

THE Golden Way.

MRS. MATTIE P. OWEN and MRS. ROSE L. BUSHNELL,
PUBLISHERS.

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The Golden Way

MAGAZINE

WILL be devoted to the dissemination of TRUTH, on all the live issues of the day, which affect directly or indirectly the advancement of Progressive Thought.

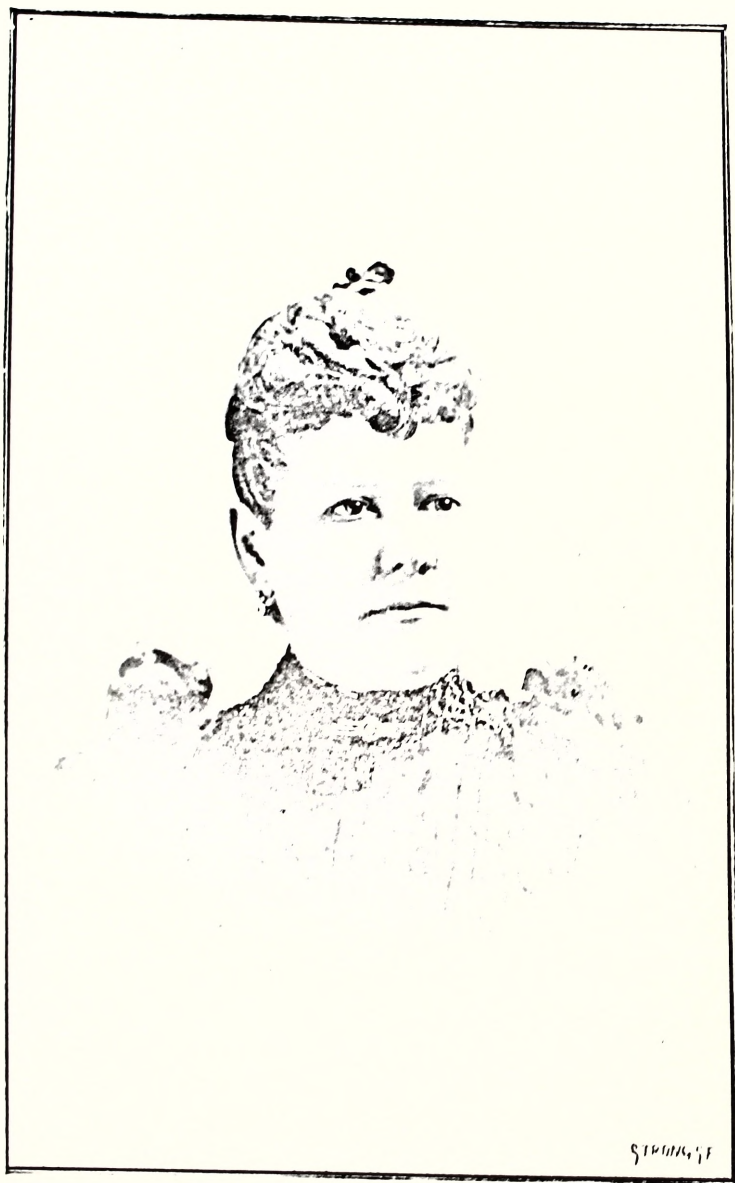
Believing that SPIRITUALISM, as a science, solves the riddle of the Sphinx, answers the question of the Ages, and presents to man the most magnificent elucidation of his immortal destiny, it will especially advocate the truth of Psychic Phenomena.

MRS. MATTIE P. OWEN

MRS. ROSE L. BUSHNELL,

} Publishers.

Address "GOLDEN WAY" 624 Polk Street, San Francisco.



MRS. J. J. WHITNEY.

THE GOLDEN WAY.

WOMAN'S PROVINCE IN THE WORLD'S PROGRESS.

BY ELLA WILSON MARCHANT.

"Through woman's purer faith we see
A way unto a higher heaven."

AGAIN I pen these words by way of introduction, but this time I mean to try to stick to my text, instead of running off into personal experience as upon a former occasion. Whatever the source of the idea conveyed by the above two lines (and I do not remember that they had any reference to previous waking thoughts) there is a good deal of meaning in them. I do not understand them to refer to any far-away abode of the blessed, to be reached only through the passageway of death; but in the sense that "the kingdom of heaven is within you," I interpret them to mean a condition outwrought in the coming Golden Age, or Soul Cycle, to which it is woman's province to specially contribute. By some who are standing in the fore-front of the world's struggle to reach higher conditions, the present time has been called the "woman's era," because she is throwing off many of the trammels that through

the ages of the past have held her down and made of her an underling and a slave. She is asserting herself as she has never done before. B. O. Flower, in an editorial on "The Era of Woman," in the August *Arena*, has voiced the thought that I would give, in far more glowing words than I would dare to use in speaking of my own sex. He belongs to that noble class of men who have ever held out a helping hand, and spoken encouraging words to their struggling sisters, to aid them to rise above the obstacles that have blocked their way, and take their true position in the world's march of progress.

He says: "The constantly broadening sphere of woman's influence is to me the most hopeful and important sign of our times. The era of woman has dawned, bearing the unmistakable prophecy of a far higher civilization than humanity has ever known. It is an incontestable fact that woman is ethically, infinitely superior to man; her moral perceptions are firmer and stronger, her un-

selfishness far greater, her spiritual nature deeper and richer than that of her brothers. She is to-day foremost in the great social, philanthropic, humanitarian and ethical reforms, in which selfishness has no place. In her widening influence, growing liberty and freedom, I see impearled a prophecy of an altruistic age, a civilization triumphant, rising against to-morrow's purpling dawn."

Sisters, are those not brave and noble words? And shall we not endeavor to fully merit them? "Who would be free themselves must strike the blow." Let us remember this, and each one try to break her own shackles, and also assist or encourage her neighbor in doing likewise. But what are the shackles to be thrown off? Permit me to quote again from Mr. Flower—and I do so not because I could not give the same ideas in my own words, though not as well, perhaps, but because a MAN has written them. (I emphasize the word MAN because I believe he is entitled to the name in its fullest and highest sense—what so many of the sex *are not*.) "It must not be supposed, however, that her struggles are over," says Mr. Flower. "Before she can or will attain an influence commensurate with her work, she must emancipate herself from the bondage of *fashion*, which assiduously reflects on her good judgment as it wrecks her health and menaces the life and happiness of her offspring. She must also repudiate the age-hallowed insult dwelt upon in the old Edenic legend of the fall of man, which for centuries has been

brandished in her face to teach her humility, and make her feel degraded in the presence of her 'lords and masters.' An essentially barbarous conception, born of a cowardly and brutal childhood age. Again, womanhood must refuse to heed the admonitions of Paul, which have for almost two thousand years been thundered from the pulpit, and persistently preached from the fireside as though they were the oracles from heaven, rather than the natural expressions of a mind imbued with Grecian thought and ideals concerning womanhood.

* * * Another duty of woman is to unitedly contend for *the right of suffrage for those who wish to exercise it*. There may have been a time when there was no pressing duty involved in this question, but that day has passed. Recent statistics show that there are in the United States to-day millions of women who can earn a livelihood by their own individual exertions; tens of thousands of these women are working for starvation wages with the awful alternative ever before them, 'starve or sin.' This condition will remain until women have a voice in the Government equal to man, and their numbers are so organized as to challenge the consideration of law-makers. The infamous *age-of-consent laws*, which place the age of consent to her own ruin from seven to twelve years for girls, *could only be enacted in man-governed States*. A noteworthy illustration of this is found in the fact that Wyoming, the only State where no man enjoys full franchise,

has placed the age of consent at the legal age of majority, eighteen years, while Kansas, the State which more than any other approaches Wyoming, in bestowing upon women the right of franchise and where she exercises a greater influence in politics than any other American commonwealth, save her younger sister, has also placed the age of consent at eighteen years. *All other States trail the banner of morality in the dust before the dictates of man's bestiality.*"

Remember, it is not a "strong-minded," masculine-natured, discontented woman who uses the above scathing language, but a MAN, speaking in woman's behalf. The italics are his own.

The first and most important right for which woman should contend, is the right to herself, to her own person. In former ages she was but a slave, from her birth until death set her free. She was a possession, a chattel, owned first by her father or guardian who bartered her at his pleasure to another owner called husband, who became possessed of still more complete ownership and control of her being. She had no right to say that either body or soul was her own. He commanded and used her at his pleasure, usurping over her powers which no beast of the field or king of forest or jungle exercises toward his mate. There are times when even the lowest creature in the scale of animal existence is freer from molestation and desecration by its mate, than has been the so-called mate, but really slave of man, the

self-styled "lord of creation." Even the holiest function of her being—maternity—has not been sufficient to shield her from man's brutality and bestiality. And here I feel like protesting against this comparison to the poor dumb brutes or beasts. It is a slander upon the "brute creation." In this respect man has sunk below the "beast of the field." *They* follow an instinct which has for its purpose a legitimate object, and they but fulfill a law of their being. Man has perverted a law of his being and prostituted it to the gratification of low and degraded sensuality. Had the human race always lived even as purely as the "beast of the field," they might have been, compared to what they are, as giants compared to pigmies, both physically and mentally. The stamp of sensuality would not have been so deeply branded upon generation after generation, carrying with it physical degeneration, disease, "bestiality," (if we must use the word for want of one more commensurate), crime and degradation. Reform at this point is the Genesis of all true and lasting reform; and here woman must assert herself if she would be free and the mother of freemen. Let her become master of her own person, and then let her seek to throw off the thralldom that may have been entailed through ages of sensuality and woman-slavery, and become master of her own passions likewise, and see to it that all functions of her being—and especially the most important and sacred of all—are made to serve only their legitimate

and highest purposes. Let woman obtain and *maintain* her freedom at this point and what an Atlas-like burden, what a hideous nightmare will be rolled from the shoulders of the sex. So much lightened will she be by getting rid of this one great incubus that other progressive steps will be comparatively easy. The sex has suffered more than martyrdom, age after age, because of this stupendous wrong that has been inflicted upon it. And then, as if to mock and insult her agonies, she has been taught that she has merited all through the temptation of Eve, that she has brought it all upon herself, and she has been taunted with being the cause of all the world's miseries. And here allow me, for the sake of support and confirmation, to fall back again upon what a MAN has said. Mr. Flower, (in the same number of the *Arena* to which I have before referred, and which has been called, "a woman's number,"), in commenting upon a story written by Hamlin Garland, says: "This story will be appreciated by thousands of wives who for weary years have hour by hour been dragged nearer and nearer death's door through the lust, the coarse brutality and thoughtless indifference of husbands, painfully conscious that they are being killed by inches, vaguely aware that a great wrong was being perpetrated, yet dragging themselves through each succeeding day in the gloom of despair, feeling that for some unknown sin, or perhaps the sin of the first woman, as the man-made legendsays,

they were condemned by fate to be sacrificed. No tragedy in life to-day is so terrible as this which is being undergone by tens of thousands of women in the very sunlight of our nineteenth century civilization. To the men who are consciously and unconsciously murdering their wives, this book will appeal with great power." (Strong words these, but not too strong.) "An agitation has been inaugurated that will not subside until woman is held to man by the bonds of love and justice rather than authority. Marriage is one of the holiest and most sacred institutions of civilization, and for this very reason, if for no other, crimes committed within its sacred bonds are peculiarly heinous. The hour has struck when men should be made to understand that any thought of ownership in wifehood is more than degrading and immoral, it is positively criminal. To my mind there are few crimes that rise to such giant proportions as those which for centuries have been perpetrated against wives and mothers through the brutality and bestiality of husbands, and that other common and unrebuked sin—bringing of children into loveless homes. This last is a crime against posterity, society and civilization."

Let woman see to it that this sin shall not be carried down into coming generations, but with all the heroism of her nature let her plant her feet firmly upon the rock of purity and principle, and say to the turbid waters that are seething at her feet, "Thus far thou hast

come, but no farther shalt thou go, thou miry sea that for ages hast been casting up filth and impurity, disease and death."

The man who forces maternity upon his wife is a possible murderer, as well as the possible begetter of a murder, and the propagator of a long line of evils that may not run themselves out for ages to come. He is a possible murderer because she upon whom he has, at the very least, inflicted a terrible, a brutal wrong, may die in consequence thereof, and he thus become the author of her death. He is a possible begetter of a murderer because the outraged feelings of her whom he has promised to love and cherish, may be graded into murderous vindictiveness against the one who has so wronged her, and thus impress upon her offspring the disposition which may cause him to imbue his hands in human blood; and if not that, he will be blighted, perverted and distorted in his moral nature. How many just such beings are in the world to-day, a curse to themselves, and to society. Indeed, are not the characters where this taint is not to some extent found, almost the exception rather than the rule?

It is a law of evolution that as races increase in brain-power, their energy is drawn off from the propagation of the species. This shows that the reckless and persistent use or perversion of the procreative functions is destructive of brain-power, and consequently, degrading and degenerating in tendency.

The world has greatly sinned in

that it has granted and countenanced the irresponsible power and authority of the physically stronger over the weaker, in the marriage relation; and that power has been granted to the one who, according to Mr. Flower, was the least ethical, the least humane, the least refined, the least intuitive, the least inclined to the right, the pure and the good; and the most inclined to selfishness, cruelty and "bestiality;" and all because he had it in his own power to take and grant this authority.

"Womanhood must refuse to heed the admonitions of Paul," says Mr. Flower. Let us see what some of these admonitions were; and that no one may accuse me of perverting his words, I will give chapter and verse as I go along: "Neither was the man created for the woman, but the woman for the man," (1st Corinthians xi, 9.) "And if they will learn anything let them ask their husbands at home; for it is a shame for women to speak in the church," (1st Cor. xiv, 35) "Wives submit yourselves unto your husbands as unto the Lord," (Ephesians v, 22.) Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety," (1st Timothy ii, 11-15).

Just listen to this autocratic "lord of creation!" Could insulting arrogance further go? It is almost a wonder that he deigned to grant salvation to woman on any terms. As it is he has barely granted it, and on conditions the most humiliating, the most degrading, the most agonizing. And these atrocious teachings have given the key-note to the teachings and the attitude of the churches, and of so-called civilization for lo! these nearly two thousand years. It has been truly said that so-called Christianity is far more Pauline in character than Christ-like. Paul did far more to pervert and distort the teachings of the gentle Nazarine than he did to elucidate and enforce them. Nowhere in the life and teachings of Jesus of Nazareth was there manifested this intolerance, arrogance and partiality or injustice toward woman. On the contrary he was particularly gentle, kind and just toward the sex, and he found among women some of his dearest friends and best co-workers. Well may such utterances as I have quoted from the arrogant, narrow-minded Paul be characterized as "essentially barbarous, born of a cowardly and brutal childhood age." But they have ceased to be literally heeded in the churches, pushed on as they are by the progressive genius of the age: nevertheless their blighting influence, to a considerable extent, remains. It is time that woman should seek to enlighten herself sufficiently to be able to throw to the dogs such monstrous and absurd teachings and legends as have been

handed down to her from "a cowardly and brutal childhood age," an age when man could stoop to make a scape-goat of his physically-weaker mate, lay his sins upon her shoulders and then coercing, bullying and tyrannizing over her, cramping, crushing and blighting her, soul and body, to serve his own selfish and sensual purposes. Study universal history and the history of religions; read the great book of nature, God's truest, best revelation to man; study works on evolution; rise above old superstitions; throw off this dreadful man-made nightmare of the ages, and come out in the clear sunlight of nature's own truths, and recognize yourself as at least the equal of your boasting, arrogant brother, with a record far clearer than his own, and realize that but for the shackles with which he has for ages bound you, the world might have been immeasurably farther on the way toward the Golden Day, the "altruistic age—the civilization triumphant." Claim equal rights and equal authority for yourself in all the relations of life with him who has so long usurped the master's rod. Let the word "obey" be stricken from the ceremony or contract that unites man and woman into what should be an equal co-partnership, but which has been but the binding of a slave to a master. The idea that an intelligent, responsible human being, amenable to the laws of the land, should be made to promise unconditional obedience to another mere human being, who may be the inferior of the two, both in

mentality and morality ! It is but a relic of the barbarous ages which we claim to have long passed by. Let man cease to regard himself as the "lord and master" of the woman whom he has promised to love and cherish. This is but another relic of barbarism. A woman I know of, when her husband first reminded her that he was her "lord and master," promptly and spiritedly responded, "I own to no lord and master !" "But," said he, evidently taken back by her unexpected assertion, "You promised to obey." "No, sir !" she said, "I made a mental reservation at that point, and I was indignant that the word should have been introduced into the ceremony."

