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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MAY 25, 1901.

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No. 21.

NEVER ALONE.

Never alone; no, never alone,
But in a sea of infinitude;
Mid countless throngs of ages gone,
And myriad worlds of all that's good.

Never alone, though silence deep
Pervades the spot in which I dwell;
Though darkness hovers o'er my sleep,
And stormy billows o'er me swell.

Never alone, though lightnings flash,
And tempests rage and shadows fall;
Though angry waves against me dash,
God's messengers are over all.

Never alone, for angels come,
They throng the silences within;
They come from out the azure dome,
With healing for this awful din.

Never alone, the silence speaks
Unto my spirit more and more;
Its tide resistless on me breaks,
And peace it brings me o'er and o'er.

EMMA D. PITTS.

BORDERLAND

A Seance Thirty Years ago.

It is a little over 30 years ago that I commenced to investigate Spiritualism. I was then an officer of Her Majesty's Customs and stationed at Newcastle upon Tyne, in the North of England.

Previous to this investigation, I held very broad religious views, which I might term pantheistic.

I belonged to that broad rationalistic school of thought, and wherever truth was to be found I was there to seek it. I discovered a man who was called a table-rapping medium, and having induced a half dozen earnest and intelligent men of different religious denominations to join me, we went to work to study this New Schism.

The table-rapping medium soon developed into a writing and then a trance medium. He was what we would call a physical medium, and we witnessed wonderful manifestations under his mediumship. At one seance we were told by the spirits that if we would invite about a dozen skeptics, men of science and of thought, they, the unknown intelligences, would give us a surprise.

We did so, and had lawyers and bankers, medical men, and men of science, priests and unbelievers. The seance was held in a large dining room in my house. As master of ceremonies I laid down the conditions.

Of course, it must be remembered that we were only investigators ourselves and new to the subject, but we acted upon advice given us by the controlling spirits. The seance was to be held in darkness, and consequently we sat under test conditions. We sat

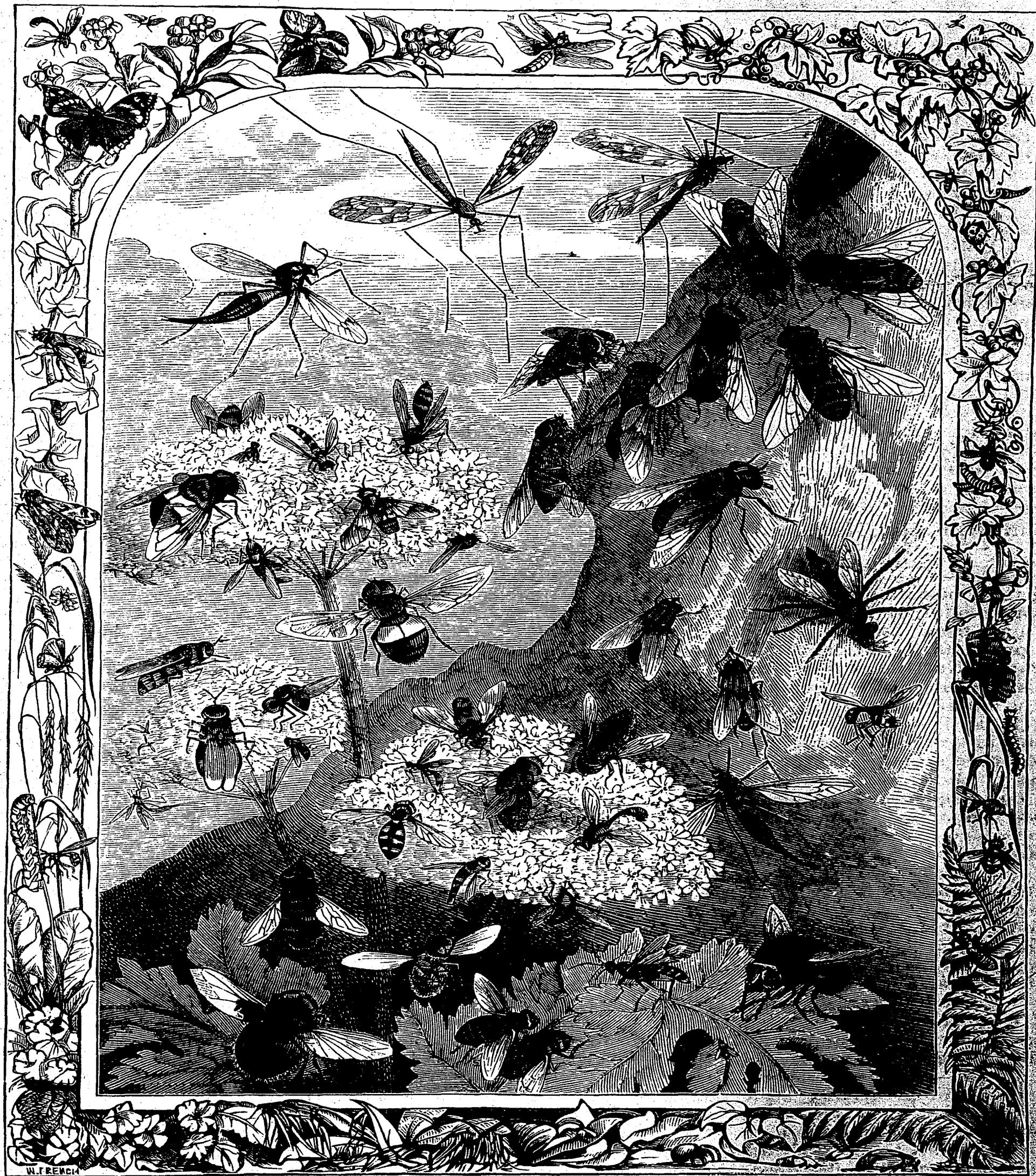
around a large square dining-table, a Spiritualist having on each side of him a skeptic; hands were to be held, and feet touching each other. We were to be as passive as possible, and only one speak at a time, to ask questions. We desired all the strangers to throw aside all prejudices if they had any, and enter heart and soul into the sub-

