so far as it enables the soul to respond and grow. "The life of most men," says Maeterlinck, "will be saddened or lightened by the thing that may chance to befall them; in the men whom I speak of, whatever may happen is lit up by their inward life. When you love, it is not your love that forms part of your destiny, but the knowledge of self that you will have found deep down in your love—this it is that will help to fashion your life. If you have been deceived, it is not the deception that matters, but the forgiveness to which it gave birth

in your soul, and the loftiness of wisdom, completeness of this forgiveness—by these shall your life be steered. . . . by these shall your eyes see more clearly than men had ever been faithful if by this act of deceit they not come more simpleness, faith, wider range to your then have you been deceived vain."—*Modern Astrology*.

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# PHILOSOPHICAL JOURNAL

[Established in 1865.]

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California State Spiritualists' Association.ISSUED WEEKLY, AT \$1.00 A YEAR,  
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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, JULY 5, 1902

**A Stupid Blunder** occurred last week by the pressman when putting the JOURNAL forms on the press, mixing up the pages. The editor was in bed, ill, at the time, and, we are sorry to say, the blunder was not discovered until too late to correct it.

**Infant Damnation** is now repudiated by the Presbyterian church—after having been strenuously taught for two centuries. We are very glad they have given up the diabolical doctrine, but what about the millions of babies heretofore sent to a burning hell. What ignorance and stupidity of that church!

**Dr. Geo. B. Warne**, president of the Illinois State Spiritualist Association, has lately raised \$60 for the Reed City Home for mediums. He is an ideal presiding officer and thorough worker, a good speaker and an efficient leader. His aim is to raise Spiritualism to a higher plane, and he is doing it very effectively in his locality.

**Dr. Geo. W. Carey**, author, scientist and lecturer, has located at 609 Garrison St., St. Louis, Mo., where he expects to remain until after the World's Fair. The Doctor will lecture on "Biochemistry, the Science of Being," and the new theory of electricity and blood formation.

**Is Hell Preached Enough?** was the heading of an article in a recent issue of the *Christian Endeavor Herald*. If it is preached at all, it is too much! Such all-fogy notions and theological twaddle is too silly for any intelligent audience to listen to. The hell bug-bear is played out,

**Twenty Million Dollars** was the price paid to Spain by the United States for the Philippine Islands. Now Andrew Carnegie, the millionaire and steel trust magnate, offers to give the United States \$20,000,000 for these islands provided that he shall be authorized to state to the Filipinos that their independence will be recognized by the United States of America. For 300 years they have been fighting Spain in order to establish an independent government of their own. Generation after generation has passed away and yet the fond dream of their hearts has not been realized. This would be a splendid opportunity, not only for America to get her money back, but also to magnanimously set the people free in these islands. It may be necessary in order to guarantee their freedom, that they be educated up to the point of self-government and protected during the period of such education; but they ought to be free and independent, and we hope the time will come when this will be realized.

**One of the signs** of the times to be noted is the growth of the philosophy of Spiritualism among liberal minds, who readily accept nearly all its essential features except the name. It has proven itself to be "the leaven that leaveneth the whole lump," of the world's philosophy. Wonderful record for 50 years.

**Eusapia Paladino**, the famous Neapolitan medium, has been exciting keen interest by her spirit seances at Genoa. Scientists and men of letters have been flocking around her, among them Prof. Cesare Lombroso, the learned mathematician, who came from Turin expressly, and who during the seance admitted to hearing his dead mother's voice calling the name "Cesare," and adding, "my son."

**The Sabbath** of the Puritans has passed away. In all our large cities business is done, the same as on other days—very few even thinking of making one day more holy than others. The Puritanical Sabbath is not heeded by Nature—the grass grows, the flowers bloom, and all the processes of Nature continue their work without cessation. The fishes of the sea, the fowls of the air and the beasts of field know no one day more holy than the other, and man is realizing very fast that the Sabbath was made for the man, and not man for the Sabbath, as said Jesus of Nazareth.