"Woman must emancipate herself from the bondage of *fashion*," says Mr. Flower, and he is right. Her health, her happiness, her usefulness and influence upon posterity are all affected by this tyrant, which has ruled her through the past. Woman has been taught that she was made for man, that she must seek to please him; that her sole end and object in life is to be married, and hence she has ever sought to enhance her charms by factitious aids, and so her vanity and love of display have been fostered and encouraged until the majority of the sex are bound hand and foot by the slavery of custom or fashion. It is high time that she should break away from this bondage and declare her right and her determination to dress healthfully, comfortably and conveniently, regardless of Mrs. Grundy. Not only to dress

healthfully, but to observe healthful hours and habits and no longer be subservient to ceremony, form and conventionality.

Another thing. Let her deny that marriage is her only end and object in life. Cease to regard it as the *summum bonum* of existence. Throw to the winds all ideas of future dependence upon male support. Learn to be self-supporting and independent. Carve out your destiny, and stand among the world's workers. The world needs you. A crisis is at hand whose outcome is to determine whether the world is to march rapidly forward in the path of universal progression or lapse back into darkness and barbarism, and your work as a sex is specially needed. Let marriage come in as incident, if it come at all. And if you do not seek it and are independent of it, it will far more likely come to you as a joy and a help, and far greater good will ensue to posterity than as if you had made it the sole end of existence.

But to be independent you must have a *chance* to do for yourself. Yes, and that is what many men would prevent you from having. And here, especially, is where you need to have the ballot, so that when you lift up your voice against any wrong it may have the weight and potency born of an equal share in framing the laws which govern life and the accessories of living. And how many wrongs would be speedily done away if the enslaved half of the human race should have its fetters removed. When woman shall have become fully

emancipated intemperance will cease, and with it much of poverty; prostitution, (the perversion of any function, and particularly the sexual) both legal and illegal, shall become a thing of the past. Then health will increase and amiability and all that follows in the train of free, cheerful, happy and vigorous life—a sound mind in a sound body—combined with purity, temperance and an upward and outward looking—upward toward the highest and best, and outward to see that all of our fellows around us are healthy, free and happy.

Woman and her cause have made astonishing advancement during the last half-century. This is largely due, as I believe, to the influence of

the spirit world, for within that length of time intelligent communication has been held with those who have passed on before, and the more enlightened and elevated have ever sought to lift up womanhood, and they have used women as instruments for teaching and advancing the world. In proportion as womanhood is elevated does man become refined, humanized and god-like; and so it may be that the "ministering spirits," who are anxiously watching and working for the advancement of the human race, are able to say, in the lines that were either impressed upon or generated by my brain in a somnolic or somnambulant state:—

"Through woman's purer faith we see
A way unto a higher heaven."

San Bernardino, Cal., Aug. 28, 1891.

THE CHRIST LIGHT.

BY REV. BRADLEY GILMAN IN "CHRISTIAN REGISTER."

From hour to hour, throughout the night,
I stumbled on my way,
Unlighted by a ray
From moon or stars, until my sight
Sought out the east. Its breaking light
Upheld me,— "Somewhere it is day."

Thus through my night of life I fare,
In doubt to pray,
In doubt to say,
"A higher Power holds me in care";
But, lo, the east aflame! I dare
Content me. Somewhere it is day.

FIDELITY TO TRUTH THE ONLY ROAD TO FREEDOM.

BY W. J. COLVILLE.

DR. HOLCOMB and many others have said much concerning the influence of fear in the production and maintenance of disease, and while probably most intelligent people will agree to the statement "Fear is the bugbear of the race," how few there are, apparently, who are in any way ready to stand up fearlessly before the world and proclaim the best they know. We hear many people claiming to be "Scientists" making the most undue allowance for the very hereditary and temperamental tendencies they profess to regard as mere illusion of mortal belief, and at most as straws to be swept out of our path in our progress toward a higher civilization and complete demonstration of the law of liberty. Diffidence and timidity are sometimes looked upon as virtues, at other times they are condoned as weaknesses, but how very seldom do we come across people who are determined to sweep these obstacles aside and live up to their rightful prerogative as free-born citizens of the universe—heirs at law to all things. Dr. Krauskopt, of Philadelphia, one of the ablest and most progressive lecturers now before the public, in his famous lecture on Benjamin Disraeli, takes occasion to impress his hearers with the fact that this man, who became Lord Beaconsfield only through his indomitable energy

and dauntless perseverance, was a painfully timid man when he entered the British Parliament. All the force of prejudice was against him by reason of his Jewish birth, and this opposition so far overcame him at first that had he been anything like the average man he would have retired discomfited and devoted himself henceforth to literary pursuits only, leaving all hopes of parliamentary success to less timid souls who had less to contend against; as it was this renowned Israelite became the greatest statesman the modern world has seen. The career of such a man is by no means the career of an *idle* hero, because of the vanity and love of personal display which entered into it. The highest type of man or woman is free from all mere self-seeking, desiring only the welfare of mankind; but never wishing to be severe in any of our criticisms, let us forget the personal vanity of such a man as Beaconsfield and see in him an emancipator of the Jews in England from social ostracism and many other cruel and unjust phases of oppression, and then even in the career of a modern statesman we may discover ideal attributes. Loyalty to conviction is loyalty to conviction and nothing else, and whenever it is misconstrued to mean adhesion to a particular set of opinions it becomes bigotry, sectarianism and prejudice.

During the past month (May, 1891) the writer of this essay had four opportunities of listening to Mr. Fay Mills, an "Evangelist" who is capable of drawing together three or four thousand people in the great Music Hall in Cleveland, Ohio. It need scarcely be said that his methods are those usually in vogue among sensationalists of the Revivalist school. He first impresses the sensitives in his audience that they are in peril of everlasting woe unless they repent and turn to Jesus immediately and straightway a number of impressionable men, women and children rise up one after the other and "confess Christ," but what does "Christian confession" really mean? If it signifies nothing deeper than clutching at the robe of a Savior when one dreads falling into a bottomless abyss of misery unless he does so, there is nothing spiritual or even moral in the act which does not rise above the animal instinct of self-preservation, and surely professed disciples of Jesus cannot be content with merely a selfish desire for one's personal welfare. The lowest type of coward would readily confess Christ in such a way as that if he could be made to believe that such a confession would deliver him from hell and exalt him to heaven. The beauty of Disraeli's writings consisted chiefly in their outspoken championship of the Hebrew race and religion at a time when and in a place where the Jew was treated as a despised outcast; there was no special merit apart from this in his standing up manfully for the race to which

he belonged, for nothing is easier than to shout God save the Queen on the deck of a British steamer and to salute the Union Jack in the waters where that flag is the emblem of power and popularity; fidelity to a country or to a cause can only be tested in seasons and on occasions when the cause championed by the hero is placed under the ban, and it therefore requires loyalty to conviction, endowing its possessor with true courage to shout while others hiss, to praise while others condemn.

The early Christians were situated so differently from those professing the name of Christ to-day that it is difficult to draw any parallel between the confession required by Jesus and his apostles and that demanded by modern revivalists. The religion of Jesus and ecclesiastical Christianity are very different things; the former demanded sacrifice for truth, the latter has bitterly persecuted those who have been willing to make such sacrifice; the former embraced the doctrines of a pure sociology and undertook to remodel the industrial state on the basis of universal brotherhood, the latter has been the armed custodian of ancient systems of oppression. In the first century those who were called Christians at Antioch stood for every new idea which could promote the general welfare of mankind; in the nineteenth century all the large and influential bodies have lagged behind the chariot of progress because of the money-bags so necessary to popularity and ostentatious show. We need

scarcely remind our readers that we believe firmly in the essential goodness of humanity; the heart of society is in the right place, but unfortunately the mistaken head too often acts wildly and impulsively without any due reflection and certainly without calling the heart into its council chamber. The false belief is everywhere prevalent that certain external goods are of more value than aught beside; they are supposed to bring to their possessors and accumulators joy and peace and prosperity to be obtained through no other agencies—this error holding sway over intellect, is it wonderful that people should sacrifice all for what they believe to be the highest good? The very theories of the future life still promulgated with fervid gusto by popular revivalists are the very views which have driven multitudes to Agnosticism, and even to what ecclesiastics term, though unwarrantably, "rank infidelity." The future life has been so monstrously caricatured that it has appeared revolting rather than attractive to the highest types of intellect and the most loving hearts in the modern world. John W. Chadwick, the well-known minister of the Second Unitarian Church, Brooklyn, has made this very clear in many of his published sermons; so has Minot J. Savage, of the Church of the Unity, Boston, and many other noted liberal preachers of the day. For awhile it has seemed that the reaction against the old orthodoxy has necessitated a relapse into materialism, but now the clouds are lifting and

new light is shining from every quarter on the much vexed question of the nature and destiny of man. Mr. Savage says, very reasonably, in a sermon entitled "The Importance of Knowing We Live After Death," (preached April 3, 1891): "If I am to pass through death unscathed, if I go over there the kind of man I have made myself by my words, my actions, my thoughts while here, then it does not make any great difference even if some one of you does have twice as many thousands of dollars along the road as I have. These incidents of the way become of very slight importance the moment we make life mean the development and culture of character." As this excellent sermon can be purchased for five cents, and we are sure many of our readers will want a copy, we shall give no further extracts from it; what we have quoted is for the purpose of showing the different relative value of things when we realize the enduring character of the unseen and the evanescent nature of all that is outwardly visible. We are all in search of the highest good; if we have no life beyond that of the senses, then it is but natural for us to seek to cultivate whatever will minister to our senses most completely; if, on the other hand, our real life is super-sensuous, then merely sensuous pleasure appears unworthy of very much attention. It is practically impossible to estimate how much we lose of higher joy through devotion to what is at best but lesser good; we use that term advisedly as we are

no believers in any absolute evil, but as in the New Testament story of Martha and Mary, the one sister put carnal appetite before spiritual appetite and the other put the spiritual before the material, so there are multitudes to-day who adopt Martha's policy and in doing so make shipwreck of home happiness, and by abandoning themselves to lesser good, forego the greater. Life is made up of choices and our choice expresses our degree of development. Two stones are placed, for example, before a child, one of them is a small diamond of the purest water, the other is a large glittering Rhine stone; the child chooses the large stone because of its size and bulk; the expert jeweler takes the smaller one instantly. Now both the child and the man desire the best stone, and could the child use the same discrimination as the jeweler, he would choose the valuable little diamond, but only judging by appearance at first sight he cannot understand why anyone should choose differently from himself. "Things *are* not what they *seem*." We have no sympathy with those who decry any phase of useful effort on the plea that manual work, for instance, is "unspiritual," at the same time it is our highest desire to awaken in the minds and hearts of our readers desires after what lies beyond the simple realm of sense. Evolution perfectly illustrates how all human beings begin their conscious outward existence but one step removed from animals, and how they gradually forsake their material idols,

constantly drawing nearer to a recognition of spirit as the supreme power. "Let us eat, drink and be merry, for to-morrow we die," is a wise maxim if we are to die on the morrow; if our physical bodies are our real selves let us feed, clothe and shelter them, and when we have done this as luxuriously as possible we have done all there is to do, but if on the other hand there are desires and necessities pertaining to a deeper and higher nature than the physical, so much attention to what is at best but secondary is energy misdirected. How much complaint of dissipation there is in every quarter and yet how futile are the measures adopted to stem the tide of folly. Things are pronounced wrong by moralists but moralizing alone will not kindle the flame of higher and purer aspiration in the breast of anybody. Forbidden fruit appears the sweetest and most tempting of all. It has recently occurred to us that the best interpretation one can give of the allegory of the fall of man is simply to realize our present situation, standing as we do between opposing attractions. The tree of life is for us with all its tempting and delicious fruit if we will eat of it only; the tree of the knowledge of the good and evil is also for us if we will eat of it only, but we cannot partake of the fruit of both trees. We must decide whether we will choose the one recommended by the voice of God within us, or that proposed to us by the serpent of sense. How is it with the expenditure of our time? Let us leave the question

of "sinful waste of time" entirely out of our consideration, we have an immense field left to go over. How very rare it is for any one to choose the very best possible way of spending a Sabbath or a holiday, and by the best way we only mean the way in which the individual can get the largest amount of real benefit enabling him to be most widely useful in helping others forward. Mary, as a type of womankind at its best, shows us a clear discriminating judgment as well as a truly spiritual temper. Mary sees that more is to be gained by drinking in wisdom than by fussing over a supper table, and as a number of dishes are quite superfluous, she declines to lose an opportunity to receive instruction to waste time and effort over what is but weariness to the flesh and no help whatever to the spirit. How can parents be surprised at the sickness, irritability and sensuality of their children when they accustom them from earliest infancy to live as animals. A mother rises at 6 A. M. and cooks three or four kinds of meat for a breakfast at 7:30 A. M., and from all this needless work and worry neither she nor anybody derives the slightest benefit. It is all "vanity and vexation of spirit." Homes are wretched by the idolatrous worship of stomachs, and the still more ridiculous idolatry of bric-a-brac and gaudy furniture nearly always under cover. If homes minister to nothing but animality with its accompanying peevish discontent, we do not wonder that they are forsaken for clubs and

banquets where there is certainly less restraint and more cheerfulness. Material idolatry is the cause of sickness and vice everywhere and it is all in vain for us to seek to heal the masses until we commence ourselves to live on a higher plane of consciousness than we now occupy. The higher nature of mankind is very hungry and thirsty in these days, it is just awakening after a long fast and slumber and is ravenous in consequence of its long deprivation, and just as in days of old every attempt was made to save the State except the right one, so at this day every device is resorted to before the truth is literally forced upon the world that the only genuine panacea is spiritual. Christian Scientists have recognized this from the start, but the abstract Brahminical transcendentalism expressed in Mrs. Eddy's writings and in the teachings of all who agree with her conclusions needs to be brought forth into the realm of expression, not by designating all external illusory, but by explaining expression in the light of spiritual propulsion. The temperament of the Gospel Mary is not necessarily a perfect temper, but it is much to be preferred to the worrying and worried state of Martha; we must be good Marys before we can become better Marthas, which means that until we have received spiritual instruction and assimilated it, we are unprepared to conduct external affairs wisely and happily. The kingdom of heaven must be found within first, then may and must it be expressed without,

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but until it is found within all outward endeavor is like watering ground in which nothing has been sown or planted, while to sow seeds and then neglect the work of irrigation is another foolish because incomplete process; the latter, however, is far wiser than the former, because at any time a shower may fall from the clouds and water our gardens for us, but the rain can scarcely be expected to bring forth flowers where there are no flower seeds in the earth. We hear a great deal too much about the "practical side of life" by which is meant everything pertaining to animal existence only, and what can be more clearly demonstrated in these days than the utter impracticability of so-called practical business measures? Banks fail, large firms close their doors through insolvency, speculations prove disastrous failures, health breaks down and dementia seizes many bright and active business men. What is the remedy? Again we repeat, people can not be expected to desire higher things than mammon furnishes until their interior nature is awakened.

