

# 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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## MY HOME OVER THERE.

How I long to take to my home over there  
The friends that I loved so well,  
To soothe their spirits from harrowing care  
With truths which to them I would tell

Of our sunlit bowers and grottos fine,  
Bespangled with glittering pearls;  
Of the eglantine and tall swinging pine,  
To the topmost boughs there curls.

The wreaths of roses superbly sweet  
With fragrance no mortal hath known,  
Then intertwined clear down to our feet  
From their high and lofty throne,

And from an arbor where love resides,  
Without fear or censure of others,  
For here no jealous selfishness abides—  
Love is pure, like sister's and brother's.

No galling chains to cramp us here  
Or dictum from friends or foes,  
For love is free, and the heavenly sphere  
Heals all our sorrows and woes.

MRS. F. A. LOGAN.

## SOLVING THE PROBLEM OF ORGANIZATION

1.—It is well understood that our people love liberty. Agreed, but society interests demand a just government by the majority of members. Order must be established. Each member must be willing to sacrifice for the comfort and well-being of all. We must drown selfishness by ministering to the spiritual needs of others. Just government means no oppression to lovers of justice.

2.—New-born societies are but infants at best, and need parental care and government to develop their latent powers. Therefore our form of government should be similar to secret orders. State Associations should have an officer to assume duties similar to Grand Marshals. This State Guardian should be especially qualified for the position, if possible. He should be salaried and solely employed in organizing, working up enthusiasm, installing the officers of each society and attend to all duties devolving upon him. This guardian or missionary would keep the State

Association closely *en rapport* with local societies also inspire noble endeavor, interest and enthusiasm on the part of each society.

3.—Local officers should be elected quarterly for it is easier and more harmonious to re-elect good officers than to remove poor ones.

4.—The work of societies should cover all the Spiritualist needs of the community. They should establish Lyceums where needed, also mediums' meetings where the spirit forces can develop new mediums.

5.—Libraries should be established. Societies should at least see that Spiritualist papers be read in every household. These weekly visitors are full of declarations of principles, and live thoughts on Spiritualistic topics. We greatly need a practical application of spiritual teachings. A little book in tract form, "How to build the temple within," should be gratuitously distributed and religiously taught in the various meetings.

6.—When we cease to put a premium upon phenomena we will have less fraud. Spiritualism receives its spiritual food from spirit spheres. Then why should we continually gorge upon phenomena when we can just as well have a mixed diet. Phenomena is food for infants—Spirituality for adults.

7.—State Associations must exercise proper discipline to preserve harmony. Also adopt a system of keeping up enthusiastic unselfish work on the part of every member of local societies. This alone will inspire true confidence. Then all true Spiritualists will contribute labor and financial support. We truly believe that lack of confidence is the reason of non-support. Each society must become veritable reform schools and thoroughly Spiritualize every convert. "When we as a class show the outside world the treasures that are locked up in Spiritualism and the beauty and comfort it sheds on its believers, then all will want to enter the fold. Many are anxious to join in the good work but are repelled from lack of harmony in our ranks. Organization must be the key note, it alone can win success.—Spirit John Pierpoint." When each Spiritualist has erected a

spiritual temple within, then we will have temples erected by societies and all other necessities to carry on a glorious work.

The spirits have fulfilled their mission. We have received a mighty charge. Then let us cease to make merchandise of these gifts and revelations but consecrate our all to this reform work and heartily co-operate with the spirit world and work to gain the victory. If we do not wake up to our possibilities and make our organizations what they should be, our first Jubilee may be the last. Let us emulate the example of our enemies for they get thousands of dollars for use while we get hundreds. It is none too soon to begin using worldly means to assist us. Political leagues should be organized that would help legislate a little heaven into human existence as well as protect our rights. "Ruination and total degradation of the race is speedily approaching in spite of outward glittering civilization!" Spiritualism is here to redeem and develop the race. Spiritualists are "weighed in the balance and found wanting!" We must cease rolling our many talents in napkins, but at once put them in use, lest they be taken away and given to those who make good use of only one. Are we going to marshal our forces, respond to the call to duty and fight the battle with reason and love, or are we going to set our seal of approbation upon existing rotten conditions of the race by inaction and wait until forced to shoulder muskets and march through blood to protect our individual rights and property interests? Let us catch the inspiration from spirit guardians and with a mighty marshalling of disciplined forces go forth like David of old and slay this mighty giant who stalks our earth with the glittering word of truth—which "is quick and powerful, and sharper than any two edged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

MRS. M. E. VAN LUVEN.

### OUR FOREIGN EXCHANGES.

Reviewed Monthly by Ernest S. Green.

#### EGYPT'S ROLE IN THE RELIGION OF ANTIQUITY.

*La Lumiere* for April, publishes an article by Dr. Lux on "The Role of Egypt in the Religion of Antiquity." The author shows that the ten commandments of Moses were found in the ancient Egyptian manuscript called "The Book of the Dead," as well as the original doctrine of the atonement, which it symbolically exposes, showing that it was believed that Osiris saved the souls of the departed (through the mediation of Typhon) by his death and resurrection.

Here, then, we have the origin of the ancient system of Osirian mythology upon which the Christian dogmas of the atonement and resurrection were founded thousands of years later.

#### LEVITATION AND ITS LAWS.

*Psychische Studien* for March contains a very interesting and scholarly article, entitled "A

Research to Elucidate the Phenomena of Levitation," by Dr. G. von Gaj, of Jaska, Kroatien.

Dr. Gaj introduces his subject by stating that hundreds of the most reliable and trustworthy people, including Sir Wm. Crookes, Prof. Zöllner, Count Aksakof and Carl du Prel, have attested to the fact of the medium Home having been levitated, and that he floated in the air over the heads of those attending the seance, in the light.