**The Unitarians, Liberals and Spiritualists** of Santa Barbara, Cal., joined in a welcome given to the new pastor of Unity Church on June 23, we note by a report of the same in the *People's Paper* of that city written by M. E. Taylor.

## Bigotry and Prejudice.

The World's Fair at St. Louis is to be closed on Sunday during the entire season as required by the interpretation of the law by the Treasury Department of the United States. This is a great mistake and due to the prejudice of the Puritanical religionists of the country.

The World's Fair in Chicago was nearly ruined by the same ruling. It will deprive thousands who have to work during week days from seeing the exposition, and it is arbitrary and unjust to the people at large.

It is high time that the officials of the United States should fully understand that religious prejudice and Puritanical blue-laws have nothing in common with the free institutions of America.

Perhaps the position taken by these officials will hasten the time when free Americans will seek to untie the fetters with which they have been bound for ages past. We want no God-in-the-Constitution! No Puritanical Sabbath! No hypocritical sanctimony! The people have inherited from their forefathers the boon of liberty of conscience, liberty of speech and liberty of press, but present hirelings, temporarily in authority, are seeking to destroy their liberties and plan to enthrall them still further with superstition.

Spiritualists, Free-Thinkers and Liberalists, generally, should unite and protest loud and long against such encroachments upon their rights and privileges.

**The Final Decision** of Judge Smith in the case of Dr. and Mrs. Chesbro vs. the City of Los Angeles will be given on Wednesday of this week. This decision may be expected to decide as to whether Spiritualism is a religion or not. If it is proven to be such by the testimony produced by the attorneys, a precedent in the way of a decision to that effect by the Judge of the Superior Court may be expected, and then no medium in the State of California, regularly ordained by a chartered society, can be required to pay a license fee for practicing any of the religious ceremonies or ordinances of Spiritualism.

**The New York State Association** held a very successful meeting last week at Elmira, N. Y. H. W. Richardson of Aurora was elected president and Herbert L. Whitney of Brooklyn, secretary.

**The Ohio State Convention** was held on May 23, 24 and 25 at Columbus, and after very interesting sessions Dr. Albert W. Wadsworth of Cleveland was elected president and John C. Hemmeter of Cleveland, secretary.

Postage Stamps may be sent to this office only for fractions of a dollar.

## Prophetic Pointers.

Telegraphic dispatches from Findlay, O., on June 30 say:

J. K. Breesen, a young man residing in this city, while in a trance made a number of startling predictions that were listened to and taken down by trustworthy witnesses. He says an attempt will be made on the life of President Roosevelt within 15 months by a man with a fancied personal grudge. The plan will be frustrated by the activity and bravery of the President.

King Edward will recover, but he will not live three years. When his son succeeds him, an attempt will be made to form a republic and grant freedom to the colonies, including Ireland and Scotland, but will fail because the wealth of the country is in the hands of the nobility.

The Pope will die with the close of the year. His death will materially change the political map of Europe.

The next President will be a Republican, but it will not be Roosevelt.

There is to be a terrible storm during the third week of August.

This reminds us of the prophecies of Dr. Muehlenbruch, the seer of Oakland, who in 1899 put the following on record in the *Philosophical Journal* concerning King Edward VII., then the Prince of Wales:

The Prince of Wales will not keep the throne, and 1905 will see him pass to the life beyond mortal sight. The throne will pass to the next in line, two of whom will hold short terms. The planetary conditions show us that there will be many unexpected and strange transitions for that country up to 1910.

An astrologist who just happened to be in this office said:

I have made a horoscope of King Edward VII., and I do not see how he can survive more than a few months at most.

The King is reported to be convalescing, and the coronation may take place in the Autumn, but a long reign is out of the question. We shall watch events, and note the prophecies and their fulfillments.

**Quite a Compliment.**—We make our politest bow to Mrs. Elizabeth Towne, editor of the *Nautilus*, an excellent monthly published at Holyoke, Mass., in the latest number of which we find the following:

Dr. Newman's *Philosophical Journal* is one of our solid exchanges. It comes as certain as sunrise, once a week, and just the "feel" of it through the wrapper gives me a sort of comfortable sensation that all's right with the world. When *Christian* comes I think of Mount Pelee, but Dr. Newman is as steady and as lofty as "the eternal hills" that never spout.

