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T. G. NEWMAN,
EDITOR.

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No. 28.

THE JUDGMENT.

I sat alone with my conscience,
In a place where time had ceased,
And we talked of my former living
In the land where the years increased.
And I felt I should have to answer
The question it put to me,
And to face the question and answer
Throughout an eternity.

The ghosts of forgotten actions
Came floating before my sight,
And the things that I thought were dead,
Were alive with terrible might.

And the vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting,
In that solemnly silent place.

And I thought of my former thinking
Of the judgment day to be,
But sitting alone with my conscience
Seemed judgment enough for me.

And I thought of a far-away warning
Of a sorrow that was to be mine,
In a land that then was the future,
But now was the present time.

Then I felt that the future was present,
And the present would never go by,
For it was but the thought of my past
Grown into eternity.

As I sit alone with my conscience,
In the place where the years increase,
And I try to remember the future,
In the land where time shall cease.

And I know of the future judgment,
How dreadful so'er it be,
That I sit alone with my conscience
Will be judgment enough for me.

—Selected.

BORDERLAND

Tragedy of a Past Century.

In the beginning of January in the year 1744, a most melancholy circumstance occurred at Berwick-upon-Tweed. A sergeant, who was beating up for recruits at that place, fell in with a farmer who lived some distance from Berwick. While they were drinking together at an ale house the sergeant offered him some guineas to enlist, which he refused, saying (very imprudently) that he stood in no need of his gold, for he had at home fifteen guineas in his chest. Their landlord most unluckily overheard their conversation, and shortly afterwards disappeared. In the meantime, it being late and they continuing drinking, the farmer consented to go to bed with the sergeant in the same house.

About midnight, when they were both in bed and asleep, the farmer started up in the greatest terror, and said to the sergeant that he was sure that some ruffians at this time were plundering his house, and that they had killed his wife; but the sergeant, laughing, replied that it was a mere fancy, which should not be regarded, and begged him to lie down again, which he

accordingly did. A little while after he started up a second time in the same fright as before, and repeated the same words. This time the utterances made so strong an impression upon the sergeant that he instantly got up, put on his clothes, and, taking some soldiers with him, accompanied the farmer to his house; when, looking in at a window, they beheld with astonishment the landlord of the ale-house from which they came and another villain plundering the house, as the farmer had foretold. They were still more surprised on entering at the sight of the poor woman, his wife, lying in her blood, with her throat cut. They immediately apprehended the ruffians, and carried them to Berwick, where they were held in jail.—*Two Worlds.*

A Fantasy.

She threw herself in a weary, discouraged way into the only comfortable chair the room contained, and after glancing hastily around to be sure that she was alone, gave way entirely to the grief that well-nigh consumed her. What sadder than the moments when life seems to be an utter failure, no matter how great the effort to have it otherwise?

Presently there was a faint rustling sound in the room, and then a voice addressed her, although she saw no one. As she listened she was aware that for the first time in her life she was in the presence of a spirit temporarily released from its mortal frame.

"Poor, frail woman! you are discouraged; we all experience that from time to time, while our spirits are confined in a perishable body. But for you it shall be peace, for a time at least."

"How can there be peace in this 'vale of tears' we call the world, passing through the existence called life—life, which to so many is a tragedy?"

"Peace," replied the voice, "shall

come to you through a state which is in its nature like death. Sleep! sleep!"

As the last words were spoken, the woman became unconscious of all except a sensation as of floating into space. Presently she found herself in what seemed an enchanted palace, where everything was of such splendor that it almost dazzled her. She became so absorbed in contemplation of the beauty of her surroundings that the voice almost startled her.

"These precious stones contain imprisoned spirits—the spirits of those who have failed to recognize life's responsibilities, or in some instances have sinned. The amethysts contain the spirits of those who were successful in life, but became unduly elated. The bloodstones contain the spirits of murderers, and if you look closely you can see the blood of their victims still clinging to its elements. The pearls are apparently perfect, but each has a flaw. These contain the spirits of those who were weak and easily led astray while encumbered by a mortal frame. Those diamonds contain the spirits of the arrogant and proud. We could go on almost indefinitely, but the time when a human being can have your present experience is limited, so we will proceed and view spirits as they are at rest."

