

THE PHILOSOPHICAL JOURNAL

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Devoted to Spiritual Philosophy and Phenomena.

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

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SONNET TO THE SEA.

Down on the beach where the sea rolls in,
Splashing and foaming with ceaseless din;
Mingling with the sands in the sun's bright glare,
Tossing up sea shells, scattered here and there;
Moving and writhing like a thing of life
In one vast expanse of endless strife;
Oftimes divulging secret crimes in thy wile,
Always wearing the same unconscious smile:
Savage and unfathomable, silent as the dead,
Wrapt in mystery on which no light is shed,
Covering her dark deeds with a mantle of waves,
Hiding away carefully in unknown graves;
Queen of assassins forever she will be
And to eternity—the same relentless sea.

WILLIAM J. WEIDEMAN.

MESSAGE FROM SPIRIT JOHN A. COLLINS.

This morning, after broad daylight, there came to my bedside two men dressed in gray suits, one of them laid a long new blue pencil on my bed and said to me "John, make haste; take this pencil and write for us. We do not assume a guardianship over you. We only strive to create a new vitality in you, that will reconstruct a permanent cure for you, for the purpose of your co-operation with us in the welfare of the human race."

Then I saw the two men turn toward the door and fade away before reaching it. I saw the pencil on my bed and reached my hand out to take it, but it too faded away just as my hand was about to take it. I was not asleep, nor dreaming. It was as tangible to me as though you had come and laid a pencil on my bed and instructed me regarding it. Such may seem marvelous, even to the credulous, but to me it is familiar.

It was not long before I was at my desk, and as I took up my pencil, a warm breeze, as though some one was fanning me, enveloped me, and once more the voice said to me, "John, hasten and write. Say to our friends in San Francisco, that we regret that our labor is seen by a comparative few, while the churches are stuffing the pockets of the children and filling every stairway with their old-style superstition, and we have come to

say to the Spiritualists of San Francisco (and all others that will heed what we say; especially mediums who make their living by promulgating our cause), you should have a fund laid up with the JOURNAL with which to scatter hand-bills adapted for the occasion, into all the ways and by-ways, that would start the masses to thinking, and awaken in them a new thought, which would take root and bring forth light out of darkness. We will furnish the spiritual, but you must furnish the material to work with. If you will give your physical strength to our work, we will give our spiritual strength, and soon the world will testify to your righteousness. We see no one here with diamond rings and wearing costly jewels to be seen of men, and our cause does not go begging. Spiritualists should remember that as the light of knowledge comes to them it increases their responsibility to help mankind rise into the light of our spirit world.

"Mediums, will you turn a deaf ear, or close your lips—refusing to raise a fund for the JOURNAL to use in helping to elevate humanity? If you do, it will prove your incapacity to do our work and enable you to judge more wisely who is controlling you. Never withhold the hand of help or close your eyes against the truth, for fear of offending some one. Such will not make good soldiers in our army of progress. Let no one put a gag to your lips that will make you a blind falsifier and place you in the pitiable condition of applauding a lie. Good morals cannot be voted up nor down; they are like trees whose roots cannot be shaken by every wind that blows. All who love justice should take a deep and determined interest in raising a fund for the purpose mentioned. Those who can, should not be slow in taking this step in advance. Those who can help and will not, are in danger of long suffering or having the gift they now have, taken from them, and I wish to impress upon the minds of all that evil deeds are better left undone, lest the day of retribution calls them to account. Never can you be happy with us, until you have healed all the wounds you have made on one another, before you come here.

"John Brown, of Harper's Ferry, did not pursue the course he did, of his own volition; the time had come and he was chosen to do that work, and now the time has come for you to turn a new leaf in your great city which was once my native home. Our spirit realm has become incensed at the great wickedness they see perpetrated there, and our decree has gone forth for you to put yourselves on record in our sphere, as troops assisting a nation, in aiding the JOURNAL to do our work, by doing so, you will meet with an increase of favor from our spirit side, that will make a valuable record for you in forecasting your glorious future. Our social highway is becoming broader and broader as time moves on. Let no despairing influence prevent your aiding our JOURNAL, that new and intellectual developments may be made, whose brilliancy will be far more penetrating among the children of men to make them happy than your orb of day.

"We are often called upon by those coming here laden with crime, to soften their guilty consciences with pity, but it is only when justice gets through with them that we are permitted to enamel their pathway with flowers of pity. Such was my labor in earth-life, when I presided over your meetings. And I often implored the Christian God not to drown his children in the waves of his punishment, but I never received any recognized manifestation that increased my knowledge of him, or that he heard me. Nature's law is effective everywhere alike, but no fellowship is possible without some recognizable evidence of proof. My name is John A. Collins, and again I ask you to come to our aid and help build up our spirit church in the souls of mankind. We have prepared the way for such progress. Col. L. B. Hopkins was with me when we called on Brother John and laid the pencil on his bed. He sends kind words of greeting to all his friends and hopes for a time when he, as well as myself, can draw closer to you, and make you know that the grave did not still our voice, and I would be glad if I could convince you of some of the laws that govern mankind.

"In my earth-life I practiced law from your statute books, and often plead for men I knew to be the worst of criminals, and by stratagem had them set free. That was the heaviest load I brought here, but the good advice I gave them, never to commit crime again, helped to ameliorate my condition. It was always a pleasure to me when in earth-life to vie with the spirits as a co-worker, and I am glad that I have been an actor in such stirring events, in whose devotedness I lived and have been as obedient to its teaching as my surroundings would admit, and I intend so long as progress continues, to be found working in the school of development with those from whom I get tender words, such as no human tongue can express and only angel pen can write. From my present standpoint I can see a pre-existing intelligence formed in the higher life that all should take a deep interest in. Its basis is first laid in Nature's great school of development in earth-life, and I am happy to know that I was one of the instruments of its accomplishment. In earth-life it seemed to me that we were all born to an inher-

itance of opinions, right and wrong; right wrong we cling to them. The seed of error seemed planted deepest within us. It was then that I plead with joyful tears and longing that some good angel would touch my eyes so I could better see the condition I was in, and I soon learned to appreciate the right and reject the wrong. Afterward my spirit friends were constantly with me.

"All you who aid us in our endeavors to start a new ball rolling will have your names enrolled among the apostles of good society, and become unfettered and free from censure. And now fare well, at least for the present." JOHN BROWN, SR., San Bernardino, Cal., March 28, 1898.

CHRISTIAN SCIENCE AND NONSENSE.