The *Nautilus* is a Mental Science periodical filled with practical thoughts and ideas which are leading this ever-progressive age on towards the goal of perfection. It has lately been doubled in size and is well worth \$1.00 a year to any student or psychic.



## 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.

DEATH; THE MEANING AND RESULT, by John K. Wilson. 560 pages. Price, \$1.50; postage, 15c extra. For sale at this office.

Lawyer John K. Wilson's book is a remarkable record of spirit phenomena occurring in the private experience of himself, together with two or three of his friends, with never a professional medium present.

The phenomena are so wonderful, and sometimes involve such an extravagance of statement, as to lead one to surmise that the author is merely indulging himself in a literary skit which shall amuse the incredulous, while it fascinates and amazes the credulous readers. But the story carries with it an evident lack of careful literary training and experience, which, with its simple directness of style and explicitness of detail—especially as to names, localities and verifiable incidents, compels belief in the integrity of its author.

There is here a wealth of proof of the individual identity of spirit personalities, once we admit the truthfulness of the narrative of their sayings and doings, which, as Professor Hyslop so justly claims, is the strongest evidence of the reality of spirit intercourse with mortals.

Therefore, placing mundane incidents beyond question, the responsibility for seeming extravagance in description of incidents and conditions in the spirit-world must rest, not with our author, but with the spirit personalities who gave them to him. Besides, those descriptions may be true; who knows! Proof of their truth or falsity can only be reached by the method of induction, by reasoning from effect to cause, and for that reason it can never possess mathematical or even syllogistic certainty. Everything seems improbable which runs counter to our preconceived notions. If they were not now demonstrated facts we would not believe in the penetration of a stone wall by the Roentgen ray, or in telegraphy through space.

The fact remains that Mr. Wilson has made a highly interesting addition to spiritualistic literature.

B.

Lillian Whiting touches the marriage question of the hour with no uncertain note when in "The World Beautiful in Books," she says:

Now, if marriage were a matter of gain or loss in the outward world of affairs, this might be set down as a fine bit of self-sacrifice and delicate generosity. But marriage is a sacrament, or it is nothing, and it is only a sacrament when mutual love, that asks nothing that this world could either give or take away, consecrates it and makes it holy. As a mere legal contract it is no more sacred than any other legal contract, and the marriage devoid of that mutual trust and tenderness and spiritual response that would enable the two to take up their life together on a barren island in mid-ocean and call it all joy; that is wholly independent of the things of this world because it is of the

divine realm and exists in another atmosphere than that of trade or traffic or society—the marriage not based on this feeling is not a sacrament, nor can Church or State make it so.

HENRY DRUMMOND IN SPIRIT-LIFE, by Mrs. Carolinn E. S. Twing, medium. Springfield, Mass.: Star Publishing Co. Price, 15 cents. postage, 2 cents. For sale at this office.

This book contains nine chapters written by Henry Drummond since passing to spirit-life, through the hand of Mrs. Carrie E. S. Twing. The subject matter will interest all thinkers and students of religion and physical existence.

Henry Drummond was a Scotch Presbyterian preacher and an eminent writer. He was extremely liberal in his views and passed to spirit-life in England on March 11, 1897.

The July number of the New Thought magazine, *Mind*, is replete with excellent articles, among which we will mention Mental Faculty, by Dr. W. C. Cooper; Theory and Practice of Mental Healing, by W. J. Colville; A Layman's View of Immortality, by Geo. E. Overmeyer, etc. 20c. Alliance Publishing Co., Fifth Ave., New York.

Coming Events, the astrological monthly, has ceased to exist. Its last number was dated March, 1902.

The *Star of the Magi* for 1903 will be issued in a magazine form at its present price, \$1.00 a year. This monthly will be clubbed with the PHILOSOPHICAL JOURNAL and both periodicals sent for \$1.75.