ject. The linked hands were not to be loosed unless they spoke. A German melodian was placed upon the table, the door was locked and key put in the pocket of a skeptic. The light was put out, and we commenced by singing an old favorite hymn.

After a few moments the melodian rose up toward the ceiling,

playing, keeping tune to our singing.

The room seemed to be filled by a powerful mighty force; then the sweet fragrance of flowers and fruit filled the room; almost everyone exclaimed: "What lovely perfume!" Three raps were given on the table, and when I asked if that was to light up, other three raps



Spring Insects—Armed Flies, Bee-Killers, Crane Flies, Gad-Flies, etc.

were given, indicative of "Yes."

I lit the gas, and there upon the table was an octagonal-shaped basket, containing oranges, grapes and primula flowers, fresh and in all their bloom.

It is almost needless to say that we were all surprised—Spiritualists as well as skeptics.

A reporter suggested that we hold another sitting, and he asked if the spirits could bring anything from the other room, which was my study, that I knew was positively there at this time.

Lights were put out and we sang again. In about ten minutes three raps were again given to light up. There upon the table was my Italian dictionary and on top of it a small mariner's compass, which I know was in the closet among my books in the back sitting-room, previous to the seance.

A third time we sat, the skeptics still longing for more manifestations. The light was put out and all hands held linked together. Again we sang, when two skeptics declared that the medium was being lifted away from them; but they held on to his hands, and when we lit up, there was the medium sitting in his chair placed upon the table, in a deep trance. This ended the seance for the evening.

After our friends had departed, I went upstairs to my wife's bedroom where she was sitting, as she was just recovering after a long illness. She looked terrified and said that my first wife (for she had seen her photograph) passed by the doorway in the hall and looked in and appeared to scowl at her.

She was a Methodist and did not believe in Spiritualism—in fact, was opposed to it. She said it appeared as if my spirit, wife had come down from the attic bedroom, where her two boys were lying asleep.

My first wife had passed away some 12 or 14 months before, leaving me with two little boys. About two months after, I separated from my second wife on account of her ill-treatment of my children.—*J. S. in the Sermon.*

The Mound-Building Nations.

PROF. E. WHIPPLE.

During the generation now closing, a vast amount of speculative interest has been awakened regarding pre-historic nations that once occupied North America. In Prescott's History of Mexico, and later in the admirable historic volumes of H. H. Bancroft, we meet with many interesting details relating to these strange peoples—particularly those most nearly allied to our modern era. And of late years important discoveries have been added from Mexico, Arizona and Colorado which greatly extends our stock of information; all of which is more or less familiar to the general public.

The object of this article, however, is to present an aspect of the pre-historic problem from the standpoint of certain ancient spirits. For a number of years a small circle of minds have met at stated intervals in my home, and have received teachings from a class of ancient spirits—or what purports to be such—who invariably style themselves "The Brothers"—an Order of Masons that existed long antecedent to the time of Hiram Abiff. Within our little circle was a scribe and a seer. The scribe passed beyond several years ago, but left behind over 2,000 pages of

manuscript. The seer is still with us. Teachings of the class I am about to relate are mere incidents in the labors of the "Brothers," who are preparing certain changes that lie in the foreground for the people of earth. That which here follows was given in the Autumn of 1892. I shall simply give the purport—in a much condensed form—of what was spoken through the lips of the seer—Mrs. S. A. Boyd—relating to the Mound-Builders.

Three successive waves of people spread over North America in the prehistoric ages, each of which was organized into seven patriarchal nations, which collectively formed a unitary federation. These patriarchs came from Atlantis, located the nation-cities, and organized the nucleus for the nation-dwellers. But the people who settled and constituted the bulk of the population were from another land. Those who builded three of the nation-cities were called "Idaneans"; and those who settled three others were still another people, not named; while the center-nation was wholly settled by Atlanteans. The three waves, or series, or incursions of people into America, were each separated from the others by long intervals of time, yet each successive wave was organized under the patriarchal form.