The New Testament furnishes us with an exquisite set of dissolving views illustrating the influence of the apostolic teaching on those who embrace it; they regulate social and industrial questions among themselves in accordance with just and benevolent promptings. Being imbued with a sense of human brotherhood, they desired to make external conditions conform to their highest ideals; they were led by the Spirit of Truth from

within, not driven by coercive legislation from without. The German Socialists are right to the very core when they confine themselves to the statement that higher and more general education is to do for the world what force of arms can never accomplish. The unlovely phases of socialism are to be attributed not to the ethics of the system but to the lingering belief in the need for certain phases of warfare which attaches to many honest would-be reformers as well as to the rest of mankind. The present crisis in the world's history is very much like that of nineteen hundred years ago, but has the world not developed in high upon two millenniums? History surely does more than repeat itself, evolution is everywhere at work, and it is our most positive and quenchless conviction that we are now being blessed as a people (we allude to the entire civilized world, English-speaking nations in particular) with an amount of spiritual enlightenment never within the annals of generally accessible history—before communicated to the public. Our general timidity is our drawback and it behooves each and every one of us to carefully see to it that we do not permit the poison of pessimism to enter our mental veins and paralyze the tongues which would otherwise proclaim truth loudly. The evangelists tell us that Jesus said: "Whosoever shall confess me before men, him will I confess before my Father who is in heaven, and whosoever shall deny me before men, him will I deny before my Father in

heaven." There are surely two senses in which these words can be profitably considered. First, let us take them historically, second, let us consider them esoterically. Now to the historical exegesis of this oft-disputed passage. The Gospels present us with a vivid portrait of a company of men following a despised and persecuted Master, not indeed universally despised, for "the common people heard him gladly," and "great multitudes followed him," but despised and persecuted by the notabilities of Church and State alike. There are many parallels between the life of Jesus and the life of Socrates, and indeed there was never a record published of a great philanthropic teacher which does not strikingly prove that the highest "authorities" both civil and ecclesiastical have shown a decided animus in opposition to advancement in thought and practice; they have too many material interests at stake which they are unwilling to risk. Socrates gathered the populace whenever they would assemble and instructed them in the path of wisdom; for this "crime" the rulers compassed his death. Jesus only required of his disciples that they should be faithful to what they knew and felt to be TRUTH. "If I say the truth, why do ye not believe me?" is one of the grandest sentences attributed to him. It was not, then, fidelity to his person or to any supposed claim to the Messiahship that was exacted of them, they were only required to be faithful to their highest view of truth, and in fidelity to this

they were to afford conditions for their reception of more and more truth continually; they could only grow in knowledge and attain to a noble manhood as they faithfully responded to all the truth they intuitively discerned or mentally perceived. Fidelity to conviction was the test of discipleship. The school of Jesus expelled none but hypocrites, it knew nothing of doctrinal heresy. Heber Newton and Dr. Briggs would never have been the objects of attack had they lived with Jesus, because they differed from Father Ignatius concerning such disputed dogmas as "miraculous conception" and "physical resurrection." Every "dogma" of Christianity is derived from some other source than the reputed words of Jesus who never, according to the records, had a single word to say about doctrinal infidelity. His only protest was against hypocrisy and time-serving, and where are the people to-day who are willing to take their stand on the solid rock of fearless, outspoken loyalty to conviction? Now the great drawback to honesty everywhere is the dread of some kind of persecution which it is generally supposed must fall to the lot of those who are loyal to their uttermost conviction of right. Jesus seems to have told his disciples plainly that they must be prepared to meet opposition, but he never counselled them to court it; when he sent out his disciples he told them to speak words of peace wherever they went, but never to compromise with error.

It may be truly said that science

as well as religion can point to its "noble army of martyrs." Galileo, Bruno, Copernicus and hosts of others were just as truly witnesses to truth as any early Christian preacher who was condemned to imprisonment and even death because he would not be false to what he knew to be true, or at least felt to be so. History points to scarcely a hero or heroine who has not been persecuted because he would not sin against light. The truly heroic are the truly wise, for they see clearly the relative value of spiritual and material possessions; they know full well that nothing outward is to be compared with spiritual treasure; such brave souls may give no thought to their individual immortality, but their very selflessness must win for them a glorious inheritance among "the saints in light." The pulpits and platforms of the present day are for the most part occupied by temporizers, and why? Because "bread and butter" interest weighs more heavily among gross persons than anything loftier; and then among the cultured, refined and æsthetic representatives of any cause or movement, there is so much of shrinking, painful timidity, that to save feelings from being harshly wounded, convictions are cloaked when not betrayed, and all the while the populace is starving and crying out for living bread in place of so much husk and stone. The chief cause of hypocrisy is fear of some sort of persecution from which the timid often shrink, more at the prospect of death, and it cannot be de-

nied that it is a hard battle to give forth constantly a stream of honest but unpopular conviction in the face of steady unreasoning opposition, and to do this mildly and temperately, though at the same time strongly and earnestly. Not only is this great effort demanded of those who would reform pulpit, platform and press, the burden presses most heavily of all upon sensitive members of families, who are inmates of homes where the bulk of thought is in the direction of dead and stupid conservatism. To stand boldly for one's highest conviction in the face of petty persecution and constant social martyrdom is the hardest trial of all to a sensitive spirit and we cannot overlook the fact that many of the most enlightened spirits are as sensitive as eolian harps to every pulsation of the mental atmosphere. The temptation to compromise or to withhold is to such natures almost irresistible and these are surely the ones who know best the esoteric meaning of the clause objected to by so many in the great family prayer, "Lead us not into temptation," which is surely equivalent to the petition in Gethsemane, "If it be possible let this cup pass from me." Stronger and sterner natures know nothing of the trials of weaker and more easily unstrung, and for the very reason that every distinct type has trials peculiar to itself, we frequently fail to appreciate private heroism at its true worth; all can recognize soldierly bravery when displayed on the battle field, but it must be comparatively easy for a soldier to be courageous

when everything about him inspires courage. The world's greatest battles are fought in secret and when we have a more refined idea of valor we shall have outgrown military equipments and be prepared to chant the anthem, "See the conquering hero comes," when some tender woman steps on the stage whose life is devoted to overcoming evil with good in the peaceful yet powerful methods known only to such souls unfolded beyond the ordinary. An esoteric view of the Gospel leaves the historical elements aside and considers the central figure as a type of the divine in all humanity. The logos, or spoken word of the Father, is the essential life of man. The fourth Gospel unless understood according to its gnostic significance is but misinterpreted. Attempts have often been made to explain this mystical document esoterically, but so far only hints of its hidden contents have been given. The Bible has been idolized and berated by turns, and neither the worshippers nor the haters of the Scripture have unlocked its hidden treasures. We intend shortly to do what we can to-

ward preparing simple suggestive explanatory lessons founded on the Gospel narratives with a view to seeing something of their inner beauty, and while these lessons will, no doubt, be repudiated by the orthodox on the one hand and extreme iconoclasts on the other, we shall strive to follow the course we recommend to others, and whether we please or displease our readers, give our sincerest convictions to the world, leaving each student to question as much as he pleases, as we speak with no sort of claim to infallibility. In a few cases we have received notifications from former subscribers to this magazine that they "no longer desire it" on account of our views being in advance of theirs, but for every one who discontinues because we are too outspoken, at least ten new subscribers are gained. Let people agree or disagree as they choose, we refuse to make concessions and we claim no holiness for ourselves on that account, for to an independent thinker and lover of freedom, liberty of thought, word and action is an unpurchasable and unsaleable boon beyond all valuation.

Life is too short for any vain regretting;

Let dead delight bury its dead, I say
And let us go upon our way forgetting

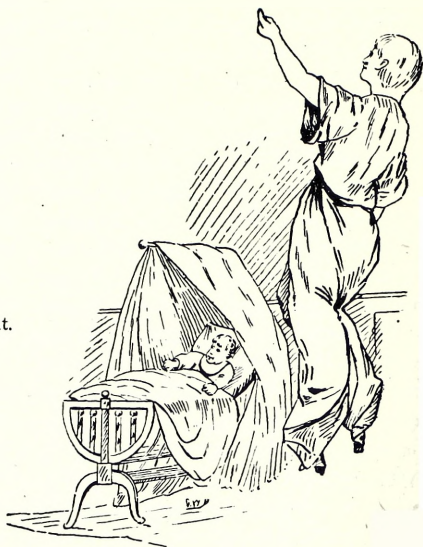
The joys and sorrows of each yesterday,
Between the swift sun's rising and its setting
We have no time for useless tears or fretting,
Life is too short.

—Ella Wheeler.

THE EARTHLY GUARDIAN.

BY ROSE L. BUSHNELL.

A child of love lay sleeping,
On a couch of downy white,
An angel watched its slumbers,
Clothed in garments pure and bright.



A happy maiden waited ;
Her heart all free from guile.
The one she loved was coming
To meet her by the stile.

An aged woman dying ;
Her life work all complete ;
An angel lingered near her,
To guide her weary feet



Across the shining portals,
Where loved ones wait to greet
A soul that earthward wandered,
To gain experience sweet.

THE UNVEILING OF "ISIS UNVEILED."

A LITERARY REVELATION.

BY WM. EMMETTE COLEMAN.

Continued.

SINCE writing my remarks concerning des Mousseaux's works on "Magic" and "Demons," as published in the last GOLDEN WAY, I have procured from Berlin a copy of his "Mœurs et Pratiques des Demons," published in Paris in 1865; and a comparison thereof with "Isis Unveiled" shows the following instances of matter in the latter borrowed from the former uncredited:

"Isis," vol. i, 46, Tertullian on apes of God, des Mouss., x.; 142, from Dupotet, Orioli, and Bartolino, 188, 189, 186; 158, from St. Augustine, 60, 66; 188, from Jobard, 322; 219, from Porphyry, 64; 252, from De Maistre, 8; 279, two passages from Dupotet on magic, 81, 137; 345, from Apuleius, 53, 54; 441, from Humboldt, 10; 444, from Orioli, 186, 188; 491, Deuteronomy, 168; vol. ii, 510, Psalmist on gods of nations, 70, 148; 633, Augustine on sorcery, 169-171. Total, 16 passages.

SUMMARY.

A careful analysis of "Isis Unveiled" reveals these facts: There are about 1400 books and periodicals quoted from and referred to in that work: and of this number a little over 100, including many peri-

odicals, were actually in possession of Mme. Blavatsky, and were quoted from directly by her. From these hundred and odd books and papers she derived all that she published, taken from and relating to the other 1300 books. There are in "Isis" about 2100 quotations from and references to books that were copied, at second-hand and at third-hand, from books other than the originals; and of this number only about 140 are credited, or quasi-credited, to the books from which they were copied. All the others are cited in "Isis" in such a manner as to lead the reader to think that Mme. Blavatsky had read and utilized the original works, and had taken her quotations from said originals,—the truth being that these originals had evidently never been seen by Mme. B. By this means, the readers of "Isis" have been almost uniformly, so far as can be determined, misled into believing the Madame to have been an enormous reader, and possessed of vast erudition; while the fact is that her reading had been very limited, and her ignorance was deep and profound in all branches of knowledge, as will be hereafter demonstrated.

The books used by her in compiling "Isis" were almost entirely confined to the current nineteenth-century literature. Scarcely one of the old and rare books mentioned and quoted from, in "Isis," had ever been seen by her. She pretended to great Kabbalistic learning, whereas, as I have shown in my lists of her plagiarisms in this series of papers, every quotation from and every allusion to the Kabbala, in "Isis," was copied second-hand from certain books containing scattering quotations from the Kabbalistic writings. She had evidently never seen any part of the original Kabbala, and she knew nothing of it except through the remarks about it of Eliphas Levi, and the quotations from it found scattered through the works of Jacolliot, Dunlap, Mackenzie, King, and a few others. Nearly every passage from the Kabbala that she found in these authors she copied into "Isis," with an apparent display of profound Kabbalistic erudition,—said spurious and inaccurate "learning" being wholly based upon the detached passages from the Kabbala referred to above.

"Isis" quotes extensively from the old-time mystics, Paracelsus, Van Helmont, Gaffarel, Cardan, Robert Fludd, Philalethes, and others; but the facts are the same as in case of the Kabbala. Not a line from these authors is taken from the original works; the whole is copied from other books, containing scattering quotations from these writers. In like manner all the quotations from

Josephus, Philo, and the Church Fathers, as Justin Martyr, Origen, Clement, Irenæus, Tertullian, Eusebius, and all the rest, are copied second-hand from a variety of sources. The same holds good with all the classical authors of antiquity,—Homer, Ovid, Virgil, Horace, Pliny, and the many others, including the Neo-Platonic writers, Iamblichus, Porphyry, and others. As the Madame is not a Latin or Greek scholar, of course she could not use the original authors in their native tongues; but she could readily have utilized English or French translations of the ancient classics. But this she has not done at all, it appears, except in the case of Jowett's translation of Plato; and in this case she has made use only of a few quotations from Jowett's work, mostly from the *Timæus*. All the remainder of her numerous quotations from Plato were copied from about a dozen different books, as is shown in the lists of plagiarisms given above. Anywhere, in the few books she had, that she found a detached quotation from Plato, applicable to her purpose, she embodied it in her book; and so of the other classical authors, the Church Fathers, the Mystics, the Kabbala, etc. From the composition of "Isis" it would seem that Mme. Blavatsky searched through the few books that she had, which largely consisted of quotations from other books, and selected such as suited her designs; making lists of these, she must then have written her book up to and around these quotations, so as to embody them in it,

with her comments,—the latter being usually deceptive, misleading, inaccurate, nonsensical, and mischievous.

As evidence of the manner in which the critics were deceived by the pretense of great learning in "Isis," I append some extracts from *critiques* of that work.

"She is a remarkable woman, who has read more, seen more and thought more than most wise men. Her work abounds in quotations from a dozen different languages, her pages are garnished with foot-notes, establishing as her authorities some of the profoundest writers of the past." (*Boston Evening Transcript*). "The appearance of erudition is stupendous. Reference to and quotations from the most unknown and obscure writers in all languages abound." (*Independent*). "They give evidence of much and multitarious research." (*New York Sun*).

I have referred to the claim that "Isis Unveiled" was inspired by, and partially written by the Mahatmas of Tibet. In support of this allegation Mme. Blavatsky, in an article in *The Theosophist*, Sept., 1881, vol. ii, p. 258, remarked as follows: "Most of the doctrines given [in "Isis"] had to be translated from an Asiatic language; most, if not all the quotations from, and references to, other works,—some of them out of print, and many inaccessible but to the few,—and which the author personally had never read or seen, though the passages quoted were proved in each instance minutely correct." The statement that most of the doctrines had

to be translated from an Asiatic language is a palpable falsehood. The whole book discloses profound ignorance of aught distinctively Oriental; the doctrines are not Asiatic, but European and American, and Mme. B. had no knowledge of any Asiatic language. It will be seen that the Madame tells the truth when she says that she had never seen or read most of the books quoted from and referred to in "Isis." But these quotations from and references to books were not the product of Mahatmic assistance, or obtained by her through Occultic power, as she and Mr. Sinnett allege. I have shown, beyond a doubt, that they were copied from a few readily-obtained books. The quotations from the "out-of-print" and "inaccessible" books to which she referred were derived by her from books in her possession, as has been proven above. Her statement that the passages quoted by her from these works "were proved in each instance minutely correct," is untrue, as will be fully demonstrated hereafter.