The writer replies to those philosophers who are now striving to account for this phenomena on the hypothesis of hallucination, hypnotism, etc., and who claim that levitation is impossible, owing to the law of gravitation. He shows these wise-aces that gravitation and its laws are admitted to be unknown to science, and will only be understood when we come to more thoroughly understand the science of electro-magnetism. He accounts for levitation by comparing the human body to a balloon, and showing that the same law applies in both cases.

Dr. Gaj is a countryman of Nikola Tesla, the "electric wizard," and like Tesla, has great faith in the powers of electro-magnetism to explain all the phenomena of nature, including communication with the unseen.

#### "A DREAM THAT WAS NOT ALL A DREAM."

The servant girl of a well-known neighbor of mine stated that, on the 24th of March, she dreamed that her departed father stood by her bed and told her that her sister-in-law was at the point of death, and that she would be called upon to nurse the sick lady until the latter's sister would arrive. That day at noon a telegram came from the girl's brother, which read: "My wife is very sick; come at once." The journey was taken, and on Thursday the girl returned and reported that for two nights her sister-in-law had been so very ill that she was constantly under the physician's care. Her sister came unexpectedly to fill the office of nurse, thus relieving the girl from her task, as stated to her in the dream.—R. S., in *Spiritualistische Blaetter*.

#### A GENERAL SURVEY.

BOHEMIA.—Nearly, if not quite, every country in Europe now has from one to a dozen periodicals devoted to Spiritualism or kindred subjects. The latest of these comes from Prague, the capital of Bohemia, and is, I believe, the only periodical in the Czech language, devoted to occultism and psychical thought. It is published by H. Kosterka, 36 Puchmajerowa, Prague, and is called the *Samaritan*.

FRANCE.—*La Revue Scientifique et Morale du Spiritisme*, in reviewing the work in France for 1897, says: "The Spiritualist movement is on the up grade. To-day there is no town which does not possess one or many circles in which the public can gain instruction."

HOLLAND.—*Het Toekomstig Leven* (The Life to Come), published at Utrecht, says that Annie Besant was announced to give a series of lectures on Theosophy, Esoteric Christianity and the Conditions of Life after Death, at Rotterdam, Amster-

dam and the Hague. It also announces that Prof. Denton's "Is Spiritualism True," is being translated into Dutch, to be printed in that office in a cheap form, so as to ensure a large circulation.

ITALY.—There are now two excellent periodicals in Italy devoted to psychic science and occult phenomena—*Il Vessillo Spiritista*, of Vercelli, and *Il Mondo Secreto* (The Occult World), of Naples. In addition to these well-known journals, Milan, Rome, Turin and Pavia each have monthly periodicals devoted to these subjects. Prof. M. T. Falcomer, of the Royal Technical Institute of Alessandria (Alexandria), in an article contributed to *L'Avvisatore della Provincia*, says that "among 22 new members of the Unione Kardichiana, of Milan (which has Prince Alexis Trubetskoy and Colonel Vincenzo Levrone on its board of managers, and the Marchioness Maria Capronica del Grillo, as one of its warmest supporters), we find the names of two learned professors, an artist, a physician, and four army officers."

### INTELLECTUAL REVOLUTION NOW HERE.

The evidence of the truthfulness of the affirmation that a new order of society is being formed, is open before all eyes, in seeing the wide spread of new teachings not given in the old order of either State, college or church. These new teachings embrace all fields of knowledge known to the human consciousness. These teachings cannot be incorporated in the old order of human institutions, consequently, they are surely and slowly being erected into a glorious new order of things.

If they were to become incorporated in the old order, this would mean their transformation, which would be an inauguration of a new order of society, since the old order constantly rejects, and would destroy the newer concepts. A new order of things, a new era, is now at our doors, that will as completely transform the present existing order, as that the old order of vegetable and animal life were displaced by the present order.

To proclaim a new order of society to-day, is not a new thing, for every cycle and epoch of the past had their forerunners, their John the Baptists. The most seeming contradictory relations however, are seen, for, are not all things going on just as they were before? buying and selling, teaching and doing as always was done in church and State? giving in marriage and filling the globe with inhabitants? sorrowing and joy? life and death? Are not all things just the same? Why announce a new order when none is seen?

Here is the unconscious blindness of the great body of teachers, and of course, the masses of the people never see only what is seen by the popular classes of teachers. Did not John the Baptist proclaim of a greater than he to come? Did not this great prophet proclaim a new order? Did not his immediate followers announce the doom of old things and affirm that the *new* would take their place? Did or did not these affirmations prove to be true? If false, how comes the influence of so-called Christianity to be operating for near two thousand years? Who proclaimed it? What trans-

formations has it given to the world that still operate? Again, has not the downfall of all the old powers of nations been proclaimed prior to their destruction? Is it any more irrational to now proclaim the transformation of present societary operations into a new order of societary operations, than these same predictions that were made of past nations and people that proved true? What! Can you see that human slavery or oppression remains, but the form is not seen to be the same? What gave the change of form? Always through revolution, mental or physical.

Well, to-day it is an intellectual revolution that is undermining all the old teachings upon which are built and perpetuated the present order of society affairs.

This intellectual revolution is breaking the camps of consolidated political parties into scores of new camps. This means total disintegration, and a consolidation of the great whole that will build up the social commonwealth. This building up is now going forward.

The intellectual revolution broke the consolidated camp of Roman Catholicism, culminating in the Reformation under Luther. This again disintegrated into the hundreds of religious camps now here. But, these again are subjected to another form of phenomena. Materialism and Spiritualism sway them back and forth until the old church orders are fast "losing their grip."

Spirit phenomena constructed a large body of people into one restless, vibrating, growing and decaying organism. At this time disintegration has the "upper hand," and there is being constructed by the universal commotion a soil fitted for the reception of the *scientific evolution* of all things, which soil, when sown with the seeds of the intellectual new order of things, gives a growth that will sweep into fossilized conditions the whole of the old orders of church teachings. Of evolution, of science, of medicine, of psychology, of the whole phenomena of a psychic character, known under dozens of different names; these will all be unified, and thus we have an inauguration of a new order of society at our doors.