In recent times we have a system of teaching called Christian Science. Under that name I shall class all forms of teaching which aim at healing the body by other than physical agencies; because mental science, spiritual science, Christian metaphysics, divine science, all teach essentially the same things so far as their relation to physical science is concerned. Christian science, as taught by Mrs. Eddy, rests upon bible texts entirely. It is needless to say that no really scientific system of thought can be based upon the bible as authority. Quotations from the bible are always admissible as illustrations, but never as arguments, in a scientific inquiry. Literary usage permits the one, but scientific criterions exclude the other. It is too late in the day to admit scriptural witnesses at the bar of science. We must remember that, as Shakespeare says: "The devil can cite scripture for his purpose." In ecclesiastical trial, texts from scripture are in evidence. Whether Christian science be the teaching of Jesus and Paul may be determined by an examination and comparison of texts. Whether it be true is quite another question, and one which must be decided by quite other testimony. The question then is, how much of Christian-science teaching is in accordance with scientific facts? In answering this question I am moved by no spirit of antagonism to Christian science in any of its forms. When I criticise what I believe to be the dangerous errors of Christian science, it is that its great and important truths may shine forth more clearly.

In the experience of the human race, certain things have been found to be beneficial to man; certain things, such as arsenic, strychnine, whiskey and the venom of serpents have been found to be injurious and fatal; certain other things, such as the fruits vegetables, grains, pure water, pure air, have been found to be beneficial to man. Now, Christian science comes along and declares that the difference in the effects of these various things upon the human body is due wholly to the beliefs of the race; if you only believe rightly, you can drink any deadly thing and it shall in nowise hurt you. Is this science? Is it common sense? What proof is offered us in support of these stupendous claims? Merely a few quotations from the bible. Nothing more. No Christian scientist has offered to submit this claim to an actual test. Until this claim is demonstrated by actual experiment, we

cannot accept it as scientific. Until then it is not a truth, it is only a dogma.

When Christian science declares that strychnine and arsenic will not kill, and by implication, that alcohol and tobacco, tea and coffee and other poisons will not injure the human body, except when the user believes in their harmful power, it must be declared false and misleading. We might as well say that an explosion of giant powder cannot harm a man who does not believe in its fatal power. Christian science strikes a blow at the very root of ethics when it teaches that habits of life and rules of conduct based upon the ascertained laws of hygiene, have no necessary relation to health and morals, but that whatever we believe to be harmless is so.

Christian scientists are not consistent with their own teachings in these matters. They will drink strong tea and coffee, defending the practice by saying that these things are not harmful to one who does not believe in their poisonous qualities; but when a drunkard is brought to them for treatment, they treat him to induce him to give up the use of alcohol. Why do they not convince him that it cannot hurt him, and allow him to drink all the whiskey he wants? I think they are mistaken in such teachings, and that these doctrines are misleading and harmful to those who adopt them. The human race has found that certain habits of life are beneficial, certain other habits injurious to health. Such habits as are in harmony with the laws of nature are good; others are bad. Christian science asserts that there are no laws of nature, in the sense usually attached to these words; that man has made certain rules for himself, and enslaved himself to them, under the belief that they are necessary to his well-being. Thus with one contemptuous gesture Christian science sweeps away all physiology, all hygiene, all laws of nature to which man has believed himself subject; and declares that man is free to live as he wishes to do; that sin, disease, death, are merely figments of a mistaken belief, to be cast aside from the mind of him who is illumined by this new doctrine. Is this science? Whether it is Christian I leave to the doctors of divinity to decide. Science declares that it is false and harmful doctrine, tending to lower the ethical standard of human life, to break down those rational and wholesome restraints which aim to regulate human conduct.

Christian science asserts that the effects of all drugs upon the human system are due purely to belief, either of the individual or the race. Christian science sweeps away with one gesture the whole science of *materia medica*. With one fell blow it smites to the death the science of medicine, which has been built up by centuries of experiment and research. Should not such a sweeping assertion as this be carefully examined before it is accepted? What proof does Christian science offer that no drug, no chemical, has any effect upon the human body except that which it is expected to produce? None whatever. Scripture texts and dogmatic assertions constitute the only foundation for such a statement.

There is indeed evidence that in a person under

hypnotic influence almost any ordinary effect of a drug can be produced by the power of suggestion; but this does not prove that drugs have no effect; it only proves that their effects can be produced sometimes by the power of mind. Medicine is not an exact science, like chemistry, simply because the elements of the body are under the varying influence of thought and emotion, while in the chemist's vessels only chemical forces are to be considered. But this is no reason for sweeping aside all medical science.

Scores of patients have died under Christian science treatment who might perhaps have been saved by some established remedy. This kind of fanaticism must be severely censured. There are some few persons, perhaps, of peculiar temperament, in whom the vital forces are especially subject to mental influences, to whom many of the teachings of Christian science are true in their application; such persons may rely more upon mental than upon medical treatment, but for the great majority of the human race as we find them to-day many of these teachings are not practical, they are false and misleading and disappointing.

In the course of evolution, in some future age, there will no doubt arise a type of man in whom the mental and spiritual forces will so preponderate over the physical that the teachings of Christian science will be far more practical to him than they can be to us to-day. The trend of humanity is toward the spiritual. More and more the soul is gaining the ascendancy over the physical. Man is divine by nature. He is, as Emerson has said, "The Creator in the finite." His power, however, is not unconditioned, as Christian science has claimed, but like the Divine Creative power itself, must work through slow processes of growth. In some cases, an exalted attitude of the mind will work an almost instantaneous change in the physical condition of a sick person, but in the great majority of cases the change must come as the result of changed habits of life, changed ideals, changed desires. There are no miracles. All creative power works through established laws. By obedience to the divine law of nature, not through denial of them, man shall rise to the highest perfection. Not by a denial of the Universe, not by a denial of divine laws of cause and effect, but by obedience to divine laws, as expressed in the human body, will man attain the highest health. Thus is the foundation of health ethical, and true religion will save the body as well as the soul.

SOLON LAUER.

Mental Dynamics, from Etheric Zones of Law.

The great problem is and has been among mediums how to attain best results along the special lines to which their attention has been drawn. Presumably by some inherent attraction between the two zones of life, these zones being in circuit through the medium's agency as a transmitter. Not this alone, but the equalizing force, the central unit in a trio,—so to speak—thus constituting a battery, force to be given in direct communication and in either direction. What follows? The mean temperature (mental) must be

maintained not by the power of the medium [this reserve force should be sacred], but by the equilibrium being sustained by the opposing forces, as it were; although a violent opposition would result disastrously to the medium, controlling force never should be used. We of the etheric, know from personal observation that this is so. Never, no, never, say (mentally or otherwise) "I will have" thus and so. It is not wise. Rather let the slender tether slip away altogether than to ruthlessly shatter the too frail brain (many times) of the central figure in the circuit.

This, then, is the situation. A battery, in every particular the counterpart of the ordinary electric, having circuit with insulation at both ends, but a not too positive centre. What is the result? The centre becomes the battle-ground, so to speak, of the opposing forces. In other words, the positive and negative quality of whatever force is being used, be it polarized oxygen or spiritualized etheric-combination, and (for a better word) let us say soul-force, and the spiritual.