In "The Occult World," p. 160, Mr. Sinnett tells us that "Isis" was written "at New York, where Madame Blavatsky was utterly unprovided with books of reference. It teems, however, with references to books of all sorts, including many of a very unusual character, and with quotations the exactitude of which may easily be verified at the great European Libraries." In the light of the facts that I have presented, it is seen how misleading and inaccurate this

is. Instead of being "utterly" unprovided with books of reference, Madame B., in "Isis," distinctly claimed in numerous instances that she had the books quoted from and referred to by her. As I shall show hereafter, so far from claiming that she did not have the works from which she quoted, she, in various instances, asserted positively that she possessed certain books that in reality she had never seen,—everything that she quoted from them being copied from other books which she truly did possess. In "Isis" nothing is said about the adepts having assisted in its composition; at that time she claimed the work as her own production exclusively; in fact, the adepts are but scantily referred to in that work. In vol. i, p. 42, the author says: "No other claim is advanced for a hearing of the opinions contained in the present work than that they are based upon many years' study of both ancient magic and its modern form, Spiritualism,"—this assertion being put in italics to give it emphasis.

There are a large number of books treating upon the subjects discussed in "Isis," which would have been of much service in its compilation had the Madame known of them, that are never alluded to in it. Her ignorance of the mass of literature treating on Occultism was extensive, and the book is as remarkable for its omissions, for what it does not contain, as it is for what it does contain. Its compiler was the veriest smatterer in every branch of the subjects treated;

and the ignorance, blunders, misstatements, and falsehoods found in it have perhaps not been paralleled in the world's literary history.

Although published under the name of "Isis Unveiled," the title of this work, as printed at the head of every alternate page throughout the entire first volume, is "The Veil of Isis." In the second volume, "Isis Unveiled" appears as the page-heading. It seems that it was intended originally to call the book "The Veil of Isis," and the whole of the first volume was stereotyped under that title. It was then discovered that an English work of that name had previously been published,—a work on the Druids, by W. Winwood Reade, London, 1861, a copy of which I have possessed for many years; and it was determined to change the title to "Isis Unveiled," (see London *Spiritualist*, Feb. 8, 1878, p. 62). Inasmuch as the book unveils nothing, except the author's ignorance, plagiarisms, and general untrustworthiness, the title finally adopted is misleading and inappropriate. It is claimed that "Isis" is the production of the Mahatmas,—the Mahatmas who are omniscient in mundane affairs. And yet these omniscient gentry were so ignorant of mundane literature and so careless about the production of the great work that they were projecting through Madame Blavatsky, that they allowed one-half of their *magnum opus* to be printed under one title, and the other half under another,—the first title being not an original one, and the second

one embodying a gross deception. Strange that men possessed of the wisdom of the gods, and of such miraculous powers as are claimed for them, should be guilty of such bungling as this! I have pointed out the vast mass of *conscious* plagiarism in these two volumes; the title first chosen for the book seems an *unconscious* plagiarism, due to the Madame's ignorance.

As an addendum to the proofs of wholesale plagiarism that have been presented, I shall give some instances where Mme. B. has claimed to have possessed or to have read certain books, etc., which it is evident she had never seen.

In des Mousseaux's "Magie au XIX-me Siecle," pp. 451-457, is published a review of a book by Figuiet, called "Histoire du Merveilleux dans les Temps Modernes." This *critique* of des Mousseaux contains a number of quotations from Figuiet's work, with running comments thereon by des Mousseaux between the quotations. Foot-notes are given indicating the pages in Figuiet's work from which the extracts are taken. Figuiet's work is in two thick volumes, but des Mousseaux's selections therefrom are confined to a few pages in each volume, and relate to two special subjects alone,—those from Volume I pertaining to the Jansenists' miracles and those from the second volume to the miracles of the Convulsionnaires. In "Isis Unveiled," i. 369-377, is found an account of Figuiet's work, with quotations therefrom interspersed with des Mousseaux's running com-

ments, identical in every respect with the *critique* in des Mousseaux's work, pp. 451-457. The description of the nature of Figuiet's book, every quotation therefrom, with the foot-notes, and the comments of des Mousseaux, are precisely as contained in des Mousseaux's work, and they follow each other in exactly the same order in "Isis" as in des Mousseaux's, with this exception. In the latter the Jansenist miracles are treated of first, and then those of the Convulsionnaires; in "Isis" the Convulsionnaires are first and the Jansenists second. But everything relating to the Convulsionnaires in "Isis" is in identically the same order of succession as in des Mousseaux, and the order of succession of the items about the Jansenists is also identical in the two, foot notes and all. There is not a word in "Isis" from Figuiet, that is not in des Mousseaux, and the citations from Figuiet in the two books are in the same order in both, as above indicated. Had Mme. B. had access to the two volumes of Figuiet's work, which contain a mass of occultic matter that would have been of great service to her in the compilation of "Isis," she would undoubtedly have utilized some of it in that work; but in the whole of "Isis" there is not a word from Figuiet's book except the few quotations copied from des Mousseaux's work. It is beyond reasonable doubt, then, that Mme. B. had never seen Figuiet's book. Yet, in "Isis," i. 369, she begins her account of, and quotations from, Figuiet's work in these words: "We propose

to review a book *which lies before us.*" She thus gives her readers to understand that the quotations which she then proceeds to give from this work were copied from the work itself which "lay before her," when, in fact, every word of them was copied from des Mousseaux. The word "lies" in the sentence used by her is decidedly *apropos*.

Moreover, "Isis," i. 370, states that des Mousseaux, in his "Mœurs et Pratiques des Demons," "pounces" on Figuier's work "like a tiger upon his prey." This is untrue. It was not in this work, but in his "Magie au XIXme Siecle" that des Mousseaux criticised Figuier, as stated above. In his "Mœurs et Pratiques" (see p. 13) he simply mentions Figuier's work, and refers the reader to his *critique* thereon in his other book, "Magie au XIXme Siecle." The reason why Mme. B. named the wrong work of des Mousseaux is probably this: She had stated in "Isis" that Figuier's book was in her possession, and if she gave the correct name of the book in which des M. criticised Figuier, anyone examining that book would easily detect that the whole of the matter from Figuier in "Isis" had been copied from it, and thus her plagiarism and falsehood be exposed. But by naming the wrong book, the reader would be thrown off the scent, as it were, and the chances of her detection minimized.

In "Isis," i. 353, 354, reference is made to an appendix to a letter from Henry More to J. Glanvil, concern-

ing which Mme. Blavatsky says, "This document is very rare, but we possess it in a fragmentary form in an old manuscript, having seen it mentioned besides only in an insignificant work of 1820, on *Apparitions*, for it appears that the document itself was long since out of print." Succeeding this, "Isis" contains nearly two pages of quotations from said "document." The truth is that *the whole* of this appendix or "document" of More's is printed on pp. 224 to 259 of "Demonologia"; and everything that "Isis" says in description of the letter and appendix, and everything quoted from both of these documents, were copied by Mme. B. from "Demonologia." The statement above cited from "Isis" therefore embodies four falsehoods,—(1) Mme. B. did not possess the document in a "fragmentary form," but in its entirety; (2) she did not have it in a manuscript, but in a printed book; (3) she had not seen it mentioned besides only in an insignificant 1820 work on "Apparitions," but she had it before her in "Demonologia," which is not an insignificant book, was not published in 1820, and is not a work on "Apparitions"; (4) it was not out of print, in the sense intended by her,—as a number of copies of "Demonologia" containing it are now in circulation, and are often offered for sale in English book-dealers' catalogues.

In "Isis," ii. 8, its author says, "We have...read with great advantage the topographical descriptions of *Hell and Purgatory* in the celebrated

treatise under that name by a Jesuit, the Cardinal Bellarmin." This statement is followed by a quotation relative to this book, credited by Mme. Blavatsky to "a critic." This "critic" is the author of "Demonologia," and every word which Mme. B. published in "Isis" about Bellarmin's work is copied from "Demonologia," pp. 204, 205. If the reader will refer to the parallel passages from "Isis" and "Demonologia" that I published in the May GOLDEN WAY, pp. 155, 156, full proof of this will be seen. Mme. B.'s statement that she had read Bellarmin's work was evidently a fabrication.

"Isis," ii, 71, says: "We have at hand a treatise by Jilbert de Nogen, on the relics of saints!" This is followed by what claims to be a quotation from de Nogen, but which really is a quotation about de Nogen from "Demonologia," p. 431. Succeeding this is a quotation from "Demonologia," properly credited. By reference to the parallel passages in the May GOLDEN WAY, pp. 158, 160, 161, it will be seen that all that Mme. B. says about de Nogen's treatise is copied from "Demonologia," and therefore that her assertion that she had "at hand" de Nogen's work was another fabrication.

In "Isis," ii, 59, Mme. B. gives a description of a standard of the Inquisition derived, she says, from "a photograph in our possession, from an original procured at the Escorial of Madrid." Referring to the May GOLDEN WAY, pp. 157, 160, the reader will see that the Madame's de-

scription of this standard is copied verbatim from "Demonologia," p. 300; consequently the story of having derived it from a photograph from the Escorial of Madrid is another of her characteristic fabrications.

"Isis," ii, 75, gives a dialogue between St. Dominick and the devils, which the Madame claims to have copied from the original work, "The Golden Legend." This dialogue, she tells us, occupies "twenty-three pages." All that is purported to have been copied from "The Golden Legend" was copied from "Demonologia," pp. 420-427 (see GOLDEN WAY for May, pp. 159-163); and instead of filling *twenty-three* pages, the colloquy between Dominick and the devils occupies less than *three* small pages in large type,—the additional *twenty* pages having no existence, save in the Madame's fertile imagination.

In Salvarte's "Philosophy of Magic," vol. 1, pp. 317, 318, note, is published an extract from the *Edinburgh Review*, vol. lxxx, p. 428, concerning the power of fakirs over alligators in India. In "Isis," i, 383, Mme. B. gives a similar account of fakirs and alligators in India,—said account immediately following passages copied without credit from Salvarte's work, i. pp. 320, 323 (see June GOLDEN WAY, pp. 219, 220). To her account the Madame gives the foot-note, *Edinburgh Review*, vol. lxxx, p. 428, etc.,—showing that it was copied from Salvarte. Nevertheless, the Madame begins her account

by saying, "*We have seen in India.*" She has evidently borrowed from Salverte the description of an incident that occurred long before she went to India, and then claimed to have herself witnessed it.

In "Isis," i, 548, Mme. B. says, "We have read the *Popul Vuh* in its original translation." As every quotation from and reference to the "Popul Vuh," and Brasseur de Bourbourg's translation of it, that is contained in "Isis" was copied at second-hand from des Mousseaux, Max Mueller, et. al., as will be seen in the lists of parallel passages published, it is evident that the assertion that she had read the original translation is another Blavatskyan fabrication.

"Isis," ii, 325, 326, says, "We have carefully looked over the works of Payne Knight, C. W. King, and Olshausen.; we have reviewed the bulky volumes of Irenæus, Tertullian, Sozomen, Theodoret; and in none but those of Epiphanius have we found, etc." Of all these authors it is palpable that the writings of the first two only were in Mme. Blavatsky's hands when she compiled "Isis." Olshausen's works, with one exception, were in German, untranslated, and therefore inaccessible to her. Every quotation from and reference to Olshausen, Irenæus, Tertullian, Sozomen, Theodoret, and Epiphanius that is in "Isis" was copied from other books, as will be seen from the lists of parallel passages I have published. It is beyond reasonable doubt that Mme. B. had never read a single one of the works of any of

these writers,—that all she knew of their contents was derived from the scattering quotations therefrom and references thereto found in a few books in her possession when she compiled "Isis," notably Dunlap's works, King's "Gnostics," and "Supernatural Religion." "Isis," ii, 385, says: "Turning to Clavel... we read," thus leading the reader to believe that the quotation was made direct from Clavel. But the extract from Clavel was copied from Findel's "History of Freemasonry," p. 446. In giving a quotation from Psellus, in "Isis," i, 363, the Madame says that he "gives [it] in the following terms, *as far as we remember.*" This is equivalent to stating that she is quoting from memory, from Psellus' writings; but her quotation, which is a long one, is copied word for word from des Mousseaux's "Hauts Phenomenes de la Magie," pp. 152, 153. The phrase "as far as we remember," embodies a point blank false affirmation.

The foregoing are representative instances of the manner in which the compiler of "Isis" endeavored to deceive her readers into believing that she was an enormous reader of books of all times and countries; that "Isis" was the result of great original research; and that she was possessed of vast erudition,—in none of which claims was there any truth.

PART SECOND.

When a person, in claiming to quote the words of another, either adds to or omits from the language of

the one quoted, in such a manner as to change the meaning or to pervert or distort the sense, or to heighten or embellish the ideas in the matter quoted, it is called garbling; and when, in literary composition, a person manufactures ideas, statements, or language, and attributes them to another person, it is called literary forgery. The second feature I shall present of this literary revelation is this:—

"Isis Unveiled" is permeated in all its parts with garbling and literary forgery.

The first instance of this literary dishonesty, that I shall cite, is a gross perversion of a passage in Herodotus. Mme. B. had evidently never read Herodotus, as every quotation in "Isis" from that author was copied from other books. In vol. i, pp. 330, 331, of "Isis," its author treats of Psychometry,—a term descriptive of the power possessed by certain sensitives, of recalling the life-histories of mineral and other natural objects. Immediately following a quotation from Prof. Wm. Denton, about the application of psychometric gifts to the problems of astronomy, "Isis" remarks as follows (i. 331): "Herodotus tells us that in the eighth of the towers of Belus, in Babylon, used by the sacerdotal astrologers, there was an uppermost room, a sanctuary, where the prophesying priestesses slept to receive communications from the god. Beside the couch stood a table of gold, upon which were laid various stones, which Manetho informs us were all aerolites. The

priestesses developed the prophetic vision in themselves by pressing one of these sacred stones against their heads and bosoms. The same took place at Thebes, and at Patara, in Lycia (Herodotus, b. i., c. 181). This would seem to indicate that psychometry was known and extensively practiced by the ancients."

Compare this with what Herodotus really says. On the eighth of the towers of Belus, he tells us, "there is a spacious temple, and inside the temple stands a couch of unusual size, richly adorned, with a golden table by its side...The chamber is not occupied of nights by any one but a single native woman, who, as the Chaldeans, the priests of this god, affirm, is chosen for himself by the deity out of all the women of the land. They also declare..that the god comes down in person into this chamber, and sleeps upon the couch. This is like the story told by the Egyptians of what takes place in their city of Thebes, where a woman always passes the night in the temple of the Theban Jupiter...It is also like the custom at Patara, in Lycia, where the priestess who delivers the oracles, during the time that she is so employed..is shut up in the temple every night." (Book i. ch. 181, 182,—Rawlinson's "Herodotus," New York, 1859, vol. i, pp. 247, 248).

In des Mousseaux's "Hauts Phenomenes de la Magie," p. 281, is an exact translation of this passage from Herodotus without change or addition,—a correct, ungarbled quotation, duly credited to "Herodote, liv. i, c.

