

EVERY THURSDAY

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VOL. 37. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, JULY 5, 1900.

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GREETING FROM CELESTIA.

Among the flowery groves elysian,
Mid fountains sweetly flowing,
We'll enjoy with happy vision
The ever-blooming, growing
Scenes of fadeless beauty,
For nothing fades away,
And every part's on duty
In our home of endless day.
Our work is one of pleasure;
Therefore, we'll never tire,
For labor's the soul's treasure,
And its inspiration fire.
And on the planes of glory,
Where all is bliss divine,
We'll chant the loving story
Of life in strains sublime. M.E.T.
Santa Barbara, Cal.



BORDERLAND

Projected Consciousness.

A lady sojourning in a hotel received a severe nervous attack one day from the sudden appearance of a man's face at the door of the parlor of her suite of rooms, accompanied by the abrupt question: "Are you ready?"
Not long after, wishing to go down, she rang the elevator bell. As the elevator reached her floor, the same face appeared—it was the face of the elevator man—and he asked: "Are you ready?"
Her nervous terror at once returned, and she answered, "No," and returned to her room. The elevator broke on that trip and the operator of it was killed by the fall. P. S.

Spirits in a Seminary.

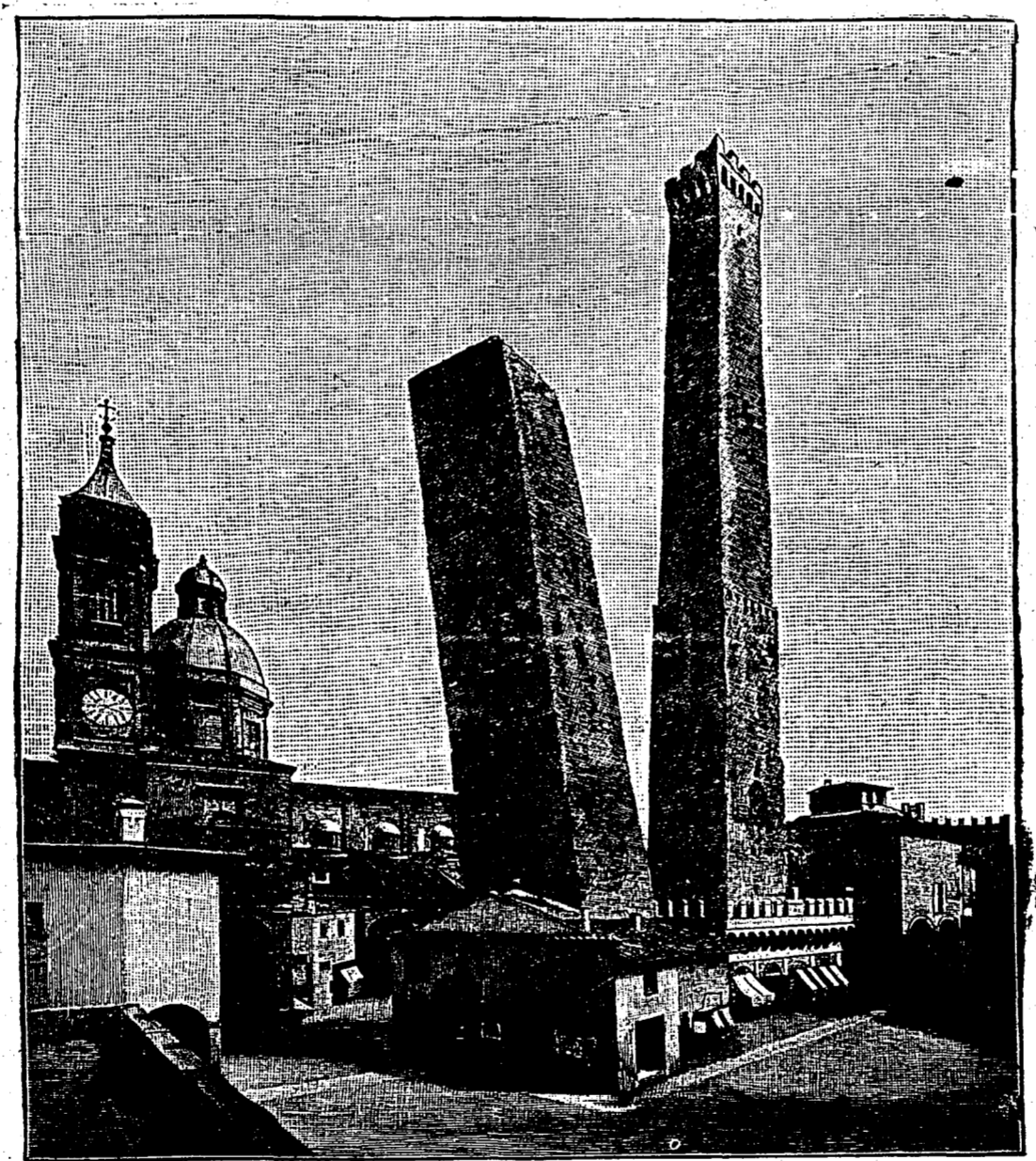
An Episcopal minister died at Benicia, Cal., and was buried there. A few years after, his remains were removed to Nashotah, Wisconsin, he being one of the founders of the theological seminary at that place. After its arrival, the casket containing the remains of Dr. Breck lay for a time in a room on the ground floor of one of the buildings, and watchers sat by it until the time for the reburial came.
On the night before the reburial, one of the watchers was the Rev. Charles P. Dorset, now of Texas, for 15 years rector of St. James' church in Chicago, and a resident of that city from before the fire. His companion was a clergyman, who is at present presiding over a Chicago parish. Along in the hours toward morning, the Chicago clergyman left the building for a little turn in the fresh air, but in a moment came rushing back with the exclamation:
"Dorset, Dorset, the woods are full of ghosts!"
Both clergymen went out. In every direction through the trees