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

Wind and Storms have ruined Southern Illinois farmers. Telegraphic dispatches last Monday from that locality read as follows:

A low estimate placed on the damage wrought within a radius of 150 miles of Alton, Ill., by the storm of wind and rain on Saturday night and Sunday is \$1,000,000. In the American bottom farming district the farmers are ruined.

Wood river, a small and usually harmless stream, overflowed its banks early Sunday morning, and the farmers in the vast expanse of bottom lands were forced to get into the upper stories of their homes to save their lives. Their houses were flooded. After spending a night full of peril they watched the daylight come in only to see that their crops had been washed away.

Railroad traffic through the bottom lands is completely shut off.

Reports from the Piazza Creek district say that the farmers, in their anxiety to get stock out of the valley into the hills, neglected to save any of their stacked wheat, and lost all. All the crops there are lost.

EROS AND PSYCHE. A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

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PROF. R. E. DUTTON, Ph. D., Lincoln, Neb., U.S.A. 24td

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Just How to Wake Solar Plexus, By E. TOWNE.

Price, 25c. For sale at this office.

It teaches that as the sun is the center of the solar system, so the Solar Plexus is the center of the physical body. As the sun radiates life and warmth to its system of worlds, so the Solar Plexus, when awakened, radiates life and health to the physical body. The book gives original breathing exercises of great value, tells how to KILL FEAR, control the emotions, develop courage and strength.

J. F. Willis, Breckinridge, Colo., writes: "I received more special benefit from one reading of 'Just How to Wake the Solar Plexus' than I have during a period of over ten years with medicine chests and doctors' bills of over \$800.00, aside from much time lost."

Milan Doane, Creswell, Ore., says: "The knowledge derived from the Solar Plexus Book is renewing my youth."

Dr. Franz Hartmann, the celebrated German oculist, says of this book: "I regard it worth more than a whole library of books on occultism and metaphysics."

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## Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

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

Spiritual Institute. Dr. and Mrs. Chesbro, 444½ So. Spring St., Los Angeles, Cal.

Mrs. D. M. Colby, Readings, 1041½ Valencia-st., S. F., Cal. Phone, Church 680

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

Prof. Fred P. Evans, the world-famed medium for slate-writing and clairvoyance. Interviews daily at his new office, The Occult Book Agency, 400 Fifth Ave., New York City. Send stamp for circular.

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

Mrs. Gillingham has closed her office at 305 Larkin St., S.F., for the present. Will resume business later. Res., 582 22nd St., Oakland.

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

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 835½ So. Spring St., Los Angeles, Cal.

Mrs. Hubbard, 109 Oak St., S. F. Circles Tuesday & Friday, 8 p.m.; Wednesday, 2:30; 10c. Readings daily, 50c. Diseases diagnosed.

Mrs. W. C. Hull, at the Toccoa, 79 East San Fernando St., bet. 2nd and 3rd, rooms 11 and 12, San Jose, Calif. Sittings daily.

Mrs. E. M. Miller, automatic slatewriting medium. 343 13th St., bet. Valencia & Mission. Phone Folsom 3062. No sign. Also healing and developing.

C. V. Miller, wonderful etherializing and materializing seances. Only medium received prize medal in Paris, 1900. Germany and other countries. Seances Sun., Tues., Fri., 8 p.m. 50c. 1084 Bush St., near Leavenworth.

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

Mrs. Jennie Robinson, 509½ Larkin St., S.F. Circle Sunday eve. Sittings daily. Readings by mail a specialty, \$1.00. Telephone Sutter 341.

Mrs. Sarah Seal, spiritual, healing and business medium, 1424 Market St., "Avondale," S.F. Readings and treatments daily.

Mrs. Sophia B. Seip, reliable psychometrist and clairvoyant. Send full name with six questions—answered for \$1.15. Seance Tues. and Friday afternoon at 2—25c. 251 8th St., corner of Alice, Oakland, Cal.

Mrs. E. R. Stoddard, Convincing test circles. 10c. Sun. & Tues. Readings daily. 278 9th St.