The first series of nations were organized at a period so remote, if stated in plain terms, would only excite a smile of derision on the faces of those scientists who are now unearthing a few remains from the last series of nations of this patriarchal race; while the major portion are remains of a much later people who occupied the land. The geographical features and climate of Middle North America were vastly different from what they now are. The Rocky Mountains and Sierras had not yet been raised into lofty ranges, and quite an extent of habitable country lay west of the Coast Range, now covered by the ocean.

The first series of nations slowly spread out from their primal nucleus—the patriarchal cities—attained to national maturity, held their position of balanced equilibrium through many centuries, entered upon a slow decline, and were at last destroyed! Then "A long interval passed and gleamed fitfully."

The second series of nations were founded on the same soil; some of them on the same sites where the former ones had existed. These went through a cyclic career much after the manner of the first series, and were in turn destroyed; and after a gap of ages had intervened, the third succeeded and went through their cycle of growth likewise. The seven nation-cities of the third series were destroyed approximately 30,000 years ago. It was from the traditions they left that the semi-historic Peruvians modeled their admirable social polity, which again was destroyed by the Spanish vandals.

So the third time were the mound-building nations founded on the same or similar sites in North America, and the third time were they destroyed. The first destruction was by great upheavals, which changed the land surface, covered large areas with molten lava, and let the ocean in on thousands of square miles of inhabited land. The second destruction was at the hands of another race, who invaded and con-

quered the country. The third resulted from a very great and widespread convulsion, in which both fire and water were active agents. During the first occupation the country possessed a beauty and fertility almost inconceivable.

The ancient Brothers teach that the three series of nations here outlined bore a most important and significant relation to that prospective social equilibrium which they are assisting to establish on the earth. The three series are preliminary to a fourth term, which signifies balance, completeness, and permanence in the structure of the social commonwealth. At the end, or termination, of each of the three preliminary series I am here speaking of, the ancient Brothers extracted an essential, or seed portion—a subtle aro-mal essence for the preservation of the race-type—and deposited it deep in the soil, there to rest in potential form until the rounding out of that "fourth term" should arrive, which is now here! In like manner they involved a seed-portion from the second and third series of nations. These were seed-bearing or pivotal nations, through which the race has advanced toward the final completion of its structure on earth. Most of the historic nations have been "pewter spoons," broken series, of mixed composition, bearing no seed of that higher potency which the Builders will rise in the construction of the new. T. L. Harris names this essential, or seed-portion, left over from a preceding race, "spirits of the primates."

Now, in the final building of that permanent kingdom on earth, which the prophet-seers have seen in vision, the Ancient Brothers take up those precious seed-deposits and incorporate them with that fourth term, or universal series—which is the full and rounded series in their completeness—that will no more suffer break of continuity, but yield its golden fruitage throughout an interminable succession of seasons, in which no Winter or death, as now known, can enter. The chief corner of the new structure will be the apex-stone, five-cornered—the stone which the old builders rejected! That fourth term is now being filled out in its invisible degree. The Brothers are taking up those "seed-deposits" from the old race sepulchres and placing them where they will again renew their types in the many-roomed mansion of the New—the New, already appearing while the timbers of the Old are creaking and groaning ere they finally fall!

Brigham Young builded wiser than he knew at Salt Lake City. Three times he planted his standard there in the remote past, as patriarch over a people; and in his recent career he planted his standard there again, preliminary to a final adjustment of his portion of labor. True, his people, recently gathered there, are not of the type of those who dwelt there in the bygone ages; neither was his social polity the same. Nevertheless, the Mormons are the unconscious and involuntary guardians of that precious aro-mal wealth left in the soil from the old race, which is essential to the constructive labors of the Brothers. Our earth has now arrived at a point analogous to a territory about to acquire Statehood; it is about to enter the "Brotherhood of Planets," to henceforth bear a far different relation to the cosmic mechanism than it hitherto has done.

Altruistic Deity.

T. H. B. COTTON.

The naked truth told in the simplest fashion carries the strongest proof of its own genuineness. As a specimen, the following from the pen of E. P. Powell in the *Arena* for April furnishes a fine illustration. "Man got away from the monkey by his power to make and use tools. He goes back to the ape when his hands become encased in gloves and his brain ashamed of honest toil." If there is one truth more self-evident than another anent the coming reform, that truth is neatly set forth in the above quotation. It deserves a place over the door of every household in every land where houses are found. Spiritualists, at least, should see that it is placed in letters of gold over every rostrum of temple and hall where our glorious gospel is proclaimed.

Spiritualists, above all other people, are constitutionally adapted to receive and welcome truth as fast as the demonstration of the same seems to warrant its appropriation. When I say Spiritualists I am speaking of the genuine type—none others; those whose advanced thought and general unfoldment entitle them to the distinguished honor of being rightly termed altruists; for the clarion note of altruism has been sounded in our midst. Our journals, one after another, have wheeled into line. The cry of co-operation is heard on every hand. Its voice gives no uncertain sound.