The sensation of floating into space continued for a while, and then the woman found herself in a beautiful garden, filled with every variety of flower and shrub.

The voice went on with its explanation. "That beautiful stately lily contains the spirit of a beautiful, good and pure woman, one who grew so weary of the struggle of a spirit confined in its earthly tenement that it needed rest, and so when the time came for what is commonly called 'death,' her spirit entered its present tenement. That pansy contains the spirit of a philosopher, so weary from life's struggle that he, too, needed rest. That forget-me-not contains the

spirit of a woman who spent her life making peace where misunderstandings had arisen; hers was a beautiful life."

Just then there was a sound like a chime of bells. "That," said the voice, "is an intimation to me from the spirit world that you have seen enough."

As the last word died away the woman felt as though she were gradually descending and becoming heavier, and then she opened her eyes and found herself exactly where she had been when she first heard the voice. She glanced around the room, but saw no one, and she wondered whether she had dreamed. But she will never know; the reader may understand, but even the author herself would find it hard to explain.

AIMEE B. MARSH.

Impressions.

R. B. DICKIE

There are some good sentiments in the old songs that our forefathers used to sing in the good old days of the long ago, which are often applicable to our own experiences, and beat in unison with the vibrations of our own hearts. A verse of one of those hymns was very suddenly and forcibly presented to my mind on a certain day, while all alone, "topping out a chimney." The verse was this:

Spare, gracious Lord, O spare, we pray,
Nor let our sun go down at noon;
Thy years are one eternal day;
And must thy children die so soon?
—D. Watts.

Oh, how sad I was. I felt sure that it was a warning, and that I would soon hear of the death of some young friend or acquaintance.

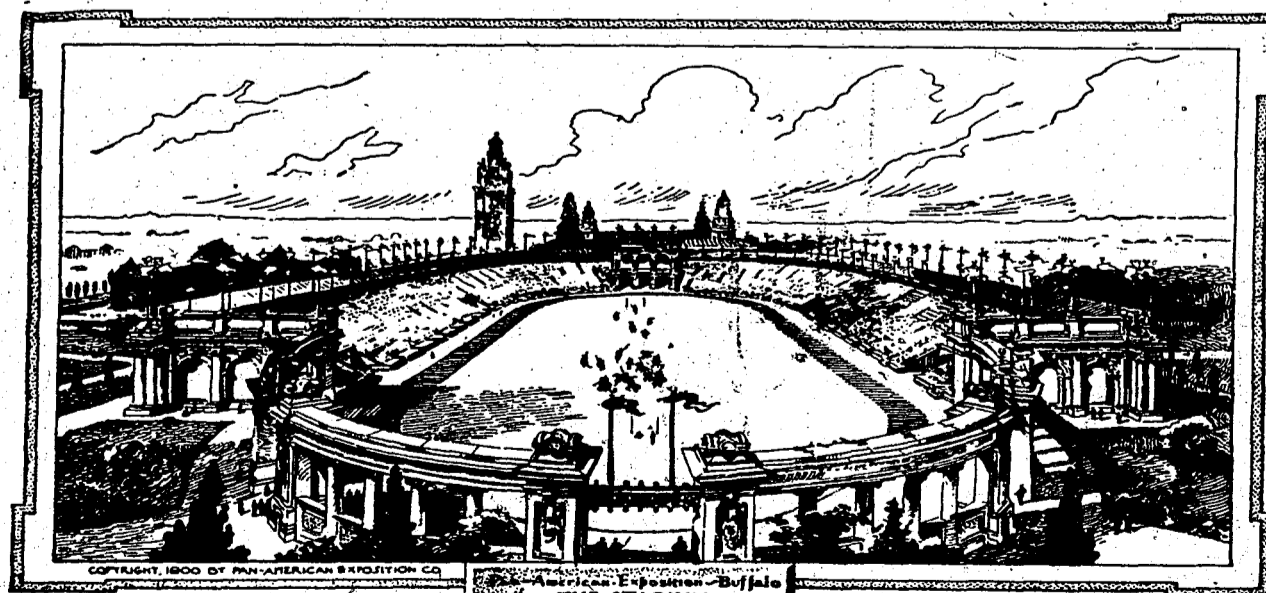
THE SEQUEL.