Believe it or not, 1900 will see the doom of the present orders of economics and a new political regime, and this paves the way for the new intellectual teachings to be disseminated among the people.

L. EMERICK.

### The Sources of the "Secret Doctrine" and the "Theosophical Glossary."

In a former article I invited attention to the wholesale plagiarisms in *Isis Unveiled*. The Secret Doctrine, published in 1888, Madame Blavatsky's later and most important work, is of a piece with *Isis*. It is permeated with plagiarisms, and is in all its parts a rehash of other books. Two books very largely form the basis of this work,—Wilson's translation of the Vishnu Purana, and Professor Winchell's *World-Life*. The Secret Doctrine is saturated with Hinduism and Sanskrit terminology, and the bulk of this was copied from Wilson's Vishnu Purana. A large part of the work is devoted to the discussion of various points in

modern science, and the work most largely used by Mme. B. in this department of her book was Winchell's World-Life. A specimen of the wholesale plagiarisms in this book appears in vol. II, pp. 99-603. Nearly the whole of four pages was copied from Oliver's Pythagorean Triangle, while only a few lines were credited to that work. Considerable other matter in The Secret Doctrine was copied, uncredited, from Oliver's work. Donnelly's Atlantis has been largely plagiarized from. Mme. B. not only borrowed from this writer the general idea of the derivation of Eastern civilization, mythology, etc., from Atlantis, but she coolly appropriated from him a number of the alleged detailed evidences of this derivation without crediting him therewith. Vol. II, pp. 790-793, contains a number of facts, numbered *seriatim*, said to prove this Atlantean derivation. These facts were almost wholly copied from Donnelly's book, chap. iv, where they are also numbered *seriatim*; but there is no intimation in The Secret Doctrine that its author was indebted to Donnelly's book for this mass of matter. In addition to those credited, there are 130 passages from Wilson's Vishnu Purana copied uncredited; and there are some 70 passages from Winchell's World-Life not credited. From Dowson's Hindu Classical Dictionary, 123 passages were plagiarized. From Decharme's Mythologie de la Grèce Antique, about 60 passages were plagiarized; and from Myer's Kabbala, 34. These are some of the other books plagiarized from: Kenealy's Book of God, Faber's Cabiri, Wake's Great Pyramid, Gould's Mythical Monsters, Joly's Man Before Metals, Stallo's Modern Physics, Massey's Natural Genesis, Mackey's Mythological Astronomy, Schmidt's Descent and Darwinism, Quatrefages's Human Species, Laing's Modern Science and Modern Thought, Mathers's Kabbala Unveiled, Maspero's Musée de Boulaq, Ragon's Maçonnerie Occulte, Lefevre's Philosophy, and Büchner's Force and Matter.

The Secret Doctrine is ostensibly based upon certain stanzas, claimed to have been translated by Mme. Blavatsky from The Book of Dzyan,—the oldest book in the world, written in a language unknown to philology. The Book of Dzyan was the work of Mme. Blavatsky,—a compilation, in her own language, from a variety of sources, embracing the general principles of the doctrines and dogmas taught in The Secret Doctrine. I find in this "oldest book in the world" statements copied from nineteenth-century books, and in the usual blundering manner of Mme. Blavatsky. Letters and other writings of the adepts are found in The Secret Doctrine. In these mahatmic productions I have traced various plagiarized passages from Wilson's Vishnu Purana and Winchell's World-Life,—of like character to those in Mme. B.'s acknowledged writings. Detailed proofs of this will be given in my book. I have also traced the source whence she derived the word Dzyan.

The Theosophical Glossary, published in 1892, contains an alphabetical arrangement of words and terms pertaining to Occultism and Theosophy, with explanations and definitions thereof. The whole of this book, except the garblings, distortions, and fabrications of Mme. Blavatsky scattered through

it, was copied from other books. The explanations and definitions of 425 names and terms were copied from Dowson's Hindu Classical Dictionary. From Wilson's Vishnu Purana were taken those of 242 terms; from Eitel's Handbook of Chinese Buddhism, 179; and from Mackenzie's Masonic Cyclopaedia, 164. A modicum of credit was given to these four books in the preface. But, inasmuch as, scattered through the Glossary, credit was given at intervals to these books for a certain few of the passages extracted therefrom, its readers might easily be misled, by the remark in the preface relative to these four books, into the belief that said remark was intended to cover the various passages in the Glossary where these books are named as the sources whence they were derived, and these alone,—that the passages duly credited to said books comprised the whole of the matter in the volume taken from them, instead of being but a small part of the immense collection of matter transferred *en masse* to the Glossary. But the four named in the preface are not the only books thus utilized. A glossary of Sanskrit and occultic terms was appended to a work called Five Years of Theosophy, published by Mohini M. Chatterji in 1885. At least 229 of these terms and their definitions were copied in Blavatsky's Glossary, nearly *verbatim* in every instance; and no credit whatever was given for this wholesale appropriation of another's work. I cannot find a single reference to Chatterji's glossary in any part of the later Glossary. Nearly all the matter concerning Egyptian mythology, etc., in the latter, was copied from Bonwick's Egyptian Belief and Modern Thought. A small part of this was credited, but over 100 passages from Bonwick were not credited. Nearly every word in relation to Norse and Teutonic mythology was copied from Wagner's Asgard and the Gods,—a little being credited, and some 100 passages not. Most of the Tibetan matter was taken from Schlagintweit's Buddhism in Tibet,—some credited, but nearly 50 passages were not. Much of the material anent Southern Buddhism was copied from Spence Hardy's Eastern Monachism,—nearly 50 passages being uncredited. Most of the Babylonian and Chaldean material was extracted from Smith's Chaldean Account of Genesis, with nearly 50 passages not credited. The Parsi and Zoroastrian matter was from Darmesteter's translation of the Zend-Avesta, and West's translation of the Bundahish, in the Sacred Books of the East,—mostly uncredited. Among other books levied upon in the compilation of the Glossary, principally with no credit given, are these: Sayce's Hibbert Lectures, Myer's Kabbala, Hartman's Paracelsus, Crawford's translation of the Kalevala, King's Gnostics, Faber's Cabiri, Beal's Catena of Buddhist Scriptures, Rhys David's Buddhism, Edkin's Chinese Buddhism, Maspero's Guide au Musée de Boulaq, Subba Row's Notes on the Bhagavad Gita, Kenealy's Book of God, Eliphas Lévi's Works, and various others. WM. EMMETTE COLEMAN.