they saw figures flitting, darting hither and thither in a wild and fitful dance. The clergymen approached the woods, but the figures in front drew back, moving off to the right and left of them. Naturally the clergymen asked themselves: "Are those real men, and, if so, what kind of lonely neighborhood turned out to dance there in the small hours of the morning in the seminary woods?" Were the staid theological students out at that unseemly hour, on a night made solemn as the eve of the second funeral of the founder of their school? And, even if farmers or students had been moved to do so

the morning, when the casket was moved, there was a round hole burned right through the floor, on the spot where the casket had stood. A heap of old papers underneath the floor also had been burned. Had fire found its way under the building to this spot in the mass of paper, and so up through the floor? Perhaps. The freaks of the real are often as strange as anything we attribute to the unreal.
But several things must here be noted. If the fire came in under the floor from without, it escaped setting fire to other debris in its transit. Moreover, the appearance

abruptly terminated by a startling and tremendous racket just outside the door, a clattering and whacking so deafening that it made conversation impossible. Waiting a moment in the vain hope that it would cease, Dr. Gardner threw open the door and looked into the hall. The noise ceased instantly. All was silent in the hall. No one was visible. Whoever it was had taken themselves off with a rapidity that was miraculous. Whoever it was had possessed ears of some sense that made them aware, above the tremendous racket, of the soft turn of the knob of the office door.
After an examination of the premises, Dr. Gardner returned to the office. Whoever the disturbers were they had followed Dr. Gardner, unheard, to the door, for hardly had he re-entered the room and seated himself, when the racket began once more just over the threshold. Again the doctor snatched open the door, and again the noise ceased instantly and utterly. A third time the noise began, and the doctor spoke out into the empty hall, saying: "If you are gentlemen, you will cease disturbing us."

After the burial of Dr. Breck, a photograph was taken of the cemetery of the seminary. One of the students was the photographer. In the foreground of the picture can be seen two graves, just as they appeared in the cemetery. But at the foot of each grave stands something no visitor has ever seen, and it is to be hoped, for the peace of his mind, none will see. At the foot of one grave stands its occupant, the Rev. Dr. Cole, former president of the seminary, in full canonicals. At the foot of the other grave stands the counterfeit presentment of its occupant, a lady who, during life, was a great benefactor of the seminary.
When these startling things appeared at the time the photograph was developed, the seminary authorities decided that possibly some well-timed conjunction of sunlight and foliage was the cause of these images; that they had no real existence, but were only shadows. So they had the picture thrown upon a screen by a stereopticon. But the figures only came out more plainly, so plainly that there was no denying that they were the well-remembered features of Dr. Cole and the seminary's benefactor. The possibilities of photography were not so well known then as now.
Sally Eastman.
Some 60 years ago there lived in a rural town in the Granite State, a lady by the name of Sally Eastman. People said she had fits. At church she would sometimes be taken partially, or wholly uncon-



Leaning Towers at Bologna, Italy.

strange a thing, where did they get the untiring strength that made these things in the woods dance so fiercely and so lightly?
The two clergymen did not believe the apparitions were men, nor could they afterward find that any one had been out at that hour or knew of any one who had been abroad in the seminary woods at that time. They were satisfied the figures were ghosts, or that some strange phantasmagoria had deceived not one mind, but two, which an illusion of this sort generally does.
But the strange experience of the watchers had not ended. In

of the hole and the area of the burned paper seemed to indicate that the fire had burned from above downward, like the ray of a burning glass. How did the fire come to burn this hole, apparently from above, directly under the casket, which, it must be explained, rested directly on the floor? No one can answer. No one has yet even hazarded a conjecture to explain this strange occurrence.
But this is not the end of tales of ghosts at Nashotah. At night the faculty of the institution sat in the office of Dr. Gardner, the president, discussing the recent events. Suddenly their discussion was

scious, remaining so for days, or weeks, as the case might be, before she became her normal self. At those times she could perform elaborate labor, that at other times she knew nothing about.

In those days ladies spun and wove the cloth to clothe their families. When Sally had her fits (trances) her neighbors would tell her of some difficult pattern that they wanted to have woven. Her ready hands (as we believe, assisted by an angel band) would nimbly start the web in her looms; but when the change passed away, she could do no more, until she became that way again, when she would resume her task, thus continuing until the web was finished.

Whatever she prophesied on such times invariably came to pass. At one time she told her friends that she, herself, would soon take a ride; that her horse would stumble when rising a hill and fall; that beneath his feet would be found many dollars in money. The prophecy proved true, to the letter.

