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Be Thyself.

Be thyself! There's nothing grander
Written in thy soul!
Be thyself and trust the firmest
When the surges wildest roll.
Love shall be thy helmsman;
He'll guide thy bark aright,
And desire shall be thy polestar;
No clouds e'er dim that light.
Thou must sail like all around thee,
Oft in calm and oft in storm;
Oft shall hear the cordage creaking,
Oft torn sails come rattling down.
Oft the reefs that rise before thee
Turn thee from thy chosen path,
While overboard shall go thy treasure,
As the past grins like a wraith.
Courage still! The storm when ended
Leaves a smoother sea,
And in place of sails thus rended,
Whiter sails shall be.
In the stead of sunken treasure,
A richer cargo thou shalt find,
And thy path, now seeming wayward,
Shall prove straight as path of wind.
And the wraith that came to daunt thee
Shall prove an angel guide,
That with smiles shall beckon onward
To a calmer tide.
When thou'st anchored in that haven
And review'st thy log,
Thou shalt find therein recorded, "Peace!"
Thine autograph of God.
HENRY HARRISON BROWN.

BORDERLAND

Grasped Him by the Hand.

George Charpentier, a French acrobat, known as George Duval, with John Robinson's circus, declares that the spirit of his twin brother came to him in his room at the Leland Hotel, Lexington, Ky., and he believes that some great calamity has befallen Emile Charpentier, who is a successful business man at Laport, Texas, on the Gulf coast, between Galveston and Houston. Charpentier was found on Sept. 24 nervously pacing the lobby of the Leland. He told this story:

"My twin brother Emile and myself were born in France 47 years ago. My father removed to Baden-Baden and engaged in business. When I was 14 years old my mother took me to Paris for a visit. One afternoon we were walking on the street, when suddenly my father's spirit appeared at my side.

"Mother!" I said, "father is dead."
"Within an hour a telegram came announcing his death. Emile and I came to America. I engaged in the show business and he went to Texas and engaged in the real estate business. Though hundreds of miles apart, whenever he is ill I see the same effects, and vice versa.

"This we know through correspondence, which has been closely maintained. When the circus ar-

rived in town I came at once to this hotel.

"After breakfast I sat down and wrote my brother a letter. Then as I lay on the bed reading and smoking, the spirit of my brother came and grasped me by the hand. I saw him plainly, and he seemed very wet. I am afraid he is a victim of the terrible devastation by the flood along the Gulf coast."

The Headless Butler.

Goldingtons is a beautiful Tudor mansion at Sarratt, in Hertfordshire, England, a white house set

ness of the night, the usual "something" uncanny in the atmosphere made him suddenly open his eyes. What he saw was a stoutish, hazy figure in blue clothes with brass buttons. It wore knee breeches, and the cut of the costume belonged to bygone days. The specter approached the bed, and then, waving its arms, disappeared, leaving the occupant rather puzzled to account for the visit.

When the apparition had gone, and the gentleman began to reconstruct the scene in his mind, he found that he had no memory of his visitor's face. But, as the thought crossed his brain, he ac-

servant with his sword as he was lying in bed. The identical four-post bed is to be seen at Goldingtons, the bed in which the butler was dispatched, and from which one gentleman, at least, has seen his counterfeit presentment revisiting this earth in the watches of the night. The people of Sarratt will confirm the account that the house is haunted; that strange feet walk there; that doors open and slam in the most unaccountable manner, and that more mysterious sounds are to be heard in Goldingtons than can be explained by the philosophy of all Hertfordshire.—*Two Worlds.*

Noisy Spirits.

It was Uncle Temple's custom to have family worship every night soon after 9 o'clock, and then everybody had to get off to bed. He believed in early hours, both night and morning. It was a trick of mine to go to my room, and after all was quiet, to slip down to the drawing-room again and read until about midnight. I never saw anything to speak of, but the things I heard during those lonely hours would have driven a nervous person crazy.

One night just before the clock struck 12, I went up to my room, and hadn't more than got there when there was a terrible hulla-balloo in the drawing-room I had just left. It seemed as if heavily-booted people were jumping over the floor, and chairs and tables were dragged about and thrown against the walls. I stood in the darkness astounded, but for a few moments only. Arming myself with the poker, I slipped softly downstairs. The racket was kept up until I had almost reached the door; then all became quiet. After waiting for a few moments, and hearing no movement, I gradually opened the door, intending to alarm the house if I found any one there, but there was no occasion for it. There was not the sign of a living being except myself about; everything was in perfect order and the windows and doors were all secure.

One night the dinner bell got up a lively concert on its own account. It had chosen the cellar for its entertainment. Aunt Temple heard it as well as the rest of the family, but she pretended to believe that it was some prank of mine, and she recited all the rhetoric she knew, for my benefit.—*Exch.*

A human being who shuts himself away from Love, and dwells in hate, is like a tomb closed to the light. No health nor happiness abides in him, but only death and decay.



BEAUTIFUL AUTUMN SCENE.

high on a hill in the midst of spreading woods—the ideal home for a phantom.

The story goes that a gentleman some time ago was spending a night at the house, and, in accordance with custom, duly retired for sleep. His bed-chamber was a pleasant apartment to look at, and the bed was a roomy, comfortable four-poster, with a canopy and hangings. Everything invited repose, and the gentleman dropped off into what promised to be a refreshing slumber, when, in the middle dark-

counted for it by the supposition that the specter's face and head may have been hidden from his view by some of the hangings of the old four-poster. But when he told the tale of his night's experiences to the family in the morning, he was soon enlightened as to his error. "You have seen the headless butler!" they told him.

The legend has it that, many years ago, a former proprietor of Goldingtons became jealous of his butler, and was so enraged by his suspicions that he decapitated his

This Life, Spiritual Discipline

SARA A. UNDERWOOD.