This explanation is given as lucidly as one could hope to, from the immeasurable distance which is supposed to stretch out between the home of the natural body, which is made to assume the position of a garment.

Well, the thought is new, but I can safely say, having erst worn the image of the earthly and also having donned the store clothes of the next condition, albeit they were new; that the store or storehouse where they were obtained was far from being that far-off heavenly place which men so dread, even when with faith inspired, they look forward to it. But that from etheric conditions all about them, manufactured to fit the several organisms, naturally some confusion ensues when an attempt is made to mount heavenward even on the wings of faith provided by the orthodox inventor, i. e., in that they are so frail a tenure that the body of this death, so-called, is not only borne upward with them a short distance, leaving them poised, as it were, intermediate between the zones of which I speak, the astral of the Theosophy. Now what follows? Being neither an angel, nor yet the man, constant and overwhelming desire to mount higher, a lack of incentive, as it were, to do so, not knowing and a little fearing the goal, the media of the earth zone become their resort. Through them results of their own latent energies come. Visions of a former life—a sort of mirage, as near as can be explained. Media communicate these impressions, directly or indirectly, to parties consultant, with the result that both zones are, as it were, deceived. When the real facts of the case are, the transmitter, could she have understood the true state of affairs, might, at will, have either cut the connection or insulated herself from the direct effects of either positive or negative pole.

Then follows intense exhaustion on the part of the media which would not—could not ensue if the circuit could be equalized and the balance of power maintained. Therefore, speaking from a strictly scientific standpoint, there is no need that media should consist of erratic, broken-down subjects, or that the fear of this should harass the neophyte in

her first attempts to become a transmitter of the messages that are not being sent from some far-off heavenly place by our dear departed, but are only telephoned, as it were, from out the etheric world all about us.

No, friend, the heaven where men go to abide,
Is not so distant from their side,
But that to stretch a hand across
The yawning chasm of grief and loss,
Would only be to take a stand
With others in this weary land,
And prove, since proof is needed,
That heaven is here as well as—hell,
And not so distant from our door,
That far-off land of Nevermore.

AIDA.

The Sources of the Doctrines of Mme. Blavatsky.

The doctrines, teachings, dogmas, etc., of Theosophy, as published by Madame Blavatsky, and affirmed to be derived from *quasi*-infallible mahatmas of Thibet, were borrowed from the philosophies and religions of the past and the present, with some admixture of modern science. There is nothing original in this "Wisdom of the Gods," or "Wisdom-Religion," save the work of compilation into a composite whole of the heterogeneous mass of materials gathered by Mme. Blavatsky from so many sources, and the garblings, perversions, and fabrications indulged in by her in the preparation of the system of thought called Theosophy. A careful analysis of her teachings evidences that they were collected from the sources named below:

(1). Mme. B. was a Spiritualistic medium many years before she became a Theosophist, and in its inception Theosophy was an offshoot from Spiritualism; and from this source was a large part of her Theosophy taken. I find that its teachings upon about 300 points were copied from those of Spiritualism. (2). In its later form, Hinduism constitutes one of the larger portions of Theosophy. I have not attempted an exhaustive classification of the numerous minor points taken from this source, but I have noted over 500 of the more important. (3). From Buddhism, I have noted some 200. (4). In the beginnings of Theosophy, the basis of most of its special occultic teachings was derived from the works of Eliphas Levi, and I count 105 points therefrom borrowed. (5). From Paracelsus' works were taken 79. (6). From Jacob Böhme, 60. (7). From the Kabbala, 86. (8). From Plato, the Platonists, the Neo-Platonists, and Hermes, 80. (9). From Gnosticism, 61. (10). From modern science and philosophy, 75. (11). From Zoroastrianism, 26. (12). From Kingsford and Maitland's *Perfect Way*, 24. (13). From general mythology, 20. (14). From Egyptology, 17. (15). From the Rosicrucians, 16. (16). From other mediæval and modern mystics, 20. (17). From miscellaneous classical writers, 16. (18). From Assyriology, 14. (19). From Christianity and the Bible, 10. In addition, doctrines and data in lesser number, have been derived from the following sources: The writings of Gerald Massey, John Yarker, Subba Row, Ragon, J. Ralston Skinner, Inman, Keeley, Godfrey Higgins, Jaccotot Wilford, Oliver, Donnelly, Mackenzie, Bulwer-

Lytton, Kenealy, and various others; also from Chinese, Japanese, Phoenician, and Quiché mythologies.

There is not a single dogma or tenet in Theosophy, nor any detail of moment in the multiplex and complex concatenation of alleged revelations of occult truth in the teachings of Mme. Blavatsky and the pretended adepts, the source of which cannot be pointed out in the world's literature. From first to last their writings are dominated by a duplex plagiarism,—plagiarism in idea, and plagiarism in language.

WILLIAM EMMETTE COLEMAN.

SINGULAR DREAM.

I had a singular dream—was first sensible of a kind of gloom, a dreary sensation; then heard a low, steady noise and saw going through the street a black something, big and square as a house. The blackness of it seemed to penetrate the air with a thick oppressive taint. On the sidewalks were throngs of people hurrying along in a desperate sort of way, against a gale of wind. The men were shaggy and unpleasant-looking; the women, although dressed with some care, appeared curiously disheveled and forlorn, their hair loosened and blowing about. But heeding nothing, looking at nothing, they followed wildly after this gloomy, ridiculous something jolting with such a hollow rumble through the street. Although the sight of the disagreeably impalpable thing was vaguely oppressive to the spirit, I felt sure it was just a foolish, empty box. Still, looking as I seemed to, upon the scene without being a part of it, also being myself quite surrounded with duties and interests, the sight of it was almost unendurable.

So impotent is unjust and selfish criticism to really injure the sincere and truly earnest! So unerringly does it react upon those who indulge in unkind thoughts.

My heart was oppressed, and my mind reached out with a strong desire to lift those people to a better atmosphere. Any amount of remorse or humiliation I felt would be a happier state of existence than the steely vacancy of soul seen in the eyes of that miserable multitude hurrying with such awful eagerness after—nothing!

Should we find in ourselves any want of self-forgetful interest in others, let us replace it with an affectionate outpouring of sympathy in the joys and sorrows, the many and various (reasonable) aims, interests and ambitions of each and every human being. Then will the lives of us all be truer and happier, and the whole mental atmosphere of the world be strengthened and purified.

M. FOLGER COLEMAN.

Nothing which has ever lived is lost, nothing is useless; not a sigh, a joy or a sorrow which has not served its purpose.

When we have one fact found for us, we are very apt to supply the next out of our own imagination.