Mrs. J. J. Whitney, trance, business medium; life reader, medical clairvoyant; sittings, \$1; letter, \$2. 1164 O'Farrell St.; Ellis car.

Mme. E. Young's test meetings Tues., Thur. and Sun. eve, Oriental Hall, 619 McAllister St. Sittings daily. Telephone South 764.

## SOME OF THE LATER BOOKS.

For sale at this Office.

If to be mailed, add 10 per cent. for postage.

Atonement—Adams. 50c  
Balzac's Seraphita [Mystery of Sex]. \$1  
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Double Man [Life of Mystic]: Dowd. 1.00  
Evolution of Immortality: Rosicrucian. \$1  
Goethe's Faust [Ethical Symbolism]. \$1  
Healing—Causes & Effects—Phelon. 50c  
Holy Grail—Silent Teacher—Ford. 1.00  
Intuition—Prof. S. A. Weltmer. 25c  
Library of Health—Patterson. 40c  
Living Christ—Paul Tyner. \$1.25  
Lord's Prayer—Adams. 40c  
Man from Mars—Carra DePy Henley. 75c  
Mind Culture—Walter De Voce. 25c  
Metaphysical Essays—C. C. Post. 50c  
Paths to Power—Floyd B. Wilson. 1.00  
Philosophy of Quimby—Grassier. 1.00  
Secular Views of Bible—Guthenbach. \$2  
Sema Kanda—Turnbull. 1.25  
Spiritual Meaning—Alden. 75c  
Spiritual Tour of World—Dela Camp. 75c  
Through the Invisible—Tyner. 75c  
True Memory—Reifsnider. 1.00  
Witch of 19th Century—Dr. Phelon. 50c  
Way to Keep Young—Quigley. 75c



## IN WOODLAND WAYS.

Within these woodland draperies,  
I stand amid this verdant shade;  
Mid all the serried ranks of trees;  
Mid all of Nature's wild brocade;  
And I will gather healing balm  
From all these blossoms of the wood;  
These wildwood plants serene and calm,  
That grow within the eternal Good.

While biding here by this brookside,  
I look around and overhead,  
I gaze upon the branches wide  
Of mighty trees and kingly shade.  
I love these forest fastnesses, [ways;  
These strongholds of the woodland  
For here the loving Father is;  
He speaks in all these feathery sprays.

His church is all the universe.  
His organ pipes these noble trees,  
The merry birds His choristers,  
The wild winds and the humming bees;  
Cathedrals vast and temples grand  
Are nothing when compared with this,  
That builded by the Father's hand,  
Hath for its dome the blue abyss.

Nor pride, nor pomp, nor city's roar,  
And far away from envy's sneer,  
No silken goddess ever wore  
Such radiant hues as blossom here.  
But lingering here in this pure air,  
Within this woody wilderness,  
I find release from sordid care,  
My soul is filled with sweetest peace.

EMMA D. PITTS, Cortland, N. Y.



The Editor is not responsible for the opinions of correspondents.

## New Society at Corvallis.

TO THE EDITOR:

The Spiritualists of Corvallis, Ore., and members of Barrett Lyceum, have organized, to be hereafter known as the "First Spiritual Union of Corvallis." We have only been meeting for six months. There has been a great interest manifested. We have a membership of 20, with a prospect of more. We feel greatly encouraged for the future and ask the good wishes of all Spiritualists. We have much opposition to meet and many difficulties to overcome, but by the help of our friends decarnate and the support of our friends incarnate, we hope to succeed. H. H. GLASSFORD, Sec.

## To Attain Long Life.

TO THE EDITOR:

A symposium is now in order. At least, this is the way it strike me, after one careful reading of that remarkable article on "How to Obtain Long Life," by John F. Morgan, published in the JOURNAL dated June 7. Long life of the physical body is, to me, a problem of the first rank of importance for Spiritualists to consider.

