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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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No. 24.

SPIRITS OF THE LOVED ONES.

The spirits of the loved and the departed
Are with us, and they tell us of the sky,
A rest for the bereaved and broken hearted,
A house not made with hands, a home on high;
Holy monitions—mysterious breath—
A whisper from the marble halls of death.

They have gone from us and the grave is strong,
Yet in night's silent watches they are near;
Their voices linger round us, as the song
Of the sweet sky-lark lingers on the ear,
When floating upward, in the flush of even,
Its form is lost from earth, and swallowed up in heaven.
LONGFELLOW.

IN THE DEPTHS OF SOLITUDE.

In recent years it has become apparent to Spiritualists and Occultists that silence is a great promoter of spiritual development. Why is silence desired? Because communication with the departed is made less difficult when the mind is called away from earthly cares and material things; when the spirit can drink from that fountain of *love*, which is the source of true happiness to man.

The Occultists go into the silence to awaken the "higher self" by means of thought concentration, which is considered one of the first steps in the development of the inherent powers of the spirit. These powers *must* be developed both in this life and the life to come, through many bitter experiences. But can we not make this long, rough path short and smooth, by commencing here and now, since the powers of the spirit are destined to become omnipotent.

This power exists in everything according to its capacity to recognize the truth; from the blade of grass to the angel. The vegetable kingdom performs its work. The animal expresses a larger degree of power—day and night—waking or sleeping. This invisible power moves the machinery of nature in all departments of material life; and does it according to its physical construction, or the plane it occupies in the chain of evolution. It is the life of all being, it is love, the soul of the Universe.

On earth man has a higher appreciation of this fountain of cause than do the lower orders of development: but as he is to grow in wisdom and happiness through coming ages, he must be very ignorant now. Assuming that happiness and wisdom go hand in hand the question arises, what shall we do to become wiser and happier. Those earnestly seeking the truth from occult sources will appreciate an answer to this question from the stand point of the inner life.

After using necessary diligence in providing for material wants, you must give your more undivided attention to the education and advancement of the inner, individual life. The visible is mutable, the invisible—eternal—the former sustained by the labor of hands—the spirit is developed by the efforts of thought. How can we best educate our thought-forces?

This question brings us directly to the subject in hand, Solitude. Can we fully appreciate its full significance? Let us try. Suppose you walk out across the green meadows, plucking the flowers of beauty as you pass; you approach the rolling hills and wander up the little green valley; a crystal brook winds along from hill to hill, with a grass plat on this side and a grove of great oaks on the other; even the birds express their joy and give their songs to the harmonies of nature; but you leisurely pass on, admiring the little waterfalls and projecting rocks—still higher—the oaks give way to the tall pines, and the almost mournful tones of those ever singing, ever green trees fill the heart with sacred reverence; you forget the cares of life, all mental struggles are forgotten; you feel a composure and enlargement of spirit that cheers the heart, and animates the brain; the reflective faculties expand, and reason hardly ventures to step into question, from whence such magnificence.

In this calm and reverential repose, a sense of joy comes into the heart, and you are ready to exclaim, Who and where is the author of these creations of nature? You are now in the mood to take a step into the inner temple of life. You are immortal; you feel this truth in all it implies. It

is your "higher self" which partakes of the power and potency of universal cause. You are in the temple of nature—will you in this enchanting hour, in this undefiled mansion of Love—this solitude—read perhaps your first lesson in the unfoldment of the mysteries of the eternal future. You can sit down on the soft carpet of moss, close your eyes and call in your wandering thoughts; control your mind; remember that you are an atom of the great Universe, a combination gathered from the eternal past; and contains within a part and portion of the power which will unfold the eternal future. Your thoughts are all concentrated; now wait for the intermingling of your higher spiritual forces with the fountain of Cause. That fountain is around you; it is surging through every artery of all life; it will flow into your being as fast as you can subdue the inharmonies of the spirit. Here, in this silent retreat, forget for the time the cares and burdens of life, and rest in the arms of Nature; close to the fountain of LOVE. It will lighten your burdens and make you happy as fast as you will clear away the obstructions to its divine companionship.

The following lines refer to the Devonian age:

The sun looks down and only faintly smiles
To see young childhood struggling on with fate.
The lashing waves; the half projecting rocks;
The rifted caverns in the mountain side;
The blackened scoria piled among the hills;
The distant sweep of the extending plain—
Now half submerged beneath the glinting sea,
And now emerging as a rock-made floor—
All speak like voices from an empty tomb,
Addressed to the still sepulchres of death.
But now a new-born thought comes from the stars—
Comes from the shining worlds of constant glow;
And the bewildered mind finds rest and hope,
And feels that waves of Evolution rise—
The conqueror of every age of time.
O deathly solitude, strong in thy grasp
The essences and elements of power
Are moving on the destinies of life.
O living solitude, not thou alone
To build these vast embattlements of strength—
Not thine alone to balance in the scale of worlds
This little globe—star of divinity!
But the great life that rolls in every star
Wears like a mantle the deep solitude,
While inwardly the glow of energy
Shines like an ever-living fount of Love.

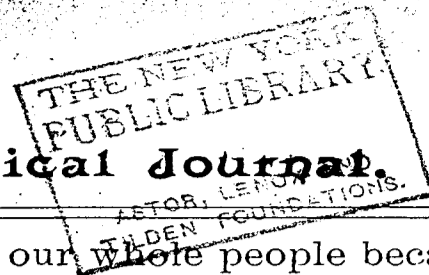
E. D. FRENCH.

Sources of "The Voice of the Silence," "Esoteric Buddhism," etc.

The Voice of the Silence, published in 1889, purports to be a translation by Mme. Blavatsky from a Tibetan work. It is said to belong to the same series as The Book of Dzyan, which is true; as, like that work, it is a compilation of ideas and terminology from various nineteenth-century books, the diction and phraseology being those of Mme. Blavatsky. I have traced the sources whence it was taken, and it is a hotch-potch from Brahmanical books on Yoga and other Hindu writings; Southern Buddhistic books, from the Páli and Sinhalese; and Northern Buddhistic writings, from the Chinese and Tibetan,—the whole having been taken by H. P. B. from translations by, and the writings of, European and other