Many people think that freedom of thought and discussion about everything, except their own bad character and conduct, is a good thing!—*Exch.*

## EASTER LILY — FROM ROSEBUD.

Upon our desk stands a beautiful white lily, sent to us by a friend as a memento of the Easter-time; as its sweet perfume is wafted to us, we can but think how Nature speaks in a voice low, sweet and melodious. How true: "She glides into our darker musings with a mild and healing sympathy," and leaves stamped indelibly her presence there. How symbolical is this waxen bloom, and what a promise it conveys to us! Out of the cold, dank darkness of earth it has pushed its way; slowly, patiently, until at last, in all its snowy beauty, it stands before its god of day, the sun, as we all must stand, some day, somewhere, before the great Creator of life, with the garments of mortality thrown one side, folded up, and put away in earth's sepulchre. After we have overcome the darkness of superstition and ignorance of this existence; after we have cut the cable which holds us firmly bound to the wharf of time; when the twilight bells have tolled their last peal, and we answer their call, then, like the lily, will we unfold our soul's waxen petals to the sun of our life, God, the giver of all good.

You bring a message of the Easter time, sweet lily? What have we as Spiritualists to do with it? Much? Ah! yes, what a promise of immortality at this season of the year is brought by thee, bright flower! You say, not legendarily, but as an ever living truth; not because 't is said one broke the seal of the sarcophagus, and "rolled the stone from the grave away," but because all Nature, all life-material springs into a newer existence at this season. The clouds and cold of winter have passed away; last year's sweet songsters have returned to their favorite haunts; the earth is newly covered with nature's carpet, and its brown harness of winter is hidden from your sight.

The trees have put on their Easter-gowns, and all spring flowers are holding high carnival. Can you not hear their sweet songs, and the promise of brighter, more gorgeous blooms yet to come?

Listen, do they not say to you, "After the clouds, the sunshine; after the battle of life has been fought, then the sweetness of peace eternal; after the change of the winter death, Life! Life! immortal, where thee and thine will be together forever more?" Ah! no fear that our souls will vanish into nothingness or sleep the sleep of Endymion. But, like this fair sweet blossom which will fade, yet from the bulb, which produced it, many others will spring, and the imprint thy sweet presence has left upon our mind is so engraven that no touch from the brush of Father Time can ever erase it from our memory. So should our lives, our works be. From the soul's center, which has given us mortal life, others will come to take our places when we have gone up "higher."

We leave behind us the stamp of our labors, and from the scroll of life they can never be effaced. If our labors have been for good, we have painted a beautiful picture, where the lights and shades are well blended, and the perspective clearly marked. But if poorly or badly, what coarse dark

lines have we drawn for all who come after us to gaze upon! If we are, as Tennyson says, "heralds of a higher race," should we not prove it by our works? Does not the Easter-time promise us that we may? At this season, when all nature holds her grand jubilee, let us ask Eros and Aphrodite to place their nectar and ambrosia to our lips, so we can feel the true inspiration of love spring into life, that all our labor may be for love, the love of our fellow-man; and if the darkness of Gethsemane be upon us, let us combat our weakness and stand before the light of a newer Easter morn, and with Socrates pray, "Oh! beloved Pan, and all ye gods whose dwelling is in this place, grant me to be beautiful in soul, and all I possess of outward things to be at peace with them within. Teach me to think wisdom the only riches, and give me so much wealth, and so much only, as a good and holy man could manage or enjoy." With this prayer upon our lips and in our hearts, we will win in the race of life, no matter what may be the quest, until at last "Moulded by God, and tempered with the tears of angels to the perfect shape of man," we drop the anchor in the harbor of Peace.—MRS. LOE F. PRIOR, in *Banner of Light*.

## DEFAMING THE PROPHETS.

In a recent issue of a popular magazine, a writer who ought to know better than to repeat the declarations of the belated theologians of the dark ages, characterizes Franklin and Voltaire as "skeptics." Voltaire's creed was, "Love the good God and be good," and Franklin's belief was substantially the same. Both were Theists, and accomplished more for the cause of truth than almost any other reformers of any age.

The ignorant bigots who designate such intellectual giants as skeptics, do not seem to know that the Nazarine affirmed, in substance, the creed of Voltaire—keeping the Jewish law was sufficient to save. On two occasions Jesus affirmed the power of Judaism to do this. "The truth shall make you free," was another declaration of the Son of Man. Can the traditionalists refer to abler or more effective champions of truth than those distinguished men? They were of the same religious school as Washington, Jefferson, Lincoln and the original investigators and founders of religious systems.

JEWISH QUAKER.

☞ This is a period of suffering in which the spirit world tries us. It is the conflict with the Dweller on the Threshold of the old mystics. And many of us are found not to be true metal and fall away. It is the evil in our own natures which gives the adversaries power. We must not expect the moment the door is opened, that we, clothed in the rags of materialism, are to sit down with the Angels; rather, we must expect a long and rugged ascent through many unseen foes before we reach the Promised Land. But however we may be attacked, if our aim is pure, and we persevere, we shall be kept from *real* harm, and our unpleasant experiences will be made to work together for our good.—*Exch.*

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

SAN FRANCISCO, CAL., JUNE 2, 1898.