Observation and experience show us that the spiritual powers are working in every way to teach man spiritual truths while here in the body—truths which shall be profitable and helpful in the higher life, toward which we are tending. Human beings are often granted great earthly possessions which bring, in their wake, varying degrees of earthly joy, pride and responsibility. Few are the men, however, lacking in high moral qualifications, intellectual power, or spiritual attributes, who, with plenty of money, cannot win friends—or parasites who pose as friends—or fame, by buying the brain-work of their poverty-stricken superiors in any department of knowledge; or admittance to whatever sort of social set they long to enter; or the applause of the masses by dazzling, costly gifts of churches, libraries, or other public buildings, and many-ciphered munitions to colleges, charities, and State or national endowments. To these wealth-possibilities is also added the power to, make or mar poorer men's lives or fortunes, who stand in their way, or by any means incur their ill-will.

Then, having thus tried the spiritual character through the money power and the worldly felicity so attainable, often the spiritual teachers test the soul by deprivation of all worldly things—of money, of love, of social standing, of everything in the form of public recognition; of power to bless and help others by their benefactions—giving, instead of these, undeserved persecution and contumely; poverty, loss of friends who think those who fail to attain or keep worldly goods lacking in force of character and intellectual ability; loss of social standing by reason of their inability to parade in society's superficial appurtenances, and non-recognition of their intellectual attainments, or high spiritual qualities, because of lack of means or desire to push themselves into public prominence.

The soul, thus deprived of all that mankind in general thinks desirable in earth-life, if it has not achieved spiritual maturity, or has not its roots well set in spiritual planes of growth, will be apt to wilt and quiver, groan and perish, in the midst of ephemeral earthly calamity. But the soul desirous and earnest to achieve spiritual growth is still able to feel serene, and conscious of no real loss in the disappearance of these fleeting worldly possessions, and continues steadily to develop in spiritual evolution, gaining strength by the loss of earthly hindrances, to grow in character, and uplifted by desire for the truer life and selfhood.

Socrates, preparing to drink the hemlock, smiles as he consolingly converses with his weeping friends and followers. Christ comforts the dying thieves and says of his murderers: "Father, forgive them, for they know not what they do." Joan of Arc sings praises through the flame and smoke of her funeral pyre. Milton, blind and in poverty, creates a sublime poem; Bunyan, in prison, writes a spiritual romance or allegory which is to help and inspire character-building in future generations; Cervantes and DeFoe make use of woeful captivity to please and instruct by their strongly-written romances; Madame Roland, in prison under sentence of death for her loyalty to

liberty, smiles upon and comforts her fellow-prisoners and writes for future historians her stirring "Appeal to Posterity."

So all these and thousands of others, more or less known to history, were, in spite of their apparent misfortunes, spiritually strong, and felt their possessions not lessened, but enhanced, by the falling away from them of earthly good.

Thus may we all grow through spiritual discipline if we will but avail ourselves of our divine heritage, for thus does the spirit-power forever proclaim through man's nature the reality and stability of the unseen and the perishability of the ever-crumbling evanescent things of earth!

Spiritual Chemistry.

DR. HENRY COOK.

Science deals with fact—or tries to—and to associate science with anything pertaining to a future existence is considered by natural scientists as like trying to mix oil and water, fact and fiction, or, at least, too speculative. Now, I propose to show that such a mixture is not only compatible, but quite in accordance with natural science; even if a little "speculative," it cannot be denied. Every visible thing is the production of invisible elements under proper conditions. The invisible forces are vastly more powerful and important than the visible. Conditions properly carried out produce the visible from the invisible.

Time changes and destroys the combination with the elimination of the elements back to their nascent state. Such changes are known to the chemistry of to-day as written, but there are invisible changes that this chemistry has not reached, which may apply to all natural growth, visible and invisible. I shall confine my remarks to the chemistry of man as belonging to this and a more ethereal world. Man is composed of both the visible and the invisible, and the same that compose what is visible to his material eye; simply a different way of uniting them and in different proportions. As vibratory force forms and governs everything in nature, all nature is in tune, so to speak, and man, as part of the great stupendous whole, is in tune with it.

Like has affinity for like. Sound is conveyed to the responsive nerves of the brain through the drum of the ear. The vibrations of light, form and color are conveyed through the eye, with its complicated optic nerve, to the brain. Taste, smell, touch, are all conveyed to the brain by a responsive vibration, all in tune with the organs that respond to the quality of vibration they harmonize with. If it were possible to change these vibrations, we would be a hopeless wreck, possibly seeing with our ears and hearing with our eyes.

We have some knowledge of these invisible forces, and while we may be quite familiar with Oxygen, Hydrogen, Carbon and Nitrogen, we know less about electricity, much less about magnetism, little or nothing about a force by a proper unity of the two, and the only thing we know, far greater than all, and so much so that we cannot comprehend it, is, ether; all we know of it is that we cannot displace it. We can displace every other invisible force known, but not this ether. It permeates everything in nature and holds them together.

Man being a compound of all

forces and material, is it unreasonable to consider that as the greater or invisible forces compose and control the weaker or visible ones, these greater forces, held together by this powerful ether, should compose the spiritual body, and, at the so-called death of the material body, a complete separation of the two occur, each holding what is necessary of the greater forces to complete the proper change, as per natural laws which govern both visible as well as invisible?

The material body, or matrix used for formation of spiritual body, decomposes, thus liberating that which belongs to the earth, while the spiritual body, being purged of this earthly shell, and, with it, all vibrations that were necessary while united, takes up a class of vibrating force necessary to its changed condition, which allow the five senses to harmonize with all pertaining to the spirit-world it has entered. This is simply a chemical change, both of the chemistry as understood, and the invisible or spiritual chemistry, which is not understood. When it is, and it surely will be, the mystic link of connection between the material and spiritual body will also be understood.

Terrestrial chemistry can analyze and prove what a compound is composed of. I will mention one known to all, viz: sugar. This compound is composed of three elements, namely: 12 parts of carbon, 22 of hydrogen and 11 of oxygen. Eliminate the water by heat, which is represented by the oxygen and hydrogen, and in exact proportion to form water, and you have a piece of charcoal (carbon) weighing the 12 parts as stated, the only loss by weight being the exact weight of the water, H₂O eliminated. Does the chemist of to-day know how to put these elements together in the proportions necessary to produce sugar? I think not! He reaches his limit when he converts oxygen and hydrogen into water, and his compound would simply be charcoal and water, not sugar.