The falling of converts at the Methodist camp-meeting (called at that time the losing of their strength), in which they had beautiful visions of heaven and of the angels, was but the budding of Spiritualism, that blossomed forth through the Fox sisters; that has since mounted the proud horse of Science, and ridden post-haste over both hemispheres, climbed the throne of monarchs, and been the power behind it; entered the sick-room to drive away disease, and in hand to puzzled physicians, and is marching triumphantly, hand in hand, with skill and power, as we believe, to a grand destiny, to do the healing work that Christ did, as he said: "A greater work shall they do." SYLVIA.

"Lest we Forget."

E. J. SCHELLHOUS.

Our minds are so much engrossed in the immediate concerns of life that we are apt to forget the grand purposes of life on earth. Our early education and environments have unconsciously so molded and fixed our habits of feeling, thinking and doing, that we move along those lines that offer the least resistance, and, moreover, pursue those things which we think will best satisfy our desires and promote our welfare.

We think as we feel, and as our prevailing feelings are selfish and sensuous, we almost invariably act in accordance with them, and thus forget the real purposes of our being here; for no sensible person will admit that the purpose of this life is for the sole intention of satisfying our selfish and sensuous desires.

These remarks are made as introductory to a brief statement of facts concerning the remarkable spirit manifestations that are going on at Spring Hill, Kansas.

For a number of years, a band of spirits had among the leaders, men of well-known character who have removed every doubt as to their identity, notably: Prof. Denton, Dr. Reed, Thomas Paine, Prof. Faraday and many others. Dr. Reed was a skillful chemist while on earth, and has applied his skill in spiritual chemistry so successfully as to utilize the aural emanations of the circle and clothe the attending spirits with some chemical preparation of them so as to make them visible to mortal sight. All that is needed to complete the operation is the presence of a me-

dium to serve as a depository and a channel through which these emanations may pass. Dr. Reed also constructs a larynx (vocal organs) by means of which orations, narratives and experiences of various spirits are given to the circle.

Writing executed with inconceivable rapidity (from 600 to 1200 words in a minute), while at the same time the writer will be talking on a subject entirely different, is a manifestation of spirit power entirely beyond our conception.

Again, pictures—life-size—are executed with the most exquisite skill in the short space of one minute, and are produced as often as once a week, most of which are recognized.

All these operations are carried on by the spirits independent of mortal agency, pure and fresh from the spirit-world. These seances, thus organized, attract many spirits from the higher spheres who see in it an open door and a free platform for the expression of their thoughts.

We have visitors from abroad almost constantly who are allowed to examine the paraphernalia (which consists of dark-colored curtains occupying space on the floor only for a chair and the one who sits on it. The medium is divested of every thread of white clothing, and yet every materialized form shows white in his clothing; the females in dazzling whiteness; often as many as 20 or 30 at a single seance. The visitors invariably go away satisfied and highly pleased with what they have seen and heard and express a desire and an intention of repeating their visit; Some have obtained portraits of their spirit friends.

This is something, dear reader, that you cannot afford to forget. Every act of your life—whether good or bad—is so much material that goes into your spiritual make-up. You are making conditions while here that will make your weal or woe when you have passed into spirit-life.

In the manner above described, the book, "Rending the Veil," has been produced—a work of the most remarkable character, with not an unmeaning of superfluous word in it. The lessons taught are from competent instructors who have come down the "shining way" to teach us poor benighted souls the grander and higher truths that we so much need.

The same spirit band in the same place (at the house of J. H. Pratt) and the same medium, is engaged in the production of another book whose purpose is to illustrate the principles taught in "Rending the Veil." This is best done by the narration of personal experiences of those who have gone into the other life, and the effects of their earthly career and their influences that tell upon spirit-life. By these we may learn what is best for us to do here. So let us not forget these lessons of the higher life, and thus lose the opportunities so dear and precious.

We read of those who are eager after tests of spirit communion. Here is an opportunity to satisfy their earnest longing. If they cannot come in person, they can find in "Rending the Veil" the most ample proof of the truths therein revealed. In regard to the manner of its production, I am a witness of the manner of the production of the forthcoming book, which is the same in every respect.

Here is actual demonstration of all that has been written on the

subject. Then I say to your readers: *Do not forget.* You cannot afford to neglect so grand an opportunity.

The Sturgis Annual Meeting

J. M. PEEBLES, M. D.

It gave us great pleasure last week to attend the Anniversary Meeting, held in Sturgis, Mich., June 16 and 17. Forty-two years ago I delivered the dedicatory address at the opening of this magnificent church edifice. That occasion was one long to be remembered. There were present such distinguished men as Judge Coffinberry, Joel Tiffany, jurist; Selden J. Finney, Frank L. Wadsworth and Giles B. Stebbins (a most valiant defender of the truth now residing in Detroit), and other speakers.

Among the many anniversaries that I have attended in this Southern Michigan city, never was I present at a more earnest, enthusiastic and harmonious meeting than the one just held. The church edifice was packed and Mrs. Sheets was at her best. Her trance addresses under the controlling influence of Ormond, the ancient giver of flowers, were simply magnificent. The singing was very fine and the conference meetings were enthusiastic. The Baptist preacher of the city being present, I made the occasion one of giving the facts, proofs and doctrines of Spiritualism. The platform was beautifully decorated with flowers and palms. It was an occasion long to be remembered.