## THE JUBILEE ANNIVERSARY.

We notice by the English Spiritual papers that the Anniversary Celebrations in this Jubilee year were very enthusiastic and successful. They report vast audiences at Manchester, on Sunday, which enthusiastically supported the speakers, who accredited themselves very ably. The proceedings throughout offered an indication of the extent of the Cause, the number of its adherents, the ability of its advocates and the devotion of its workers.

Bro. J. J. Morse, we are told, "in happy vein turned the tables on those who challenged us for proof. He demanded evidence from *them*, and demanded that they should disprove our facts. He then gave a summing up of the whole matter, showing the good that Spiritualism has accomplished for freedom and progress.

Mrs. Emma Hardinge-Britten, who during her late illness had lost her voice, when called to the platform, the *Two Worlds* states that "her voice was regained in a wonderful manner, and rang out with all its old melodious charm. She spoke with power and pathos, and received a most enthusiastic welcome."

Mr. E. W. Wallis closed with an earnest appeal for further devotion—pleading for the development and exercise of latent spiritual powers. He said that he looked forward, asking, What is to be the result? What the next step?

There was a great gathering of children in the procession. Our contemporary says: "About 25 Lyceums, nearly half a mile in length, with the

beautiful banners flying, the bands playing, and the happy children, was a grand demonstration. One lady stepped out of the ranks, and looking backwards, said, 'I cannot see the end.' Truly! Who *can* see the end? The children as they grow will carry forward the light and truth—the work, the growth, the blessing, will never end. Ah! We cannot see the end; we are sowing for the eternal harvest!"

It then adds: "We were very much disappointed that Mr. E. Dawson Rogers could not be with us, both for the cause (his illness) and for what he missed. We wish he could have seen the thousands on Sunday, and heard the fine singing, the eloquent and enthusiastic speeches, and caught the inspiration of the hour. The Lyceum work would have surely stirred and cheered his heart, and the splendid spirit and feeling of the evening service was a baptism and a consecration."

We are sorry to learn that Bro. Rogers was indisposed, and hope for a speedy recovery, especially as his valuable services will be in demand as President of the Semi-Centennial International Congress in London, June 19 to 24.

## LONDON CRITICS ARE FRANTIC.

It appears that many of the London critics are quite frantic over the publication of the report of the Proceedings of the Society for Psychical Research, which contains Dr. Richard Hodgson's report of the celebrated seances held with Mrs. Piper. *Light*, an English Spiritualist weekly, says that "Most of the critics seem to be absolutely unable to be fair"—many of them grossly misrepresenting the methods employed by Dr. Hodgson. But this is what we may expect from the average newspaper critic when it concerns Spiritualism or its phenomena. Of course, there are some honorable exceptions. The exact wording of Dr. Hodgson's conclusion is quite emphatic and reads as follows:

At the present time, I can not profess to have any doubt but that the chief "communicators" to whom I have referred in the foregoing pages are veritibly the personages they claim to be; that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism.

The following is from the Birmingham, England, *Daily Gazette*, of March 30, 1898, which has been strongly opposed to Spiritualism, and is therefore noteworthy as indicating the change of attitude which is coming over the press. It says:

In psychical circles there is much excitement over a most mysterious medium named Mrs. Piper,

who is admitted to do the most wonderful things in a manner which baffles detection or explanation. The experts who exposed Mme. Blavatsky and many other so-called tricksters in spiritual matters confess that Mrs. Piper completely bewilders them.

Dr. Hodgson, famous for tracking down all sorts of impostors who pretend to have dealings with spirits, has been studying Mrs. Piper for five years, and he confesses that he is conquered. She has almost persuaded him to become a believer in Spiritualism himself. Her most amazing feats are in connection with a person referred to (in a Psychological Research Society report just issued) by his initials, "G. P." "G. P." was a young American, by profession a lawyer, but by practice a writer, a philosopher, and a zealous associate of the American branch of the S. P. R. He met his death accidentally in 1892, but some time previously he had said in conversation to Dr. Hodgson that if he should die first and find himself "still existing," he would "make things lively" in the effort to reveal the fact of his continued existence. He is said to have taken complete possession of Mrs. Piper. Through her he communicates all sorts of messages to his friends, and tells the secret facts of his life. Yet Mrs. Piper never knew that any such person existed.

Dr. Hodgson gives numerous examples of how "G. P." is using the medium and proving his own identity. He was particularly desirous of convincing his father, who lived in Washington, that it was indeed "G. P." who was communicating, and he soon afterwards stated that his father had taken his photograph to be copied, as was the case, though his father had not informed even his wife of this fact.

Some friends of "G. P.'s," named Howard, were invited to the seance, and they were then told by Mrs. Piper (that is, by "G. P." speaking through the medium) of private matters known only to the dead man and themselves, and of conversations in which they had taken part.

Dr. Hodgson, who is declared to be up to every trick and fraud among Spiritualists, reports that in Mrs. Piper's case "the possibility of accounting for the phenomena by fraud has been fully considered and rejected." How, then, is the matter to be regarded? Is a belief in Spiritualism the only alternative?

#### FUTURE EXISTENCE.

In all ages, men have been looking forward to an existence in a future state. Cicero, long before the Christian Era, when at the end of a long and honorable career standing upon the brink of the grave said: "If I should not, therefore, be mistaken in this, my firm persuasion, you will have reason, my sons, when death shall have removed me from your view, to revere me as a sacred and celestial spirit." All the longings of human nature are for an immortal existence after the change called death.