Nature surely made no mistake in implanting an instinct so universal and so strong in the animal creation as the clinging to the life of the body. No single fact is more profoundly significant than this. It seems clear to my mind that the wisdom of man has not yet penetrated to the depth, nor measured the height of the value of this strong hint of Nature to every man and woman on earth, namely: "Whatever you forget, remember this: it is wise for you to inhabit the physical body just as long as it is possible for you to breathe the breath of life."

Some may have read the article above mentioned with the profound conviction that every word of the same is substantially, infallibly correct. Others may have gathered a certain value from the main

points of instruction outlined, and tossed the great bulk of minutia lightly away as so much rubbish. While still a third class of readers might take middle ground between these two extremes, and give what is to them a good reason for every point accepted.

I trust that a number of responses will be called forth, from the reading of that article, so that at least one good representative from each of the above classes will be selected and given through the columns of the JOURNAL for the great benefit of all the readers, the greatest benefit in all cases being, of course, the keen discrimination exercised by every reader for himself.

BENTON.

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

"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.

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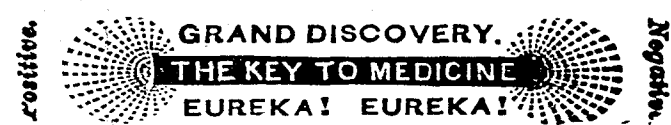
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## The Breath of Life.

Breathing is a fine art and is everywhere receiving more attention in all circles of life, from peasant to prince. It is the secret of long life as well as health and comfort. The *London Doctor* makes the following allusions to the subject:

It is perhaps one of the signs of the times to those alert for indications that the art of breathing has become more and more a subject of attention. Occultists, as well as physiologists, go deeply into the study in a way hardly to be touched upon here; physicians have cured aggravated cases of insomnia by long-drawn, regular breaths; fever-stricken patients have been quieted; stubborn forms of indigestion made to disappear. A tendency to consumption may be overcome, as some authority has within the past few years clearly demonstrated, by exercise of breathing.

There is a famous physician of Munich who has written an extensive work upon the subject of breathing. He has besides formulated a system by which asthmatic patients are made to walk about without losing breath, and cured. At Meran, in the Austrian Tyrol, his patients (almost every royal house of Europe is represented) are put through a certain system of breathing and walking. The mountain paths are all marked off with stakes of different colors, indicating the number of minutes in which a patient must walk the given distance, the breathing and walking beginning in time together. As the cure progresses, the ascents are made steeper and steeper.

## The Earth's Crust.

Dr. Spencer, who has spent the winter in Mexico and Guatemala, where the earthquakes and volcanic eruptions recently occurred, makes the following interesting statement concerning the earth's crust, and its condition in pre-historic times:

Many years ago, in my investigations of the origin of our great lakes, it was found that the continent stood at least three thousand feet higher than at the present time during the ages when the great lakes' valleys were being carved out by the rains, rills and rivers.

These investigations revealed the occurrences of deep, river-like valleys, extending seaward across the submerged margin of the continent. Carrying the investigations further south to the coast of Florida and the Bahama Islands and Cuba, it was found that these submerged valleys form the continental rivers, barrancas and canyons such as are seen at the Grand Canyon of the Colorado, in Arizona, in Mexico and Central America.

Such valleys originate in high plateaus of 6,000 to 10,000 feet altitude and extend down to low level plains and the sea.

As these valleys extend down to the floor of the Gulf of Mexico and the Caribbean Sea, they become evidence that the West Indian Islands once stood as high as these river-like valleys are now submerged beneath the sea.

Thus the investigation showed that the Windward Islands and the Bahamas and, indeed, the whole eastern part of the American continent, stood once at more than two miles above the present altitude. Herein, lie the causes of the volcanic disturbances resulting in such great disaster.

At the time North and South America were bridged together by way of the Windward Islands, Mexico and Central America were low and the valley of what

is now the Gulf of Mexico was drained into the Pacific Ocean by way of the Tehuantepec Isthmus, and the valley of the Caribbean Sea discharged its waters into the Pacific Ocean. Then the Windward Islands formed the backbone of the now submerged continent. While this continent existed long before the historical period, yet from the standpoint of the geologist it was very recent, so that in the early glacial period North and South America were connected and stood at an altitude of two miles or more.