A most excellent letter was read from Brother R. Spalding of Chicago, who was for many years a resident of Sturgis and a singer in the choir. His soul is still afire with the glories of Spiritualism, and with the living reforms of this present time. Here is a quotation from his letter:

"It is about 50 years since Dr. J. M. Peebles, Giles Stebbins, Warren Chase and Joel Tiffany first stepped, one by one, on to the Spiritualist platform in Sturgis. Tiffany was logical, Finney was eloquent, Chase was sarcastic, Stebbins good and true, but Dr. Peebles was theological, loving and pathetic; and how we used to linger after an address for a hand-shake! I doubt if other speakers could be found who have done so much for the Cause as these workers. Some of them long ago garnered their sheaves, but Dr. Peebles still remains and, we understand, speaks in your convention. Long may this venerable worker be spared to reap the harvest of his toil.

"Truly, he has journeyed a long and dusty road, and many years ago earned the title of 'Pilgrim.' We propose to add another prefix and call him the 'White Pilgrim.' He has seen the result of his early labors, in honest, sturdy Spiritualism all over the world, so rapid has been its growth. It has woven its tendrils around every church except, perhaps, the Catholic, and changed the complexion of their creeds. And even the moss-grown old Roman, venerable with age, must crumble before that all-consuming electric fire kindled in the hearts of earth's dwellers. If we are faithful to the sacred trust given us by the spirit-world—for they cannot work alone—we, on earth's plane, have our part to perform. We have something more to do than fold our hands and sing 'The Sweet Bye-and-Bye.' We must work now and ever.

"Long ago, Spiritualists gave to

the world the message of 'Reform,' and the world has been watching for some of the results of their profession, and asks: 'Where are your churches, schools and charitable institutions?' We must confess there is a lack among our ranks in this direction. Spiritualists ought to be doing something to aid in establishing a spiritual republic on earth, as it is in the realms beyond. It rests with us to evolve some plan for the amelioration of the toiling masses, and render charity unnecessary by releasing for the people those natural opportunities given to man by which to procure the necessities and comforts of life."

Battle Creek, Mich.

Don't Wait for Money.

LUCY A. MALLORY.

It is often remarked: "If I only had money, how much good I would do." But we have never known or heard of any one who desired money in order to do good with it, who ever does the good when he or she gets the money, but it is invariably used to minister to increased material wants—selfish gratification.

It is a very great mistake to suppose that money will help one to do good. It is kindness, sympathy and love that is needed. If a tenth part of the effort were put forth to cultivate love and kindness, that is exerted to accumulate money, everybody would be good, and there would be no poverty; for justice would guide all actions, and all would share in Nature's bountiful supply.

The whole world is starving for love and kindness and sympathy. It is this that is the foundation of permanent prosperity. This constitutes the golden light of true prosperity. All evils vanish in the sunshine of love, just as the frost and ice melt away in the sun's rays. Love makes people self-dependent; whereas the money gifts of organized charity, as a rule, only degrade and make paupers. There is no permanent good effected.

Look over the history of the world, and it will be seen that the real Saviors of the race have been those who have given of their love of their good and holy thoughts and aspirations freely to all, without money and without price. It is those who leave their impress of good upon the world.

Jesus did not wait for money to do good. Although he had not where to lay his head, he was rich in spirituality, and gave freely of his spiritual wealth to all comers. Buddha, the son of a king, surrounded by royal magnificence, gave up all, that he might earn spiritual wisdom and give the fragrant essence of his soul for the people's upliftment.

It is those who do not know of the mighty power of their own spirits, who think that they must have money in order to do good.

The Summer Land.

Extract of a lecture given through Lizzie Doten in Ebbitt Hall, New York, Jan. 21, 1866.

We know it not by that name, for we do not take the words of human language to apply them to the Higher Life. Our language is one of silent and yet deep eloquence. We speak the same language that the roses do in the breath of fragrance; we speak the same language that the sunshine

does when it is bright and glorious; we speak the same language that the stars do in the silent vault, "where there is no speech nor language, where their voice is not heard," and yet "their lines are gone out through all the earth, and their words to the end of the world."

We do not call this fair country "the Summer land," and yet we do thankfully accept the term while we address you in your sphere. Yes, it is, indeed, to the heart that is chilled by the frosts of adversity that is weary of wrestling with the trials of earth, the Summer land. While your troubles are cast upon the troubled waves of earthly existence, faint glimpses of that land stream in upon your visions. It is no imagination; it is the deeper intuition of the soul—a spiritual emanation of that life which you are to enter upon.

Some are earnestly asking the question: Are the doves that went forth from our ark across that deep, dark, mysterious sea never passed by mortal—are they safe in that land? Do they find some bosom to nestle in there? The little lambs that went from us into that doubt and mystery—are they all there? Is there a fold for them? Do they feed in the green pastures of the better land?

These questions come up from earnest hearts, and are asked by lips pale and trembling with anxiety. We answer your questions in the affirmative. Many ask: Why doubt it? If men burdened with sin, and the infirmities of mortal existence, can enter upon that existence, why may not the little child? You turn to nature for an analogy, and endeavor by the things known, to arrive at the truth concerning things unknown.

Is Spiritualism a Sin?