Orientalists of to-day. In this work are intermingled Sanskrit, Páli, Tibetan, Chinese, and Sinhalese terms,—a manifest absurdity in a Tibetan work. I have traced the books from which each of these terms was taken. I find embedded in the text of this alleged ancient Tibetan work quotations, phrases, and terms copied from current Oriental literature. The books most utilized in its compilation are these: Schlagintweit's Buddhism in Tibet, Edkin's Chinese Buddhism, Hardy's Eastern Monachism, Rhys David's Buddhism, Dvivedi's Raja Yoga, and Raja Yoga Philosophy (1888); also an article, "The Dream of Ravan," published in the *Dublin University Magazine*, Jan., 1854, extracts from which appeared in *The Theosophist* of Jan., 1880. Passages from this article, and from the books named above, are scattered about in the text of *The Voice of the Silence*, as well as in the annotations thereon, which latter are admitted to be the work of Blavatsky. Full proofs of this, including the parallel passages, will be given in my work on Theosophy, including evidence that this old Tibetan book contains not only passages from the Hindu book quoted in the article in the *Dublin Magazine*, but also ideas and phrases stolen from the nineteenth-century writer of said article. One example of the incongruity of the elements composing the conglomerate admixture of terms and ideas in *The Voice of the Silence* will be given. On p. 87, it is said that the Narjol of the Northern Buddhist are "learned in Gotrabhu-gnyána and gnyána-dassana-suddhi." H. P. B. copied these two terms from Hardy's Eastern Monachism, p. 281. The terms used in Northern Buddhism are usually Sanskrit, or from the Sanskrit; those in Southern Buddhism, Páli, or from the Páli. Hardy's work, devoted to Sinhalese Buddhism, is composed of translations from Sinhalese books, and its terms and phrases are largely Sinhalese corruptions of the Páli. Sinhalese terms are unknown in Northern Buddhism. The two terms in *Voice of the Silence*, descriptive of the wisdom of the Narjols, are Sinhalese-Páli corruptions, and therefore unknown in Tibet. Narjol is a word manufactured by H. P. B., from the Tibetan Nal-jor, which she found in Schlagintweit's work, p. 138,—the *r* and *l* being transposed by her.

Esoteric Buddhism, by A. P. Sinnett, was based upon statements in letters received by Mr. Sinnett and Mr. A. O. Hume, through Mme. Blavatsky, purporting to be written by the mahatmas Koot Hoomi and Morya,—principally the former. Mr. Richard Hodgson has kindly lent me a considerable number of the original letters of the mahatmas leading to the production of *Esoteric Buddhism*. I find in them overwhelming evidence that all of them were written by Mme. Blavatsky, which evidence will be presented in full in my book. In these letters are a number of extracts from Buddhist books, alleged to be translations from the originals by the mahatmic writers themselves. These letters claim for the adepts a knowledge of Sanskrit, Tibetan, Páli, and Chinese. I have traced to its source each quotation from the Buddhist scriptures in the letters, and they were all copied from current English translations, including even the notes and explanations of the English



translators. They were principally copied from Beal's Catena of Buddhist Scriptures from the Chinese. In other places where the adept (?) is using his own language in explanation of Buddhistic terms and ideas, I find that his presumed original language was copied nearly word for word from Rhys David's Buddhism and other books.

I have traced every Buddhistic idea in these letters and in Esoteric Buddhism, and every Buddhistic term, such as Devachan, Avitchi, etc., to the books whence H. P. B. derived them. Although said to be proficient in the knowledge of Tibetan and Sanskrit, the words and terms in these languages, in the letters of the adepts, were nearly all used in a ludicrously erroneous and absurd manner. The writer of those letters was an ignoramus in Sanskrit and Tibetan; and the mistakes and blunders in them, in these languages, are in exact accordance with the known ignorance of Mme. Blavatsky thereanent. Esoteric Buddhism, like all of Mme. B.'s works, was based upon wholesale plagiarisms and ignorance.

From the Caves and Jungles of Hindustan, although published in letters to a Russian journal, as a veracious narrative of actual experiences of Mme. Blavatsky in India, was admitted by Col. Olcott, in the *Theosophist*, Jan. 1893, pp. 245, 246, to be largely a work of fiction, and this has been even partially conceded in its preface. Like her other books, it swarms with blunders, misstatements, falsehoods, and garblings. Full exposé of it will be included in my work. The Key to Theosophy, by H. P. B., being a compendium of doctrines, its plagiarism consists in the ideas and teachings which it contains, rather than in plagiarized passages from other books.

In addition to wholesale plagiarism, other marked characteristics of Mme. B.'s writings are these: (1). Wholesale garbling, distortion, and literary forgery, of which there are very many instances in Isis particularly. The Koot Hoomi letters to Hume and Sinnett contain garbled and spurious quotations from Buddhist sacred books, manufactured by the writer to embody her own peculiar ideas, under the fictitious guise of genuine Buddhism. (2). Wealth of misstatement and error in all branches of knowledge treated by her, *e. g.*, in Isis there are over 600 false statements in Hinduism, Buddhism, Judaism, Christianity, Assyriology, Egyptology, etc. (3). Mistakes and blunders of many varied kinds,—in names of books and authors, in words and figures, and what not; nearly 700 being in Isis alone. (4). Great contradiction and inconsistency, both in primary and essential points and in minor matters and details. There are probably thousands of contradictions in the whole circuit of her writings.

WM. EMMETTE COLEMAN.

WHY WE ARE AT WAR.

I seem to hear many voices saying, O it is easy to tell that. We had to keep a lot of ships and men employed to prevent sympathizers with the Cuban insurgents from landing arms, ammunition, food and men on the Cuban coast, which cost our nation many thousands of dollars monthly. Then

our whole people became shocked at the spectacle of two or three hundred thousand non-combatants, and women and children being starved to death right at our doors; and to cap the climax, the battleship Maine was most treacherously blown up and destroyed, and 266 of our sailors and soldiers killed and a large number wounded. O yes! these are the causes which lie on the surface; but there are deep causes, of course, away beyond the surface which every philanthropist should uncover and hold up for the contemplation and education of the masses of mankind.

Every servant of the people should cry aloud and spare not; let the arrows strike where they will, or wound whom they may, the truth should be proclaimed. Spain, for several centuries, has held the distinction of being the nation par excellence in its devotion to the See of Rome, and of being the most loyal supporter of the Catholic faith. The king of Spain received from the pope the title of "Most Catholic King." Spain introduced the Inquisition and many thousands were tortured and slain through its instrumentality.

The very antithesis of liberty seems to control the spirit of her ruling class. Is not such a people the natural result of the teaching of such lies as, that sins, no matter how enormous, may all be forgiven for a few dollars given to the church? and even though one should die minus absolution by the priest, a sufficient amount of gold would raise the one for whom it was given, from the lowest purgatory to the highest state of bliss.