Nature, however, unites these elements in said proportions with result—sugar. But Nature uses a matrix, and by its use and celestial chemistry, the elements unite in the proportions which form sugar. This is only one example of Nature's handiwork. Find the matrix that will respond to the vibrations of both terrestrial and celestial chemistry, thus allowing a union of the elements in proper proportions necessary to the formation of sugar, and the result will be sugar. For every variation of matrix and conditions, a different result will follow, and what is true to one form of growth is true to another, whether pertaining to terrestrial or celestial. Get the proper matrix, or medium, that will respond, with the proper conditions, to the vibratory forces brought in contact therewith, and the mystic link will appear and unite, not only the elements necessary to form terrestrial or material matter, but a temporary union between the terrestrial and celestial, or, in other words, materialization of spirits.

It would be just as impossible for us to see a spirit without covering it with something our material eyes can see, or changing the vibrations from terrestrial to celestial, as it is for a spirit to see the matrix surrounding and holding our spirit, without changing the vibration from celestial to terrestrial; and in the harmonizing of conditions necessary for communications of

any kind, one must not lose sight of the fact that both sides have to work, and unless the harmony is the same on both sides, there will be a discord, with result unreliable and consequently unsatisfactory.

All who understand anything about Spiritualism know the necessity of harmony, hence the singing of some familiar song or hymn. The more thorough the harmony on this side, the easier the work of the other. Words are not as essential as the vibrations of song; still appropriate words are better, so I give the following words, to be sung to the air of "Rock of Ages," which I entitle:

MYSTIC CURTAIN.

Mystic curtain, raise for me;
Lift it high so I can see.
Shining spirit, give me light;
Mingle with me here to-night;
Help my efforts, be my guide;
Teach me of the other side.

While in bondage here I dwell,
Held for time in mortal cell;
Give me hope, remove all fear;
Make the future to me clear.
Such is now my daily prayer
To my loved ones over there.

When my spirit takes its flight
From the darkness to the light,
Come and meet me at the brink;
Help me weld the mystic link.
Open wide the portal door
To contentment evermore.

Orthodoxy Weakening.

NATURALIST.

Orthodoxy is gradually softening before the cumulating testimony. Two orthodox religious journals of conservative England have recently admitted the genuineness of modern phenomena; but now comes Canon Farrar, Dean of Canterbury, and in Sunday's *Examiner*, in a copyrighted article over his own name, occupies an advanced position that quite takes even the liberals' breath away. It not alone shows that he is familiar with spirit communion, but it discloses that he has been studying it and is fully alive to its difficulties and limitations. In a plea for the interpretation of the Bible, as a whole, instead of giving undue importance to isolated phrases, he says:

"We know that the divine enlightenment which we call inspiration did not exclude the human element in the imperfect medium by which it was communicated."

That is a mortal wound to dogmatic orthodoxy. Its foundations are crumbling and its pillars tottering. It is being done to death in its own house by its own friends. But hear Canon Farrar further. On the subject of the atonement, he says:

"The people rightly do not believe in the hideous travesties of the doctrines which have been intruded upon mankind by an ignorant and systematizing theology based on the distortion and the misinterpretation of isolated metaphors, or the extravagant forcing of emotional language to impossible logical conclusions. They repudiate the blasphemy of representing God, the Father, as all wrathful, and . . . the Son as all loving. . . They toss aside the age-long absurdity which represented God as paying to the Devil the ransom of Christ's death. . . Strange that Christians could believe that a God of love could be happy while the creatures of his hands were writhing hopelessly and forever in unutterable torment."

The article is headed, "How Our Religious Views Have Changed," and starts with these words: "An unprogressive religion, a religion which refuses a new light, is a

dead religion." It quotes Alfred Russell Wallace and refers to him as "one of the most competent of living men of science." The whole article is suggestive of the tremendous rapidity with which the liberal spirit of the new century is retrieving the dogmatism of the self-satisfied theologians of the old. It heralds the rapidly approaching disintegration of orthodoxy and the substitution of a rational religion of law. The dawn of the new century finds the progressives, in both spiritual and physical science, meeting at the apex of the angle and recognizing that they are at the joining of the ways. Each has found the other the solvent of its problems. The union is complete, and though it has been apparent for several years to the student, yet even he is somewhat astonished at the amazing speed with which orthodoxy is now adapting itself.

Value of Deep Breathing.

J. MARION GALE.

Life is a theme of such transcendent importance that it never grows old or uninteresting to me, and I think, like Dr. Peebles, that with proper birth, environments and activities, the average person might remain in the earth form 100 years with tolerable comfort. Beyond that point, I have a little inclination to prolong my bachelor eccentricities incarnate as I have to become a babe again, to reincarnate and take a tumble on the earthly playground as some other woman's baby. Of all the mothers, or prospective mothers, I firmly believe there is not one whom I would choose in preference to Rebecca Gale, *nee* Rebecca Jones. But I shall not quarrel with those who have a desire to "try, try again" in the carnation realm of life.

What I started out to say is that the practice of deep breathing, without any set formalities or methods, has been of almost indescribable benefit to me. It facilitates the proper circulation of the venous, lymphatic and nerve fluids. It greatly regulates the poise of the life force in the physical system. It eliminates the dead matter of the body, in the form of gasses, and makes way for renewal of the vital forces, while it is also a constant renewal of those forces at every inhalation.

The atmosphere around us is always full of life in some of its chemical essences, though it may often be loaded with that which is poison to human life.

Some people will think me a crank when I tell them that the atmosphere around this earth is richly laden with both food and medicine. The inhaling of pure oxygen, after the carbonic acid gas is expelled from the lungs, brings to the lungs and heart a vitalizing power which we cannot analyze, yet we realize that it is more potent to keep alive that "vital spark of heavenly flame" called life, than all things else.