Every good Spiritualist is a soldier tried and true. As a soldier, after the battle, is ever ready to divide the contents of his canteen with a suffering comrade, and all the more so because of existing emergency, so the altruist of today, whether technically a Spiritualist or not, looks forward with supreme longing for the approaching day when the dominant joy of those who now have abundance of financial power will expend itself in the happy contemplation of their own glorious example—that of having become altruists in fact as well as in name. Few, indeed, as yet have taken the actual step. The very name of Leo Tolstoi is music in the ears of loving angels! How many names so soon to become historic will deserve a place with his "on the top central arch of the Temple of Fame?" Ah, truly their name is legion, but their life is obscure! Their souls are noble, but their lights shine dim from the centers of their restricted horizons.

What an opportunity, at this particular moment, to cover one's name with glory, by heading the list of that train of shining ones whose lives are devoted to the demonstration of the fact that they, at least, do love humanity more than they love their gold!

Is it possible that there is no other way to learn the lesson of human sympathy except through the experience of extreme suffering? The answer of Nature whispers in solemn silence. This silence is broken by the stifled sigh of that husband and father who gazes upon the prospect of famishing wife and children, in our own "free" America. It is echoed in the wail of death from our neighbor across the sea, where famine prolongs the death agony of millions in the unequal struggle with "Fate" that laughs in the teeth of the horrified beholder! What is it that stands in the way of instantly dissolving the picture of this deso-

late prospect of dire distress in our own land, and the speedy relief that should long since have found its way into India?

Again that solemn silence of night replies. This time it is the silence of the sleeping world. Ah, who can measure the import of this dumb silence, broken by myriad voices stilled in death and echoed from the graves of those stricken millions of victims, the incense of outraged Nature! Oh, the day of reckoning, that day of awakening when the souls of those whose lives have passed thus far in unruffled affluence, shall begin to realize the meaning of that tremendous word, "responsibility!" It introduces us to a hell infinitely more pungent than that of the old orthodoxy; for now we well know that a literal fire so hot as that was described to be would instantly consume the nerves of any physical body subjected to its power, and thus the pain would be but momentary; whereas the torture of the stricken soul is prolonged indefinitely. When we are newly awakened by the still, small voice of conscience; when the sweet angel of reflection comes and bids us look anew into the mystery divine, to wit: the lesson of our own experience, then it is that we begin to realize that we, too, must share in this responsibility.

That old question, ever new: "Am I my brother's keeper?" brings its own answer. That answer is forever in the affirmative. The realization of that affirmative answer is the rebirth of consciousness in man. The ground has, then, been well prepared. The seed of happiness has been sown. A new prospect now rises in the distance—that of the sublime possibilities looming up before the eye. This prospect brings a charm to life that mitigates the torture of the soul. Happy is the man or woman to whom this new birth comes before the shuffling of this mortal coil cuts off all opportunity, making the journey up the steep of progress a hundredfold more steep and irksome!

I am, then, my brother's keeper. I am responsible for all the misery, woe and suffering of my fellowmen, whether at my very door or in the remotest quarter of the globe, just to the extent that it is in my power, directly or remotely, to alleviate and prevent this misery, suffering and distress. Altruism, in its essence, expresses itself in a willingness to contribute of our substance, our energy, our knowledge, for the benefit of our fellowmen wherever found who stand in greater need of certain of these blessings than do we ourselves. Heretofore the work of the reformer has been almost wholly restricted to preaching—telling others what to do. I must henceforth live to demonstrate the truth of the proposition that the labor with one's own hand is the one grand privilege that makes life worth the living.

To truly live is to live in love. To truly love is the crowning glory of existence. The proof of love, and the only test to me henceforth worthy of the name, is that devotion which expresses itself in honest toil with this hand, as occasion may require and opportunity permit. *Labor omnia vincit.*
San Francisco, Cal.

Man and His Destiny.

Dr. Pitzer says: "The subjective mind is a distinct entity. It

occupies the whole human body, and, when not opposed in any way, it has absolute control over all the functions, conditions and sensations of the body. While the objective mind has control of all our voluntary functions and motions, the subjective mind controls all the silent, involuntary and vegetative functions. This subjective mind can see without the use of physical eyes. It perceives by intuition. It has the power to communicate with others without the use of ordinary physical means. It can read the thoughts of others. It receives intelligence and transmits it to people at a distance. Distance offers no resistance against the successful missions of the subjective mind. It never forgets anything. It never sleeps. It is capable of sustaining an existence independent of the body. It never dies. It is the living soul."

"He breathed into his nostrils the breath of life, and man became a living soul." When a spark of life is struck, a new spirit-center established, that entity has the right, as well as the power, to attract from the elements, earth, water, fire, air, particles where-with to give physical expression to the thought that animates the center, and what is it that my soul desires? We face the God of the Sanctuary as we ask. Are my aspirations lofty? Do I desire grand gifts? Do I hunger and thirst after righteousness? Am I not a magnet? Yes; but ah! Ye Gods! my soul sinks as I take an inventory of my possessions. My very own.