LUTHER R. MARSH.

The hostility of the orthodox clergy to Spiritualism is an enigma to me. Why do they denounce it from their pulpits, and consign those who accept it to infamy and unending damnation?

One would think that they would hail with shouts of joy, the advancing proofs that what they have preached, year in and year out, based on *faith* alone, now is established by overwhelming demonstration! Fact is much better than speculation. Absolute, visible, audible, tangible, reality—such as Spiritualism furnishes to eye, to ear, to sense, and judgment—would seem to be a stronger persuasion to a good life, here; and to the hope of a future life of happiness conditioned upon it, there can be absorbed from sermons on Free-will, Foreordination, Predestination, Infant-damnation; the irrevocable fixity of the spirit's state as death found it, and many other dogmas which have been hammered at on the anvil of many a rustic, as well as cushioned desk, from the era of St. Chrysostom.

But sad as may be their fate, there are many Spiritualists in the pulpits to-day, but they are afraid of the deacons, and dare not avow it. They preach the doctrine, but defame the name. Much as, some hundred years ago, when the savants of France denounced magnetism as a fraud; yet, after a century of demonstration had proved it true, they christen it by another name—hypnotism—and now, all the doctors and learned men of France are enthusiastic hypnotists—nothing but hypnotism. So, sometime in the hereafter, when

another name shall be given to Spiritualism, its doctrines may sweep over the land, with the force and illumination—but not the disaster—of a prairie fire.

Talmage, the orthodox champion, preaches the doctrines of Spiritualism, while he loads the name with obloquy. In his tribute to Neal Dow he said:

"But he will come back again. 'Yes,' say some of you with Martha about Lazarus to Jesus, 'I know he will rise at the resurrection of the last day.' Ah! I do not mean that. Ministering spirits are all the time coming and going between earth and heaven—the Bible teaches it; and do you suppose the old hero just ascended will not come down and help us in the battle that still goes on? He will!"

Now, that is the very quintessence of Spiritualism; and yet, when he sees the name Spiritualism, he cants his horns like a bull of Bashan at a scarlet banner.

Does not every Episcopalian—people and ministers uniting—intone these words: *I believe in the communion of saints?* Nay, more, this is a part of the "Apostle's Creed," so called because its authorship is attributed to the Twelve Apostles, and so has come down to us among the earliest and most generally accepted symbols of the Christian faith. What mean these words? Surely, surely, not that the saints in heaven commune among themselves. No one that believes in heaven ever thought of denying that. They mean that the saintly ones who have left this life, still hold communion with their brethren in the flesh. There can be no other reasonable interpretation.

A great misapprehension prevails in the community generally as to what constitutes Spiritualism. With many people an immense prejudice exists against it—perhaps, I might say, a great fear of it. How astonished many will be when they learn that primitive Christianity, and Modern Spiritualism, are identical. Spiritualism is but a continuation of Scripture and early Christianity. It adopts angelic appearances, and the messages from the spirit-world to mortals in the flesh, as genuine and as actual, and, also, that they did not cease with John, at Patmos, about the year 60 to 80 of our era, but have continued right on—according to the receptivity of the age—to the present time.

It believes that God did not select a few years, nor a few hundred, during which spirits or angels would appear to men to convince them of a spirit-world, and then leave all future ages in darkness, except as hearsay, or a somewhat limited record of a former time, might testify.

Philosophy of Change.

STELLA B.

Life is evolutionized by the continual change and stage of advancement in both worlds, or, rather, all worlds. Life needs color, light and activity, all gotten through the constant change, and all surrounding conditions are a thrown-off power or element of that change. We govern nothing. Everything governs us, even our own tongue, which seems as ungovernable as our thoughts. Thus surroundings are made for us from the time of gestating, by the conditions gotten through the process of germinating, and those conditions attract as does a magnet the requisite surroundings.

In our efforts to know ourselves we see constant changes that astonish us, and if we could know that inner self, inborn, well, we would soon learn its needs, and are not then astonished at the changes; but would watch every act committed and word spoken, creating a self-critic. In that we will better ourselves and purify our surroundings by an unselfish and forceful atmosphere.

We all have our inner consciousness that gauges right and wrong in our actions, and if we follow the dictates of that inner self we will not only better ourselves and surroundings, but all who come into our aura. In this we can watch the effect on our own and other lives, for we can throw out the magnetism of intelligence, ignorance or any kind that we wish, for our mind governs the physical, and through the physical emanates the magnetism that permeates every animate or inanimate object with which we come in contact. Through this source is our individuality manifested. Through this source are all psychic experiences governed; and through this source is progression, affinity and sympathy understood.

Mediumship Defined.

Mediumship is a most sensitive plant, that grows in the garden of the mind. Its light is the inspiration from the celestial world, which light calls forth its buds and develops them into twigs and blossoms. It thrives in proportion to the amount of attention and care bestowed upon it by the deeper strata of human consciousness. When it is young and tender it is very sensitive to the thoughts and influences from uncongenial minds, and therefore requires shelter (secrecy) from such minds; but when it is once firmly rooted in its own indigenous mental soil, it grows strong and resistive to all influences that are foreign to its nature.