The proper way to get the most benefit from the practice of deep breathing, is to select a healthy locality for the exercise, then wait until you are thoroughly rested. Spasmodic deep breathing may be, and is a relief, to some extent, during exhausting fatigue, but the slow breath, after the nerves are quiet, only can bring in the elements of recuperation. This is the primary reason for sleep; but sleep, to form the right condition for health, must be indulged in the midst of pure ozone.

After having lived in all sorts of localities, and been cooped up in all sorts of bed chambers during my three score years of experience, I realize the blessing of a mountain locality, such as we have at Quilcene, especially in the heated season, for inhaling the elements of health which Nature so abundantly provides. But all cannot live in the mountains, nor can all even have a Summer vacation from the heat and suffocation in the crowded city. Yet we hope, we pray that the time is near when the natural conditions of health will be better known and better provided, for the multitude generally, than they are in most crowded places.

Quilcene, Wash.

Getting Beyond Spiritualism

LYMAN C. HOWE.

I have not greeted the readers of the JOURNAL in many months, but I have not been idle or indifferent. Many truths that sparkle in the pages of the JOURNAL burn their way to those in "outer darkness," and also quicken and direct those walking in the light.

Of late we hear much about higher attainments, and progressing beyond Spiritualism! Recently I heard Mrs. May Cecil Lincoln say she was born a Spiritualist and a medium, and that she is still a Spiritualist, but has attained to a higher condition than mediumship—she has progressed beyond Spiritualism, but thinks it still useful to those who have not advanced beyond it. The old Spiritualists whom she charged with being selfish and unprogressive, she claimed were satisfied with their first lessons, content to repeat the alphabet, and opposed to every step in advance.

What did she mean? Apparently that Spiritualism is a limited routine of facts and experiences, and those who have learned these lessons can go no further, without advancement beyond Spiritualism! She mentioned, as evidence, that many Spiritualists are not progressive, and, of course, are dead weights on the Cause, though she did not say so in these words; that they repel every new idea, and object to speakers advancing beyond the a b c of life, and when Theosophy or reincarnation are mentioned, they frown and protest. But is Theosophy in advance of Spiritualism? She seemed to think so. Is reincarnation so certain and so fascinating as to demand attention and acceptance on pain of excommunication?

She labeled all Spiritualists who believe in evolution as materialists, and seemed to think that was a strong point against them! They hold, she said, that spirit is evolved out of matter, and matter was the basis and primordial; while those who had advanced beyond Spiritualism, though still holding on to it as a base of supplies (?), believe that spirit was before matter and created it. The dependence upon matter as a primordial source, out of which spirit is evolved, she seemed to regard as a degrading theory.

But she, with others of her class, hold that spirit was first and supreme. But she held that after our individuality has taken a downward swoop into the cosmical vortex, and wiggled its way up and out into the soul realm, it is not satisfied to stay there, and go on "from glory to glory," but it must take another swoop down into matter, be incarnated, and work out

some more Karma, to help it on in its progressive unfolding!

It occurred to me that the more spiritual, attractive, rational and exalting theory was that of the evolutionist, who, having started young (?) in the physical matrix, learned the a b c of life in this primary sphere, and graduated through the gateway of death, moves on and on forever in a steadily expanding sphere of experience and uses, and becoming more and more spiritual forever; while the reincarnationist must take frequent dips into the sea of matter and paddle along the valley of desolation, and thus keep in eternal touch with that despised condition in which the evolutionist began business, and which, once outgrown, he leaves behind him forever.

For one, I can see nothing superior, or in advance of Spiritualism, in any of these stilted pretensions. To me there is nothing degrading in the fact that I was born a baby instead of a full-grown man, and born in a body of flesh, which I shall lay down when it has served me all it can; and I have no idea that I shall feel ashamed to have it known among the angels that I am a graduate from the earth school, where flesh and blood were essential to my first lessons in spiritual evolution and endless progress, and I have never found anything in the various cults which assume superiority over Spiritualism, that ever approaches the consistency, scientific certainty and divine beauty and attractiveness that I find in Modern Spiritualism; and when Spiritualist and reputed medium claims to have found something beyond Spiritualism, higher and better, I am sure that such medium has either never penetrated the arcana of Spiritualism beyond the a b c, or else is a little off in the mental balance.

Such speakers, acting under the auspices of spiritual societies, do the Cause more harm than our open enemies.

Belated Journalism.

The *Youth's Companion* recently published Napoleon's opinion on the Nazarine. It would seem that an opinion from a higher authority than a military expert, who has a very limited acquaintance with theology, would be far more valuable. Like many other inadequately informed persons, he ignored the fact that Christ simply re-affirmed the Jewish law. He said he came to call sinners, not the righteous, to repentance.

If the *Youth's Companion* desired to serve the cause of religion, it should cite more competent authorities. The fact that the Nazarine failed to reaffirm the teachings of Buddha, and instead of prohibiting the use of intoxicants, turned water into wine, was a very great mistake. Even this great republic, foremost of all the nations, wastes \$100,000,000 annually on intoxicating beverages, and the ruin and wreckage is terrible caused by such. 450,000,000 Buddhists and 180,000,000 Mohammedans obey the injunctions of their religion and are abstainers.

The grandest prophet of all the ages, Buddha, nearly 1,000 years before the Nazarine turned water into wine, prohibited the use of intoxicants. Thus, if the youth of this republic ask whose example they shall follow, shall we not direct them to the teachings of Buddha, which include the Commandments.