A rush of thought reminds us of the gorgeous splendor of a stellar world designed by thought and held in space by the law of attraction. While I, an architect and designer as well as magnet, have drawn from the great storehouse materials of such an inferior quality. But then my plan required only these; but by the great God through which I live, move and have my being, I shall alter my plans. I shall plan for a Temple that shall be a fit storehouse for the fruit of the Spirit. The fruit of the Spirit is love, joy, peace, etc. Now I want all these, and henceforth I shall have them; henceforth I shall turn my attention to fruit; henceforth I shall desire only grand gifts—love, joy, peace. I may have all these, and still have all material wants supplied, for Love has folded up pages and pages of musty creeds, and written thereon: "Love thy neighbor as thyself."—*The Realm, Toronto, Canada.*

Truth Shall be Established.

TO THE EDITOR:

The term "unbeliever" is applied by certain sectarians to those who repudiate the supernatural theories of the so-called "orthodox" or traditionalists. The latter ignore Paul's dictum—"Prove all things and hold fast that which is good"—and denounce those who refuse to accept their conceptions. They have persecuted the noblest and best of God's servants, and since the birth of Christ have, it is estimated, destroyed 25,000,000 persons by holy wars, inquisitions, burnings, roastings, by torture and assassination. Great religions like Buddhism and Judaism have not persecuted, although the former is nearly 500 years older than Christianity and far outnumbered in adherents. The teachings of the Nazarine, while defective in not

prohibiting the use of intoxicating beverages, does not warrant these worse than barbaric persecutions.

The so-called orthodox wholly ignore prophets who repudiate the demoralizing dogma of the atonement. "I, even I, am the Lord, and beside me there is no Savior," was the dictum of a Judean prophet. We commend to those belated sectarians the wise and inspiring teachings of Buddha: "He who harbors in his heart the love of truth will not die, for he has drunk the waters of immortality." Several hundred years later Jesus said: "The truth shall make you free." As illustrating the beneficent character of the great Oriental cult, Buddhism, the following is in point: "Never will I seek or receive private, individual salvation, but forever and everywhere will I strive for the universal redemption of every creature throughout all worlds."

The self commendation of Paul and his ignoring the "unsaved" ill compare with Buddha's noble dictum. QUAKER.

The Power of Thought.

JOHN F. MORGAN.

Concentrated thought is the key which unlocks the mysteries of life and the secrets of nature. Everything becomes as plain as the noon-day sun, and we are, indeed, masters of our surroundings and become rulers instead of being ruled, by every change in the vibration of the "New Thought" and the "Higher Law." We then become a law unto ourselves.

THOUGHT-TRANSFERENCE.

Minds read minds by the use of thought waves. This is a faculty that all persons possess, and by practice it may be cultivated to a high degree. I use it daily in my business and find it is of great advantage, and saves me much useless expenditure of time.

BUILD A NEW BODY.

Every moment of time your body is being built. (I have in the last three years changed every atom and molecule of my body). It is just as easy to build it right as wrong. But if you believe in disease and entertain "negative thought," no power on earth can get you permanently out of disease. Health, happiness and success are natural. You can have them if you will. It is now yours. As soon as you have "faith in them, act them out"—manifest it. "You will have them."

AN INDIVIDUAL BODY.

We must build by the power of thought a body of our own, the same as we would a material house, to inhabit and stop paying rent and feel sure that no one can evict us.

A MANVANTARA AGE

Is supposed to be 80,000 years. At the present time we are supposed to be entering into a new cycle and manvantara of time, when the harvesting of the "Karmic Law" of the planting of the nations for the last thousands of years, will be reaped. If you plant to the winds, the whirlwinds must be reaped.

THE LAW OF OPULENCE.

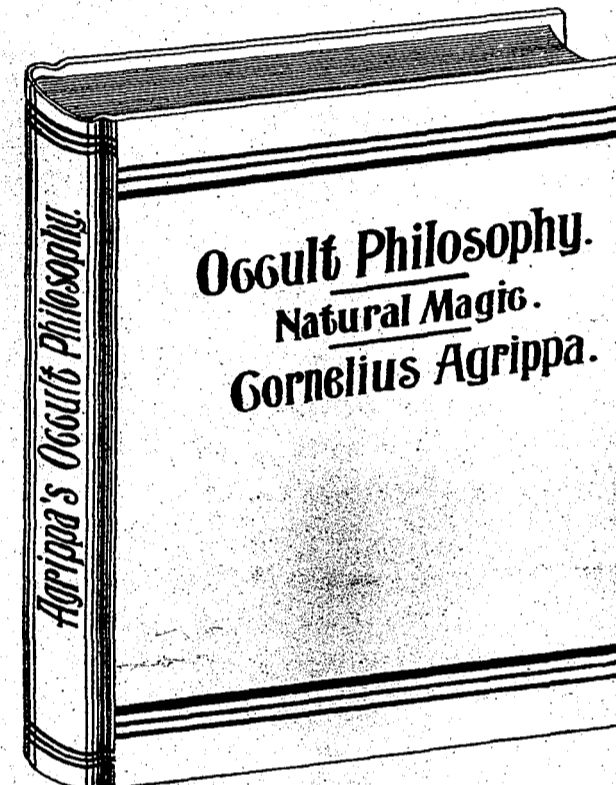
There is in the mind a faculty, which, if it receives the correct impression, is able to correct the mental and physical life of a person and produce a manifest impression on his environment, the secret of which is conscious and concentrated attention under direction of the will of the individual.