When surrounded by congenial and harmonious conditions, it relaxes its tension and breathes forth unto all within reach of its influence the fragrance of the celestial world. The gifts of communication being cultivated, it voices, more or less fully, the intelligence peculiar to the denizens of that world, and thus becomes the channel for communication between the two worlds, so-called.—*Sel.*

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

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

SAN FRANCISCO, JULY 5, 1900.

These Temples of the spirit, through which the soul finds expression, how important it is that they be wisely cared for. To abuse the body by the gratification of any base appetite tends to deprive the instrument of its fineness of tone, and obscure the light of the soul shining through it. To abuse the body is to trample upon the soul, and hasten the time of its release, all unprepared.

The Spiritualist whose faith is shaken in our grand truths, and who is disposed to reject the whole, because, forsooth, he may have been deceived by some unprincipled medium or spirit, would throw all his gold into the sea because he found a spurious coin in his pocket.

Every Spiritualist needs the uplifting of his own spiritual nature. Knowing that life is eternal, he should set about the task of preparing himself for the duties and responsibilities of the higher life, by bringing himself into harmony with the Divine Spirit in his own nature.

Who Lives for Others lives in the truest sense for himself. Upon the crest of the wave of generous deeds man is borne heavenward. Who exalteth himself shall be humbled; who exalteth his brother, himself shall be exalted.

Congres International de Physique.—We are in receipt of a circular from the promoters of the above Congress, which will be held in conjunction with the Paris Exposition from August 6 to 12 inclusive. The program, as indicated in the circular, will be of great interest. The names signed to the circular are: Mon. Cornu, president; G. De la Tovanne, treasurer; Ch-Ed. Guillaume and Lucien Poincare, secretaries.

Same Old Story.

The Boston *Herald*, commenting on what has been accomplished by Prof. Hyslop, says:

What is the nature of this future state? And if messages can be received from the departed concerning the trivial affairs of a past life, surely it should be possible to obtain information of the conditions under which personal conscience is maintained when entirely separated from the physical structure which, through life, gave to it its character and identity.

Dear *Herald*! there are numerous book concerns throughout the country—one of the largest being in Boston—where thousands of books may be obtained, brimful of the very information you desire. This information has come from the spirit-world, through the mediumship of men and women of irreproachable character, whose reputation for truth and veracity has never been questioned. It is the same old story: "Neither will they be persuaded, though one rose from the dead."

Still They Come.

The Pittsburg *Dispatch* tells the following story, which our occult friends will at once proceed to explain as the "operation of the sub-conscious mind," or anything but what it is, viz: spirit control.

There is a woman on the hill who has developed into a spiritualistic medium in spite of herself. Once on a time she visited a neighbor where a little seance was taking place. She had barely gotten into the place when she fell into a trance, and began to talk in strange tongues. She is a little German woman with a thin, piping voice; but when the brawny Scot, or a brawny dead Scot, entered into her, she talked in a deep, rich baritone and with an accent sufficiently pronounced to make Ian Maclaren turn green with envy.

A Fundamental Principle.

We believe that the key to the solution of the problem of life is expressed in these words: "Man is a mental, or spiritual, being." The house in which the real man lives we call a body, and is the expression of the physical plane upon which we are now unfolding. The "philosophers' stone," so long and ardently sought for in ancient times, has, we believe, been found. It is a principle or law of being which is a universal solvent, and can be expressed in these words: "All is mind, or spirit." Spirit is the one substance in the universe, and what we call matter is but the manifestation of mind, or spirit on the physical plane of being.

A materialistic world will be slow to recognize this fact, and acknowledge it, but sooner or later this law will be recognized, and the liberty bell of truth will ring out the death knell of superstition and mystery.

The science of life can never be established until the unit of all things be discovered, and made the

basis of calculation. We have no desire to be dogmatic, but simply suggestive. The awakening of thought in the minds of the people we hold to be one of the functions of the spiritual press.

We Deny it.

Many correspondents of the Spiritualist press, as well as some of those who write editorials for their columns, seem to take special delight in referring to organized Spiritualism as a "tottering, decaying household," declaring that we must all become State Socialists, go into politics, and make laws for the reformation of the economic conditions of the world. We have yet to hear of a case where either individuals or communities have been reformed by law or politics.

Reformation is a mental process, and must begin in the minds of the people. This process is constantly going on through the efforts of the Spiritualist press, platform and mediums, and at no time in the last half century has the outlook been so bright or less reason for "calamity howling."

The Universal Mind.

Dr. Pirogoff, of St. Petersburg, who was regarded by his contemporaries as "the very incarnation of expert science and methods of thought," in his posthumous memoirs affirms his belief in "An intelligent Universe and the activity of forces working in it harmoniously and intelligently."

His Ego is "an embodiment of a common universal mind, infinite and eternal; which rules and governs the ocean of life, directing the forces and elements toward the formation of organisms."

A Mistaken Idea.—Walter Howell, in answer to a question in the *Two Worlds*, says:

It is a gratuitous assumption to suppose that the theater or opera house is the resort of wicked spirits. Bad people go to church as well as to the theater and good people are to be found in all of them. If undeveloped spirits happen to be in a theater, do you not think there are good plays and noble actors and actresses, who help to enlighten and uplift the benighted souls congregated there? If the theatre is not what it should be, why patronize the good plays, and help show that the most moral plays pay the best.