Buddha, so the divine story

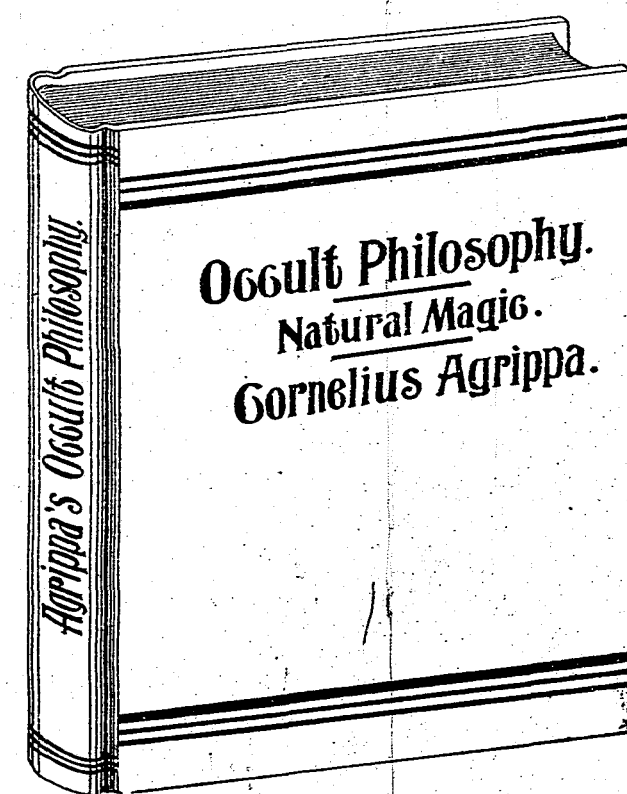
states, was entitled to enter Heaven, but put his merited reward aside and resolved to remain without to labor and teach so that every child of earth should enter Heaven before himself. Life of that great sage reminds us that we can make our lives sublime. QUAKER.

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

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All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.



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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, OCTOBER 6, 1900.

The Cranks turn the world. The usual method is to persecute and crucify them in life, and then build monuments to their memory. A reversal of these methods would militate toward their comfort and usefulness during their sojourn here, and relieve posterity of the humiliation incident to the tardy recognition of their true worth and usefulness. The experiment is worth trying.

The Soul Mate philosophy is sinking into innocuous desuetude since the advent of the individualist into the philosophical arena. The "new thought" presumes the individual to be both male and female, complete in himself. Dependence upon "soul mates" for the completion of the conditions of happiness, savors too much of limitations to find favor with him who is "owner of the sphere, of the seven stars and the solar year."

The Christian Church can scarcely be classed among the reformatory institutions of the world, as it advocates the emigration of its members to a "better land" beyond the stars. The route marked out runs underground through churchyard tombs. This is probably a case of "The longest way around is the shortest way home."

The Kingdom of Heaven.—The new thought has brought heaven from afar, and located it within humanity. That is well; but there is need of another step, that the idea of location may be eliminated. If we will use the word "power" for "kingdom," and say to the people, "The power to create heaven is within you," we will have the idea of heaven as a condition, and that it may be realized and enjoyed here and now.

Love One Another.

We have been doing mental penance for a long time because we could not love our fellow-man as much as some of our self-constituted censors thought we ought to. We had about decided that it was because of inherent moral turpitude, when we made a discovery. We found that it was because our fellow-man was not lovable from our standpoint. Now the question arises, is it the duty of our brother man to raise the standard of his loveliness, or shall we lower ours? Is there any moral obligation binding the individual to manifest the spirit of love toward collective humanity, when humanity recognizes no obligation to be lovely and lovable? Is there such a thing as a one-sided obligation in the moral law?

We are inclined to the opinion that love is co-operative, and the injunction to "love one another" includes the duty of being lovable.

The Limit.

We think that when people who will not acknowledge themselves to be Spiritualists, and those who are Spiritualists, but are opposed to organization, are sent to State and National conventions to misrepresent us, the limit has been reached. Our enemies have failed, with ridicule and legal persecution, to annihilate us, and they now resort to strategy. The coming National Convention should see to it that only tried and true Spiritualists are placed in positions of trust. We are passing through a crucial period in the history of our organization, and too much care cannot be exercised.

Trust Rewarded.

The *Prison Mirror*, published by the prisoners of the penitentiary at Stillwater, Minn., contains the following:

Among the many acts of heroism during the recent flood in Galveston, Texas, none is more worthy of chronicling than the faithfulness of the two hundred prisoners who were released upon parole just before the storm swept over that city. Out of that number 196 again reported to the officials. It is presumed that the other four met their death in the flood. This honorable action is worthy of wide publicity. Credit is also due to the liberal-minded warden of that institution, who had implicit confidence in their devotion to duty. He preferred trusting to their honor and giving them a chance for life, than seeing them die like rats in a trap.

The True Ring.

Mr. Wm. J. Cowen, writing in the *Faith and Hope Messenger*, gives expression to sentiment which is really refreshing. We quote from his article briefly:

In regard to the mysteries surrounding the spiritual province of the universe, the philosophy of

Spiritualism is the key which unlocks the door to this occult source of knowledge. The incarnate beings of the invisible world have come to us and revealed the laws by which the spirits communicate with us of the mortal form, that is in part, for the science of occultism is not yet fully developed. Spiritualism is still in its swaddling clothes, and after its infancy has passed, with its vicissitudes and vacillating tendencies, there will come the more perfected development of manhood; but to the spirits we must go for knowledge of the spiritual philosophy.

The Keynote of Success.

The State Spiritualist Association of Minnesota had twelve societies added to its membership during the past year, largely the result of the earnest labors of two efficient workers, Mr. and Mrs. G. W. Kates. The following we quote from the *Light of Truth*:

At a meeting of the executive board of the Wisconsin State Spiritualist Association held in Stevens Point, Aug. 30, Mrs. Clara L. Stewart, president of the association, was engaged at a salary and expenses by the association to prosecute the missionary work for the Fall and Winter months.

This is the secret of success, and the executive board of each State Association would do well to begin to think and act along this line; the sooner the better.

Aggressive Bigotry.

There are as many bigots in the world now as there was in the dark ages, and they are just as bigoted. The reason why they do not indulge in their favorite pastime of burning mediums at the stake, as of yore, is not because of the superior civilization of our day, or the more enlightened condition of the collective mind. The Liberals of the world, taking warning from the long list of martyrs, have instinctively entered into voluntary co-operative organization. If the organized bigots of the twentieth century should attempt to burn a champion of liberal thought, they would have to burn a million, more or less.