Such dogmas produce tyrants, and the natural conclusion to be drawn from such teaching is, that might makes right, that justice can be thwarted with gold, and that the God of the Universe is a party to the vile contract, and that liberty and freedom are only for the rich and powerful. So we can but conclude that we are at war because of false and pernicious religious teaching, and so long as such abominations continue, so long we shall have war, tyranny and crime; and all our spent treasures, all our loved fathers, sons, husbands and brothers slain, will be offered up on the altar of ignorance and superstition.

Crown King, Ariz.

B. F. FRENCH.

International Jubilee at Rochester, N. Y.

On Thursday, May 26th, there were three sessions held in the Lyceum Theatre. The morning conference was presided over by Mrs. Cora L. V. Richmond and the subject for discussion was "The Accomplishment of Spiritualism in 50 Years."

President Barrett presided at the afternoon meeting. An address on "Facts of Science and Spiritualism," by Charles Dawbarn of California, was read by General Manager, Frank Walker. Mrs. Anna L. Robinson of Port Huron, Mich., gave an interesting talk and described several spirit forms. George T. Colby of Florida, urged the necessity of organization among Spiritualists and thought the world would not be greatly benefited by the belief until people could see something in it besides phenomena.

A most enjoyable concert was given in the evening, followed by the wonderful "Fire-Test" by

Mrs. Isa Wilson Kaynor, daughter of the well-known spiritual worker of the past, E. V. Wilson. A committee of five persons, three physicians, and two newspaper representatives were selected to closely inspect the test and examine Mrs. Kaynor before and after her exhibition.

Two ordinary lighted lamps were placed on a table in the center of the stage. Mrs. Kaynor had her hands washed with soap and water by two members of the committee and then seated herself at the table. She went under the control of a fire worshipper and began to fondle and caress the heated lamp chimneys. Although members of the committee flinched when the chimneys were held within two inches of their cheeks and dropped them with alacrity when an attempt was made to hold them in the hand, Mrs. Kaynor touched her lips to the hottest point and held one against the cheek for 57 seconds by the watch. She held her hand in the flame of the lamp for several seconds and passed a folded dollar bill through the flame without its being ignited. After coming out of the trance the medium was examined by the committee who reported that the heat had not caused any blister or other effects.

There were three sessions held at the Lyceum Theatre on Friday, May 27, together with a meeting of the Young People for organization and a Convention of the New York State Association.

In the morning a discussion took place on the question, "Shall we have a declaration of principles?" led by Dr. J. M. Peebles, of San Diego, Cal., which was warmly debated.

At the afternoon meeting Mrs. Jennie Hagan-Jackson gave the invocation and President Barrett read a paper prepared by Dr. Dean Clarke entitled, "A Declaration of Principles," in which the teachings of Spiritualism were embodied. These were ten in number.

Will C. Hodge, of Chicago, Ill., spoke on the same subject. He thought the one grand feature of Spiritualism was that we could not agree and were not chained to any dogma. "This condition must exist," he said, "as long as each individual was differently organized." He thought there should be a declaration of principles, but that they could be summed up in the statement that "Salvation is the result of individual effort and eternal progress is the destiny of the human soul."

Some interesting spirit tests were given by Mrs. Loe F. Prior, pastor of the First Spiritual Church of Atlanta, Ga., which were fully recognized. Two ladies burst into tears when a lady was described coming to them who passed out of the body by suffocation caused by smoke during a fire.

An address was given by Mrs. H. L. Russegue, of Hartford, Conn., while entranced. She told what Spiritualism signified—to make men think for themselves; to teach that humanity is greater than the idols it has worshipped. "Spiritualism" she said "is another flower on the tree of knowledge."

Excellent music was interspersed between the lectures and tests.

In the evening Mrs. Jennie Hagan-Jackson, of Fort Worth, Texas, delivered an address on "The

Lights we have set on the Shores of Time," concluding with an impromptu poem on a theme selected by the audience—"The Elevation of the Soul," speaking in excellent rhyme and with never a pause for a line or rhymed word.

The second speaker was A. J. Weaver, President of the State Association of Maine. His subject was "The Power of Spiritualism to Elevate and Bless." He said that the state of mind in this world governed the spirit forms after death; that a beautiful mind would have a beautiful spirit form in the spirit land beyond the grave; that not only the spirit form but the spirit garments, spirit abode and the views of spirit scenery in the next world depended on the beauty and purity of the mind in this world.

The third feature of the evening's program was spirit delineations by Mrs. Maggie Waite, of San Francisco. Her work was very rapid, and full names as well as descriptions of the spirits were given. Among others was that of a man who said he was the mayor of Rochester at the time of the Fox rappings and went to Hydesville to investigate. Records prove that the person mentioned was the mayor here 50 years ago; the medium had no knowledge of that however. Susan B. Anthony received a test from Mrs. Waite which was fully recognized.

The musical program to all meetings is under the direction of E. Adolf Whitelaw, President of the Brooklyn College of Music. He was on the Pacific Coast a few years ago with Mr. Colville and many San Franciscans have had the pleasure of listening to his violin solos. He is assisted by Mrs. Giles, soprano; Mrs. Hanford, contralto; Mr. Hays, tenor and Mr. Engel, bass, all of Rochester, Harry E. Arnold, of New York, is pianist and Miss Fannie Bryton, of Providence and Mme, Milo Deyo, of New York are accompanists.

The session of the New York State Association in the Chamber of Commerce rooms was well represented, 26 delegates being present. The convention was presided over by Pres. Frank Walker, an address was given by G. W. Kates, pastor of the Spiritualist Church of this city, and a response was made by Moses Hull, of Buffalo. Reports were presented by the various societies. During the past year there were 20 new societies formed, 18 being organized by E. W. Sprague, of Jamestown. Moses Hull was appointed chairman of the nominating committee.

The Young Peoples' meeting at the New Osborn House resulted in a National organization, the society to be known as "The Young Peoples' National Spiritualist Union." The question was discussed as to whether it would have an organ of its own or utilize the papers now published. J. J. Morse, of London, extended the good-wishes of the "British Young Peoples' Society" and said they joined hands in the good work. By-laws and constitution will be prepared.

The fourth day of the celebration was interesting alike to Spiritualists and the many unbelievers who attended the meetings. After the opening of the morning session by the customary devotional exercises, President Barrett introduced Dr. Fred

L. Willis, of Rochester, who presented the foreign report. In this report a general summary was given showing the progress of Spiritualism throughout the world in spite of many obstacles, and telling how the belief had spread until its supporters are now numbered by millions. A brief review of the work in each country was given, and the topic formed the material for general discussion.