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

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

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

SAN FRANCISCO, CAL., MAY 19, 1898.

PROPHETIC VISIONS.

This is the title of a book of 158 pages, being spirit communications on National affairs, through Mrs. Lucy L. Browne, a medium, and sister of Mrs. F. A. Logan, of Alameda, Cal. It was published in 1882, and records many visions of coming events from 1850 to 1880. When she took a pen to write to a friend, her hand was controlled by an unseen intelligence to write the visions, instead of answering some correspondent.

She foretold the tragic death of President Lincoln, and the sudden striking down of President Garfield, the war between Germany and France, the future downfall of Russia, the assassination of the late Czar, and the near approach of transition for Queen Victoria, Empress Eugenie and Garibaldi; the future of Romanism and Protestantism, and a long-continued and bloody war between the European powers and America. The latter is shown by the following vision:

On the morning of June 28, 1872, while sitting at my table writing, all at once the air about me seemed thrilled with the presence of intelligences (invisible to mortal sight), and realizing the very near approach of angelic beings, I sat quietly a few moments and gave audience clairvoyantly and clairaudiently to any information that might be given.

Presently my attention was attracted to a company of spirits, or angels—they seemed to have progressed into that realm of wisdom which crowns the angelic sphere. They had the appearance and courteous bearing of statesmen of a very superior order, who had a world's destinies under serious consideration.

They were in the air a short distance west from me, standing on a cloud-like ground, while beyond them and in the distance were mountains and valleys of the same cloud-like hue of light and fleecy quality.

One of them stood a little in front of the others, extending his right arm with a wand in his hand pointing eastward. Turning his face and speaking to those who were standing with him, he said: "France and Germany will collide again."

A light fell upon the faces of the two who stood nearest him, the others (six or eight in number) standing in the shadows.

As he uttered these words, I looked in the direction in which he was pointing, far, far away, and beheld the Russian Empire. It looked almost like a solid wall, so deep, dark and dense it seemed. There were smouldering fires within it, like a smothered coal heap. Soon the cities of England seemed to crowd against its base. Then volumes of black smoke, with red flames, burst forth like a volcano, and overspread that part of England which I saw. The angel, turning again to his associates, with his hands still uplifted, said in calm, earnest tones: "Behold a change." The flames and smoke increased, rose to fearful height, and swept over France and Prussia at the same time. Then, in maddened fury rushed onward, consuming everything before them, leaving only a small area of ground untouched.

The angel said: "Behold another change."

Instantly the vast fire-fiend plunged into and lapped the ocean waves, the water hissing and boiling, as it rushed through the mighty deep, toward the American continent.

Before it reached our shore, and while yet many leagues away, a fire and smoke of immense volume rolled out and met it.

Imagine huge waves of fire miles in length, one hundred feet high, rushing toward each other, plowing the watery deep, and you have a slight idea of the coming collision.

I seemed to occupy a position above the ocean, and near the southern extremity of the flaming tidal wave of the east, and saw the fire-wave coming out from our shores to meet the flames and smoke that had nearly crossed the Atlantic, leaving its burning track all the way to Europe.

When the two fires met, they leaped high in the air, hissing and screeching as if burdened with the frenzied cries of a myriad of human voices; the eastern flames for a moment leaping and subduing those going out from our shore.

The dark, deep waters were roaring with rage and fury, the elements combining to make the scene hugely terrific.

Immediately a sullen mountainous wave of fire more mighty than the first moved steadily out from our shore, like an irresistible tide, before which it seemed impossible for anything to exist. The two fires being about equal in volume, resistance and destructive power, and approaching near together, the scene became too intensely appalling to witness and live (seemingly) as I stood very near and keenly felt every shock of those contending forces. With a horrible dread,

such as is engendered by immense armies drawn together, about to engage in deadly combat, quickening every nerve, I begged my superior teacher to shut the view from my sight, and not permit me to witness the collision. He kindly, but regretfully granted my request.

In an instant the scene dissolved into infinitesimal particles, which for a moment only were visible in the chaotic confusion.

The angels remaining in their respective positions, the informing spirit said: "Behold another change."

He pointed again to Russia, and turning my eyes thither, I beheld white flames arising upward, burning with a steady, intense heat. He said: "Behold the fires of her own indignation have consumed her; and as with a consuming fire shall be purified. Blessed are they that shall have their lamps trimmed and burning, for the night cometh when their light shall be as the lamps of a city in the darkest night; but woe unto them who sit in darkness, for swift destruction shall be visited upon them."

"Behold another change." Slowly advancing from the far east, were a large concourse of spirits. They moved forward, just as a locomotive moves, with a forcible undaunted power that is not to be hindered. They stopped right over the white purifying-flames arising from Russia. They placed to their lips trumpets of transparent whiteness, and in concert, slowly, in a rich, deep, penetrative voice that reached to the uttermost regions of the earth, said, "The fiat has gone forth and cannot be-recalled."

They looked like sages, philosophers of ancient origin, who had gained their knowledge from the ever-increasing and enduring pages of Nature's divine revelations, and grown wise from the accumulative experiences of the ages in the ethics of human, individual, national, universal and immortal life, its origin and destinies.

They had come forth in harmony with the divine principles of the Universe, proclaiming to every part and portion of our world *retributive justice* to every species of usurpation and tyranny.

Coming events had cast their shadows upon me, and, being very much exhausted, I could no longer endure the awful grandeur of those terrific scenes.

The informing spirits, sages and scenes passed from my view. Then a representative seraph, named "Goddess of Liberty," came down from the ethereal space, and stood before me, holding in her hand a bouquet of small, white flowers nestling amid tiny green leaves. As her keen, lustrous eyes met mine, a radiant smile lighting up her face, she seemed to look beyond, peering into the near and far distant future, comprehending alike the past, present, and time to be, and said, in a cheering voice that thrilled and calmed my troubled mind: "Behold, I bring you glad tidings of great joy, which shall be to all people."

As she turned to go, with a smile, and graceful wave of the hand toward me, in emphatic tones inspiring confidence, she said: "Trust us."

The vision, departing, left indelibly its trace

upon the leaves of memory, and which in a feebler manner, not commensurate with the vividness of the scenes, I then transferred to paper.

These are eventful times; and what the angel world may have in store for the earth may be enough to cause the stoutest heart to move. Let us watch the events and be ready to welcome the outcome, for it will be for ultimate good. The days of retribution will not be pleasant, but they are necessary and will come. The world must be made free, and it seems that America is the power to be used to bring it about.

HONOR YOUR PROFESSION.

The world expects both mediums and speakers to practice the principles they teach, just as much as it expects members of churches to practice what they teach. If the representatives of a Cause are not an honor to the principles they advocate, they disgrace it; and Spiritualists must be true to their principles and honor their Cause, if they would have it prosper.