The cause of mental liberty can be best conserved by organized effort, always keeping our "weather eye" on the enemy. The species known as "wolves in sheep's clothing" is not entirely extinct.

The Journalist's Mission.

—The days of the hooded and gowned priest are numbered. So far as he has been a promoter of superstition, he can well be spared. But he has also occupied the position of teacher; and as the modern journalist has been the most potent factor in his downfall, so also is he destined to be the interpreter of advanced thought to the people. The priest has held his position because of his superior mental training; but the philosophic journalist of modern times, trained in the art of consecutive thought, ful-

fills the law of the survival of the fittest.

Our Position.

We are opposed to biennial sessions of National Conventions, for the reason that we believe annual gatherings of representative Spiritualists to be imperative and vital. The very life of our national organization depends upon the action taken on this question in the Cleveland convention.

We are also opposed to the acquisition of active individual membership in either State or National societies by the payment of a monied consideration. There is no room in the spiritual economy for a "House of Lords." A convention where a man could buy a seat, and a voice in its deliberations, would soon become that, and worse; it would be a scourge.

Concentrate your philosophy and religion upon your work and see how it will lighten labor. *Nautilus* says:

Concentration is simply minding your own business, whilst its opposite is scatter-ation—the paying attention to other people's business. Faithful practice in doing quietly, gently, smoothly, one thing at a time, will cure the habit of mental scatter-ation.

Editor Bach of the *Sunflower* is slowly but surely regaining his health, which will be good news to every lover of mental and spiritual freedom. There are too few capable and earnest workers, and none can be spared from the field of spiritual activities.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

TRAVELS IN TARTARY, THIBET AND CHINA during the years 1844-5-6, by M. Huc. Two volumes in one book containing 675 pages. Chicago: Open Court Publishing Co., publishers. Price, \$2.00. For sale at this office.

This is a new popular edition of M. Huc's classical "Travels in Tartary, Thibet and China." The "Travels" of the Lazarist missionaries, MM. Huc and Gabet, is universally acknowledged to be one of the most popular and entertaining books of the world. It is translated from the French by W. Hazlitt, and is illustrated with 50 engravings on wood. These volumes each have a copious index, which will direct the reader to any portion desired to find.

The present interest created throughout the world, in China, Tartary and Thibet, makes these volumes the more welcome, for the countries named are so exclusive and unknown, that but few persons comparatively seem to have any correct idea of their manners, customs, religion and laws. This work will fill a public demand for knowledge in that direction, and its reappearance in America is timely, at this juncture of the world's history.

VACCINATION A CURSE AND A MENACE TO PERSONAL LIBERTY, by J. M. Peebles, M. D., Battle Creek, Mich. 347 pages. Price, \$1.25. For sale at this office, and at other liberal journal and medical book offices.

The war is still raging in different parts of the country over the vaccination outrage—the most horrible thing in the land. This book by Dr. Peebles shows the dangers, deaths and wickedness of poisoning children's pure blood with cow-pox virus. This exhaustive book on the subject of vaccination is now ready for delivery. It is quite largely illustrated, handsomely bound, and printed on cream-colored paper. In order to give the reader an idea of this important book, we give an abstract of its contents as follows:

1. The origin of vaccination, from Jenner's time, and before, to the present.
2. Vaccination stock—from the horse, the cow, the heifer, and later the goat.
3. Facts, figures and proofs showing that vaccination fails—positively fails to protect against small-pox.
4. Vaccination legislation, with the decisions of the courts against compulsory vaccination.
5. The reasons why "second class" doctors, with an eye to their fees, insist upon vaccination.
6. Local contests and their victories for the right, on the vaccination question, in San Diego, Cal., and various other localities in the country.
7. The un-American and illegal conduct of health boards and school-boards in locking the public school doors against children, because parents, from honest, conscientious convictions, refused to have their little children's blood poisoned with vaccine virus.
8. Vaccinal injuries, deformities and sad fatalities by death, from enforced calf-lymph virus.
9. Eczema, cancer, tumors, syphilis, leprosy, and other diseases traceable to vaccination.
10. The fight against vaccination in Britain, and especially in Parliament, resulting in the enactment of the "optional conscience clause."
11. The testimony of distinguished physicians and surgeons in England, France, Australia and America, against the scourge and curse of vaccination.

DO THE DEAD RETURN?—A Startling Story from Life. 62 pp., paper. San Francisco: Crown Publishing Co. Price, 50 cents. For sale at this office.

A portrait of Dr. Louis Schlesinger forms a frontispiece, and he was the medium through whom was manifested the remarkable phenomena recorded in this book. The circumstances with which the narrative deals are an important contribution to the history of psychic research. The illustrious gentlemen whose narratives are here recorded, were at the time high officials in the city government, and the author was, and is, connected with the San Francisco Examiner. It is a good book for skeptics to read, and for Spiritualists to keep on their tables.

METAPHYSICAL ASTROLOGY, by John Hazelrigg. 71 pages. Price, \$1.00. New York: Metaphysical Publishing Co., 465 Fifth Ave., publishers.

This book contains five chapters, devoted to the following subjects: The Rationale of Astrology, Inductive Astrology, Astrological Symbolism, Eclipses and Nature's Analogies.

The author gives full elucidation to the subjects of the several chapters, but perhaps the most interesting to many will be the chapter on Astrological Symbolism, which he classes in three divisions as follows: 1. Planetary—Expressive of the seven-fold constitution of man. 2. Zodiacal—Typical of the evolution of all corporeal form. 3. Astronomical Aspects, or magnetic impulses—the measurement of potency between interdependent

essentialities. He further says: "In the Paternal Unity subsists the Fire of Life (Spirit), whence emanates the Life of Fire (Soul), dual entities expressed visibly through an essential third or solidifying element termed Matter. These constitute the trinity of being—the life, substance and phenomena, or spirit, soul and body." He then details the emblems of the different planets, and shows in a very interesting manner the emblematic meaning of such planets.