In the afternoon Mrs. Cora L. V. Richmond presided. The invocation was given by Mrs. Celia Nickerson-Lincoln, after which addresses were delivered by Mrs. Carrie Fuller-Weatherford, Dr. J. M. Peebles and Moses Hull. Dr. Peebles said he could see the cause of Spiritualism going on till the whole world would accept it and old dogmas and doctrines would vanish. In conclusion he remarked that there was nothing so well designed to make people good as our gospel, as all would do right if convinced that some loved spirit friend was watching them.

Moses Hull spoke on "Spiritualism of the Bible," and was introduced to the audience as one who knew the book from beginning to end. Mr. Hull referred to many passages in the Bible, both in the Old and New Testaments, that showed the truth of Spiritualism. The meeting was concluded with delineations by Edgar W. Emerson who surrounded by passing forms of spirits, transmitted messages from them to the persons in the audience.

The evening meeting was largely attended, and in addition to the other musicians who take part at all meetings, and whose names have already been mentioned, Mrs. Gertrude L. Bangs-Burnes, of Washington, D. C., sang a soprano solo.

After the invocation by Mrs. Cora L. V. Richmond an interesting and forceful address was given by Mrs. Carrie E. S. Twing on "The Touch of the Angel." She spoke of the crucifixion of the Nazarine and how the touch of the angels rolled away the stone in front of his tomb; of how when Peter was imprisoned and his guards, thinking him safe, slept at their posts, the angels touched his chains and he went forth free. "If the nations of the earth could but now feel the touch of the angels," said Mrs. Twing, "there would be no terrible war such as we are now experiencing. We need their touch in every avenue of life to help solve the knotty problems."

Mrs. Irving spoke against capital punishment, asserting that if a man isn't fit to live, he is not fit to die. "We are all so anxious for peace, purity and love," she said, "and our churches pray 'lead us not into temptation,' while at almost every street corner is a legalized den to lead people to evil. Education will some day sit upon the throne instead of legislation." The speaker roundly scored the prevalent custom of employing young girls in large stores at almost starvation wages with temptation on every side, and also said that we gave more thought nowadays to the heredity of animals than to that of our children.

Mrs. Marion Carpenter of Detroit, Mich., went under influence and described many spirit forms and gave messages which were received with much satisfaction.

D. A. Spinney of Reed City, Mich., delivered a brief address in which he said: "Spiritualism has changed the world in the past 50 years. All the scientists were formerly materialists and could find no facts beyond the grave. Step by step it has been proven that there is something to man besides matter. Our philosophy has changed religion. Fifty years ago we had preached to us a burning hell; now there is no such doctrine taught. It was the Spiritualists who first instructed the people that their minds would suffer if they did not do right. The spirit world teaches pure homes, pure manhood and womanhood, to do right and then you will receive your reward on the other side of life."

At the session of the New York State Association, held the same day in the Chamber of Commerce Building, addresses were made on the subject of district missionary work by Moses Hull, G. W. Kates, Mr. Altridge, Mrs. Collins, Mr. Sawin, and Mrs. Twing. The officers of last year were unanimously chosen for 1898-9: President, Frank Walker, Hamburg, N. Y.; 1st vice-president, Mrs. Carrie E. S. Twing, Westfield, N. Y.; 2nd vice-president, Mrs. Tillie U. Reynolds, Troy, N. Y.; secretary, Herbert L. Whitney, 953 Madison St., Brooklyn, N. Y.; treasurer, H. W. Richardson, East Aurora, N. Y.; trustees, Dr. E. F. Butterfield, Syracuse, N. Y.; W. Wines Sargent, Brooklyn, N. Y.; James R. Stone, Waverly, N. Y.; Mrs. S. Comstock Ellis, Auburn, N. Y.

LIDA B. BROWNE.

WHAT DO WE BELIEVE.

We believe man to be the crowning work of nature's processes, physically connected with all the lower orders of creation, and spiritually related to spirits, angels, and the Infinite Spirit.

We believe man to be a trinity in unity, constituted of a physical body, a spiritual body (or soul), and the conscious spirit—the spirit being the real man.

We believe that death is simply a release—a shedding of physical mortality, and that the resurrection is the raising of the spiritual out of the decaying physical body.

We believe that spirits have spiritual bodies in the future life and, being conscious identities with memories and reasoning faculties, can and do, under proper conditions, communicate through natural law with the mortals of earth.

We believe that the spirit-world is here and everywhere, and that with us walk, all unseen, our sympathizing spirit friends, aiding and impressing us at times from their higher planes of wisdom.

We believe that these spirit spheres—more conditions than far-off localities—are as diversified as are human intelligences, and at death each enters the sphere that his mortal life and mortal conduct have fitted him for.

We believe that punishment or compensation naturally follows the violation of law in all worlds, and that the heavens and hells are conditions rather than fixed localities in space.

We believe that salvation is of works rather than

of faith or grace, each earning the heaven that he will inhabit in the next stage of existence. It may be expressed in one word, character.

We believe in the brotherhood of the human race—that the last and the lowest in the line of evolution, has in him all the possibilities of the angel, the archangel, the arseph. . . .

We believe that Gautama, Buddha, Socrates, Plato, Jesus and others of those grandly inspired souls of the past, were leaders of human thought and helps to human advancement.

We believe in maintaining under all circumstances our selfhood, accepting spirit messages, not as authorities, but as helps touching this life and the life to come.

We believe in the wisdom of better supporting the Spiritualist press; of employing regular speakers; in sustaining of lyceums; in building up educational institutions, and in encouraging home circles in the place of public, promiscuous seances; and in living such just, upright and ennobling lives as will make a heaven here and now.

In expressing the above beliefs, I am speaking only for myself. Beliefs are not principles. I mention the above beliefs as possible helps in the construction of a broad declaration of principles. . . .

We are in the midst not only of a war with Spain, but a war with old theology, a war with iron-clad yet perishing creeds, and a war of almost non-essential theories among ourselves. Professing the harmonial philosophy, the most of us are painfully inharmonious. We have not profited as we should by our angel ministries. The tares must be burned. Changes are rapid. Reconstruction there must be. These changes we must lead, and lead aright, or be overwhelmed by them. I repeat—the crisis is upon us. Are we ready? The times demand consecrated men and women; consecrated hearts; consecrated prayers; consecrated seances; consecrated wealth and consecrated energies. Shall Spiritualism have them, exhibit them, live them, and through them crown this fading century with a fadeless victory?