#### THOUGHT TRANSMISSION.

That this is a real fact, of vast importance, there can be no doubt. One of the things which have puzzled the "knowing ones" is what is called India's Secret Mail. That country is a land of secrets, but none of them transcend her "Secret Mail." The *Agnostic Journal* says:

All who have lived in India are well aware of the fact that accurate knowledge of important events which happened at a distance is often possessed by the natives long before the Government, with all its appliances of telephone and telegraphy, know anything whatever about it. All through the Sepoy rebellion this was evidenced over and over again. In one instance "the secret mail" was ahead of the Government courier by 12 hours, the Government doing their best to secure the swiftest despatch. How is it done? To this question no official can give an answer. Hindus themselves will rarely talk on the matter, but they admit that they depend neither upon horses, men, nor signals. Nor is it suggested that these are used, as, in all probability, the signallers would have, at one time or another, been seen; nor could there be a vast system of stages, covering hundreds and thousands of miles, without some one coming across it. Whether or not there is anything in the suggestion that the Hindus possess a system of thought transmission, as familiar to them as the telegraph is to us, is a matter for consideration. One thing is, however, certain, and that is that they have some means of communication more rapid than horses or runners.

The key to this whole matter, no doubt is the fact that the adepts of India understand the science, and practice the methods of "thought-transference"—the most rapid means of communication possible. What else can account for the facts stated in the foregoing extract?

#### CLOCKS STOP AT DEATHS.

Some of the French and German journals have much to say on the subject of "clocks and watches stopping at the time of death." A great many cases have been collected and brought forward. In *Psychische Studien*, Professor F. Maier, of the Tübingen University, speculates about the probable causes of the phenomenon; whether it may be due to the sudden rupture of a magnetic connection, or to the shock of etheric vibrations. Occurrences of such character take place too frequently, he thinks, to be attributed to "coincidence."

BEAUTIFUL FLOWERS.—Sympathy and resignation are indeed beautiful flowers grown in the garden of many a tender and noble human heart. But it is active love and energy which alone can push on the chariot of human progress, and progress is the gradual realization of the divine spirit which is incarnate in every human being.

## 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.

Dr. Schlesinger is giving platform tests at San Antonio, Texas.

The Grand Ledge, Mich., Spiritualist Camp will open on July 31 and close August 28.

Mrs. R. A. Robinson, of San Francisco, has been quite ill, but is now convalescing.

Mrs. R. S. Lillie gave an address at Occidental Hall last Sunday, for the Society of Progressive Spiritualists.

A Spiritualist camp meeting will be held at Forest Park, Ottawa, Kansas, from July 27 to August 2.

Frank T. Ripley's address is: 426 South Lafayette street, South Bend, Ind. He is open for engagements.

The California State Board meets at 605 McAllister street, San Francisco, next Saturday evening in regular quarterly session.

Dr. and Mrs. Barker, attended the Rochester Jubilee, and represented the Union Spiritual Society of San Jose, Cal., at the celebration.

Dr. and Mrs. McLain, psychics and healers, are located at Room 95, Yosemite House, 1045 Market street, San Francisco.

Dr. M. A. Pottenger has gone to San Diego for a few weeks, where he will no doubt exercise his great powers as a magnetic healer, as well as lecture on astrological and other subjects.

Mrs. Jacob Van Winkle, a Spiritualist medium at Bellefontaine, O., dropped dead during a seance while holding a trumpet in her hand, on May 2, 1898. So says a telegraphic dispatch from that city, to the *Columbus Dispatch*.

The Illinois State Spiritualists' Association has just held its annual meeting. Mrs. Emma Nickerson-Warne delivered a fine address on "Higher Spiritualism." It was intensely interesting and thoroughly inspirational. Geo. H. Brooks also delivered a fine lecture. It was a literary, scientific and philosophical production.

In Columbus, O., the St. Clair Avenue Church was crowded on Monday evening, May 16, the occasion being a defense of Spiritualism by Mrs. Carrie F. Weatherford, who is now in charge of the local Society. Rev. D. F. Harris, pastor of the church, has been preaching a series of sermons, touching on Spiritualism, and in order to hear the other side, he invited the local Society to send a representative to the meeting.—*Columbus, O., Dispatch*.

## The Reviewer.

**The World Beautiful** (third series), by Lilian Whiting, author of "The World Beautiful," first and second series, "After Her Death," "From Dreamland Sent." 16mo. Cloth. Price, \$1.00. White and gold, \$1.25. For sale at this office.

The writer's aim is to trace the unity of all religious thought and the fuller explanation of the laws revealed by the results of Psychical Research. Religion is a progressive revelation, and finds its only limits in the capacity of the natures receiving it; and as humanity advances and develops a higher spiritual life, the laws governing that life are more perfectly apprehended and understood.

The theme discussed in her preceding book ("After Her Death; the Story of a Summer") is pursued in this new work, along the lines of wider investigation and a critical study of the actual phenomena of spirit intercourse. Modern scientific and psychic activity has vivified and verified the teachings of psychic phenomena, now fully accepted and endorsed as truth by Professor William James, of Harvard University, Dr. Alfred Russell Wallace, Sir William Crookes, Professor Oliver Lodge and many other learned men.

The increasing amount of psychic phenomena before the world invites scholarly attention.

**Treatise on Experimental Magnetism**, by Prof. H. Durville, Paris, 23 Rue Saint Marie. 360 pp. \$1.00.

This gives a professional course of study at the School of Practical Magnetism and Massage, with facts, theories and methods. It is printed in the French language, and is a complete manual, with comprehensive instruction for the practice of both Magnetism and Massage.

**How to Magnetize; or Magnetism and Clairvoyance**, by James Victor Wilson: 104 pp. Price, 25 cents. For sale at this office.

This is a practical treatise on the choice, management and capabilities of subjects, with instructions on the method of procedure to magnetize susceptible persons.

**Samantha in Europe**, by "Josiah Allen's Wife" (Marietta Holley). Illustrated with 125 engravings, 727 pp. Cloth, \$2.50. For sale at this office.