181, 182." As des Mousseaux's book was largely utilized by Mme. B. in the compilation of "Isis," there is no doubt that her knowledge of this narrative of Herodotus was derived from this French work. But note the forgery of the Madame. There is not a word in Herodotus or in des Mousseaux about the stones on the table, or about prophetic vision being developed by pressing these stones to the forehead, etc. All that "Isis" says on these points was manufactured by Mme. Blavatsky; and not content with the forgery of Herodotus, she forges a passage from Manetho also, in order to bolster up the other one. Neither Herodotus nor

Manetho has any reference to these stones or aerolites. Mme. B. claims in "Isis" that the ancients were in advance of the moderns in science and philosophy; and to prove that the ancients practiced Psychometry, which is a recent discovery, she forged passages from Herodotus and Manetho, in which is described the practice of psychometry in Babylon, Thebes, and Lycia. The boldness of such reckless forgery (so easy of detection) is of a piece with the knavish unscrupulousness of this detestable conduct; and this is only one of numerous similar cases of literary forgery in "Isis."

(To be Continued.)

WEATHER OMENS.

BY ELEANOR LEWIS.

What hue is the sky in the morning?
 Red, red, oh, my heart, in the morning!
 'Tis the rosy flower
 That blooms for an hour
 Of day in its earliest dawning.
 Red, red as the blood
 Whose fiery flood
 Beats gayly 'gainst check or warning,—
 Still hastening life
 In peace or in strife
 To the end of its passionate scorning.

What hue is the sky in the evening?
 Red still, oh, my heart, in the evening!
 'Tis the flag unfurled
 Of another world
 That greets us now in its sheening;
 The roseate flush,
 Ere death's long hush,
 Of new life a moment leaning
 Soft, soft, on the old,
 Ere a light untold
 Illumines the spirit's meaning.

SPIRITUALISM A RELIGION.

BY JOHN WETTERBICK.

NOT one in a hundred people of any of the religions sects is really religious and a body of them anywhere cannot be distinguished from any body of respectable people who make no religious pretensions, and yet the word church is magical in its power and influence over nine-tenths of the people at large, and it would be wise policy for spiritualists to organize as a church as other isms do. They do not appear to be ready for it because over half of the well-informed of the order are not agreed that spiritualism is a religion. The word religion has been spoiled by its associations and traditional persecutions. I have thought myself that the word would spoil spiritualism and I have been in the habit of considering it a science, which in its phenomena it really is; founded on facts that appeal to the senses; it is a science as much as astronomy, geology and chemistry; and those objective, sensuous phenomena are its only distinguishing feature. Its mental phenomena would not attract attention unless defined by the objective, or sensuous facts. So when one is saying it is a science he is on solid ground.

It is also a religion, and more emphatically so than any other religion in the world. I have learned to consider spiritualism a religion and as my religious belief. I will not attempt to define religion. Emma Hardinge

once said religion is life, that includes it, but is hardly a definition. A Unitarian minister said at the free religious anniversary that religion was eternal, progressive and its last word would never be spoken. Theodore Parker once expressed the same idea in the following eloquent words: "Religion is above all institutions, creeds, ancient views of God and many other apparently permanent ideas and can never fail. They shall perish but religion endure; they shall wax old like a garment; they shall be changed and the places that know them shall know them no more forever; but religion is ever the same, and its years shall have no end."

There is no religion higher than truth, is the motto of the Theosophists. The truth-seeker is the only God-seeker. Thomas Payne gave religion the best definition when he said: "The world is my country, and to do good is my religion." It may be a glittering generality to say religion is love of God, or God is love, for the human mind is not an unit of God or love, but all these expressions are pointers to a definition. If death is the end of life, religion is a superfluity, for it necessarily connects with a future life for man. Religion and morality though always in connection are not synonymous. The future life as taught in the churches has been vague and based on hope,

faith and revelation. Revelation would settle the matter if reliable, but the Bible has lost its hold on the modern mind as a divine revelation, and faith and hope have been the stimulating factors of religion. Now comes modern spiritualism with its little rap proving an intelligence that is supermundane; that man consciously survives the death of his body. If hope and faith are the strong factors of religion, then when knowledge can be added to them, that when man dies he shall live again, it is religion in the superlative degree, a religion surpassing all other forms or Christian isms.

The Rev. M. J. Savage, who has become very hospitable to spiritualism, closed a late sermon with the words: "The one thing the world wants to-day, more than anything else, is a knowledge that death is not the end, for this alone can tell what we are and lift us to our birth-right, as sons and daughters of God." Spiritualism if true in its basic claim does that and those who know from experience that it is a truth, know also it is a religion before all others.

I do not object to the name of church for an organization of spiritualists, and more than that I think the spiritualist gatherings will be in time in the churches, so the name will legitimately come. I never like to hear any of the "visible supply," if I may so call the large body of labelled spiritualists, reflect on, or bear hard on that venerable institution the Christian Church, which has had its bad as well as its good history. Its

dogmatism, its bigotry, its persecutions and superstitions have all been obstacles to progress, and yet it has progressed, and to-day the church as a whole is a more rational institution than it ever was before and is growing more so, and I think it due to the influence of spiritualism in the air and getting fast into the churches the idea, the sentiment and to an increasing extent even the modern claim. That many in the churches are benighted, pretend to believe what they really cannot in the nature of things, I have no doubt; but every year such things are dropped more or less, and heresy abounds and more liberal ideas taken on, and when comparing epochs, we see the trend of the whole is in the direction of light, truth and knowledge, and the rear guard now is where the van was a century or two ago. Even Theodore Parker, the arch-heretic of thirty or forty years ago, is now a saint in the church that persecuted him, and his ideas are quite in the rear of those of the more radical preacher of to-day. Among the seekers for spiritual truth in its modern sense, church members come by thousands hungry for the consolation that the church does not afford and their pastors have to meet such a want and use our thunder for the supply and make their sermons correspond with modern ideas, and the most popular preachers to-day are those who favor spiritualism, not always calling it by its name, but their sermons are full of it and one gets at many of the liberal churches as good spiritualism as from the spiritual

speakers. So many spiritualists are inside of the church that this liberal tendency manifest in many pulpits must be considered as a part of this great modern spiritual movement."

I think a large part of spiritualism is in the church to-day and getting more so and the pulpit more and more teaching it, and it will continue to increase and the churches becomes practically spiritual in the modern sense and the better portion of spiritualists be found there. One must remember the social element in the churches is the important and sustaining element and many spiritualists see it and are wise enough to hold on to it. Respectability is a great factor in this life and the churches have almost a monopoly of it; and it is too valuable to be scattered or lost and it will not be, for the churches will yet adopt spiritualism, and it will be only adding proof positive to their every-day assertions.

There is no danger of Christianity going out in smoke; it will change for the better, as it has already, and I think the influence that has done it is the spirit world, which has always been our overruling providence and did not begin in 1848, though it seems to have been more practically

manifest since then. There are more spiritualists in this city (Boston) than ever before. The meetings known as spiritual are no larger, or as large as they were fifteen or twenty years ago, but do not for one moment suppose that spiritualism is growing less. There are ten times as many spiritualists in the churches to-day as there were then and they are good spiritualists, and firm believers and interested in the phenomena and patronize mediums. They do not feel like disconnecting themselves from their churches, social matters are too attractive; and besides there is no necessity for such disconnection. They appreciate the Bible more for what spiritualism has taught them than they did; its fables and its improbables are explained by spiritualism into facts and probables. Church creeds, particularly the evangelical, if they were as they were two hundred years ago, would kill the churches, but the change, growing more rational, has saved them and will continue to save them and eventually, the modern spiritual idea will be adopted and be the stone that the builders rejected, and which then will be the head of the corner.

Boston, Sept. 15, 1891.

NOTES FROM MY SPIRITUAL DIARY.

BY F. J. THEOBALD, IN "LIGHT."

IT was whilst visiting my friend Mrs. G. S. that I received several communications from her husband, who passed away years ago. They were of great interest to Mrs. S., because as she told me, they were fully characteristic of him, so that she felt fully satisfied as to his identity. On one occasion he gave his peculiarly characteristic signature which would be recognized by any of his friends," as Mrs. S. told me. I did not know him at all, as my introduction to Mrs. S. only took place a short time before these messages came. She has kindly given me permission to publish the following extracts, thinking they will be of interest, and perhaps helpful to any who read these "Notes from my Spiritual Diary." First was written:—

"Let not your hearts be troubled. In the time of tribulation and of perplexity, there is a Guiding Hand which will lead you gently on. It may be by a way you least expect. It may be even by a way that is dark, lonely, sad and sorrowful, but—shall not the Judge of all do right? Take heed, both of you. Goon prayerful, ever trusting. So will the Father lead His loved ones into the desired haven."

[There was a sudden change of influence, and to Mrs. S. came the following from G. S.:—]

"I am by you. F. J. T.'s beloved grandpa wrote the above; a beautiful, bright, angelic spirit, breathing out peace and love. It is good to be by him. I will now try to let you know what I can of my progress on this side. I found all here wonderfully like the earth-life, in being so very real. You know I always liked bustle and human life in preference to lonely, quiet country life, for which you yearned. So I was satisfied in having a home in a very busy place, in a city. I met all my old friends. I have not yet seen the One who is the Christ of this part. I cannot explain this. Good folks talk of 'departing to be with Christ.' Now only they who are already in and with Him, at one with Him, will meet Him here at once! To live with Him, to know that in Him as in God (for He is the representation of the Deity), we live, move and have our being, it is not necessary for them to depart, to be with Him. For He is in them. But though I loved good men, good books, though I should have been very angry if I had point-blank been told that I was not a Christian whilst I was on earth, still when I got here I found at once that as I had not, in so many ways, been really Christ-like, I should have to attain to the Christ-sphere before I could know Him in very truth. But I am growing nearer,

and oh ! my dear M., He is drawing nearer to me."

[On another occasion this message was continued as follows :—]

"The hidden wisdom of the Father is coming to me. My nature, my interior spiritual nature, is developing, and now I can grasp much that when on earth came, as it were, on the surface only.

"You see there was very much in my earthly desires, inclinations and training to suppress the inner, whilst at the same time, the latent love of the mystical was an inherent part of my many-sided character.

"I begin actually to enjoy the glories of the country, to revel in, to feed upon them, as you used to; or so I thought, and wondered at !

"I am ever true to my love of city life, and live in a whirl of it ! But oh ! how different to what that life is in your London ! You cannot compare the two, because having risen, having gradually cast aside the earthliness which clung to me, I now see the spiritual truths in the architecture; and in the intense life we lead here.

"In the lower sphere where I have been to look and learn, there are places almost identical with London city life. In fact it is full of city men who have lived a low life therein, and they have to outlive and outgrow it before casting it aside."

[A few days later G. S. writes:—]

".....I have by me at this moment a congregation of loved honoured men of God. William Law, Lynch, T. Jones, and sev-

eral of the Morells, all in harmony; their one teaching being to bring all to Oneness with the Father God, through the mediatorship of Christ the Son.

"All there is in each soul created by the Father, the germ of Christ-spirit which constitutes the Son-ship of His children, and makes all heirs to Eternal Glory.

"Never be discouraged. The time is even hastening for all the marvelous development of every form of philosophy, science and all that for brevity's sake we call 'the march of civilization.' All, all tends towards the highest good; the development all round of the human soul and spirit....."

[The next time Mrs. S. and I sat *en seance*, she was saying she would like to know whether her husband had yet seen T. J. He passed away a short time before G. S. went. Very rapidly was written:—]

"We met quickly. He, my much-loved pastor, scarcely recovering from his spirit-sleep, came to welcome me. He is still in his own groove. As an inspired man when on earth he has grand powers now, being still inspired by the higher spirits.

"I need not tell you that I am as ever one of his most constant hearers. For we have our places of worship and holiness here, in correspondence with your churches and chapels.

"I gain far more from him now than I could when on earth. I am thankful, oh ! so thankful, to say that I am now more receptive, and able to grasp the hidden, wonderfully mystical teachings.

"That grand spirit, William Law, is I cannot tell you how grand and good: indeed, one of God's own inspired. For the mediumship of earth is but a faint foreshadowing of mediumship here. I do not know how to express it....."

MEDIUMSHIP.

[G. S. continued.]

"No doubt, where there is a great amount of open vision there is some physical peculiarity which aids it. For though our friend F. J. T. declares to you that mediumship is latent on every side, still there are degrees of it, and of so widely different types that in comparison to some such mediums as W. Law, Thomas Jones, Lynch, amongst the spiritual teachers, and Lord Bacon, etc., amongst the philosophers, doubtless there are those of so low a degree as to be scarcely useable; therefore I should call such useless; that is, for any practical use in spiritualism. Naturally there must be mediumship in all, for by it is kept up the current of what I will call the Divine Spark of Life and Love, which keeps our life going."

[I will now give a few short extracts from messages I have received from different spirits, showing the difficulties they have to contend with on their side. Perhaps, they may help us to know how we may assist in removing some of them ourselves.]

"Spirit-communion is made more difficult by reason of the disbelief prevalent. The great, great difficulty of conveying to the different

spirits in the body the truth as we see and wish you all to see it.

"Each mind wants a different kind of *rapport* to bring conviction; but when the truth of the communication between the two worlds is established more unwaveringly, why we shall then, more and more, get at one with you all!

"Separation will not be recognized. The truest presence is that which is spiritual... Live more and more in the belief of our power to aid you, always by the Father's permission and loving care. Even as Christ's life and resurrection threw down the barrier of death, and opened up a glorious spiritual reign, so now in His second coming does He bring fresh *rapport* between the two worlds, and establish the fuller, fresher communion which He really promised to His disciples when on earth."

[A young relative writes:—]

"How limited are those expressions!... If I speak of my spirit-home I can but use your earthly words, and oh! how poor they are!

"I want language of the spirit!—of the essence of the Divine, to express fully all I want to say. I can but thus give you a narrow glimpse,—a small rift in the veil which lies between the mortal in fleshly garb, and the spirit freed from that...."

"We are watching and feel for and with you. Aware of the anxieties which weigh you down, and on that very account we are quite unable to get good control over your medial powers. 3

"It is very trying for us here, and for you in your earth, to be so very near, and yet so far! For if the wires of the telegraph are loosened or broken, no use can be made of them . . . Many things tend to loosen, and then we wait, but we also deeply sympathize. Do not yield to sadness. Above all at this glorious Easter, when all around teaches of the resurrection of new hopes, and tells anew of the Father's triumph over all things sad and gloomy."

SO-CALLED "WITCHES."

[Whilst visiting some friends and speaking of the strange life of Joanna Southcott and others, the following was rapidly written:—]

"Joanna Southcott was but one of the many mediums called at one time 'witches.' Not knowing anything about the Laws of Correspondence, error in interpretation crept in. Never mind. It belongs to God's way of clearing the road for His ministering spirits. Do not ever be troubled (over much) at what looks like deceit. Pray against evil,—take what comes,—weed it (as in all soils weeds spring up); then take to your own soul all that is good for its nourishment.

"Remember that in all communings with our loved ones, we do our best to be truthful—that is to express truthfully all we would say. But even then we find great difficulty in bringing a message pure and, so to speak, unadulterated to your own soul. Never mind! Remember the words 'always through a glass darkly'

but afterwards face to face. And the day will come when this 'afterwards' will be the present, and the truth of the glories of the home of those 'who rest in the Lord and wait patiently for Him,' will be fully given and known. Oh! rest in Him, lie passive in the Everlasting Arms which never fail. In the midst of storms and trials, of sorrows, of deceit,—in the midst of the weakness of the flesh which frustrates and unnerves you, yes, always rest in Him, and be content."

FROM THE SPIRIT OF A HIGH CHURCH CLERGYMAN.