The next Sunday I went to friend Hunt's, and about the first thing they had to tell me was that Mae Owen was drowned—in Orion Lake, Michigan, on a certain day, which proved to be the very day and time of my impression, while on the housetop.

Miss Owen was a promising young woman and Spiritualist, and much beloved by her many friends. She was in attendance at camp-meeting when the accident happened. I felt satisfied that the presentiment was the advance courier of the fatal accident.

A PRESENTIMENT OF DEATH.

Johnnie Mason, our grandson, two years of age, was one of the loveliest and healthiest children I ever knew, and much beloved by all his neighbors. He lived in the house with us, and we became very much attached to one another. I was engaged, part of the time, a farm, 20 miles from home, working away as happy and contented



Pan-American Exposition at Buffalo, N. Y.

as I could be, without the least thought of trouble. All at once I was forcibly impressed with a deep sorrow and foreboding of evil, and yet there seemed to be mingled with it a loving and comforting influence. The hot tears poured from my eyes like rain, in defiance of my efforts to keep them back. I cried, and could not help it, and could not tell why. A sweet little hymn was forced into my mind, and I was compelled to sing it over and over, many times. It commences thus:

"I should like to die," said Willie,
"If my papa could die, too,
But he says he isn't ready,
For he's got so much to do," etc.

Only the "Willie" was changed to "Johnnie," and the "papa" to "danpa," for it did seem so applicable to our case, and that Johnnie was the object of my impressions.

This state of mind came on about the time that Johnnie was taken sick and lasted two days, when, as I was at work in the field and looked up, I saw one of our family coming toward me. I could easily divine his mission; my worst fears were confirmed when he informed me that Johnnie was sick and not expected to live, and that they wanted me to come right home. We went immediately, but when we arrived there we found that his spirit had taken its flight. Dear, dear, loved little Johnnie would never be with us again in the body. The light, life and sunshine of the house had gone out and the dark, somber shadow of sadness and sorrow hung over us like a pall. His father and other dear friends, for days and days, had been singing:

Empty little cradle, treasure now with care,
Tho' the precious burden it hath fled,
How we miss the locks of curly golden hair,
Peeping from its tiny snow-white bed.

They did not know *why* it haunted and took such a hold of them. But now it was all clear, and came home to them in reality with redoubled force. Their hearts and eyes were too full; but the spirits could have told them why. They saw what the condition of things would bring to pass. Hence their influence upon those sensitives, in putting such feelings and sentiments into their hearts, minds and mouths.

His body lay ready for burial. His little empty cradle, shoes, clothing and all his toys were lying there, alone, in remembrance of him. But love pointed the finger of hope to a bright star in our firmament and whispered softly: "Johnnie is not dead, but has gone to the better land and will await your coming—a happy reunion." It was a great sorrow to us, but we had a cheering hope that he had fallen into better hands and a brighter home than earth could give.

When I went back to the farm, Johnnie was often with me, for I could feel his presence; and as my family at home took great pleasure in gathering around the sacred shrine, at eventide, he would tell them what I was doing. For instance: One evening, as in the darkness I was burning off some wood and brush piles (a thing I always loved to do), and the flames shot up high in air, and lighted up the scenery all around, my family at the same time was "talking with the spirits." They asked Johnnie what grandpa was doing, and he answered: "Burnie burn. Big burnie burn."

Roseville, Cal.

Powers of the Mind.

NORA BATCHELOR.