This is the latest book by this popular author. "To the weary traveler who yearns to see under strange skies the light of the old home fire, this book is dedicated by Samantha and Josiah." Such is the dedication. From the preface, in which Josiah and his spouse have a little "spat" about the book, to the last of its chap-

ters, humor and pathos make the smiles chase one another over the face, while all the time wholesome moral reflections are making their impressions. Wherever we open the book elegant typography captivates the eye, and entertaining incidents hold the attention.

**The Mystic World**, by O. W. Humphrey, a founder of the National Spiritualist Association, Washington, D. C. Price, 25 cents.

This consists of 17 chapters giving a literal narrative of strange mystical occurrences, rare materializations, voice seances, clairvoyance, clairaudience, trance and mental phenomena, singular psychical manifestations, thought transference, etc. It is nicely printed, and will make a good missionary document.

The frontispiece of the *June Open Court* is a gorgeously colored Japanese Picture of the Western Paradise, drawn by K. Suzuki of Tokyo, Japan. The illustrated article by the editor is a discussion of the significance, history and types of the Buddha Pictures and Statues of the world. A Deputy Surgeon in the U. S. Army describes the visions he saw while in a state of anæsthesia, undergoing a surgical operation. These visions, which he calls "The Lethæan Apocalypse," will no doubt interest students of psychology. (The Open Court Publishing Company: Chicago.)

The ancient legend of the wandering Jew finds new and singular interpretation in the graceful allegory, "For Centuries a Witness," by Wenonah Stevens Abbott, in the *May Temple*. Although in a sense theosophical in tone, Mrs. Abbott's story will appeal to the interest of all lovers of truth. 10 cents a copy, \$1.00 a year. Temple Publishing Co., 34 Masonic Temple, Denver, Colo.

A neat pamphlet of 16 pages and cover is received from Dr. Muehlenbruch, containing an account of his prophecies and their fulfillment, and letters from his clients. The Doctor is very busy, and wants it understood that correspondents must not expect an answer by return mail, as all letters have to take their turn, and will be answered in due course.

The *X-Ray Journal* for May contains a finely illustrated article, entitled "Skiagraphs," by Dr. Otto L. Schmidt of Chicago, Ill., and other articles of great interest.

Mrs. F. A. Logan, lecturer and healer, will send a printed formula of how to hold Spiritual meetings, "Circles of Harmony," where a Society is not already organized; also a poetical psychometric reading, for 50 cents. Send stamps, age, sex, and address plainly written, to 1218 Railroad Ave., Bay Station, Alameda, Cal.





The Editor is not responsible for the opinions of correspondents.

### Honor to the Worthy.

TO THE EDITOR:

To recognize promptly and appreciate justly all worthy labors for humanity, is one of the most important duties, but one most often neglected. Hearing C. L. Walter, of Los Angeles, favorably mentioned as a writer for the spirit world, I sent him a letter to test his capacities, addressed to an entire stranger, Dr. John Bovee Dods, of whom I knew nothing but his reputation as a distinguished lecturer.

I received through Mr. Walter a reply of six pages marked by intellectual vigor and wisdom. When this was written, many of my friends in the higher world manifested so great a desire to communicate with me, that four other bright letters were immediately written, coming from Rev. John Pierpont, Robert Dale Owen, Wm. Denton, and to my surprise, one from Thomas Carlyle, England's greatest author of the present century. As Prof. Denton is so well known in this country I send you a copy of his brief letter, which will interest his friends, as follows:

"Though the material lies in the grave, far from my native land, yet my spirit roams at will. Coming in the line of advanced thought, in an atmosphere of congeniality, I hasten to add a few words to show my appreciation of your great endeavors to find the true responsive chord in man. Though the emoluments in the way of worldly wealth have been few, yet the *thoughts* have gone out in the atmosphere, and will return only in gleams of light that will guide you like stars to your home in spirit. When life in the material is over, you will find the companionship of the learned and truly intelligent will bless you in eternity. How glad will I be to give you my hand in a welcoming clasp. I realized a world's ingratitude; perhaps I was too rough and crude, but I did fight the battle for Truth—a fitting ending, perhaps, amidst earthquakes, for I was filled with the battling impulses of man in combat. Now I am at rest.—Denton."

JOS. RODES BUCHANAN.

### A Remarkable Vision.

TO THE EDITOR:

On the night of May 18, I had a very remarkable vision in which I saw my room filled with a company of very intelligent spirits, who said they were physicians in the earth life. This company informed me in unmistakable language, that the time had come to take very advanced ground in the line of mental treatment, and

that they desired me to act as their medium in following these lines. They gave me definite instructions as to the manner and time of giving treatments, even to the smallest detail. This has reference to Mental and Spiritual work.

The vision, though intensely interesting and exciting to me, is too lengthy for publication, but I shall put it into practice at once.

DR. WM. PENN HAWORTH.

Los Angeles, Cal.

### San Jose Notes.

TO THE EDITOR:

Considering the infliction we have of a dry year, stagnation in business generally, the Klondike and war excitement, combined with the everlasting ding of the thousand-and-one so-called Christian begging-combines, it is a wonder we live, yet it is in evidence that we still exist, that is, the First Spiritual Union lives, and under existing circumstances is doing passably well.

During the year '97, from lack of interest, poor talent, etc., the Society ran down, but a new growth has begun, and the spirit of investigation is showing itself by the presence of strangers. Mrs. S. Cowell has been with us during May, and will remain during June. Her work is helping the Society. The attendance increases and has continued to do so from the first. All know her and her abilities. The Society has moved into Macabee Temple, 151 S 1st St.

For a time we were short on talent, speakers and mediums, but at present there is a supply. It is reported that Mrs. Irene Smith is giving sittings and instruction in Palmistry. Prof. King is here working to establish a branch of the Harmonic College. They have both favored our Society with talks. Our local talent, Bros. Johnson, Hubbard, and Sisters Marcen, Fuller and others, have been in evidence of late, and materially assisted in making the morning meeting interesting.