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This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail. We present (to every subscriber) this JOURNAL one year to every purchaser of this book. If the JOURNAL is paid to some time in the future, we credit it for a year beyond that time. This is part of the content.

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

SAN FRANCISCO, MAY 25, 1901.

Work is plenty to be done, in the cause of human emancipation. Find that for which you are fitted to do—and then do it.

Oil is the coming fuel, and will soon supplant coal for that purpose. Nature wisely provides for emergencies. The supply of coal is getting low.

Mars is clothed with green forests and meadows—so say the professors who have lately explored it through the new microscope.

Unconstitutional.—The Christian Science healers who were arrested in Milwaukee, Wis., for violation of the medical law of that State, have been released, the Judge pronouncing the law unconstitutional.

A Mental Science Convention will be held in Sea Breeze, Florida, on Nov. 28, 1901, which promises to be largely attended.

Smallpox.—The most eminent living medical scientists, both in Europe and America, say that it comes from within and not from without; that it is no more contagious than the stomach-ache, and that, therefore, vaccination, aside from being positively dangerous, is a colossal humbug!

Some Wisecracs have lately attempted to "break up" the absent treatment business. They were foiled, however, in the attempt with Thomas J. Sheldon and Helen Wilmans. As a result, the department at Washington was flooded with mail sack after mail sack full of letters from people claiming to have been cured, and the man who conducted the investigation finally embraced Mental Science, and that ended it.

Love is the only basis upon which we can hope to build enduring friendships, or secure any sort of permanent organization. The race is now struggling as never before to realize this truth in all of its wonderful depth of meaning. This is, of itself, but an expression of the longing for brotherhood; for fellowship; and this awakened conscience is the very force that will produce the enlightened intellect that will lead the numberless organizations of the present day to understand the folly of unbrotherly methods and lead them into one grand brotherhood—the good of all being the music that shall sing the world to its work. All the Liberal and advanced-thought people of the world should be united, so as to be able to demand their rights, and defend their positions successfully.

Prof. Lodge.—The Society for Psychical Research has taken a wise step in electing Prof. Oliver Lodge to succeed to the Presidential chair of that body, recently vacated by the departure to the higher life of Mr. F. W. H. Myers, its previous occupant, says the *Spiritual Review*. The two men were close friends, each earnest students and careful observers. The high traditions that Mr. Myers created for the Society by his unwearying exertions on its behalf, will, without doubt, be worthily maintained by his successor, and doubtless increased, as well.

Awake! Gird on your strong armor, O Spiritualists! The advanced thinkers of the world are looking to you to lead the vanguard! They are ready to flock to your standard, if you will but take your place and lead them on to victory! The creeds have lost their power, and will soon fall to rise no more. Those who will then be emancipated will need a Moses to lead them to "the Promised Land!" Moses, step to the front, and lead.

The Difficulty of sustaining a movement devoted to advance-thought, when unsupported by a strong organization, can only be appreciated by those who have tried it. Those who ought to unite and faithfully sustain the Cause, seem to prefer to segregate themselves and dance around their pet theories or interests—caring nothing whether the Cause shall sink or swim! The great majority do not stir a hand to uphold the "workers," but look selfishly to their own interest or pleasure.

The Sun-Bath Cure is supposed to be the highest cult of modern therapeutics. Some of the wealthiest people of the world, says a Boston paper, are flocking to Veldes, in the Julian Alps, the highest and latest shrine of hygiene.

Union.—The Spiritualists of London, England, have formed a union, and meet once a month regularly to further their mutual interests. This plan should be followed in every large city of America.

Incompetent Doctors.

So much is being said now against persons who cure disease without medicine, that it is refreshing to read the following from the *New York Journal* of April 26, 1901:

DANGER FROM INCOMPETENT DOCTORS.

The medical profession shows great energy in attacking anybody who may appear to infringe on its exclusive right to fight disease.

We should like to suggest to the doctors that they interest themselves in eliminating from their own profession members who are absolutely unfit to have charge of any life more precious than that of a croton bug.

We call the attention of medical societies to the following case:

A little girl, six years old, was declared by her physician, a well-paid, prominent man, to be in great danger of death unless an immediate operation for appendicitis were made. The father asked for further details. He was told categorically that the child must be operated upon immediately or she would die.

Fortunately, the physician who gave this advice did not undertake the operation himself. The child was taken, in a reclining position, to St. Vincent's Hospital, in this city.

After several examinations by the physicians in charge, it was declared that there was no appendicitis and no necessity of an operation. The child was merely suffering from an attack of indigestion.

We do not mention the physician by name. We cannot assume the responsibility of ruining a man's career, inasmuch as we lack knowledge to pass upon his case with absolute certainty. But the medical associations, if they choose, can easily secure full details at St. Vincent's Hospital. They certainly ought to interest themselves in correcting such mistakes, and in limiting the power for harm of excited, over-stimulated, or ignorant physicians.