This book will be read with more than ordinary pleasure by all those who are interested in Metaphysical Astrology.

ACVAGHOSHA'S DISCOURSE on the Awakening of Faith in the Mahayana. Translated from the first time from the Chinese version, by Teitaro Suzuki. 160 pp. Price, \$1.00. Chicago: Open Court Publishing Co., publishers.

One of the lost sources of Buddhism is the famous treatise of Acvaghosha known as the Awakening of Faith. It has never been found in its original Sanskrit, but has been known to exist in two Chinese translations, the contents of which have never been made accessible to the Western world. This famous book has now been translated from the Chinese by Mr. Teitaro Suzuki, a Japanese Buddhist scholar, and has been published, with introductions and comments, by the Open Court Publishing Co.

WHENCE AND WHITHER, by Dr. Paul Carus. 188 pp., paper. Price, 25 cents. Chicago: The Open Court Publishing Co. For sale at this office.

An inquiry into the nature of the soul, its origin and its destiny; a volume of short ethical discussions treating of Psychology, with a new interpretation of the soul. Intensely interesting to the metaphysical student, it is so written as to be comprehended by all.

The Saturday Evening Post for Sept. 29 is a special double number. The opening feature is the first installment of Gilbert Parker's new serial, "The Lane That Had no Turning." Those who have read this story pronounce it the strongest work that Mr. Parker has yet done. The "Public Occurrences" department tells how, through coal and gold, the United States has captured the supremacy of the world.

"The Story of a Young Man," by Clifford Howard; Elizabeth Stuart Phelps' new novel, "The Successors of Mary the First," "A Story of Beautiful Women," "Blue River Bear Stories," by the author of "When Knighthood was in Flower," are all begun in the October Ladies' Home Journal.

The October number of the Arena is of special interest to voters. The leading symposium, on "The Menace of Imperialism," is a calm, but edifying, discussion of this timely topic, one of the debaters being an ex-Chief Justice of New Mexico. "How England Averted a Revolution of Force," by B. O. Flower (late editor of the Coming Age, which has been absorbed by the Arena), is filled with lessons for the present; an extremely interesting "Status of the Modern Hebrew," by Ezra S. Brudno

and the Rev. A. K. Glover, etc. The editors are N. O. Fanning and John Emery McLean. The Arena Co., New York City. 25 cents, or \$2.50 a year.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, significance of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

Mr. John Hayes and Mrs. Della Macegehan, both of Detroit, Mich., were united in marriage at the home of the latter, 200 Sheriden Ave., on the evening of Sept. 19, Dr. C. W. Burrows, pastor of the Central Spiritual Union, officiating.

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Mediums' Directory

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

Mrs. Maxwell-Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.

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Golden Rule Circle. Dr. W. P. Haworth, Pres. Electric, Magnetic and Mental treatments and readings. 1241 Broadway, Oakland, Cal. Phone 2204 Black.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. M. M. E. Maxwell, spiritual healer and test medium. Readings daily, 1 to 5 p.m. Circles Tuesday and Thursday. 1238 Howard.

Mrs. Melissa Miller, medium. Sittings daily. Circles Tue., Thur. & Sun. 1382 Market, rm. 27.

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C. Mayo-Steers, 112 1/2 Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

Mrs. E. R. H. Stoddard, 278 Ninth St. Circles Tues. 8 p. m., Thurs. 2 p. m., 25c. Readings \$1.

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

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Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423 1/2 So. Spring St., Los Angeles, Cal.

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Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 385 McAllister.

Mrs. Jennie Robinson, 1646 Market St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

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To Frankie Barnes (Infant).

You jolly little messenger,
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Delight of every child who plays
With mamma's bouncing boy.

The sunbeam sought a resting place
And found it in your eye,
Which sparkles like the diamond bright,
Or star that gems the sky.

Your melting lips all rosy red,
Just ready for a kiss;
Anon at play with dimples rare—
What happiness is this,

Which lights the brow with ecstasy,
Unknown to older faces?
It is the joy of love where yet
No stab has left its traces.

Oh, gentle power of love divine,
In infancy unclouded,
Until the first dread thrust of wrath
Palls this young life, now shrouded
In gloom unknown before. Oh, ye
Who see this glimpse of Heaven
In your own child, beware in time!
Let angry thoughts be driven
Forever from your mind before
The hasty word or act
Shall leave its mark upon the soul.
Or from its life abstract

The one bright gem, the angel light,
Not all unknown to earth,
Yet quenched in passion all too soon,
Unless we know its worth.

THOMAS H. B. COTTON.



The Editor is not responsible for the opinions of correspondents.

Letter from Springfield, Mo.

TO THE EDITOR:

Our Spiritualist work is progressing nicely. The Children's Progressive Lyceum has not missed a session since it was organized. Brother C. W. Steward gave the leading address at our last Sunday night's meeting. It was very good and enjoyed by all. Lecture was followed by psychometric test readings by J. Madison Allen. Tests were exceptionally fine. M. B.

Detroit, Mich.

TO THE EDITOR:

Occult Temple was filled to the doors on Sunday and Wednesday evenings to hear Mrs. Georgie Gladys Cooley of Chicago. A more appreciative audience could not be found. A spiritual atmosphere filled the temple. Mrs. Cooley spoke under full trance conditions. Each lecture was followed with a season of spirit communion. Many and startling messages were given to the people of this city. We shall long and favorably remember the coming of Mrs. Cooley.

P. BURROWS, Sec. Central Spiritual Union.

THE OUTLINE OF BUDDHISM, by Skesaburo Nagao. 67 pp., paper. San Francisco Buddhist Mission, 807 Polk St. Price, 15 cents.

PRACTICAL HAND-READING, by Larsen, the Palmist. 150 pages. Price reduced to 75c, in cloth; paper covers, 40c. For sale at this office.