The reason why the great religious systems of the world have been a power in it, is because they professed to appeal to the moral and spiritual aspirations of humanity. In order to be successful, Spiritualism must appeal to the higher thought and aspirations, and lead mankind onward and upward in the scale of progression.

MOODY'S ATTACK ON SPIRITUALISM.

Upon being questioned as to his opinion of Spiritualism, D. L. Moody (the evangelist) said: "Spiritualism is dying out. You do not hear nearly so much about it as formerly. Christian Science has had much to do with killing Spiritualism, because it is even more absurd than Spiritualism. There are a good many people like me, and it would be pretty hard to convince me that I have not got a body."

The reason why you do not hear so much about Spiritualism now, is because it has taken possession of both pew and pulpit in the churches. Its philosophy has permeated the entire fabric. Spiritualism has, in fact, conquered many of the churches, and instead of dying out, it has killed many of the old church dogmas, and substituted in their places rational and spiritual philosophy.

You do not hear so much about it as you did, because it has worked its way quietly and effectually, until no progressive, up-to-date minister would dare to preach many of the doctrines their fathers did 50 years ago. Moody's old-fogy ideas leave him far behind in the march of progress,

but he must progress, either here or hereafter, and he may as well begin here and now.

Toleration is commendable at all times; it is a pleasure to notice that at least some few among the churches practice it. "The pastor of a Presbyterian Church in Columbus, Ohio, (says the *Dispatch*), has arranged for a series of lectures on Modern Spiritualism. A Spiritualist, Mr. Harris, gave the first lecture a week ago, on 'Modern Spiritualism as a Religion.'"

The pastor, Dr. Carr, then lectured on another evening on the general subject, and said there might be a possibility of our departed friends communing with us, but if so their manifestations were purely spiritual. Other Spiritualist lecturers have accepted Dr. Carr's invitation and will occupy the platform for several weeks to come. This is all we could ask, for truth only asks a hearing.

We have *not* moved the office of the JOURNAL, but the city has been re-numbered in many parts, and on Market street considerable confusion has been created by the re-numbering. Our number now being 1765 instead of 1429, as formerly. This will make no difference to our mail patrons—our location being only one block from Station B Postoffice, where we are well known. Our office is only a few doors west of Tenth street, where we shall be pleased to welcome our friends, especially if they come prepared to take home a parcel of books. Our stock is large (over 4,000 volumes) and embraces the newest and most popular Occult, Liberal and Spiritual works.

Do not let the war absorb all your attention, dear reader. The JOURNAL presents matter every week of much greater importance than things of time and sense, and must not be lost sight of, nor allowed to take second place in your attention. Stand by the guns of truth and righteousness, and all will be well.

The Pope expressed great horror at the terrible loss of life in Manila, and said he wished he had died before seeing such a war—yet he seems to have no pity for the poor oppressed natives there and in Cuba, who were tortured, starved, robbed and butchered by the Spanish fiends who were sent to despoil them.

Should this JOURNAL be sent to you by anyone, please to consider yourself specially invited to subscribe, (\$1.00 for 52 numbers) letting it come to your home as a welcome visitor for a year.

Dr. G. B. Crane, a pioneer of California, and a devoted Spiritualist, passed to the higher realms on Monday, May 9, 1898, at St. Helena, Cal. He had reached the great age of 91 years and 10 months. He was vigorous in body and mind until a few months ago, when he came to San Francisco, and caught la grippe. He was taken to his home in St. Helena two months ago, as noted in the JOURNAL at the time. He leaves a widow, who has taken constant and careful charge of him during his long illness. The funeral service was held at St. Helena, on Wednesday, at 2 p. m., when Mrs. Elizabeth Lowe Watson delivered an eloquent and impressive address. On Thursday noon, the remains of Dr. Crane were incinerated at the Odd Fellows' Crematorium, at San Francisco. Dr. Crane was quite prominent in Spiritualistic circles over 40 years ago, and was a pioneer of Northern California. He was widely known and much respected.

Some Interesting Prophecies.

For the benefit of the readers of the PHILOSOPHICAL JOURNAL, I wish to publish some prophecies given in San Francisco many years ago. One in its fulfillment came swift and fast, and shook this nation from center to circumference.

Just after Mr. Lincoln was nominated for his second term, it was my privilege to attend a gathering of earnest men and women in the parlors of Miss Emma Hardinge, on Montgomery street.

She was controlled by an ancient spirit whose theme was, "The Rise and Fall of Empire." Impatient as to the summing up of his very able discourse, which hinted the probable downfall of our beloved Republic, I intercepted by saying, "Tell us something nearer home. Will Abraham Lincoln be re-elected? A moment of profound interest ensued, when, recovering his control, he said: "He will be elected, but will not live to fill the term. *He will be assassinated.*" In answer to a question, "Who will do this?" he said: "The real culprits will escape; the tools will be dealt with." "How long after his inauguration?" was asked. "About six weeks," was the reply. Subsequent events proved this to be true, both in letter and spirit.

After that gallant soldier and patriot, Col. Baker, passed from the battlefield to the higher life, I attended a seance at the house of Mr. Welsh, one of the early Spiritualists of San Francisco. After sitting in silence for almost the entire evening, Mrs. Welsh sprang forward, grasped a pencil upon the table and wrote the following rapidly: "Your Coast will be invaded by a foreign foe; look well to your interest; this is no idle tale. Edward D. Baker." May not this too be fulfilled? **MRS. E. THORNDYKE.**

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

A spiritual mass meeting was held at Oswego, N. Y., on April 30.

Moses and Mattie Hull will lecture for the First Spiritual Church of Buffalo, N. Y., until June 5.

The Ladies' Aid social last Friday evening was well attended, and successful in every way.

John Slater gave a seance last Sunday evening at 909 Market St., San Francisco.

At Fraternal Hall, Oakland, Mrs. Lillie gave an inspirational lecture last Sunday morning.

Elder Covert, the leading "Anti-Spiritualist" is confined to a hospital, suffering from paralysis.

The Rochester Jubilee commences on May 25, and will close June 1. There should be a large attendance.

The mass meeting of Spiritualists held in Syracuse, N. Y., on May 3 and 4, was largely attended and productive of much good.

Mrs. Sloper's son, we are glad to state, is convalescing—thanks to the faithful and careful nursing of his devoted mother.

Mme. Montague is yet taking her vacation. Her Wednesday meetings in San Francisco will not be resumed until further notice.

The Harbinger, Lahore, Punjab, India, says that the venerable widow of the great Keshab Baboo, the second founder of the Brahma Somaj departed this life on March 1st.

Mrs. Lida B. Browne will represent the PHILOSOPHICAL JOURNAL at the Rochester Jubilee, and is duly authorized to take subscriptions, advertising contracts, etc.