I wish X. could be brought into the belief of our power to come. But he and Y. are too much like me as I was on earth. They are strictly conventional, and this, whilst it has its advantages, tends greatly to bar the mind against any truth presented in a novel aspect. It is true our Church preaches "the communion of saints," and of the "cloud of witnesses"; but the members of that Church do not act as if they did believe; and you know if I had lived on earth until now I should probably have been a disbeliever in the spiritualistic marvels now going on in your midst.

I cannot tell . . . We see all things from the vantage-ground of the spirit home. It is now *impossible* to doubt. . . .

I know that I passed out of the body; that I—as you say—died, I was greatly surprised—nay, almost shocked—to find myself the same! I was not at all better spiritually for the marvelous change. I did not find

myself in the Heaven I had so vaguely pictured! I found myself a man, sympathizing with your grief, watching with keener interest than ever the events of my home life.

Then I found myself in a real spirit home, with my dear Z., who helped me by teaching me of those wonders...

SEEKING.

BY STANLEY FITZPATRICK.

A child once slept on a sunny hill
One summer day—
There stole on his ear without his will
A mournful lay.

He woke on the hill that day in June
With a sense of pain—
In his soul there rang a weird wild tune,
With a sad refrain.

Rang thro' his mind whenever awake
Thro' the summer time—
Thro' the winter long he tried to make
Its notes into rhyme.

But the words and tune seemed evermore
Afloat in the air—
Eluding his grasp still o'er and o'er
With all his care.

The soul of the child grew sick and faint
For the worldless strain—
In mind he strove its echoes to paint
But ever in vain.

In vain he sought on the green hillside
Or the fair blue sky— [cried,
"When my heart is gone from me," he
"It is time to die."

Then a voice came from the hillside green
And the sky so blue—
"The thing you seek has never been seen
By such as you

"And you will not die, but live and mourn;
Who can fate control?
For a nameless sorrow still is borne
By every soul.

"And the worldless echoes you have caught
In the summer time—
Can never to other souls be taught
In a common rhyme."

A TRIBUTE TO J. B. FAYETTE.

BY JOHN G. ARNOLD.

THE President of our order has been promoted and transferred—his mortal has gone to mother clay and his immortal to the land beyond. He has solved the great problem of life and the cycle of soul; and his pilgrimage is ended in the valley of incarnation. What a journey and a mighty work he has accomplished in the countless ages, having lived on all the worlds that gravitate the central sun—seen old worlds die, new ones born, and loaned a helping hand to start mortality.

This dear heart is the result of soul-growth, fulfillment of the law, and knowledge obtained through the Order of Light and the sight of his own soul mate. Our guardians can not lead us by uncertain faith, but the living sight of our own, claiming the sanctuary of the soul, leaves a lasting impression and the realization engenders love and light that never grows less—these united principles attract a power and combine force to waken the never-shall-forget. Soul to soul is the expression of Deity, to voice His word and do His work.

The fall of the *tree* is not to lower the banner, but to our mission is added labor for the order and the cause.

Eon will come with new life and increased interest and the work will receive new inspiration. Being more of an oak than a plant, I have been assigned the field and for my compensation, strength is to be added to stand the storm and shelter struggling pilgrims. Our work is to harmonize the circles so the angels can stand by our side and help humanity to find their own twin souls. The law is making stern demands and truth is permeating heart and soul for a good time to come.

The world used this man unkind and the church ruled him out to be lost—more than God would do; but he worked on for humanity and the world of his first incarnation and the fulfillment of the law. But alas! could the minister have known how small his talk at the funeral of our hero, whose joy was "'tis finished." He is master of matter and his soul can no longer evolve from its unity and purity. I only prelate by his standpoint; and when he comes to stand on the eternal hill-tops he will not hold to his dogma and refuse the voice of Deity expressed through His law and His works.

Sept. 1, 1891.

CHILD CULTURE.

BY F. A. BRODIE-INNES.

“**T**RAIN up a child and *away* it goes,” is the humorous American reading of the old proverb; but under the apparent flippancy lies a grim truth, and one that Theosophists would do well to examine.

One of the first questions that occurs to us in our occult studies, and the deeper views of life that they open up, is—“How can we as fathers and mothers save our children some of the arduous steps we have climbed—how can we keep them from the devious paths and blind alleys down which we have wandered—how may we train them from the beginning to lead the Theosophic life?” For though each human being, even from infancy, is different from every other, with a varied potentiality of development in each case, it is nevertheless possible to indicate in certain broad lines how early training may be made a preparation for the life of a true Theosophist. Those who have had occult teachings themselves will readily understand how much of the difficulty of the first step may be obviated by early education of the right kind. It is intended here to throw out a few hints suggestive of this training.

No matter what the race or form of religion may be, mother-love is the same all the world over, and is in its very unselfishness a more true reflection of the Divine than some of

the selfish emotions that are miscalled love. Therefore here, in the nursery so to speak, is a common meeting-ground, a place where all mothers can join hands and be entirely united in their aims, even though diversity of country and custom makes the practical carrying out of these aims various.

To earnest Theosophists these differences of detail come to mean very little, when the unity and harmony of nature is once understood.

In considering the question of education, we need first of all to ask ourselves, “Why, after all our thought and care do our methods so often fail? Why is the result of the training so often precisely contrary to that expected and desired? Why have we trained our children that they go *away* from *over* our heart’s love and confidence, *away* to alien thought and feelings—becoming at last utter strangers to us?” Many a parent has asked in bitterness and disappointment, when it has been too late to retrace the road and undo the training of their children.

We all understand in speaking of the material world what is meant by the law of re-action; and in dealing with material facts in a scientific spirit, we make all due allowance for this law, but are very slow, as a rule, to see that the same law is equally potent in mental and moral facts, and

is an important point in education. To understand the effects of this we must ask ourselves, "What is the material with which we have to deal? Is every child a mere bundle of raw material—the same collection of nerves, muscles, bones, etc., which we can mould and develop as we will? Is the brain a congeries of cells and atoms, alike in every infant—merely waiting the modern magic of education to turn it into a mill that will grind anything that is put into it? It seems foolish even to ask such questions when we think for one moment of the marvelous variety of these same conglomerated atoms, and how of not one out of millions of human beings can be said to be precisely like another; yet practically we try to shape and mould our children as if they were beings of clay on a potter's wheel, and could be turned out alike with almost mathematical accuracy. Here, instead of raw material, we have in each human being, varied physical confirmations and moral tendencies, all, in fact, that is usually understood by the term *heredity*; and before we, as parents, can ask ourselves what we shall *make* our children, we have to diligently seek and inquire what they are already before we attempt the serious task of education. How many of our own failings have we given them? How do our weaknesses show in their physical frames? How far are they living object lessons to us of the great doctrine of Karma? We do in very truth, spiritually *make* our children, as we *make* ourselves from moment to

moment, and have to take the consequences, so that it would seem the first step to be taken in their education is to teach ourselves to uproot our own hereditary tendencies, to strengthen ourselves when we are weak that we may the better fight the same battles for our children and teach them how to continue the warfare for themselves.

Take as an instance the weakness *fear*—either physical or moral want of courage. Suppose that we know it to be one of our failings, what do we say and do? We generally excuse ourselves. We say it is "constitutional," or the result of temperament and cannot be helped; we therefore do not try to overcome it. Then comes the result—our child is timid and fearful, he *inherits* the failing; we say, it is unlucky, but cannot be avoided—so nothing is done, only a few more links are made in the evil chain and a greater amount of efforts needed in a day that we do not look for, when the Karmic account is due and has to be paid. What ought we do as Theosophists? *Never think or say that a failing cannot be helped.* Set to work at once to root it out; first to conquer ourselves, and by this to help our children to conquer. We know, as Theosophists, that our mental state affects those around us, whether we speak or not—act or not—the idea in our minds has a distinct influence, and it is our duty to make that influence a good one.

And so with other faults and weaknesses; we contract our evil tendencies if we will; even if we do not quite

master, we can modify them, and no effort for good is ever lost, though we may not see the result at once.

But whilst we are trying to educate ourselves and our children, we cannot do better than to found all our methods on the great doctrine of Karma, and teach them from the very beginning the unalterable law of cause and effect. Do this or that, and such or such a result will follow most surely—not at once perhaps, but in the long run. Bit by bit, day by day, is the seed sown that will grow to our harvest, which we *have* to reap; sow seeds of selfishness, carelessness, disobedience, vanity, such seed thrive apace, and bear their fruit, each after its kind, just as the gradual uprooting of these weeds leaves space for good seeds to grow and flourish. Nothing is lost in this slow building up of our characters; it will all result one way or the other—either in happiness to ourselves and others, or in misery just as far-reaching in its effects. Children may very easily be taught to understand this, and it will tend to give them a firm grasp of the meaning of life and its discipline, and will impress them more than all else with the idea of absolute justice, and of the part they must fill in the great scheme of nature, each fragment of humanity, no matter how small, helping to make or mar the whole. This added responsibility increases the power of well-doing—for many a young sensitive soul has been crushed into despair by feeling that its actions and itself were too small and insignifi-

cant to make one way or another, whereas this doctrine of Karma teaches that nothing can be too small to have results—that everything is under absolute law. So punishment should be explained to be a *consequence*, rather than a penalty, the inevitable effect following the breaking of rule and law. It is far better too to forewarn the child. "If you do such or such an act, a certain result will follow." Too often the anger of parents is taken by the child as the cause of the punishment, whereas all punishment should be given calmly, with the quiet sense of justice, as a disagreeable consequence of a broken law,—a consequence by no means to be foregone—but used as a healthful reminder to the child not to repeat the act which necessitated it. Children are very just and quick to see and appreciate calm, even-handed methods of government. Above all, parents should beware of letting their own tempers escape from control, and never punish in the heat of passion. It has a most injurious effect on all children. But let all consequences of wrong-doing be *certain*. Never threaten if you do not mean to perform. Forgive instantly, and let your love comfort the little culprit, *but let the threatened consequence take place*, let the punishment be quite a separate thing from the forgiveness. Many people make the mistake of believing that forgiveness of sin means escape from the penalty of sin. It is a bad training for a child ever to allow it to coax or persuade a parent to forego a threatened punishment.

Their love and respect is more likely to be given to a parent who is wise and strong enough to stand firm, to let no weak yielding, so often miscalled affection—interfere with the ultimate well-being of the child. Steadiness of purpose and stability of character, are so gained, and a child will soon feel the love that regards not the fleeting pleasure of the moment, but the more permanent good of the future.

But side by side with this firm discipline should go the necessary relaxation of the same, or rather the suspension of discipline for stated periods, otherwise the growing mind and soul are cramped and forced in one direction, thereby losing independence of character.

To get this re-action properly, there should be in all children's daily life some portion of the day in which they shall be free from supervision, alone if possible, and within *certain limits* allowed to be "naughty." Rules and regulations should be few but stringent—in the multiplicity of commands lies much that not only harasses a child's mind, but induces deceit, and the period of freedom which is recommended should be enough to work off superabundance of animal spirits and take away the worrying sense of always being watched and guarded. Constant supervision enfeebles the character, and a child must be left as much to try the growing moral and mental powers, as it is wisely left to learn to walk alone.

It is better if possible that those

who have the care of children should be different in temperament and character from the parents; this prevents the influence always acting in one direction and often saves that strange rebound of the whole personality which shows itself in both sexes at the age of puberty.

We can always see the alternating processes in the natural world. We allow that rest and labor should alternate in regular periods, but the same law is rarely if ever taken into consideration in mental and moral training, where it is really of great consequence. So much failure arises from this forcing process, this disregard from the very first of what the child's tendencies really are, what the faults and virtues; instead of studying these, an ideal is set up by the parents of what they wish their child to be like—the cramping process is begun early, and with the tender plastic mind and body an apparent similitude to the parent's ideal is gained. But all the time, under the surface, the reactionary force is at work, added to and strengthened little by little, till in a strong nature a kind of moral fermentation is set up, the cramped energies are suddenly liberated, too often expending themselves in a wrong and wasteful way, sometimes making complete havoc of the character. In other cases the cramping process may wither the faculties, and a colorless nonentity, a machine-made character, will be the result. Then the parents should remember that all the true growth must be threefold, that is, that phys-

ical, mental and spiritual development must, as far as possible, be equal, not one part of the complex nature left unregarded. In youth and with quite young children, the physical development is very important and comes first; the body should be trained to its greatest possible physical perfection, using all the powers regularly, learning bodily control, overcoming tricks of body and anything which interferes with the bodily health. For this reason the early years of a child had better not be spent in too much brain culture, very little of this is needed; and by this is more particularly meant the putting in of material in excess of the assimilative power of the brain. Instead of this putting in, there should rather be a drawing out or educating of the senses and all the perceptive faculties. Children are very intuitive, and this faculty of intuition is more easily developed in youth than later in life. The imagination too, as being part of this intuitive sense, should be carefully cultivated, and a sensitive, imaginative child should not be laughed at and called "fanciful"—nor in any way checked in the natural play of fancy. Too often complete want of sympathy in this direction from the elders of the family results in a child being thrown in upon itself and its own imaginings, causing a morbid state of mind, and very often great fear of what is called "the supernatural." It is never well to insist on the impossibility of anything to a child, all things are possible; they may be im-

probable or of rare occurrence, but the idea of impossibility tends to a narrowing process very hard to counteract in later life. In saying that physical, mental and spiritual growth should go together and be equally developed, it is not implied that these parts of our nature are developed at once.

The conscious spiritual growth begins, as a rule, much later, and it is well to remember that in these stages of development, the emotional, which is part of the mental growth, should be most carefully guarded from any forcing process. A child should never be asked to be good or to do anything for an emotional reason; a parent should not work on the affections at all. These are only too easy to move and should be left to grow and mature naturally—"Be good and obedient because I tell you, and I know what is best for you," is a far-better method of reasoning with a child than,— "Be good and obedient because you love me." The right-doing moved by love is much later growth, and the forced emotion is more likely afterwards to degenerate into selfishness.

Besides the lesson of absolute obedience is a most necessary one; obedience to authority wiser and stronger than ourselves; obedience, first as a blind habit, growing after to obedience, because the wisdom of the command is understood and trusted. Without such training there can be neither reverence nor respect, and it is too much the tendency of the youth of the present day to have

neither reverence nor respect for anything or anybody.

Out of the obedient habit of mind will spring unconsciousness of self, which, in its truest sense is neither more nor less than unselfishness. A child should be trained to be useful, to feel that it can help others from its earliest years, and this can be done in so many ways without making the child feel any self-importance. The habit of thought and work for others cannot be too soon commenced.

Finally, to gather up these few hints and to show how they may be adapted to varied cases, we can only say there is one royal road to the right education of our children. We must *love* them. But in that word *love*, lie many unwritten volumes. We must love them, not ourselves—this means our own *self-sacrifice*, and herein is the keynote of the whole matter.

From the moment we cease to be self-regarding, we begin to understand others, their needs and how we may supply them; their joys and

sorrows, their temptations and failures, and the many conquests of self that look to outward eyes defeats—all this we shall understand, and also know our own duty and how we can best give aid; but we must bear in mind always that our power to help others depends entirely on our own unselfishness and purity of aim. If we help because it is a pleasure to ourselves to do it, it will be of little avail. No mother ever hesitated to minister to her unconscious baby, because it could give no thanks in return or respond to her love. She gives all, looking for nothing again, and if this love, which is perhaps half an instinct with mothers, could be made to grow to conscious perpetual disregard of self, half the difficulty of training children would disappear, because parents would then know what was needed, and this same unselfish love would bring with it that most beautiful of all human virtues, *patience*, patience which can trust and wait, knowing that is love and love alone that can redeem.

LIFE'S VOYAGE.

BY D. S. MAYNARD.