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The Reviewer.

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AUTOUR DES INDES A LA PLANETE MARS. Price, 25c. Paris: Librairie Spirite, 42 Rue Saint-Jacques.

This is a pamphlet in French issued by the Societe d'Etudes Psychiques de Geneve.

Will Carleton's Magazine for May has good things galore for everybody. It is entitled *Everywhere*, and is published at Brooklyn, N. Y., at 50 cents a year. For sale at all book-stands.

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The Occult and Biological Journal for May contains the following articles: Gleanings of Esoteric Wisdom, The Two Worlds, New Practical Methods, Ralph

Waldo Emerson and Harriet Beecher Stowe, *The Discernment of Truth, Delineation of Character*. Esoteric Pub. Co., Applegate, Cal. 15 cents.

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You're growing old, I hear you say.
Your life has only just begun;
Look up and see the rising sun.

Put forth your efforts; grasp the good
There is in life, least understood.
You're growing old. Ah, no! I say;
You've only just begun the day.

'Tis Springtime in your life; just now
With sturdy hands guide well the flow
And till the soil, and plant the seed;
Be sure it's not a poison weed.

Just sow broadcast the seeds of truth;
You'll find in them perpetual youth.
And then, those little seeds of love,
Sow here and there around above;

Until your garden's filled with flowers.
Don't mind those little April showers,
For when the clouds have cleared away,
So fresh the flowers will be all day.

And in this all the secret find
To ne'er grow old. Bear well in mind
That every little seed you sow,
From it a flower, or weed, will grow.

The weeds will make you old and gray;
The flowers bring youth, that long
will stay:
And tho' a hundred years were sung,
Let your song be: I am young, I am
young. EMMA H. PADDOCK.

Los Angeles, Cal.



The Editor is not responsible for the opinions of correspondents.

Who Was Mme. Blavatsky?

It may seem somewhat late in the day to raise this question, but a recent contribution in a contemporary presents a novel answer to the query affixed to this item. The article referred to contains an extract from a letter written by Mr. Leadbeater, the noted Theosophist, in 1885, in which it is said that Mr. Subba Row stated that the real Madame died 20 years ago, i. e., in 1865. After that her body was taken possession of by "an adept," who, when compelled to be elsewhere, had his place taken by two ignorant "chelas"; but, more astounding still, or more ridiculous (?) he adds: "And as no Adept or Chela can enter into a woman's body during times of illness, at such times it had to be taken possession of by a terribly ill-tempered, ignorant old Tibet woman in the place of the adept or chelas, as she was the *only* female available for the purpose."

The article under notice is contributed by a correspondent over the initials "M. T.," and is based on an article upon "Theosophy," by Prof. C. W. Sellin, in our contemporary, *Psychische Studien*, who concludes his contribution in the following words: "To Theosophists in general I would offer the advice that they should employ their time in some useful occupation than in the silly game of Theosophy. Our age is over full of phenomena of degradation; and we really cannot do with Theosophy, which is one of the worst." If Mr. Row's statements are what the advocates of Theosophy call "wisdom," let us remain as a simple Spiritualist.—*Spiritual Review*.

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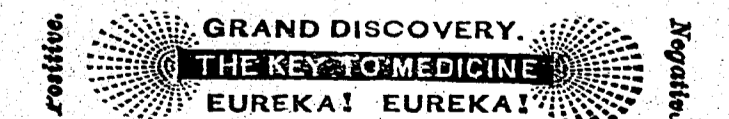
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Local News Summary.

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

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

The Sunday Meetings were well attended—the weather being all that could be desired.

Edward K. Earle, the noted independent slate-writer, has removed to 622 Geary St., and holds his seances there, as well as there giving his private readings.

A Demonstration of spirit return was given at Oriental Hall, 619 McAllister St., last Sunday evening by Mme. Young, in the shape of convincing tests and spirit messages. Mrs. Sarah Seal delivered an interesting lecture, and Professors Young and Bothwell-Brown furnished the music.

Whitney Hall was again filled last Sunday evening with investigators in the phenomena of Spiritualism, and they were amply supplied with proofs of spirit return, by Mr. Salisbury, Mrs. Whitney's guide.

Flowers and sealed letters were read as usual last Sunday evening by Mrs. C. J. Meyer at Friendship Hall, 335 McAllister St., to the satisfaction of her audience.

Mrs. Eberhardt entertained her audience last Sunday evening at 3250 22nd St. with spirit messages which were convincing as well as consoling to those assembled.

Mrs. R. S. Lillie of San Francisco gave an inspired lecture at Woodman Hall, 521 12th St., Oakland, last Sunday morning, closing with an improvised poem. In the evening Mrs. Jennie Robinson of San Francisco occupied the platform, giving spirit messages to a large audience, which had assembled to greet her, and to listen to words of comfort from the other shore.

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

The Philosophical Meeting in Occidental Hall last Sunday evening, held under the auspices of the Executive Committee of the State Board, was addressed by Mrs. R. S. Lillie and Mrs. Anna L. Gillespie. The attendance was fair and the interest good. These meetings will continue every Sunday evening with the same speakers until further notice. The Spiritualists should rally to hear these favorite speakers, as they will go East to attend the camps shortly.