## 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. F.W. Smith, Sec., Rockland, Maine.

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. I. 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 21. 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, 266 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.

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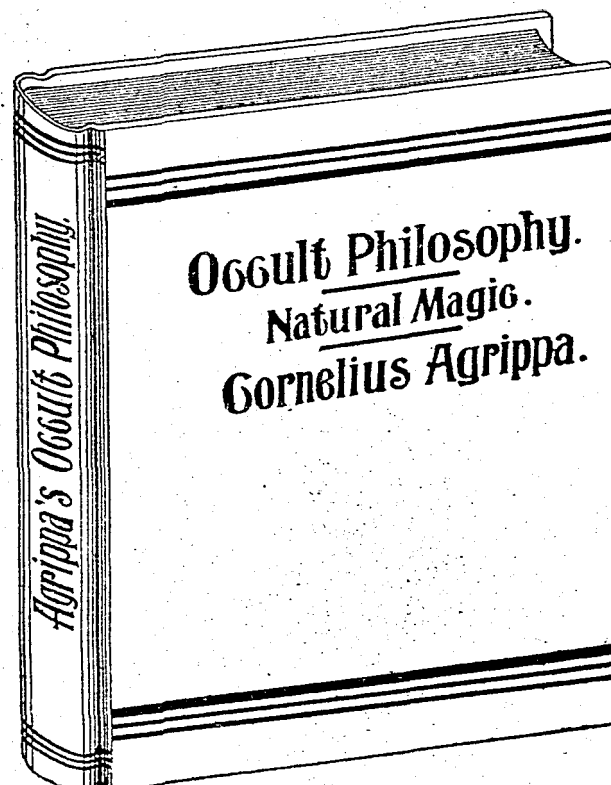
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## Local News Summary.

Mrs. Ada Foye will return to San Francisco next week and intends to remain permanently. She has engaged a suite of rooms at 1423 Market St., where her friends will be able to find her after Thursday of next week. Mrs. Foye has a world-wide reputation as an unrivaled medium, and her many friends will be delighted to know that she is to remain in San Francisco.

The Oakland Spiritual Society met as usual on Wednesday at 856 1/2 Isabella St., with Vice-President Orth in the chair. Dr. Palmbaum, being entranced, made a short address. Mrs. Neilson, Mrs. Seip, Dr. Palmbaum and Mrs. Carmen Gray gave messages.

Mrs. Sarah Seal gave an inspirational lecture at 605 McAllister St., San Francisco, last Sunday evening, which was very instructive. Mme. Young followed with tests and spirit messages to the delight of the large audience therein assembled. The music was by Profs. Young and Bothwell-Brown.

Mrs. Eberhardt entertained a large audience in her hall last Sunday evening at 3250 22nd St., San Francisco. She gave messages from the spirit-world which proved to be of interest to the audience. This meeting will conclude the season, and for the next two Sundays Mrs. Eberhardt will be absent on her Summer vacation in the mountains, which she has really earned and we trust will enjoy to its fullest extent.

Spirit Messages, sealed letters and flowers were read last Sunday evening at 335 McAllister St., San Francisco, by Mrs. C. J. Meyer, assisted by several others. These all proved to be satisfactory and pleasurable to the audience.

Mr. Chas. J. Anderson gave a very interesting lecture last Sunday at Grand Army Hall, 13th St., Oakland, on "Prayer and Practice," followed by psychic demonstrations. There will be a meeting next Sunday evening at the same place.

Hermetic Brotherhood, 509 Van Ness Ave., San Francisco. Thursday evening meeting opened with meditation on Jacob Boehme's aphorism: "Above all, examine yourselves for what purpose you desire to know the mysteries of God." Music and reading by Mesdames Rogers, Germain and Keenan, and the lecturer of the evening, Miss Marie Walsh, on "Jacob Boehme's Relation to the New Thought," filled the time, replete with instructive interest.