Launched in a frail and tiny barque,
On times untried and restless sea,
With feeble hand to guide my ark,
To harbor safe, or sheltered lee.

The dangers that beset my way
Sometime must every voyager meet.
The strength vouchsafed from day to day
Was equal to the greatest feat.

The dangers seen were mainly cleared
Between the rocks on either hand;
My shallop glided, angel steered,
To founder on the hidden sand.

A rescuing crew was near at hand,
To aid the wrecked one in his need,
One ark was swallowed by the sand,
One voyage was o'er, one Pilot free'd.

THE PYRAMIDS OF EGYPT.

A LECTURE on this subject was delivered in San Diego, at the Unitarian Church, September 12th, by L. P. McCarty, the well-known speaker on this and kindred topics.

The great pyramid of Giza, one of the wonders of the world—perhaps the greatest wonder—is a subject upon which most people feel a great deal of interest and curiosity. The lecturer dealt with the subject in a manner at once unique and deeply interesting, and certainly advanced ideas calculated to arouse the attention and consideration of thoughtful minds.

Of course the most casually informed know that no history of the present race who people the earth can pretend to throw any light upon

the builders' of the great pyramid intentions or for what purpose it was designed. The Masons, without doubt, possess the largest amount of information, but they have lost much which was known to the ancient order. But there are those who know all that and more, and claim that such knowledge is only to be obtained through the study of occultism. Madame H. P. Blavatsky, the late writer on occult themes, confounded the highest Masons with the knowledge thus obtained. These subjects are treated of in her books, "The Secret Doctrine," "Isis Unveiled." Such things are causing thinking people to begin to consider these matters deserving of some attention.

STANLEY FITZPATRICK.

THE heaviest charged words in our language are those briefest ones, "Yes" and "No." One stands for the surrender of the will, the other for denial; one stands for gratification, the other for character. A stout "No" means a stout character; the ready "Yes," a weak one, gild it as we may.—*T. T. Munger.*

In the conduct of life, habits count for more than maxims, because habit

is a living maxim, becomes flesh and instinct. To reform one's maxims is nothing; it is but to change the title of a book. To learn new habits is everything, for it is to reach the substance of life. Life is but a tissue of habits.—*Amiel.*

DUTY comes to us as something hard, and we shrink from it. No one is a large man if he does not feel that his duty is larger than himself—*McKenzie.*

MAN, KNOW THYSELF!

BY JULIA P. CHURCHILL.

O! wise command! Adown the ages ringing;
How little, man, its import hath conceived.
He vaguely listens, in doubt of its true meaning,
Or if perceiving, rarely hath believed.

Man know thyself! What self, the real or seeming?
Which is the real, and which the false? men cry.
I am the real, says flesh, or else I am dreaming;
No other self I am, or can descry.

Man know thyself! Again the admonition,
Startles the mind from out its dream of sense;
Flesh is not you; but only the expression
Of thy soul—unfolding life's perfected sequence.

Man know thyself! Look deep into thy spirit;
Perchance thou'lt find a likeness more divine,
Than that oft mirrored on thy face to mar it,—
Like precious ores, thy jewels, latent, shine.

Seek thou to know the source of thy best purpose,
It is not *flesh* that prompts the deed of love;
Seeking, thou'lt find a power beyond all compass,
A power in thine own soul-begotten from above.

Open thy soul,—unbar its darkened portals;
Let God's dear love illumine it with joy,
Joy thou can'st share with all thy fellow mortals,
So large thy heart, and void of self-alloy.

Man know thyself! Think not thy high endeavor,
Is born of thought—in thy weak mortal mind;
Deep in thy soul—forever and forever—
Pleadeth a voice, more sweet than whispering wind

Be true, it rings, to Truth's divinest teaching!
Be strong to overcome the lust of greed!
Be brave, to help thy brother who is reaching,
Up from the depths of sin and direst need.

None are so low, they cannot catch a glimmer
Of thy soul's light, if love directs its ray;
He who stoops lowest, to uplift a brother,—
Unconsciously advances toward the perfect day.

Man, know thyself! Thy very thought is potent,—
Mighty in its power to bless or to condemn;
Thy soul's best thought reveals the divine portent,—
Taught by Him who wore a thorny diadem.

Lo! I am with you! 'Tis the Spirit striving
Ever to express its holy thoughts of love;
Always am I with you! Like a dove descending,
I come to nestle in your heart, from Heaven above.

God's holy symbol,—link twixt earth and heaven,
Dwelling in the soul, yet soaring oft on high;
To return love-laden—with the wond'rous leaven,
That shall inspire all men, its airy flights to try.

Listen, oh man! Thou art thy brother's keeper;—
Let thy light shine, e'en brighter than the day.
Stand thou not doubting—like an idle dreamer,
Lest unaware, thou grieves't thy angel guest away.

Man, know thyself! Triune thou art, yet single;
Body and soul abiding on the earth.
Yet thou art of spirit, whose light doth kindle
Immortal fires, at each soul's higher birth.

Man, know thyself! Thyself thou canst not know,
Unless thy conscious spirit recognizes God;—
One substance thou, with life's supreme ego
Thy prisoned soul, in passing 'neath the rod,—

Accretes unto itself by wise resistance,
Divinest attributes of Spirit grace,
So hath it been, through ages of existence,
Till one by one, God's light illumines each face.

Man, stand erect, in the conscious knowledge,
That thou art one, with all infinity;
That thy soul's throne room holds the precious storage,
Which of love nurtured, will crown thy deity.

August, 1891.

SUN ANGEL ORDER.

[Given through a private Medium by a Member of the Order.] •

THE following question was asked of a guardian: "Please tell me, dear Spirit, what is the meaning of the influence of the flower known as the bachelor button over me? It has a power that I can not define."

Answer—"My own! my own! It grows and flourishes in the breeze of the morning beside the door of our home that you left when you fell asleep to open baby eyes in the Valley of Earth. Our farewell was said; yet you did not hesitate to go. There was work to do, gleanings in the harvest fields, seeds to sow in soil prepared by masterful hands. You loved those flowers, Alzenna, and in your girlhood days they grew in the garden tended by your sweet-faced, tender-hearted mother. She also loved them, and in great abundance they grow near her home, and over their hearts she breathes a benediction that reaches your own responsive nature, and through this corresponding wave she has been able to reach you.

With my own hands I have placed within your spiritual vision the very vase of these love flowers of which you bade me never to neglect or forget. They ever bloom in sweet remembrance of you, and will welcome you at your tender homecoming. The half sad emotion that swells up in your soul at the very sight of them is the vague recollec-

tions of the dear home nestled 'mid vines and flowering shrubs, surrounded by ever-blooming roses and the "Star of Love," our home flower. You were brave, Alzenna; but tears washed your eyelids long after you felt the soft touch and heard the low lullaby from the lips and throbbing heart of the devoted mother. I have ever stood sentinel at the door of your heart, and by the path you were chosen to walk therein. I have led you, Alzenna, around pit-falls, over rugged places, across deep and dangerous streams; I sharing the lessons with you. I have often brought bouquets to your vision, inducing to awaken your sleeping memory. My joy was untold when your soul caught my own soul's request to deck the emblem of undying faith (the anchor) in the precious home flower and lay it in sweet memory that shall be ever unfading at the foot of the Sacred Spot where sleeps the last incarnated dust of precious "Light of Wisdom."

We have met face to face in the valley as you promised when you bade me adieu. No more Alzenna, will the night be dark while in the valley; already the morning light is breaking; you turn your eyes wistfully toward home. I await you, beloved, with a joy resounding in my soul that will meet with the same sweet response as your eyes gaze into

mine. The emblem of Faith you place in memory of the hero of your heart who perished by the hand of wrong and treachery at the close of his last incarnation, is wreathed in fadeless bloom and hangs in the room sacred to your memory. You led your *hero* home crowned with a wreath of immortelles and healed him by the efulgent ways of peace and love.

There is yet work for us to do, and say us, I am with you, ever aiding,

impressing and guiding, sharing in all life's experiences; and when the last evening in the valley is closing about you, when your feet have grown weary, and you long for rest, when you fall asleep to awaken on the morn of everlasting day whose sunlight will crown your brow, whose noontide will greet the pilgrim home again, we will rejoice in the full fruition of our labors. With the consecrated and united love of our souls, I will bid peace be with thee.

ALZON.

THE "ARENA."

THE intellectual wealth of three continents is represented in the September "Arena." Mr. F. W. H. Myer, of Cambridge, England, speaks for European thought in a careful paper on psychical work. Kuma Oishi, M. A., of Tokio, Japan, represents Asia in a brilliant paper on the extrinsic Significance of Constitutional Government in Japan; while such able thinkers as Rabbi Solomon Schindler, Rev. George C. Lorimer, Thomas B. Preston, Sylvester Baxter and the Editor represent America.

Mr. Flower's paper on "Fashion's Slaves" is illustrated by three full page photogravures and over a score of smaller pictures, giving the prevailing fashions during the past generation. It is a strong appeal for dress reform. He considers the subject from artistic, hygienic, and ethical points of view. The frontispiece of this issue is a portrait of the distinguished Baptist Divine, Rev. Geo. C. Lorimer. A good picture of Kuma Oishi also accompanies his paper.

COLONEL OLCOTT ON SPIRIT MEDIUMS.

FROM THE "HARBINGER OF LIGHT."

COLONEL OLCOTT lectured twice in Adelaide. At his first lecture delivered in the Adelaide Spiritualistic Society's rooms, on Sunday, May 24th, he is reported by the *South Australian Register* to have said:—Spiritualism had survived since 1848, despite the exposure of fraud by mediums. There was an inclination toward mysticism in the human heart. People who had seen anything in the phenomena were certain that there was something beyond a mere physical self. If they had spent time to get to the intelligence behind the phenomena they had felt there was an intelligence there that could not easily be explained by the action of the mind of the medium. There had been exposure of fraud, and he was sorry to say that they were due to the spiritualists themselves. They were heedless of the interests of the medium from whom they expect to get a proof of the survival of man after death. Religious ministers were not allowed to go without support for their families, but mediums were left to live by what they could earn from chance visitors. The mediumistic faculty was a most delicate thing. It was as delicate as a chronometer. The true medium was a person of abnormal type. They could only produce genuine phenomena when all atmos-

pheric, electrical, physiological and physical conditions were favorable, and not even then if any opposing influence were present. Perhaps in a month they were only fit to give genuine phenomena on ten days, yet people went to them and laying money down begged them to give phenomena. It was hard to resist the temptation, and he doubted whether a merchant or banker similarly tempted would resist. The ancients entirely supported the mediums, who were carefully guarded in temples, and they were never allowed to give phenomena unless in the right condition. He had known persons of the most undoubted mediumistic ability and able to give the best phenomena to have been caught in the most childish fraud. Such a man in America had palmed off a doll for a spirit bride until a newspaper man exposed the fraud. He did not blame the medium, who had lost his mediumistic ability for the time. What he found most reprehensible amongst spiritualists was that there was a class of people so credulous that they wanted to clothe the medium with a halo of sanctity and they actually went as far as defending mediums who were caught in fraud. They did immense harm by making trickery profitable.

SPIRIT PHENOMENA.

BY MRS. MILLY RICKS.

THE writer was one of the twenty guests present at a test materializing seance, given by Mrs. Lizzie Fulton, at her parlors, 911 Sixteenth street, Denver, Colo., on the evening of August 27th. All were honest seekers after light and truth.

Mrs. Fulton's cabinet is a simple black cambric curtain drawn across the corner of the room. All were instructed to examine, and doing so found it fraud-proof. The medium was then taken to an adjoining room by a committee of ladies, where her clothing was examined, which was found to consist wholly of dark material. After this she was conducted back to the seance room and seated herself in front of the cabinet, when, almost immediately, a spirit form dressed in fleecy white parted the curtain and stood by the medium. The medium then entered the cabinet and we were greeted by her little cabinet control, Louie, who said, "How does you do, white folks," in her quaint negro dialect.

Several different male voices were heard and forms quickly followed, sometimes two at a time, and were recognized by their friends.

There were male and female forms and little children, some of them floating out over the top of the cabinet. I will add: soon after the medium entered the cabinet, a lovely form stepped out leading the medium with

her, and dematerialized in plain view of all.

At one time the medium rushed out of the cabinet partly from under control, and a spirit came out after her. Two dear ones, whose mortal forms had long been laid beneath the sod, came to the writer and called, "Sister Emma," and enfolding me in their soft drapery, blessed me. The two lovely daughters of Dr. C. P. Perry came, one immediately after the other, and called, "Papa—Mamma," and held quite a long conversation. There were at least forty forms appearing during the evening, many materialized and dematerialized outside the cabinet. A tall, queenly form, arrayed in robes of sparkling light, stepped out to a lady present and was recognized as an ancient control. A voice was heard to sing in the cabinet, in the softest, sweetest tones, "Coming 'Through the Rye,"—and a heavenly form appeared dressed in the most beautiful robe of silvery light and greeted all present. She then advanced out into the middle of the room and laid her hand in blessing upon the head of a lady. This spirit gave the name of Ma Belle—daughter of the medium, but not near as tall as the medium. Then appeared the little black face of Louie, and in her childish way provoked all to mirth. This little spirit is quite a favorite with all who

know her, as well as her kind-hearted and gifted medium, who, by her conscientious scruples and tenderness of heart toward all, wins friends wherever she goes.

One gentleman, a good Methodist deacon, who had his doubts regarding the truth of spirit phenomena, after seeing and conversing with his spirit wife, left expressing himself perfectly satisfied as to the truth of spiritualism.

It does not savor of wisdom for those who have never honestly investigated the convincing phenomena, nor studied the soul-purifying and beautiful philosophy of spiritualism, to declare it a fraud and deception.

This seance with Mrs. Fulton will long be remembered by all present.

If the natural senses of intelligent men and women are to be relied upon, or if human testimony is of any worth, then we declare this materialization given through Mrs. Lizzie Fulton, genuine.

DR. AND MRS. C. P. PERRY,

MRS. MILLY REED,

MR. AND MRS. ED. MOORE.

JIM BAKER,

MR. AND MRS. BATEMAN,

MRS. H. BROOKS,

WM. BATHENBERG,

MRS. O. K. TAMMARY,

CHAS. COLEMAN,

MR. AND MRS. GUILTNER,

MRS. LAURA WATSON,

MRS. DR. BUTTON,

MRS. JENNIE WILSON,

MRS. D. W. MILLER,

ROBERT W. HUGHES.

EON AND EONA.

[The home-coming of Eon to Eona, August 23, 1891. Eon awakens near their home in the third sphere and recognizes the sacred spot that he left to come earthward. He there will rest from his long journey a season, then onward to their home of everlasting peace.]

Ah! this is the home I remember,
All others that I have known
Have been as tents by the way-side—
They never were all my own.

I have wandered long and far;
Home-coming is late, so late;
But heaven's door seems ajar
As I open the garden gate.

Here was the terrace of roses;
All Araby's gardens to me,
The vines and tender flowerlets,
And grand old cassia tree.

My Own; I joy to greet thee,
Where we parted so long ago;
The angel's above, devotion
Such as ones beloved know.

So long have our ways been parted,
The silence so deep and drear,
That I fear in this wondrous meeting.
'Tis but your Phantom near.

I'm close to your side, my darling;
I see the homelights shine,
But shadows flit, and I tremble,
Lest your hand be loosed from mine.

Your tender voice grows dearer,
And music sweet I hear
Of the harpers coming nearer,
Which melts away all fear.

The press of your hand familiar;
Your eyes look into mine,
You greet me home beloved,
With a hallowed joy divine.

—Shield.

APPARITION AT DEATH.