THE LIGHT OF EGYPT, Vol. II, by Thomas H. Burgoyne (Zanoni). 238 pp. Price, \$2.00. For sale at this office.

AURAS AND COLORS, by J. C. F. Grubine. An esoteric system of teaching concerning Halos, Aureolas and Nimbus. 75 pp., paper. Price, 50 cents; postage, 2 cents extra. For sale at this office.

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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Mrs. Lillie's Meeting in Golden Gate Hall last Sunday was treated to a solo by Mr. J. T. Lillie, entitled "Shadow-Land," as a prelude to the regular exercises. Mrs. Cooke and Mr. Lillie sang "Where the Roses Ne'er Shall Wither." Mrs. R. S. Lillie read "Leona," a selection from James G. Clarke's poems, and delivered a splendid lecture on "The Quest of the Dead." These are soul-inspiring lectures, the hall is elegant and comfortable, and the music the best in the city. Every Spiritualist in San Francisco should rally to the support of these meetings and make them the success they deserve to be. After the lecture M. S. Norton, Wm. Rider and Mrs. Stoddard made short remarks.

The Children's Progressive Lyceum will have its next regular monthly entertainment and dance on Friday evening, Oct. 12, at Occidental Hall. This will be "ladies' night," and gentlemen may expect to be treated to ice cream, or if caught crossing the floor without an escort to be arrested and fined by the lady police.

Mrs. S. Cowell, the well-known and popular medium, is quite seriously ill at her home, 414 East 16th St., Oakland. Although suffering from nervous prostration, she will be glad to greet fraternal friends.

Mission Lyceum.—The regular monthly entertainment of this association was well attended on Saturday evening, Sept. 29. There were nine numbers on the program, which were faultlessly rendered. Miss Vernie Close was chairman of the committee and the presiding genius of the evening. Miss Alice Helms furnished the music for dancing. The next attraction will be the second anniversary entertainment, which will occur on Wednesday evening, Oct. 20. Look out for your engagements. Don't miss it.

W. T. JONES, Conductor.

Universal Spiritual Association.—The subject for discussion last Sunday at 20 Eddy St. was "Influence." The subject was broad enough to allow the speakers to ride their hobbies, and they did. Dr. W. S. Hall resigned as president of the Association, as he expects to leave the city upon an extended trip.

From the N. S. A.—A letter from Mrs. M. T. Longley, secretary of the National Association, was received too late for publication in this issue. She writes of the plans and expectations of the coming convention; of the Mayer fund; the spiritual work in Washington, D. C., and of the labors of the past year well done. She sends kindly fraternal greetings to all, from the headquarters, 600 Pennsylvania Ave., Washington, D. C.

A Reception to the newly-elected State Board of Directors was held at 856½ Isabella St., Oakland, under the auspices of the Union Spiritual Society, on Wednesday evening, Sept. 26. The vice-president of the Union Society, Thos. Ellis, presided, and introduced State President M. S. Norton, who spoke briefly of organization and the necessity for work. Mrs. H. M. Michener, director, and Thos. Ellis, State Treasurer, each spoke briefly. Spirit messages were given by Dr. Sol Palinbaum, Mrs. Amanda Smith and Mrs. C. Stewart. The host and hostess, Mr. and Mrs. Palinbaum, then spread a bounteous banquet, which was fully appreciated by the many friends present. The absent members of the Board sent regrets and best wishes. Events of this kind should be multiplied.

Mrs. C. J. Meyer held her usual test meeting in Friendship Hall last Sunday evening, assisted by Mrs. Darnes and Mr. Wilson. A good interest is manifested.

Mme. Young's Meeting.—Mrs. Seal's inspired address, Mme. Young's skeptic-convincing tests and Prof. Young's excellent music furnished a program which filled Oriental Hall last Sunday evening with an enthusiastic audience.

Personals.—Mr. Harry Cowell of Palo Alto, with his wife and son, visited the city last Sunday and participated in the exercises at some of our meetings.

Mr. H. H. Nichols of San Jose spent several days in San Francisco and Oakland during the past week, attending to business and visiting old friends.

Mr. and Mrs. Simon Hammer, after having made a visit to friends in this city for two months, returned home to Red Bluff, Calif., last Thursday.

Hermetic Brotherhood met, as usual, at 509 Van Ness Ave., on Thursday evening. The audience was harmonious and desirous to know the truth. Mrs. Rogers and Mrs. Weld furnished the music, always fine. Dr. Pheion, Geo. S. Beesley, Dr. Carpenter and D. W. Martindell were among the speakers, while Mrs. E. Titcomb and Mrs. Virginia Weld furnished papers on "Justice," the topic of the evening. It was a very pleasant and harmonious meeting, and it was demonstrated that Justice is of the Eternal and Spiritual, and Injustice the result of man's devices. The topic for Thursday, Oct. 4, is "Toleration."

Consolidation.—The Union Spiritual Society and the People's Society of Oakland have united under the charter from the State Association, and will hold their first public meeting in Fraternal Hall, on Sunday, Oct. 7. The friends in San Francisco are especially invited to be present and help celebrate the event. A good program will be presented, and a good time is assured. This is a move in the right direction and should be encouraged.

The Ladies' Aid Society met on Wednesday afternoon, Sept. 26, in Occidental Hall for business and entertainment. A committee consisting of W. T. Jones, Mrs. R. S. Lillie and Mrs. E. Sloper was appointed to formulate an endowment plan. The regular monthly social of this society was held in the same hall on Friday evening, Sept. 28. A musical and literary program was rendered, followed by dancing. The president, Mrs. B. F. Small, presided.

Our Premium.—Miss Cullen, a very successful public school teacher of San Francisco, says: "I prize my book ('Harmonic Vibrations—the Secret of Life,' by Prof. King), very highly. I took it to Paris with me during vacation and made it my constant companion. I would not take a handsome sum for it if I could not get another. Since taking the lessons in voice culture, my throat has enlarged; my tones are much deeper and stronger, and my voice, both for music and speaking, decidedly better in every way."

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