Dr. C. W. Hidden of Newburyport, Mass., closed a great temperance revival in Haverhill on June 17. During his two weeks' labors, 125 adults, mostly drinking men, signed the pledge, and over 100 boys pledged themselves to life-long total abstinence. Three services were held the last day. The Doctor received many floral gifts and the hearty endorsement of the people, press and clergy of Haverhill.

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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.

WORDS THAT BURN, a romance by Mrs. Lida B. Browne. Utica, N. Y.: Daniel B. Briggs, publisher—366 pp., cloth. Price, \$1.50. For sale at this office.

This is a romance of two countries, England and America, and teaches great lessons in the philosophy of life, through that most attractive vehicle of thought, the modern novel. As the story progresses, the newest thought and the latest inventions are introduced. Psychic experiences pointing toward high moral standards will appeal to both old and young. The author is not altogether a stranger to the literary world, and this latest production gives promise of classification among the world's best books of its class. An excellent portrait of Mrs. Browne forms the frontispiece, and her autograph indicates self-poise and a well-balanced mind.

The *Spiritual Review*, edited by J. J. Morse, 26 Osnaburgh St., London, England. Devoted to Spiritualism, Psychical Research, Mental Science, Life, Death and Immortality. The June number contains an article by Leo Tolstoy on "Religious Education;" spirit-life described by A. J. Davis; Astrology, Spiritualism and the Bible by Rev. C. Ware. This new magazine reflects credit on its editor and publisher, and will prove a valuable addition to the current spiritual literature.

Years ago Bret Harte wrote a series of stories which he called "condensed novels"—humorous tales, in which he burlesqued the style, mannerisms and peculiarities of the authors of the day. Mr. Harte has just completed, for the *Saturday Evening Post*, a new series of these inimitably funny literary caricatures. The first of these will appear on June 30.

"Josiah Allen's Wife," with her amiable husband, "goes a-visitin'" for the *Ladies' Home Journal*. In the course of her "visitin'" she finds many things to set right, and there is a definite purpose underlying all her sketches.

The *Open Door*, a new monthly journal of the occult. James Campbell Robinson, editor, 1137 DeKalb Ave., Brooklyn, N. Y. \$1.00 a year. This latest arrival in the numerous family of papers devoted to the spread of the "new thought," is welcome. No. 1 is bright and fearless, optimistic, and full of helpful affirmations.

The *Star of the Magi* for July introduces an astrological department, conducted by E. S. Green. It also contains an interesting article on "Taoism and its Tenets." 10 cents.

AURAS AND COLORS, by J. C. F. Grumbine. 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.

Duality of Truth, or the Occult Forces of Nature, by Henry Wagner, M. D. Price, \$1.00; postage, 10 cts. For sale at this office.

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, signification of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

PRACTICAL HAND-READING, by Larsen, the Palmist. 150 pages. Price, \$1.00. For sale at this office. Postage, 7 cents.

ON THE HEIGHTS OF HIMALAY, by A. Van der Naillen. 272 pp., beautifully illustrated. New York: R. F. Fenno & Co., 11 East 16th St. \$1.25. For sale at this office.

Those who know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

Deep Breathing for psychical development, by Respiro, (price 50 cents), was mentioned by Mrs. Underwood in the JOURNAL for July 13, 1899, when writing on Deep Breathing and Mediumistic Development. It is for sale at this office.

Spiritual Song Books.

Golden Jubilee Song Book. Mrs. Lillie. 10c
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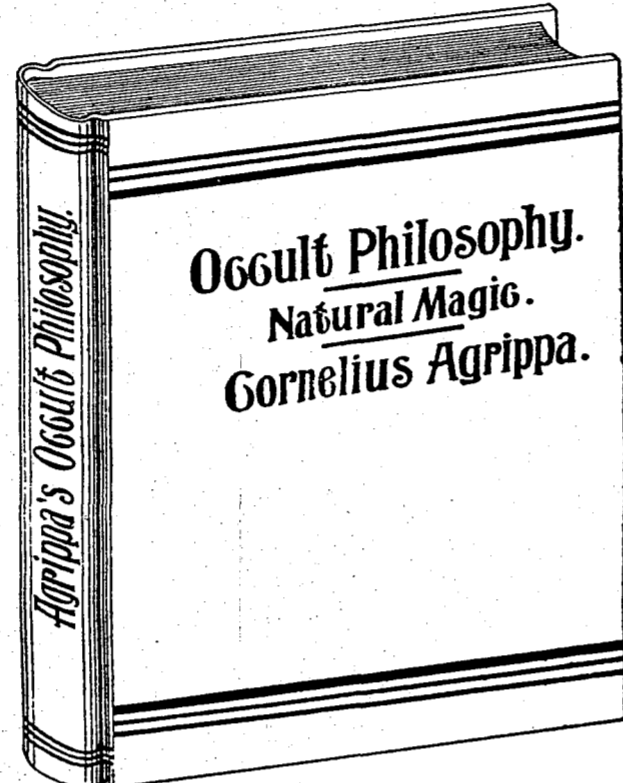
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know of a place by a river,
A coigne in the pillars of stone;
There's a carpet of grass of the greenest,
With violets thickly o'er sown.