It often happens that some one tenet, belief or principle of a religion, a philosophy or system of thought, which distinguishes it more especially from other isms, philosophies or cults, or some particular application of a truth or principle, is seized upon by the popular mind and made to stand for the whole of which it is only a part.

This is true of Mental Science. It stands in the conception of the average mind as a method of curing disease and all the ills that flesh is heir to, by means of the power of thought. To this conception is sometimes added the ability to gather unto self various worldly goods, by the exercise of the same power.

Now, Mental Science comprises vastly more than a method of healing, or a scheme for material aggrandizement.

And here let me say that throughout this discussion I shall use the term Mental Science merely as a convenience. It is a misnomer; but the new philosophy of mind and of life for which it stands, and which is vaguely designated, "The New Thought," has not yet been properly christened.

The fundamental proposition of Mental Science is that thought is a force, as real, as potent, as heat, light, electricity, or any other force in nature; and that, being a force, its every operation must be followed by corresponding effects—effects not alone in the physical organism, not alone in the physical environment, but in the moral and spiritual life, in character, in disposition, in habits, in mental attitudes, in the very nature of the soul itself. In the old saying, "As a man thinketh, so is he," we have Mental Science in a nutshell. In proportion as man understands the power and use of his own thought, can he make of himself and of his life whatever he may choose—overcome habits and faults, subdue the selfish animal nature, eliminate old traits and tendencies, whether acquired or inherited, add to his spiritual strength, to his power of self-mastery until he acquires the ability to literally make himself over, physically, morally, spiritually.

In proportion to his understanding can he realize whatever ideal he may set himself to attain. He may climb the heights of spirituality, and live in a world of his own. He may attain a spiritual strength and power sufficient to meet with equanimity the varying vicissitudes of fortune—an attitude of mind which is undisturbed by the din and turmoil of the world, which can view with calmness and composure what are termed calamities upon the physical plane—a state of mind that is at all times serene, self-centered and unafraid, and which bears with it the ever-present realization that the spirit is supreme, invulnerable to all evil, of indestructible nature and of immortal destiny.

The true end of Mental Science is self-culture, the attainment of peace, harmony and spiritual unfoldment, through intelligent control and direction of the thought forces.

Now, as to Spiritualism, there is in the average mind the same lack of understanding regarding its scope that we find in regard to the principles of Mental Science. It is safe to say that very few outside

the ranks of Spiritualism have any conception of its philosophy, or of the relation which its truths bear to the problems of life. One truth for which it stands, and which distinguishes it from all other isms, is regarded as constituting the sum and substance of its doctrine and belief, namely: The truth of spirit return. Spiritism is taken for Spiritualism. The former is an essential part of the latter, but a part only.

Now, what is Spiritualism? In philosophy, the term is used in contradistinction to the term materialism, which stands for the doctrine that the universe consists of a single substance, matter; and that all forms of existence, all forms of life, are but the varying manifestations of this one substance. As a philosophy, then, Spiritualism stands for the opposite belief, that the universe is primarily spiritual, that physical realities are but the visible expression of invisible spiritual realities, that matter is but the shadow of which spirit is the substance.

As a science, it is the study of man as a spiritual being. Its aim is to ascertain and colligate facts, by means of observation and experiment, pertaining to man's psychic or spiritual powers, capacities and susceptibilities; to discover the relation between these facts, and the laws underlying their manifestation.

As a system of ethics, it accepts in "Thou shalt," or "Thou shalt not," from any book, deity or authority, but bases its rules of conduct upon natural laws, which it recognizes as supreme in the moral world, as are physical laws in the physical world.

This, briefly, is the aim and scope of Spiritualism.

We are now ready to state some fundamental propositions upon which Spiritualists and Mental Scientists agree:

The universe is primarily spiritual.

Man is a spiritual being—not a body possessing a spirit, but a spirit possessing a body.

He possesses powers and capacities capable of a higher unfoldment than has yet been manifest. He is a progressive being. Evolution is the law of all life, intellectual, moral, spiritual.

Evolution, development, in the three departments of his being, is the end of his existence.