The Fox-sister period of the old pioneers called for the battle-axe and the battering-ram, for peals of thunder and flashes of vivid lightning. The old foot-weary pioneers did their work and have passed on, and up higher. God, heaven and good angels bless the few remaining old veterans. The sandals of these are way-worn. Their feet are heavy with years. The snows of many winters are upon their heads. They were persecuted; they were wounded and scarred on many a moral battle-field, but never in the back! They faced the foe with Demosthenes' eloquence, and Paul's courage. At their approach, superstition and bigotry sought their hiding places, and the creed-incrusted priesthood was silenced whenever it ventured into the arena of public debate. . . .

Give us a broad, flexible declaration of principles, with unity of spirit, and love as the central force, and in 20 years Spiritualism will be the acknowledged religion of the enlightened world.

"Lo! I see long blissful ages,
When the Mammon days are done,
Stretching forward in the distance,
Forward, to the setting sun."

J. M. PEEBLES.

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THOMAS G. NEWMAN, EDITOR.

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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., JUNE 16, 1898.

IGNORANT BOMBAST.

Harper's Weekly, of April 9, gave an amusing but deplorable display of ignorance or that which is worse, willful misrepresentation, concerning Modern Spiritualism. It stated that the Fox sisters invented the "Rochester knockings," etc. It is not apparent whether it is an editorial of that sheet, or a communication from some correspondent, who dared not sign his name.

As it is not usual for such periodicals to allow correspondents to use the columns without appending names to their articles, we must conclude that it is an editorial, and shall hold the editor of *Harper's Weekly* responsible for the foul attack on Spiritualism.

Whoever may have written it, is shown to be a prejudiced ignoramus, or he would have known that the "rappings" at the Fox cottage were not an earthly "invention."

Hundreds of mediums all over the world who never knew the Fox sisters, have had similar manifestations come through their mediumship, and the most crucial investigations have established the fact, beyond question, by scientific men and men of genius and character, that the Fox girls were but passive instruments in the production of these phenomena, also that the intelligence directing them were utterly beyond the knowledge of these girls.

Stupidity is the only excuse for such a fulmination as that given in *Harper's Weekly*, which says that the "raps" were the invention of the Fox girls. For 50 years such phenomena have been repeated under every variety of circumstances, in thousands of places where the Fox girls were unknown. Science acknowledges the facts, and the greatest scientific men of this age have not

been able to find any reasonable explanation for the manifestations which have occurred in their presence, other than that they are what they purport to be, the work of disembodied spirits—those who have lived and acted here in earth-life, but have passed to the next stage of being.

Yet that writer in *Harper's Weekly* scoffs at the facts and derides the phenomena, attributing it, in his ignorance, to trickery and fraud. He assumes to know more about it than the great scientists of the world who have been testing it for years. Such an onslaught exhibits an enormous amount of stupidity, ignorance, self-conceit and bombast combined!

Dr. J. M. Peebles in an address at the Rochester Jubilee wisely made the following statement:

All intelligent persons know that there are multitudes of Spiritualists in this and in all enlightened countries—they further know that there are millions of people noted for their intelligence, conspicuous for their honesty, famous for their scientific attainments, noted for their good moral character, and scholarly adepts in psychic research, who solemnly testify that on strictly scientific principles they have investigated and demonstrated the fact of a future life through spirit manifestations. Their testimony is as direct and overwhelming as it is unimpeachable! And Spiritualism—this gospel of the Fatherhood of God, brotherhood of man and the present ministry of spirits, is sustained by the higher intuitions of all races. It is in harmony with the great law of evolution; it is in agreement with pure reason; in accordance with the heart's sweetest hopes; and in consonance with the soul's highest aspirations. It is God's living witness of a future conscious existence. It is truth, and truth is immortal; and, love, pure love, is as abiding as the stars.

"The Golden Age lies onward, not behind.
The pathway through the past has led us up.
The pathway through the future will lead on,
And higher. We are rising from the beast
Unto the Christ and human brotherhood."

AN OBJECT LESSON.

In the *Monthly Homiletic Review* for June, the editors consider the war as "A Needed Object Lesson," taking the ground that after the fate of Armenia at the hands of the "concert of Europe," it is "high time for some nation to show that there is still in Christendom such a thing as a *Christian* nation willing to sacrifice and suffer, if need be, for humanity."

That is rich. The Christian nations of Europe did not dare to intervene, and stop the murdering of the Christian Armenians by the Mohammedans, for fear it might disturb European politics, or cause a war which might annihilate Turkey, and result in a quarrel among these Christian nations as to its dismemberment.

The United States of America, a humanitarian Republic, did dare, however, to interfere with Spain's butcheries in Cuba, and *command* the haughty oppressors to stop their nefarious and cruel work.

It is a disgrace to the professed Christian nations of Europe that they turned a deaf ear to the cries of their fellow Christians (showing no signs of even being humanitarians) thinking only of policy, and selfishly permitted a reign of savagery and butchery, when they saw it to be their interest to do so. To the credit of Americans, be it said that they are on the side of freedom and justice, and that they *dare* to spend their blood and treasure to help an oppressed and down-trodden people to gain their freedom and obtain their rights as a free and independent State.

VIBRATION THE LAW OF LIFE.

Out of Motion and Number, according to Balzac, all things proceed. The law of harmony in music, sculpture and painting, is the law of existence in every form of nature. Vibration may perhaps be considered motion modified by number. Variations in the rapidity of the light-waves give us all the colors in the spectroscope; variations in the number and the length of sound-waves give us all the notes of the octave. The differences between the densest solids and the subtlest ethers are simply differences in their rate of automatic movement.

In "Vibration the Law of Life," by W. H. Williams, (for sale at this office—cloth, \$1.25) we have a remarkably distinct and original reminder that all life is motion, and that the experiments and discoveries of Tyndall, Huxley and others concerning the relations between form and motion have a practical bearing of immense importance to human well being and happiness. The author claims that his book furnishes nothing less than a solution of that enigma of the ages; mastery of the motor power by which the human machine may be kept running and in perfect repair as long as we please to use it.

Not long ago Dr. Cram, an eminent Boston physician, wrote:

In every disease there is lost-motion to be restored. Physiologists of note like Dunliison and Landois refer to the human body as a machine. Intelligent physicians who accept this great truth must accept its corollary, that every machine has two prime factors—the machinery and the power that runs the machinery. We know where to find the machinery of the body; but as to the power,—what is it, where is it, how is it obtained, how is it applied and in what portion of the anatomy is the reserve held? When these questions are answered, we shall have a full blaze of light on the

thick darkness that has so long enveloped professional work in the department of practical medicine. With control of this power, disease would disappear. Its achievement would be the greatest that human progress has scored since civilization began.