The shortage in the root of all evil, caused by the dry season, deters to a great extent, many from doing more in helping to spread the truth of our cause to the world of unbelievers.

The question of basic principles causes some discussion. A majority favors adoption of something, not dogmatic or of creedal tenor.

W. D. J. HAMBLEY.

### Mass Meeting in Atlanta, Ga.

The National Association held a mass meeting in Atlanta, Ga., on May 10 to 12. A fine program was arranged and carried out. It was a thorough success and the meetings were well attended. Mrs. Cora L. V. Richmond, Vice President, and Mr. F. B. Woodbury, Secretary, were in attendance; also Mr. F. R. Hendricks, Mrs. Loe F. Prior, Owen C. Meredith, and Mrs. Hilligoss, as speakers and mediums.

Vice President Mrs. Cora L. V. Richmond delivered several very interesting addresses, replete with brilliant

thoughts. Secretary F. B. Woodbury in his remarks about the spread of Spiritualism in the world, said that it was silently working through all the churches, both in the pulpit and pews. He said he attended the Presbyterian Church in that city on the previous Sunday morning, expecting to hear an orthodox sermon, but was delighted to hear a discourse filled with the philosophy of Spiritualism.

Intense interest was manifested throughout the entire meeting and maintained until the close. The management are to be congratulated upon the splendid success of the undertaking, and the results will no doubt be very beneficial to the Cause in that locality.

The Atlanta papers give good notices of the meetings. One of them makes the following statement:

"These Spiritualistic meetings have evoked more interest and curiosity than any meetings of the kind ever held here." It then adds:

### TELEGRAPHIC OPERATOR TEST.

The feature of the evening was the spirit communication of Mrs. Prior and the most striking and mysterious message was sent through the medium by a telegraph operator in the spirit land.

Suddenly Mrs. Prior threw her hand over her eyes and became greatly agitated.

She spoke excitedly: "I have a message for that young lady sitting near the center of the hall—the young lady wearing the white hat. I can hear nothing but 'Tick! tick! tick!' What does it mean? You lost a relative who was a telegraph operator?"

The young lady bowed her head.

"He was lame, too; had some disease which caused his feet and limbs to swell, until he almost lost the use of them. Oh, I see; it was something like blood poisoning."

The lady bowed her head.

"Now," said the medium, "his message to you is that he is much better off than if he had lived in this world longer, for he would have been a cripple for life."

The work of Mrs. Prior during the past year has been eminently successful, and she is to be congratulated that it has closed in such a satisfactory manner.

Rev. A. N. Kelly, who about three weeks ago was egged out of Bloomville, O., where he addressed the people from the street, was given similar treatment when he again preached in the village on Sunday evening, May 15. As on the former occasion, he took sides with Spain and bitterly abused those who favored war in behalf of Cuba. His treatment was such as to be unfavorable to a speedy return again as on the former occasion, his clothing was ruined.—*Columbus, O., Dispatch.*

Mrs. Lida B. Browne will send us a report of the Rochester Jubilee, and we hope it will be in time for next week's JOURNAL.

**The Secret of Life**, or Harmonic Vibration, by Prof. 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 unfoldment of the Subjective Powers.

It is a \$2.00 book. To any purchaser who desires it, we will present the JOURNAL for one year, if mentioned at the time of ordering the book.

"Freedom's Battle Cry," is the title of a patriotic war song, words and music by Arthur Groom, a member of the First Association of Spiritualists of Philadelphia, Pa. It was written under inspiration. It is on the present war with Spain, and both words and music, while entirely original, are filled with that peculiar inspiration found only in the Mar-seilles, and a few other hymns of the nations. It is destined to be famous. Price 20 cents; address 1610 Vine-st., Philadelphia, Pa.

**Through the Invisible**, by Paul Tyner. 196 pp. 75 cts. Bound in muslin and gold. Temple Pub. Co., Masonic Temple, Denver, Colo. For sale at this office.

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.

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

**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 351.

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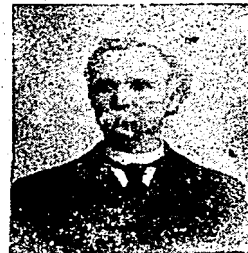
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Come ye weary contrite souls,  
 Who in self-made prisons languish;  
 Know this: Eternal love unfolds  
 A balm for all your anguish,  
 If only you will heed the way  
 Where love's eternal trust is;  
 To cast all selfish thoughts away,  
 And only pray for justice.  
 Tho' dark your deeds in earth-life were—  
 Tho' rank with crime and passion—  
 There still is answer to that prayer,  
 When hell is out of fashion.  
 Tho' you have reaped what you have sown—  
 Pain for pain receiving—  
 Your condemnation is your own,  
 And yours the relieving.  
 Learn now what erst you failed to learn;  
 All pain is love, infraction,  
 And every joy a soul can earn;  
 It earns by righteous action.  
 Forget the pain which racks your mind;  
 In sharing others sorrow,  
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All new subscribers can have this book as a present, by mentioning it when sending on their subscriptions. Or they may take a copy of "Heaven" by Mrs. Duffey, as they may select.

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

**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 unfoldment 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.

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**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.

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**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.

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Commenced the grand affair?

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The glorious light divine—  
Shimmering on earth's mental night,  
That must bring holy time.  
That glorious light is perfect law,  
Pulsing the Universe,  
And will all things to right yet draw;  
Then man will hold converse

With every part of Nature's book,  
And there through learn the lesson,  
As they drink from love's pure brook.  
Its redeemer is Progression;  
In other words, the light of God—  
That cause of all formation,  
Will onward work and onward plod,  
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O yes, its light, *eternal light*—  
The light of laws immortal,  
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And ope the mystic portal,  
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And give to every soul new life  
And a celestial clime.

And everything where love doth reign,  
If seen aright, will raise  
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