Mrs. R. S. Lillie gave an inspired discourse last Sunday evening at Covenant Hall, Odd Fellows' Building, San Francisco, on the Philosophy of Spiritualism after answering questions propounded by the audience, asking why there was so much suffering in the present physical life. Eloquent and instructive answers were given by her inspirers. These meetings are held each Sunday evening by the Society of Progressive Spiritualists. Mr. F. T. Lillich presided and Mrs. Sadie E. Cooke organist. All three lead the audience in singing from Mrs. Lillie's new book of songs. Last Sunday evening's lecture concluded with an inspiring poem full of pathos and power.

Mr. Carter lectured for the Union Society at Fraternal Hall, Oakland, last Sunday at 3 p. m., before a large audience. Mrs. Dr. C. Stewart followed with spirit messages that were much appreciated. Mrs. Norris read from colors and numbers in the evening, and Mrs. Carmen Gray and Mrs. Stewart gave messages from the spirit-world.

Sunday, July 6, at 8 p. m., Prof. H. F. Shaw will lecture on "Spirit Unfoldment," and Mrs. Gray and Mrs. Stewart will give spirit messages.

The Children of the Progressive Lyceum (Mr. O. H. Wadsworth, conductor) went to the King's Daughters' Home, 317 Francisco St., San Francisco, and held a meeting, it being the fifth Sunday, unoccupied by other churches. Dr. G. W. Carpenter and Mr. F. Bracken were speakers on the occasion. The inmates were so much interested in the exercises that they kept the speakers there for nearly an hour afterward answering questions and receiving congratulations. They look forward to the fifth Sunday with a great deal of interest at the Home.

Henry Harrison Brown gave another of his lectures on the Science of Life in Remembrance Hall, Odd Fellows' Building, San Francisco, last Sunday, illustrated by experiments on subjects before the audience. As usual, the hall was crowded to its utmost capacity. The office of *Now* (his monthly periodical) has been removed to 1437 Market St., in order to obtain more room, made necessary by his enlarged patronage and classes. We are glad to note this evidence of success.

Married.—Mr. J. C. Handle of Berkeley University and Miss Lillie Balsam of Alameda were united in marriage at 1218 Railroad Ave., Alameda, on June 28, 1902. The parlors were artistically arranged with a profusion of smilax, roses and lilies, symbolic of the love, purity and affection of each. After the impressive ceremony by Mrs. F. A. Logan, and pathetic benediction of Uncle Walter, Dr. Carrie Young of Berkeley recited an appropriate poem for the occasion and entered into the feelings of the tender mother who had so unselfishly yielded up her treasure to the care and keeping of another; after which a repast was served by the mother and sister, in which all participated with toasts and many a heartfelt wish for continued happiness through the journey of life so felicitously entered upon, both aspiring to become useful workers for the betterment of themselves and humanity. Mrs. F. A. Logan.

The Regular bi-monthly meeting of the California Sunflower League will be held on Thursday evening, July 3, at 8 p. m., when business of great importance will be brought up, and all the members are earnestly requested to attend. All those interested in the objects and purposes of the League are also respectfully invited. The meeting will be held at Whitney Hall, 1164 O'Farrell St., San Francisco. E. K. HEAD, Sec.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

At Loring Hall, 11th St., Oakland, last Sunday, there was a large attendance to hear spirit messages through Mrs. Amanda Smith, assisted by Mrs. R. Cowell, who, by request, will continue to hold her meetings during the month of July, and reopen again after returning from the South.

Oakland.—The entertainment given under the auspices of the Spiritualists' Temple Association was a grand success. A neat sum of money was realized for the Temple Building Fund. C. F. VAN LUYEN.

Mrs. Sanford Johnson, independent slate-writer, is now located at 131 1/2 So. Broadway, Los Angeles, Cal.

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

The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

The American Institute of Phrenology, incorporated 1866, opens its next session, Sept. 3, 1902. For particulars, apply to the secretary, M. H. Piercy, care of Fowler & Wells Co., 24 East 22nd St., New York. 27m3

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.

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

## Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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## Societies and Meetings

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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 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

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