These questions the author of the book before us claims to answer; this control, it is asserted, he has achieved. If the claims made for the discovery set forth in the book prove to be well founded, its importance certainly cannot be over-estimated, and Mr. Williams is entitled to the gratitude of humanity. As has been said, his teaching is based on a perception that "all is motion,"—that out of motion the earth and all the planets came into being, and by motion their life is maintained.

"The "push and pull movement" by which the solid earth was resolved out of nebula, he clearly shows us is the condition of life and growth throughout nature. We too must move, if we would live and enjoy life and health, happiness and ever-expanding power. It makes all the difference in the world, however, just where, when, how and what we move. And it is the author's explicit and simple directions on all these points that make his manual one of great practical value to all who seek to know and apply the law of life. Briefly, his theory is that the control of the vital force or motor power on which health depends, is found in the control of the motion of the lungs.

"In this attainment," says the author, "we gain mastery of the breath of life." This control of breathing and its practical exercise is not to be confounded with any mere system of deep breathing or lung gymnastics, as taught in the various schemes of physical training. The physical exercise is directly related to certain mental processes. Nature's own methods are followed and man in his individual life is connected with the planetary life; the special needs of every individual being, indicated by the time of his birth. All the exercises given have a rational scientific basis and, although the author's thought is spiritual in a great degree, his exposition of it is characterized by common sense.

An important discovery of the new psychological physiology was announced by Prof. William James, of Harvard, as the result of careful and repeated experiments, in these words: "A process set up anywhere in the centers, reverberates everywhere, and in some way or other affects the organism throughout, making its activities greater or less." This law Mr. Williams, in his vital gymnastics, especially in the exercises in harmonic breathing, applies intelligently to the equalization of the flow of the vital forces and the restoration

of that poise or balance in mind and body on which all health depends.

"Vibration the Law of Life" cannot fail to interest the medical profession,—but its easy and popular style make it a book pre-eminently for the general reader and one that will be found immensely useful to everyone who would rather live than die.

WHAT HAS IT DONE?

At the Anniversary at Rochester, Mrs. Cora L. V. Richmond gave an address which thrilled the audience, from which we make these extracts:

We are celebrating the natal day of Spiritualism. Spiritualism is the light of the world, and has many altars to-day. It has not one prophet, but many, to declare its beauty and power. We are going to celebrate it all the year. Ring out the chimes until all the world shall know of the beauty of Spiritualism! It is 50 years in its modern, but old as time in its reality. It is but fitting that we crown the Jubilee with the workings of the past.

There is no more beautiful, more perfect word in the English language than Spiritualism. But, friends, we must look to it: it has made it possible for many more isms! Spiritualism has not only prepared for itself and taken the way, but for Christian Science. It means an attempt that the people have the truth. It means that they have the same power that Spiritualism has had for 50 years. Look to your Spiritualism; it has prepared for psychical research, which has never come into the possession of a single fact without the aid of a medium. We do not have to go to India to seek an adept—they do not perform one single act that Spiritualism has not given us. Beware that Theosophy does not run away with your honors! Look out also for your religion, and when you tell me that Spiritualism is not a religion, it is false. It is a fact, it is the soul of the Universe. Universalism could not aim to produce the saving of all souls if it were not that Spiritualism went to prove it. Look to your religion.

There has been a Baptist minister in Washington who preached to his people through the inspiration of his own mediumship, and they think he is preaching sublime sermons. Spiritualism has given to the world a spiritual harvest, what no other science or religion has brought in the last 50 years. We have reason to be proud. Spiritualism has pledged a new theme for every writer of fiction or romance, has given to the poets the great song that has been sung in the last century, bringing all, step by step, to meet on the threshold of the other world.

Science has not only electricity and vibratory action, but the X-ray has proven that spirit photography is true; the X-ray that spiritual concentration brought forth, before the scientific world acknowledged it. Do not hide behind some form of Ecclesiasticism to read the words of the spirit, when you know they come from the spirit-world. If Spiritualism is valuable in your hour of need, it is worthy to be acknowledged.

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.

John Slater gave tests at 909 Market street, San Francisco, last Sunday.

Mme. Young held her usual test meeting last Sunday, at 605 McAllister street, San Francisco.

Mrs. C. Cornelius gave tests at 997 Market street, San Francisco, last Sunday.

California was represented at the Rochester Jubilee by Mrs. Elizabeth Lowe Watson, Mr. and Mrs. Barker, and Dr. N. F. Ravlin.

Mr. C. J. Anderson, "the boy orator" gave a lecture for the Union Society, at Oakland, last Sunday. Mrs. Ladd-Finnican and Mrs. Bird followed with tests.

Mr. W. J. Colville's permanent address is, Brooklyn College of Music, 497 Franklin Ave., Brooklyn, N. Y. He lectures at the above address every Tuesday and Thursday, at 3 and 8 o'clock, p. m.

At the Rochester Jubilee, on May 31, Mrs. Elizabeth Lowe Watson presented greetings from California; at the same time she made a "plea for unity and charity," which was pathetic as well as eloquent.

The literary and musical entertainment given last Friday evening by the Ladies' Aid Society, at Occidental Hall, San Francisco, was a success financially as well as socially. There was a good attendance and Mr. Lillie is to be congratulated upon his efficient management.

"Spirit and Matter, or the Seen and the Unseen," was the subject of Mrs. R. S. Lillie's lecture last Sunday evening for the Society of Progressive Spiritualists, at Occidental Hall, San Francisco. She handled it in a masterly manner. Mr. Lillie conducted the musical exercises.

At Gier's Hall, Oakland, Prof. Mark Stoddard lectured in the afternoon on the "Scientific Reformation of the Human Race," and Prof. Loveland followed on the same subject. In the evening Dr. Davis spoke on "The Force of Thought Produces Reformation." Spiritual messages, J. R. Little.

Mr. C. J. Anderson, the Boy Orator, goes in a few days to Washington and Oregon. He will attend the New Era Camp next July as one of the speakers. He is quite an orator and thoroughly interests his audiences by his logical arguments. He will there represent the JOURNAL and take subscriptions for it, as well as orders for our Books.

Decoration Day was observed all over the nation, with impressive ceremonies and addresses. One of the finest of these was made by Dr. C. W.

Hidden (our popular Spiritualist lecturer) at Portsmouth, N. H. The large audience at the park gave it tremendous applause, and as a result the Doctor has been engaged to deliver an address next year.