The Young People's Progressive Society will hold its fifth entertainment and dance on Thursday, May 19, at Occidental Hall, 305 Larkin St., at 8:15 p. m.

Mrs. R. S. Lillie gave an admirable lecture at Occidental Hall, San Francisco, last Sunday evening, for the Society of Progressive Spiritualists. Mr. Lillie conducted the musical exercises.

The Boy Orator lectured for the Union Society, Oakland, last Sunday afternoon, and in the evening at 909 Market street, San Francisco, preceding tests and answering questions by Dr. Muehlenbruch, in his usually very satisfactory manner.

We wish to extend our sincere thanks for the letters of congratulation, and also the tokens of love which have been sent to us by the readers of

the PHILOSOPHICAL JOURNAL. Yours for success and advancement for our grand truth, MR. AND MRS. CARL EBERHARDT.

Dr. M. A. Pottenger holds his classes in the parlors of Mrs. Skerritt, 811 Webster street, San Francisco, on Thursday evenings. His lectures to the classes are on "Symbolism," and he gives mathematical tests after each lecture. The doctor is also a fine healer, full of magnetism and power.

Prof. C. Pfoundes, Kobe, Hogo, Japan, who was one of the members of the Advisory Council of the Parliament of Religions at Chicago in 1892, and is known in England and America, among Orientalists, as a specialist is now preparing for publication, "A Spiritual Revelation of Mystical Buddhism; a journey to the regions of which the Theosophists have heard some vague accounts; and which they hint at, as the 'home of the Mahatmas.'" He is no longer able to lecture, on account of ill health, but will be glad to answer queries about Buddhism (oriental) religious and philosophical, etc. He adds: "As there is no literature here, I would be glad if kind friends would send me any Spiritual, Theosophical, etc., printed matter connected with the topics they write to me about. I can distribute it, after looking through it, to very good advantage. I have constant inquiries for printed matter."

The 60 days having expired, no more Psychometric Readings will be given by Dr. Muehlenbruch, as a premium for new subscribers.

The Metaphysical Magazine for May is rich in articles of sterling worth, among them are "The Dogma of Incarnation," by Rev. Henry Frank; "The Empire of the Invisibles," by H. E. Orcutt, and the "Doctrine of Re-incarnation," by Mrs. C. L. Howard. 25 cents; 465 Fifth avenue, N. Y.

Dr. Max Muehlenbruch



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Diagnosis of disease by lock of hair (NO SYMPTOMS REQUIRED), five 2-cent stamps. Or read psychometrically, \$2.00. Full life reading, \$7 mail, \$2.00. P. O. Box 118, Oakland, Cal.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THE JOURNAL.



The Editor is not responsible for the opinions of correspondents.

A Remarkable Manifestation.

TO THE EDITOR :

There was, some time ago, a lady living in Marion, Kansas, who was known by her neighbors and friends to be a medium. One evening some friends gathered at her little home, and among them were several church members. They determined to have a seance. So the lady sat alone at a center-table in the middle of the room and her friends gathered around the room in a half circle. The room, which was a large one, contained a bed in one corner and also a trunk of a school-teacher who had arrived that day and was going to board there. The trunk was securely locked and the owner was not among those present.

After the lady had given some tests, a man came, unknown to anyone present and stated that he was a musician. He, or rather the medium, went to the trunk and tried to open it, claiming there was a violin inside, and she worked furiously at the trunk.

The people present disliked to open the stranger's trunk, but the demands of the medium were so great (some one present having a key that opened it), they decided to do so and pay all damages. The trunk was opened and the woman took everything out, until, at the bottom, was found a violin. And she, influenced as she was, and knowing nothing of music, normally, played some of the finest music of the day. After playing some time several of the church members commenced to dance. After this influence left, another came, and the medium's son-in-law asked how they went in the other life, and if they walked. The medium for answer stood up, arose from the floor about three feet with her arms working, her head bent forward she flew, actually flew, across the room and landed on the bed. This only happened a few years ago. But the medium's husband fearing the strain on her mind, when dying exacted a promise that she would give up Spiritualism while she lived, and Spiritualism has lost one of its most powerful mediums.

This lady is now living in Colorado, is about 75 years old and a strong believer in Occult Science. This was related to me, with a number of other incidents, by the lady's daughter, who witnessed it, and I can vouch for its veracity.

STELLA B.

Dots.

TO THE EDITOR :

The article by spirit John Pierpoint, through Mrs. Browne, on page 132 of the JOURNAL, is like a cyclopaedia in miniature; so comprehensive

and clear, yet so concise and practical. It deserves at least two readings by the most advanced of us all, and three by a great majority.

The fact that it comes from one who has erred and is brave enough to confess it, continuing the work of reform in the spirit world which was so nobly begun in his own person on the earth-plane, makes it doubly valuable as an example for us who are called upon to battle with the same invincible zeal against this or that evil tendency, which still lurks amid the vivid recollections of our corrected errors. Ideals we must have. As human beings we do have them whether we are aware of it or not. Now the ideal of a perfect life in this world, ought to be almost alike in the minds of all Spiritualists.

Such a word as "consistency," and such a phrase as "the perfect standard of life," although both homely in themselves, yet if taken home to remain forever, a welcome guest within the mind, suggest to us that far beyond the intervening spheres of spirit-life exists a guiding star of destiny, glimpses of which can only come to us in moments of special exaltation, when we have earned it by a proper work of loving sacrifice wherever we may be. That guiding star is Perfect Love.

THAT DECLARATION OF PRINCIPLES

Cannot but be of interest to all Spiritualists. This clamor for a written creed—for it would be difficult to call it by any other name—is portentous of a mighty change in the aspect of Spiritualism as a great reform movement. This is because the supreme desire for truth will ever be found with those who proclaim themselves in closest sympathy with humanity at large, while others perhaps no less developed, on an average, yet who have much to learn, will not be satisfied without their little god; or perhaps I judge them wrongfully. If so, then let the judgment rebound on me and welcome a thousand times, just so the last vestige of superstition takes its flight and leaves our fair escutcheon free from its blighting picture!

If Spiritualism is a religion at all, it is the religion of humanity—only this; nothing more. When the little Fox girls playfully called that unhappy waif—unseen, though not unheard—"Old Split-foot," what did it prove to be? Just what we know, in essence, of the unseen to-day. So much; no more. That is to say, we know that the intelligences in the nearer spirit spheres pertaining to this earth, are human beings, born into that new condition; that these in turn know that the intelligences which exist in spheres above themselves are still human beings born into those new conditions. Beyond, in spheres yet higher, are human beings with memories of earth-life still clinging to them. The old stories about the little gods and goddesses and the great gods and goddesses are all fables alike to them, and all outgrown ages ago.