Mission Lyceum Entertainment and Dance at Mission Opera Hall, Mission St., between 17th and 18th, on Tuesday, May 28, 1901. Here is the program provided for the occasion: Overture, Miss Alice Helms; recitation, Chas. D. Stacey; vocal solo, Mrs. Norton; xylophone solo, Ben D. Coony; recitation, Miss Dulcie Mann; symphonique, Miss Isabell Seal and C. H. Blank; vocal solo, Miss Fannie Raymond; recitation, Chas. Cleveland. Admission, 10 cents.

Deep Breathing for Psychical Development, or Internal Respiration, by Respiro. Price, 50c. For sale at this office.

Mrs. Lida B. Browne writes from Utica, N. Y., that she has been ill during the past Winter, being overdone in getting her book, "Words That Burn," before the public. It is an excellent occult story, and will be read with interest by all the lovers of occult literature, because of the realistic characters which she introduces into the story. It teaches the Spiritual Philosophy in an interesting way. Price, \$1.25. We send it and the JOURNAL for one year for \$2.10. Her many friends on the Pacific Coast will be sorry to learn of her prostration.

Alonzo Coons, who formerly kept a book-store in Oakland, now resides in San Pedro, Cal., and will there give a series of eight lectures on progressive subjects for the benefit of the public library. Mr. Coons has given much thought to the great problems which are to-day confronting the populace. He is a radical and "progressive thinker," and his lectures will be interesting.

One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

The Hermetic Brotherhood has just concluded an interesting course of lectures on Phrenology, by Dr. J. E. Morton, which, for the past eight weeks, have been occupying the usual Thursday open meetings. On Thursday evening, May 23, Eugene Del Mer, of New York City, will talk on Mental Science. All are invited who are interested.

The Free Spiritual Society on Wednesday at 856½ Isabella St., Oakland, was called to order, and after the invocation by Mrs. Rebecca Stewart, Dr. Palmbaum gave some fine tests, followed by a lecture by Mrs. Stewart on "Thought and Mind," which was highly appreciated by all present. Mr. Preston made a few remarks and closed the meeting. This society is getting ready to apply for a charter at the next Board meeting of the State Association. Vox.

The Science of Sociology, by Wallace E. Nevill. Price, 25c. Altruistic and socialistic. For sale at this office. 18t4

Dr. George W. Carey expects to start on a lecture tour of the States about the 1st of June and may extend his trip around the world. His books, "Biochemic System of Medicine" and "New Name," will still be kept for sale at the JOURNAL office. Those wishing to see the Doctor, or those who may be in need of a supply of the cell-salts of Biochemistry, should call at 204 McAllister St. without delay.

The Ladies' Aid Society held its regular social last Friday evening at Occidental Hall, 305 Larkin St. There was a large company present, and the entertainment was all that could be desired. There was much interest manifested in the souvenirs presented to each person (the cups and saucers used on that occasion). The dance was thoroughly enjoyed by the young people and many of the older ones, and all felt that they had spent a pleasant time.

Loring Hall, Oakland, was well filled on Wednesday evening, May 15, notwithstanding the excitement incidental to the contemplated Presidential visit. The mediums present (Mrs. Smith, Mrs. Stewart and Mrs. Cowell) were at their best, and the audience departed for their several homes contented and happy.

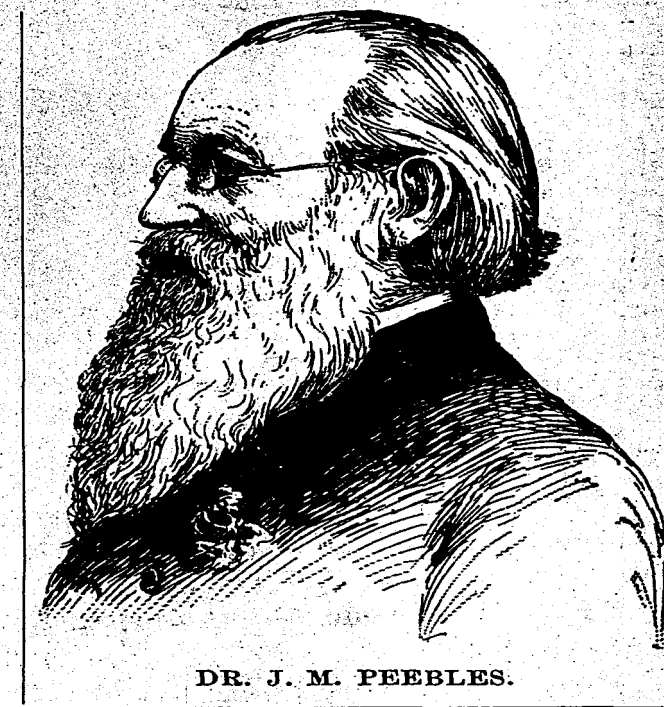
Mrs. Maud Lord Drake held a public seance last Sunday evening at 421 McAllister St.

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