Mrs. Cora L. V. Richmond has gone to London to attend the International Congress of Spiritualists. She wrote us as follows: "Mr. Richmond and I shall sail for London, via Southampton, on June 8, on the Steamship 'Kensington,' of the Red Star Line, from New York. I expect we will return in time to fill my Camp-Meeting engagements in August." *Bon voyage*, and safe return.

The Spiritual camp-meeting at New Era, Oregon, will be open from July 2 to 25, 1898. The grounds are on the main line of the Southern Pacific Railroad, six miles from Oregon City. Among the talent engaged, are Mrs. Loe F. Prior, C. J. Anderson, Mrs. K. Obrock, Geo. Wigg, M. D., C. S. Har-nish, E. A. Marshall, Dr. Carlos Wright and Mrs. Ella Royal Williams. Write for program to the secretary, G. Haynes, Silverton, Or.

A party of about fifty went from Rochester to the Hydesville Cottage, for the "Jubilee Celebration" there. Speeches were made by J. J. Morse, of England, Mrs. Cora L. V. Richmond, Dr. Fred L. H. Willis, Mrs. Cadwallader, and others, in the open air. A large circle being formed under the trees, impromptu poems were given by the guides of Mrs. Cora L. V. Richmond and W. J. Colville. Then they all joined in singing the poem by Asa P. Wilbur, of this city, entitled, "Blest be the Tie that Binds," which was published in the JOURNAL last summer. They report having had a very interesting time there.

Fort Wrangel, Alaska, celebrated, on May 24, the inauguration of the war to free Cuba, and the 79th Anniversary of Queen Victoria's birth. This whole thing was conceived and engineered to a successful issue by a Spiritualist. The Director General was B. A. Stephens, formerly of San Diego, Cal.; and Mrs. S. J. Lenont, formerly of Seattle, Wash., now pastor of the Spiritualist Church at Fort Wrangel, was one of the most popular speakers of the day. A peculiar feature of this event was that 2,000 persons unitedly and enthusiastically sang the British and American national airs. It was a grand success, and we congratulate the Spiritualists of Fort Wrangel upon the accession to their forces of Mr. Stephens and Mrs. Lenont—two excellent workers.

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.

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

Services at Fox Homestead.

The Washington, D. C., *Times*, of June 2, contains the following item about the Hydesville Cottage meeting, referred to in another column:

Yesterday morning fifty of the delegates to the International Jubilee of Spiritualists assembled at the house formerly occupied by the celebrated Fox family, at Hydesville, N. Y., where, it is said, the original spirit raps were produced fifty years ago. A service was conducted, under the direction of Mrs. Cora L. V. Richmond, of this city. Addresses were delivered by Mrs. Richmond, J. J. Morse of England, Fred Willis of Rochester, N. Y.; Judge Thompson of Fullerton, Neb.; Mrs. Cadwallader of Philadelphia, W. J. Colville of New York and Francis Bailey Woodbury of this city. The exercises were closed by the delegates joining hands and singing, "Should Old Acquaintance be Forgotten," followed by a benediction by Mrs. Richmond. It is said that rappings were heard during the services.

See our Book List on page 382.

The Reviewer.

New Jubilee Song.—"The Grand Jubilee" is the title of a new song composed especially for the International Jubilee of Modern Spiritualism, at Rochester, N. Y., by C. Payson Longley, Los Angeles, Cal., author of "Echoes from the World of Song," in two volumes. This new song is fully up to the standard of excellence of Prof. Longley's former compositions, and is well adapted to the occasion.

The Law of Correspondences, applied to Healing—a course of seven practical lessons, by W. J. Colville. Chicago: F. M. Harley, Publisher. Price, 50 cts. For sale at this office.

The author in his preface says: "The aim of this little book is to help people to help themselves and others, not to evade consequences or shirk responsibilities, but to govern their thinking, speaking and acting, that through the constant sowing of good seed, and naught other, harvests of good and pleasant fruit may be inevitably secured through conscious, intelligent co-operation with universal order."

Lichtstrahlen (Rays of Light), the Spiritualist paper published at West Point, Neb., in a review of the progress of Spiritualism among German-Americans, states that there are four incorporated German Spiritual Societies in Chicago; three in Milwaukee, and one in Cincinnati.

The Reviewer.

Zodiacal Influences.

This is a bright and original Astrological book by Chas. H. Mackay, of Boston, who is a close student of the stars. Thousands are hungering and thirsting for any kind of knowledge that will bring them inner satisfaction—a better comprehension of themselves. Especially interesting to such is everything in relation to the science of the stars, and they eagerly scan every line of work relating to their own nativity.

"Zodiacal Influences" may truthfully be said to have been written to supply a "long felt want" in the line of a small, reliable and inexpensive book, treating of the influence of the stars upon human life and conduct.

This book contains brief delineations of all people, whatever the date of birth. It tells whom to choose for harmonious association in marriage, friendship and business. It has a department of valuable suggestions for astrological students, and a carefully prepared section showing the business adaptability of all people. This is well worth the price of the entire book.

Other books containing similar instructions sell from \$1 to \$5 each. This book fits the side pocket and is light and handy to carry, and retails for 35 cts.

"Zodiacal Influences" and the weekly PHILOSOPHICAL JOURNAL will be sent one year for \$1.20.

Healing, Causes and Effects, by W. P. Phelon, M. D., author of "Esoteric Vibrations," etc. Paper covers, 50 cts. Hermetic Pub. Co., Chicago.

This is a unique presentation of the basic principles of Mental Healing, and their relation to Vibration. It discusses in detail the Esoteric side of the processes manifesting themselves in the operations of Healing—through the silent power of invisible force.

It explains many hitherto unexplained phenomena, along the line of spiritual power, attraction, repulsion and overcoming. It treats of Adepts, Mediums, and their varied powers. It also has something to say about Beneficent and Malific forces, and man's relation to, and power over them.

Astral condition, with the process of going out in the astral currents, is described by one who knows. The influence of fear is detailed.

In fact, the whole field of man's relation to the forces bringing for him either health, which is harmony, or disease, which is discord, is handled by one who evidently understands his

subject. In this booklet of about 100 pages are clearly stated more topics than are found in many a 500-page book.

Poems by Judge Edmund S. Holbrook, issued by his daughter, Miss Florence Holbrook, Chicago, Ill. 206 pp. \$1.

This veteran jurist, soldier and poet, passed to the other sphere of life at the ripe age of 81 years, on Nov. 7, 1897, from his home in Chicago. He was a prominent and devoted Spiritualist, and the present volume of his poems is published by his daughter in affectionate remembrance of her devoted father. It contains a fine portrait of the ex-Judge.