I do not object to the term religion in its root-meaning, a rebinding, or

binding back again. But this much I demand, let it apply to that concerning which we know something. Remember Warren Chase. Let us have no God-idea embodied in the statements of our declaration of principles. With this dogma ended, the seeds of superstition left unsown, hypocrisy will thus be dealt the most crushing blow of the ages.

THOS. H. B. COTTON.

Thoughts.

TO THE EDITOR :

What are thoughts and from whence do they come? So small and yet so great. To limit them would be to limit the Universe, because the Universe is a great ocean of thought. We may attend primary schools: from this to the college, to prepare our minds to receive and give out thoughts and we may become strong in physical knowledge; but to know God's laws, one must cultivate the spiritual nature until it becomes as clear glass and like a phonograph, sensitive to sound-waves. Your soul will become sensitive to this world of thought around you. The human organism, acting as an electric battery, through which thought is received, individualized and transmitted to others, the difference in the human instruments accounting for the different manifestations of thought.

There can be no thought-waves, unless first individualized by passing through a physical or spiritual organism. Such thought-waves, sent forth into space, may be received by other human instruments, if they be tuned to receive them, thus accounting for inspirational and other similar phases of mediumship.

It is said you can tune two violins alike, place them in a room 15 feet apart, strike any string of one instrument, and you will hear a faint sound issue from the other instrument, 15 feet away—but lower the key of one of the instruments sufficient to create a discord; again strike a string and no sound will be heard from the other instrument.

To know how to tune one's self with all nature is the stumbling block over which but few have ever passed; but by proper diet, correct living and right thinking, one may pass through all physical obstructions, while yet in the flesh, and in thought and in truth enjoy the beautiful, in that higher spiritual life. Why will men be so bound within their physical bodies, or covering, to shut themselves away from that which is elevating, grand and beautiful in the spiritual spheres?

This deplorable condition surrounding and permeating so many of our people is the fruits of several hundred years of false education. Man has been so delighted in the earth, he has left the spirit unfed, and it stands within him, as a spear of grass, covered with a stone, and he hears not spiritual things, nor does he see the unseen, for with the culture of the physical senses man becomes vigorous, strong and independent, ultimately becoming selfish and wicked. Selfishness has been planted, reared and

cultivated until it has grown to be a mighty plant, towering above us, with outstretched branches, reaching all high places throughout the world, sapping and smothering all that is noble in man. Anyone who seeks to glorify himself by the magnificence of his possessions, takes a burden upon his shoulders that will sooner or later fall upon him and crush him. The spirit of man is the one to live for. The growth of the spirit should be the uppermost object of physical life.

J. B. DESPAIN.

Letter from Seattle, Wash.

TO THE EDITOR:

Mrs. Ada Foye, of Chicago, has come to Seattle to reside; has bought a home here, but holds herself subject to the guidance of her unseen friends. On April 29 was her first appearance in public in Seattle. The Church of the Soul is an organization under the leadership and ministerial guidance of Mrs. Esther Thomas, an inspirational lecturer of excellent ability. For a time Mrs. Thomas and Mrs. Foye will jointly occupy the rostrum.

The following verses were written by Mrs. C. C. Sweeney, a few moments before going to the evening meeting and were read just before Mrs. Foye arose to take charge of the meeting. Mrs. Thomas having given an excellent address. The effect was good, and very gratifying to Mrs. Foye.

We welcome thee to our town, Ada Foye,
We welcome thee to our town;
To our fair bright homes by the inland sea,
Our beautiful Puget Sound.

Thy heart is in the right place, Ada Foye,
Thy heart is in the right place;
And many who hear will gladly come,
These wonderful truths to embrace.

Thou bringest comfort and peace, Ada Foye,
Thou bringest comfort and peace;
The spirit-world guides both thy heart and
thy hand,
And bids all our sorrows to cease.

The angels will bless thee for aye, Ada Foye,
The angels will bless thee for aye;
Thou hast brought from the Summerland,
free from alloy,
Sweet tokens of infinite peace.

Long be thy stay in this land, Ada Foye,
Long be thy stay in this land;
And when earth and its cares have passed
away,

May we meet, some glorious beautiful day,
On the shores of heaven's white sand.

The hall is small, but was full, and the tests and messages given were all recognized, as is always the case with Mrs. Foye. I think Mrs. Sweeney is destined to fill an important position in the spiritual work. She is vivacious, earnest and inspiring in her manner.

CYRUS AVERY.

Harmony Grove Camp.

TO THE EDITOR:

This camp will open on Sunday, Aug. 14, closing Sunday, Aug. 28.

Preparations are being made for a pleasant and successful meeting. Flowers and vines have been planted to beautify the grounds, whose natural beauty is the praise of all.

The rules and regulations are about the same as last year. We cannot insure railroad rates unless we receive sufficient numbers and notices from different localities of their wishing to attend. This will avoid disappointment at the close of the camp, to those who might expect reduced rates on their return home. We hope many may write us of their wishing to attend, so that we may insure as well as secure the reduction.

Come, bring your flags and enjoy a spiritual and social feast, at Harmony Grove Camp, Escondido, San Diego Co., Calif. For further particulars, address, Miss Mary Nulton, Cor. Sec., 2325 H St., San Diego, Cal.

The Cause in San Jose, Cal.

TO THE EDITOR:

The work seems to be reviving in San Jose. The Society, since the change of officers, has rented a good hall, newly and daintily furnished. Mrs. Cowell is with them for May. The morning conference is growing in interest and attendance. The Lyceum has reopened and I trust, profiting by past experiences, they will study harmony and tolerance of each other's peculiarities. MRS. E. B. MARCEN.

A Book for Thinking People.

TO THE EDITOR:

"Brother of the Third Degree," by Will L. Garver, is in my opinion one of the best exponents of the law of spiritual development, that I have ever seen. The author has depicted as taking place in one short life what really does result from repeated rebirths or re-embodiments of the soul.

But few perhaps read it from this standpoint, and for such it is only a "queer book," but to the spiritual philosopher it is certainly a great light, and I am delighted to know it is to be had at the office of the JOURNAL for so small a price as 50 cents.

M. A. POTTEGER.

The Reviewer.

The Sivartha Book of Palmistry, or "The Hand of Isis," by Dr. Sivartha. 56 pp. For sale at this office. Price, 35 cents.

This book claims attention from the unusual excellence of its illustrations. On its general map of the hand, more than a hundred signs are marked, and what each line indicates is plainly printed on that line, in all the charts. This makes them easy to learn, and convenient for reference. In the largest of other books of Palmistry now in the market, only about 20 of these signs are marked in their general or special maps—less than one-fifth of those used in reading by the palmist.

The author of this book is widely known, both as a thorough physiologist and as an artist, and he has sought to place palmistry upon a

scientific basis, by giving reasons for the more important signs and indications. His style is clear, condensed and well adapted to the wants of both the student and the general reader.