The great old gray cotton-woods rustle,
With metallic coolness of sound;
The leaves dance and flicker and shimmer,
And a feeling of silence is found.

In the gurgle of water entangled,
In rocks that are massed in the stream,
And the willow-bredes dip in the water,
With music as sad as a dream.

The creamy white wild cherry blossoms
Nod drowsily pungent and rare;
The gold-belted honey bee's humming
Melts into the sweet-scented air.

From snow-crested mountains comes sweeping,
Through forests song-soughing and grand,
Cool breezes, pine-laden and vital,
Caressing the green valley land.

Great heart of nature all healing!
With power and mystery fine;
Oh, the infinite deeps and the calmness
Of that untroubled spirit of thine.

In this quiet wild cleft in the mountains,
Where the willow-wands wave in the wind,
In the spread of the sunshine and shadow,
The treasures of wisdom I find.
Cliff, Colo. NAN WILKERSON WOOD.

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Local News Summary.

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

Mr. B. F. Small has so far recovered his health that he has resumed his duties in the U. S. Custom House. Mr. Small is not well, but we are assured that he is out of danger for the present.

Ladies' Aid Social.—The regular monthly social and dance of this society was held at headquarters, Occidental Hall, 305 Larkin St., on last Friday evening. Mr. Kohler, musical monologist, sang several dialect songs, and manipulated the violin with rare skill. Mr. Wm. Rider gave a recitation, and the remainder of the evening was devoted to dancing to music furnished by Mr. Ray and Mrs. Cooke. Mrs. B. F. Small presided and W. T. Jones was floor manager.

Remember the social dance of the Children's Progressive Lyceum at Occidental Hall, 305 Larkin St., on Friday evening, July 6.

Mrs. Mena Francis, the phenomenal slate-writing medium of 118 Haight St., San Francisco, has been into the country for a vacation. She has visited several of the interior cities, and returns with renewed vigor to take up her spiritual work.

Mission Lyceum.—This association held its regular monthly entertainment in Mission Opera Hall, 2181 Mission St., on Saturday evening, June 30. President W. T. Jones presided, and the following program was rendered: Overture, Miss Alice Helms; vocal solo, Miss Lulu Magee; cornet solo, Mr. Harry Magee; recitation, Mr. Will Locke; piano solo, Mr. Frank Indig; recitation, Mr. Walter Gonzales; fancy dance, Miss Florence Bohn; recitation, Mr. Clarence Close; recitation and song, Miss Alice Lean. The dance music was furnished by Miss Alice Helms. There is a marked improvement in the artistic execution of those who furnish the entertainment at these socials, and those who fail to attend miss a rare treat.

Universal Spiritual Association.—"Relationship" was the subject for discussion last Sunday afternoon at 20 Eddy St. The thinkers of the city gather there every Sunday to compare notes, and listen to the inspiring music by Miss Lee. The excellent management of Dr. Hall insures order, and the audience is appreciative.

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

Mrs. Meyer's Meeting was held as usual last Sunday at 335 McAllister street. It was well attended by interested searchers after truth.

The Mediums' Protective Association will have another social evening at Occidental Hall on Wednesday, July 18. There will be some musical and literary exercises and dancing. Everything is free and all are welcome. Mrs. Robinson, Mrs. Griffin and Mrs. Seal are the Committee of Arrangements.

Mme. Young's Meeting was addressed by Mrs. Sarah Seal last Sunday evening at Oriental Hall, 605 McAllister St. The platform test-work by Mme. Young is ever good, and the music by Prof. Young and Prof. Bothwell is highly appreciated.

Mrs. Wrenn's Meeting at 117 Larkin St. was entertained with excellent music by Hugh and Stella Callendar. Several good mediums occupied the platform during the evening.

A Circle of Harmony will be held in Mrs. F. A. Logan's rooms every Sunday evening at 1218 Railroad Ave., Bay Station, Alameda, Cal.

The Ethical Institute.—Col. H. Weinstock spoke to a large audience in Metropolitan Temple last Sunday night on "What Jew and Christian Owe Each Other." There was the usual musical program, directed by Prof. Eckman, who plays the grand organ. The Institute will take a vacation during the month of July. The next lecture will be on Aug. 5 by Benjamin Fay Mills.

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

Hermetic Brotherhood.—There has been a change in the open meetings of this Order. The meeting hitherto held on Wednesday afternoon at 3 o'clock will be held on Thursday afternoon at 2 o'clock. The evening meeting will continue at the same time as hitherto, but will take on, during the Summer months, more of a social character; in fact, Thursday will be the reception day of each week, when all the Headquarters' family will be "at home" and happy to see their friends, at the latter's convenience, at 509 Van Ness Avenue.

Mr. Eberhardt has been conducting the meetings in the "Temple of Truth" Hall the past two weeks, during Mrs. Eberhardt's illness. The audiences have been large and have shown much appreciation of the good work he has done. Mr. Eberhardt will continue to hold these meetings until Mrs. Eberhardt is able to resume her work again.

On the Heights of Himalay, by A. Van der Naillen. 272 pp., beautifully illustrated. \$1.25. For sale at this office.

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

On account of the illness of Mrs. Lillie, these meetings are now suspended.

LADIES' AID SOCIETY.—Headquarters at 1305 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.

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