We had a pleasant interview with him just before leaving Chicago for California, early in 1896, when he gave us an interesting account of some of his ripe experiences in spiritual phenomena.

To give the reader an idea of the quality of his poetic genius we copy from page 5, the following, entitled "The Song of the Ascending Spirit:"

Farewell to the mortal, its turmoil and strife:

I've passed the dark portal that leads unto life;

To earth and its shadows and sorrows adieu; Sweet visions of beauty arise to my view.

Bring roses, bring lilies, those emblems of love;

Bring music that beats to the music above. My name, with their own, shall the angels enroll;

Rejoice, oh, rejoice, at the birth of the soul.

With spirits attending I'll visit my home; At dawn and at evening in silence we'll come;

To them that with burdens and doubts are oppressed

We will point the glad way to the haven of rest.

The death-clouds are breaking. Humanity springs

From height unto height on Eternity's wings;

There love, as sweet sunlight, in harmony thrills

And the glory of God crowns the beautiful hills.

Samantha at Saratoga.—One of the funniest of all funny books is certainly "Samantha at Saratoga." Will Carleton pronounces it "delicious humor" and Bishop Newman says it is "bitterest satire, coated with the sweetest of exhilarating fun." Formerly published by subscription at the price of \$2.50, and sold, it is said, by the hundred thousand, it has recently been issued in an exquisite little cloth-bound volume in the "Cambridge Classics" series by the celebrated cheap-book publishers, Hurst & Co., of New York, as a means of widely advertising that series.

We will send the JOURNAL for one year and this book, to old or new subscribers, for \$1.15.

Golden Jubilee Song Book, by Mrs. R. Shephard Lillie. Price, 10 cents. For sale at this office.

In the June issue of the *New World*, a quarterly review of religion, ethics and theology, among other very timely subjects are articles on "Solomon in Tradition and in Fact," by B. W. Bacon; and the "True History of the Reign of Nero." Boston: Houghton, Mifflin & Co.

The Narrow Way of Attainment, being a series of eight lectures delivered before the Boston Society Esoteric, by H. E. Butler, author of *Solar Biology*, etc. With introduction, translated from the German, by Prof. Wieland. Esoteric Publishing Co., Applegate, Cal. 140 pp. Price, \$1.00. For sale at this office.

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.

Voltaire's Ignorant Philosopher. Translated from the French. 96 pp. 25 cents. New York: Peter Eckler, publisher, 35 Fulton street. 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.

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

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. 22t13

HYPNOTISM.

AND SOMNAMBULISM, BY

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THE RENOWNED HYPNOTIST.

The book should be in the hands of every searcher after truth. Mr. Sextus has presented the subject in a new and absorbingly interesting manner, giving in detail methods and results; making it easy for the student to become an accomplished hypnotist.

Cloth, 304 pages, 76 original drawings by Bjorn and others. Price \$2.00.

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

Our 50th Anniversary.

We meet to-night with joyful hearts,
And tell to you the story
Which opened wide the pearly gates
To flood the earth with glory.
"If man dies shall he live again?"
Has been a puzzling question,
But ten and forty years ago,
The proof was set in motion.

It was at a place called Hydesville—
Away in the Empire State,
In a family of three sisters—
Margaretta, Cathie and Kate.
They had heard the sound of rapping,
Which ever increased in force;
It had caused them much annoyance,
For they could not tell its source.

The raps kept ever increasing,
And louder and stronger grew.
At length one night a sister said,
"Now do as I will do!"
She clapped her hands and eagerly
Called out, "You do the same!"
Immediately, from unseen force,
The answering signal came.

Questions were asked and answers given,
Intelligence swift proving;
Rejoiced to find an open gate,
It has kept ever moving,
For 'twas the knocking of angels—
From the creed-bound shores above—
Seeking to bring to mortals
A message of truth and love.

Long had they gazed with saddened eyes
On the weary ones of earth,
Who mourned the absence of their loved,
Knowing naught of spirit-birth.
They were taught by creeds and dogmas
Handed down from long ago,
Changed by many priests and teachers,
Till death was a dreaded foe.

They thought, as did their fathers,
In the days now far away,
That no awakening came from death,
Until the final day:
And oh, what terrors e'er have clung
Around that awful time!
We look not thus upon it now—
We know it is sublime.

We know its portals never held
One soul within its clasp;
We know the spirit, in its flight,
Soars swift beyond its grasp.
It is no more an evil thing,
Girt round with grief and fears,
For outstretched hands and voices sweet
Fall soft on listening ears.

They call from across the river,
And their voices bear to you,
The love of the great All-Father,
Outreaching far and true.
Oh, how long they have been seeking
Just to make their presence known,
But you will not give them welcome,
And the truth deride with scorn.

Yes, to-night your friends are calling
Across death's boundary line;
From gardens of sweetest fragrance,
Where roses and lilies twine.
Oh, will ye not hear their voices,
As sweet as in olden time.
When but to gaze on their faces,
Made life a joyous rhyme.

They are calling—softly calling,
And their tiny rap will tell
That they live and know and love you,
Tho' in spirit-life they dwell;
Tell you that the fairest flowers
And the softest breezes blow,
And the sunshine of heaven glistens
On the streamlet's gentle flow.

From this fair garden of Eden
No "Eve" has e'er been driven
For turning the page of knowledge,
Which Truth and Love have given;
For knowledge is the passport grand
Which mysteries now reveal;
And they who at its fountains drink,
Shall wisdom's store unseal.

Progression ever marks the path
To realms of grander thought,
And what we are, when we pass on,
Is what we here have sought.
And the world has moved in progress,
Science has advanced in might,
Since was heard the raps at Hydesville,
Just fifty years ago to-night.

ELIZABETH M. CAMPBELL.

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.

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.

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.

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.

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

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.
13y1 H. W. BOOZER, Grand Rapids, Mich.

 If you do not have a society, the introduction of this music book will pioneer the way for one. It makes interest that results in growth.

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

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Life.

Time is fast flying,
The present dying;
The past—'tis dead, tho' yesterday;
And so shall perish
The hopes we cherish,
For Life's a dream that fades away.
All life's desires
Are but the fires
Of love of gain and earthly things;
Tho' much desired,
Are less acquired,
And realized, more greed but brings.
When strife and sorrow
Ends on the morrow,
And life begins—a life anew—
The clouds shall sever
To darken never
The life begun—the life that's true.
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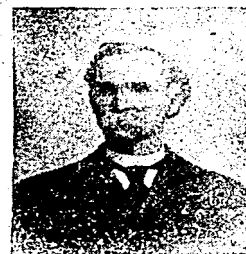
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