The *Cosmopolitan* magazine mentions Dr. Sivartha in connection with palmistry, in these words:

"The three sciences of phrenology, physiognomy and palmistry, and their co-related branches—all of which can properly be classed under the one head of 'character-reading'—particularly when such able apologists as Lavater, Gall, Professor Bain, Count Sivartha and Sir Benjamin Brodie have so thoroughly covered the ground."

The Road to Immortality,

by Brother Paul. 75 pp. Price, 75 cts. Esoteric Publishing Co., Applegate, Cal.

This book reveals the steps of attainment up the steeps of time, toward perfection, and will be read with interest by the thoughtful student.

The New Woman, published at Topeka, Kansas, is soon to be enlarged and the name changed to *Equity*. This looks like prosperity. *The New Woman* was a distinctive name and gave character and scope to the enterprise. We hope that *Equity* will not be less successful.

Babyland and *Little Men and Women* for May, have patriotic covers, being printed in red white and blue, showing a sailor boy bearing the flag of the free. These monthlies are very interesting and will make the children happy.

The Coming Light for May, is a very interesting issue. The story by Mrs. Dr. Morse entitled "The Palace of Light," is an affecting description of the trials of a struggling family who were confiding and showed remarkable strength and courage in fighting life's battles.

The month of April 1898, has taken its place in American history by the side of the memorable Aprils of '61 and '65. April indeed has been an eventful month, this year, and nowhere have its dramatic incidents been more ably set forth than in the editorial departments of the *American Monthly Review of Reviews* for May. The diplomatic, financial, political, and military phases of the Cuban situation are exhaustively reviewed in the illustrated "Progress of the World" and "Record of Current Events" down to the outbreak of hostilities between the United States and Spain, while "The War Question in Cartoons" and "Leading Articles of the Month" throw important side-lights on the discussion.

Mrs. A. B. Seal writes: "I thoroughly enjoy the JOURNAL. It comes like a bright light to our home."

Abraham Lincoln.

Three decades and three years we mourn,
Since "Honest Abe" was slayed;
A plebeian he of plebeians born,
But great as Jupiter at morn,
When freedom's debt was paid.

Prophetic both of joy and grief,
He braved the cruel strife:
With a penstroke firm as brief,
He gave four million slaves relief,
And paid it with his life.

Though long in death that patriot hand,
Again we hear his voice;
As then we heard him give command,
Once more to rescue freedom's land
And bid mankind rejoice.

He who had our nation rise
At freedom's holy call,
Whose martyred body mouldering lies,
He lives in God's cerulean skies,
And notes what here befall.

Prophetic then, prophetic still,
His counsels never fail:
The hopes that all true patriots thrill,
The prayers which angel hosts instil,
That justice shall prevail.

J. MARION GALE.

Prof. King has indeed struck the "Secret of Life" in his system of training, inasmuch as he has labored with the aim of bringing the Three Planes of Man's Being in one grand Harmonic Vibration. Students of every phase of life will gain benefit by summoning will-force to climb this remarkable set of stairs he places before them, each step replete with interest enough to push him to the one above, until, as he climbs he finds himself unfolding latent forces and graces which make him to be, indeed, "a god among men."—LOUISE L. MATTHEWS, S. D., President College of Mental Therapeutics, Oakland, Cal.

We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

An Essay on Mediumship, by Prof. J. S. Loveland, 160 pages.—25 cents. For sale at this office.

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

See our Book List on page 318.

INSPIRATION'S VOICE.—A music book complete for the Spiritualists' every use. The finest music of any collection known, with suitable words. 50 cts. and postage 10 cts.
1371 H. W. BOOZER, Grand Rapids, Mich.

These poetic and musical inspirations are adapted to the home, sitting, seance, wheel, spirit-birth, funeral, lyceum, entertainment, lecture, camp, anniversary or mass meeting.

The Secret of Life, or Harmonic Vibration, by Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System and Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfolding of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to Woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of every teacher in every profession and no family can afford to be without it. Cloth \$2.00.

Special Premium Offer for 60 days. We will send the JOURNAL for one year and this book, postpaid, on receipt of \$2.00, to old and new subscribers.

Our new Catalogue of Occult, Spiritual, Liberal and Scientific Books is now issued, and will be sent to any address, upon application. We hope our readers will feel interested in the establishment of an "Occult Book Store" in connection with the JOURNAL, and patronize the same liberally.

The Master Mystic—Cornelius Agrippa's "Natural Magic," or Book One of the Rare Occult Philosophy. 300 pp. Neither pains nor expense have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great mystic of the sixteenth century, and his works on Magic are available only through the present edition. \$5.00. For sale at this office.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

Societies & Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion. ONE INCH [10-lines], \$3.00 per month.

Cal. State Spiritualist Association.

HEADQUARTERS—605 McAllister St., SAN FRANCISCO, CAL.

PRESIDENT... C. H. WADSWORTH, 293 Jersey St.
VICE PRES'T..... THOS. ELLIS, Jr., Alameda.
SECRETARY..... JOHN KOCH, 1607 Fillmore St.
TREASURER..... B. F. SMALL, 3750 22nd St.
DIRECTORS—M. S. Norton, H. S. Brown, Richard Young, Wm. M. Rider and Mrs. R. A. Robinson.

Society of Progressive Spiritualists.

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J.T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' Aid Society meets at 2 p.m. Wednesdays for business at 305 Larkin-st.: benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 305 Larkin-st., San Francisco.

MADAME MONTAGUE holds meetings at Occidental Hall, 305 Larkin-st., San Francisco, Wednesday evenings at 8 o'clock.

UNION Spiritual Society, meets at Loring Hall, Oakland, Sundays, at 2:30 & 7.30.

OCCULT FORCES.

A wonderful book containing valuable matter of intense interest to all who desire in any way to benefit their condition in life, a marvel of condensed thought and brilliant ideas pointing a new way to success in all undertakings through the mastery of subtle forces. Develop your latent powers and accomplish what would otherwise be impossible. This knowledge not only increases personal influence but fortifies one against designing and unprincipled persons.

Send 10 cents for a copy of a book entitled "A Master Key to PSYCHICAL DEVELOPMENT,"—address,

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

The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse.

All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner"—1s. 6d. per year. (40c) post free. Florence House, 26 Osaburgh street, Euston-road, London, N.W. Eng.

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The Spirit of Truth.

A Monthly, devoted to the Prophetic Truths of Spiritualism, that now is the time for building up the Kingdom of Heaven on earth—the fruitage of Spiritualism. Each number contains testimony from Angelic Spirits in proof thereof. Subscription, 50 cts. Specimens FREE. Address the editor,

THOMAS COOK,
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