AN incumbent in Yorkshire narrates a family legend of such an apparition witnessed by one of his aunts and often told by her. This lady used, when a girl, to visit at the house of a gentleman, near Ripon, and on one occasion, when about thirteen years old, was spending the afternoon there. She was playing in the garden with his children, young people about her own age, when one of them exclaimed: "Why, there is brother walking at the bottom of the garden." She looked up and recognized the form and features of the young man who was then in India. His figure appeared with perfect distinctness upon a gravel path which led around the garden, but not to any other place. One of the children, a young girl, ran into the house and told her father what they had seen. He bade her run away and go on playing—it must be a mistake. However, he took out his watch, noted the time, and wrote down the day and hour. When the next Indian mail arrived it brought intelligence of his son's death, at the very time when the children had seen his eidolon in the garden.

Canon Humble used to relate the following story of similar character: "The following curious circumstance occurred to a man I knew very well,

named S., then a curate of St. A., Newcastle. He had, when in his previous curacy at L. B., been paying his addresses to a young lady who resided at F. Hall, near B., but a coolness had taken place between them. One summer evening he was riding in the neighborhood and saw the lady standing at the end of the drive which led to her house, without her bonnet and dressed in light blue muslin. He thought at once that she had seen him in the distance and had come out to have a word of explanation, so he attempted to direct his steed towards her. The animal would not go, but snorted and turned away. He brought its head round, but it began to kick and plunge so violently as to endanger his seat. He could do nothing with it, and was at last obliged to follow its wishes instead of his own. The next morning, feeling that some explanation was due, he determined to go and tell the young lady how her dress had started his horse, and how impossible he had found it in consequence to approach her. On reaching F. Hall he found it closed, and was informed that Miss M., the lady in question, had died the evening before, at the very time he had seen her form on the road."

EDITORIAL DEPARTMENT.

THE beautiful frontispiece which adorns this issue is a most excellent likeness of that renowned and marvelously gifted lady, Mrs. J. J. Whitney, who, as a medium, stands to-day unquestionably without a peer, either in Europe or America.

Had Mrs. Whitney lived in the olden times, she would have been held in holy reverence and chosen as priestess of some sacred temple, for her wonderful spiritual gifts. But not so in this age, when every occult phenomena is accounted for by natural law; when science is revealing the operation of newly discovered forces which effect so mightily man's destiny, both present and future. So there is none of that superstitious awe surrounding Mrs. Whitney which existed around persons similarly gifted in the past. Nevertheless she is held in profoundest esteem and confidence of good people, outside the pale of spiritualism as well as among its devotees, and we unhesitatingly pronounce her the best, truest and noblest medium modern spiritualism has ever produced. She has assuaged the sorrow of more breaking hearts and shed a glory over the despairing souls of a greater number than any other on this coast, through her divinely appointed mediumship.

Mediumship has been dragged into the mire, defiled and debased many

times by so-called mediums. But with Mrs. Whitney the white rays of heavenly truth have shone steadfast and eternal as the stars. She has brought to it, her sterling worth as a woman; and those rare graces of manner which draws everyone to her. She makes everybody feel that she is their friend, which indeed she is, to all worthy objects. To those who know her well, she is dearest. She is fidelity itself to those she loves and even generous to her foes.

Mrs. Whitney is most happily united in marriage, and as their two children are now stars in the spiritual firmament to lead and light their pathway home, their lives are singularly devoted to each other. A happier home can not be found, and as their worldly store is ample to gratify their every wish, it is not to be wondered that Mrs. Whitney so far excels the medium of ordinary power. We all know how much is depending upon harmony for perfect spirit manifestations.

While Mrs. Whitney has from early childhood had many strange and uncommon experiences, it was not until her beloved boy, Harry, was taken from her so suddenly that her psychic forces were called into active existence. The manner of his taking off and appearing to his mother immediately after the accident is familiar

to all. From that hour she has devoted herself to this work, following faithfully the guidance of her invisible advisers. At this time she is located at 106 Turk street, San Francisco, where she can be found every day between the hours of 10 A. M. to 4 P. M.

THE writer was one of a party that attended the "Pioneer Picnic," held at "El Campo," on Admission Day. Nearly twenty-five hundred people boarded the commodious steamer "Tiburon" and sailed across the beautiful bay to a sheltered spot, where under the trees were tables laid with the choicest viands and fruits. Native wine was in abundance; sports were indulged in, dancing was the order of the day among the young people. Children played upon the sandy beach, or climbed into strong and invigorating swings; boats were rocking on the bosom of the clear, calm waters, loaded to their edge with pleasure-seekers, singing happy songs. The numerous islands of the bay protect and guard this nook from wind or rough water. The liberties extended to all was a welcome in these words: "Meum et Tuum." Mine and thine.

At 5 o'clock P. M. the boat's whistle blew her last call for "all on board." There were the aged, the middle-aged, the early manhood, the youth, the little child and the babe represented. With many who in 1849 came to these far-away shores to seek their fortune, some of whom

it was evident that the fickle dame had eluded their grasp, but they still seemed to carry the determined spirit of "try, try again." There were others with their millions who seemed anxious to live their lives over again. We chanced to hear one of the wealthy ladies remark, "I wish that it were possible for me to begin my life over again, from the time I first landed in San Francisco; it is so interesting to make money and prosper in this world; without money I would not want to live; one is nobody in this world without money." Then with a merry laugh she launched off on a good joke she had "got on our minister." A lady seated near, who had passed her sixty-fifth year, poorly but neatly dressed, could not help hearing all the other said, yet her sweet brow covered with wrinkles as it was, wore a stamp of womanly character that could not be reached by idle words and frivolous minds. I thought if wealth has not smiled upon your life in California, you have gathered to yourself soul treasures, and have them garnered where "moth and rust cannot corrupt nor thieves break through and steal."

The sensitive mouth of a Pioneer mechanic's daughter grew restless in its expression as she listened to these haughty words, and as she looked down to her almost shabby shoes, her cheap muslin dress, a blush mantled her fair brow, and I saw that perhaps for the first time her heart was stirred to its depth with the sting of poverty. I addressed the child with the inquiry, "Darling, are

you having a pleasant day?" "O, yes, mam, thank you." "Are you alone?" No, mam; my papa is with me, my mamma is dead; I keep house for my papa and brother John." Just then there came between me and my new found friend a silken robed beauty whisking in the fascinating wealth; I thought, both children of fate. Each one must have the experiences best fitted to the soul and its needs in the present incarnation. Fifty years hence will society be better? Will it be upon a still more intellectual plane? Will improvements now made be the standard? But few of the happy throng that picnicked on Admission Day will be in their present embodiment. But we trust that the sons and daughters of the early Pioneers will cast a glance backwards, and appreciate the efforts of their predecessors in their perilous and heroic endeavors.

THE Leland Stanford Junior University was opened October 1st, a full account of which will appear in our holiday edition, together with an account of the dedication of the Temple of Purity and Wisdom, and its objects and purposes. We purposely saved these matters for our large extra edition.

MRS. E. A. ADAMS, one of California's best magnetic healers, is at the present in Santa Cruz doing the work of the Angel World, bringing blessings to suffering humanity. She can be found at 465 Pacific avenue, Santa Cruz, Cal.

UPON the shore of death the sea of trouble casts no wave. Eyes that have been curtained by the everlasting dark will never know again the burning touch of tears; lips that have been sealed by the finger of silence will never speak again the broken words of grief. I would rather remember my dead as the half-forgotten dream of a vanished night, rather than to have the slightest suspicion that their naked souls were in the clutches of an orthodox God. I would rather think of those I have loved and lost as having become a part of the elemental wealth of the world; as murmuring in the streams, floating in clouds, bursting into blossom, breaking a foam of light upon the shores of other worlds. Next to eternal joy is to be wrapped in the dreamless drapery of everlasting peace. I will snatch the dead from this orthodox God, and let the flowers of hope spring in my heart and there I will give it breath of sighs and rain of tears.

ROBERT G. INGERSOLL.

WE are pleased to speak in favor of Dr. Smith's Caloric VITA OIL, having tried its curative powers and find in it all that is claimed of its life-giving blessings. It removed a stubborn inflammation of the lungs in three applications, and routed the rheumatism in knee and ankle with but two, all pain ceasing. We would recommend to those who are afflicted with rheumatism to give this wonderful oil a trial and receive relief therefrom.

JOHN B. FAYETTE, President of the Sun Angel Order of Light, passed to his home immortal on the 23d of August, at his residence in Oswego, N. Y. It was not unexpected, as he had lived to a good, ripe age and his health for some time had been feeble, but his spirit was rich with its garnered treasures of earthly experience. The curtain fell as gently as fall the moonbeams o'er a placid sea, and his sleep was as sweet and peaceful. Brother Fayette was a grand, noble character, whose life was devoted to the spiritual work. The angel world had been very near to him for many years; he was revered as a most just and holy man by all who knew him, and to the members of the Sun Angel Order he will ever be a star of light. Hail, Brother, but not farewell, for we are too conscious of your presence with us on various occasions since the spirit has been freed from mortal bondage.

WE have just received from Mrs. Cora L. V. Richmond, *The Soul: Its Nature, Relations and Expressions In Human Embodiments*, a book that all progressive thinkers should read. It explains the soul, its relations to God and matter. It dissolves the remaining doubts of the new believer in embodiments, as reincarnation, as repeated lives in matter for the uplifting of the soul to Deity. Mrs. Richmond's guides will continue through their blessed instruments to enlighten the world and lead all who may come under the sound of her voice to a higher plane of thought.

"REASONS for the Hope That Is in Me, or Wonderful and Irrefutable Evidence of a Future Life," by Hugh Innar Brown, of Melbourne, Australia, has just reached us. It treats of the startling and most wonderful experiences in spiritualism of the winter. It is exceedingly instructive. It can be obtained from William Britten, publisher, "The Lindens, Humphrey street, Cheetham Hill, Manchester, England." Single copies three pence. Liberal discount to societies.

"SPIRIT MOTHER, HEAR MY PRAYER," is a sheet of music arranged for pianoforte, violin, flute or organ, also as a quartette with accompaniment. Words by Marion K. LaKoucim, music by I. Claud LaKoucim; price for each arrangement, 25 cents, or the two for 40 cents. For sale at GOLDEN WAY office, 624 Polk street, or can be obtained from Independence, Ore., Box 157, from I. Claud LaKoucim. The music is most beautiful and is appropriate for the opening of meetings or circles.

THE photogravure of that eminent scholar and psychical student, Wm. Emmette Coleman, will appear in our next issue, together with a brief sketch of his life and writings.

MRS. J. G. WILLIAMS, 211 Jones street, has now on hand her early fall fashion to display to her patrons and friends. Her styles are both elegant and artistic.

MRS. J. J. WHITNEY has again taken Metropolitan Temple, on Fifth street, near Market, for her Sunday evening meetings, where she will continue her labors for an indefinite time. This is one of the favorite halls for platform test mediums in this city. The fine organ, comfortable seats and good acoustics makes it a most desirable place for successful meetings. As usual the large temple is filled nightly with crowds of interested and intelligent audiences.

ORDERS for the book, *Spirit Eona's Legacy to the Wide, Wide World*, will be attended to at the same address; J. B. Fayette, Oswego, N. Y., Box 1362.

Mr. Fayette's daughter, who has been for years her father's assistant, will attend promptly to all calls.

WE intend to combine November and December's issues of *GOLDEN WAY* into one splendid, illustrated number and print a large extra edition. This will be a grand number for distribution, and will be sold for 20 cents a copy. Send in your order at once.

SAM'L CURTIS, 2252 Broadway, Cleveland, Ohio, is now the acting Secretary of Sun Angel Order of Light, and Anna Daniels, of Mexico, New York, has the care of the Mag-nets. P. O. Box 101.

It is not to die, or even to die of hunger, that makes a man wretched; many men have died; all men must die—the last exit of us all is in the fire chariot of pain. But it is to live miserable we know not why; to work sore and yet gain nothing; to be heart-worn, weary, yet isolated, unrelated, girt-in with a cold universal laissezfaire; it is to die slowly all our life long, imprisoned in a deaf, dead, infinite injustice as in the accursed iron belly of a Phalaris' bull! This is and remains forever intolerable to

all men whom God has made.—
Thomas Carlyle.

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HATTIE SUMNER writes:—"Eona's Legacy to the Wide, Wide World" is grand. I am much taken with its grand truths and wonderful knowledge, which is my excuse for not writing before. It fills my soul with love that I am unable to express my joy for the grand gems it contains. It may be well called the key note to the soul. Thousands of hearts and homes will be made glad with this beacon light. Thank God and your sweet Eona for Eona's legacy. Thank you and dear Eona and Sadie for the grand light.
SHERMAN, TEXAS.

MRS. W. H. HALL writes:—I have never read any book so fascinating or one that so deeply interested me as "Eona's Legacy to the Wide, Wide World."
ONSET, MASS.

MR. AYER writes:—I hasten to express my deep appreciation of the book. It has come in just the right time when so many minds from both sides of life's river are exercised on the subject of incarnation (to me a beautiful subject it is), a book that should be read by all Spiritualists.
BOSTON, MASS.

MATTIE P. OWEN writes:—Mr. Fayette, permit me to express the gratification I had in perusing the charming pages of "Eona's Legacy to the Wide, Wide World." I feel that the world would be lifted out of the valley of error and ignorance if all souls could comprehend the grand truths it contains. The varied experiences of Eon and Eona are so pleasingly told that they fascinate the reader from first to last. All who read this volume will be brought into a better understanding of life and life's great aims, in which it may find its way into thousands of homes and hearts.
SAN FRANCISCO, CAL.

C. F. CHRISTIAN writes:—I have been reading your wonderful book. It is beyond anything I have ever read. I think it superb. It contains ideas and principles that I have been seeking and never found until I read this book.
CLEVELAND, OHIO.

MRS. H. A. BERRY, editor of the Watchman, writes:—The book is a remarkable work. Nothing like it has ever been published. It leads the mind far into the labyrinths of possibilities, and several very strange yet beautiful experiences of life that the soul may be destined to experience. The book treats largely on the subject of incarnation of the soul, giving as its principal character the varied experiences of Eona and her soul mate Eon. The work is progressive and instructive. The reader is captivated and held spell-bound by the intellectual flow of words that are practical and pleasing.

E. J. ROBBINS writes:—I have read the book by spirit Eona, carefully, thoughtfully and delightfully, from the first word of the preface to the last of the appendix. Perhaps I was unusually prepared to accept the statements made by Eona, as seventeen years ago I first met my soul mate in materialized form, and was blessed by a continuance of our meetings for years. I shall frequently read the book as the Christian does his Bible, and am certain to gather new strength from its perusal. May the choicest blessings of the highest spheres descend on Eona and Sadie, and all concerned in the great effort to bless and enlighten the denizens of earth.
CLEVELAND, OHIO.

MRS. M. O. WELLER writes:—I am reading your book, "Spirit Eona's Legacy." To say I am pleased with it is not sufficient. I am delighted, and my heart goes out in gratitude to Eona for her legacy. May the angels bless your labor.
SOUTH CHAMPION, N. Y.

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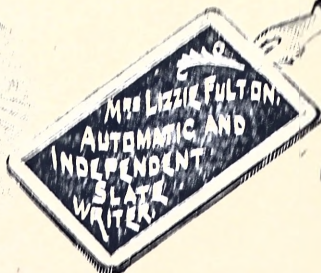
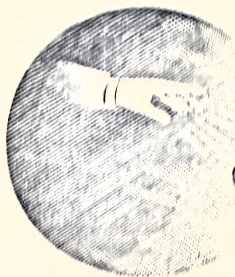
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