All development, all growth is in accord with natural law.

Spiritual growth, strength and power, freedom from all suffering, mental or physical, the attainment of true spiritual happiness is in proportion to the soul's understanding of law, to its perception of spiritual truths.

Thought is the overcomer of all difficulties, the solver of all problems. The intelligent search for principles, laws, truths; the experimental study of mind, of soul; the continual testing of mental and psychic powers; the search for new powers, capacities and susceptibilities within self—these constitute the method by which the soul climbs upward in spiritual attainment, gains the mastery over self, and triumphs over every difficulty within and without.

There are other points in which these two lines of thought run parallel.

In Mental Science, reason is the guide, experiment the means, power that is born of knowledge, the end to be attained. Mental Science writes no creed, bows down to no authority, obeys the dictates

of no pope or priest, masculine or feminine, and never says to its adherents: "Thus far and no farther."

The Spiritual Philosophy has been elaborated by the self-same method, the study of phenomena, the tedious gathering of facts—hard, stubborn, indisputable facts, facts in clairvoyance, in clairaudience, in materialization, psychometry, telepathy, hypnotism, in healing by spirit power, in automatic writing, in spirit painting, and the thousand and one manifestations through which the human spirit, carnate and decarnate, demonstrates its power. Upon these facts the Spiritual Philosophy is based. With these facts, year by year, it has reared its superstructure, a superstructure that is still growing skyward, for there is nothing final in Spiritualism.

It is a philosophy that grows, that keeps pace with the unfolding spirit, with the growing intelligence, virtue and wisdom of man. It is the science of the soul, and, like every science, must go on constantly enlarging its boundaries, with the increasing knowledge of man. It has no bounds and no limits. Its progress is toward the universal. Herein Spiritualism differs from all religions. It did not come as a revelation given through some inspired prophet or prophets, final and complete for all time. It does not claim to possess the whole of truth. It does not claim to have exhausted the reservoir of divine wisdom and inspiration. This is the fatal defect in all religions, the claim of finality, the claim that they came perfect and complete through the hand of deity through special revelation. Herein these two great systems of thought, Spiritualism and Mental Science, agree, and herein they differ from all religions. Neither makes any claims of completeness, of finality. Neither sets any bounds to the range of human thought.

The ethics of Mental Science are the ethics of Spiritualism. That which we sow, that shall we also reap, in this and all other worlds. Every man is his own savior. Understanding of and harmony with moral and spiritual laws is the only salvation. Self-culture is the duty of each and all. Self-mastery, power, freedom, strength, independence, character, is the end of individual development—these to be attained through the study of the laws of soul growth. Human brotherhood is the end of social development. The good of all is the good of each and every one. Help another and you help yourself. Attempt to injure another and you injure yourself. Individual regeneration comes through the power of thought; social regeneration through the power of love.

So much for points of similarity; now for points of difference. In regard to a future life, the mental scientist has nothing definite to offer. Where he has hope, surmises, speculation, the Spiritualist has certain knowledge. While the mental scientist confines himself to the study of one branch of the science of mind, or of life, the Spiritualist is searching all the chambers and recesses of the soul, bringing new facts to light in every department of man's spiritual being, facts in psychometry, telepathy and hypnotism, in the power of mind over matter, and of the power of the decarnate mind to communicate with the mind still in the flesh.

Year by year he is pushing far-

ther and farther out into the unknown realm of spirit, where "the foot of mortal ne'er hath trod." Year by year he is adding to his knowledge of the spiritual universe, wresting secret after secret from that mysterious realm so long hidden by the veil of flesh, until he now feels that he has a fair outline of that hitherto-dim and shadowy land beyond the grave. The voices that at first seemed so faint and far away to the ear of sense, are nearer now and clearer, and he cherishes a hope that, in the near future, when higher ambitions and purer desires and aims shall have spiritualized his own life and thought, these angelic messengers from higher spheres of existence may come yet nearer, to guide, instruct and uplift, to inspire to nobler living and to better deeds. Here is a source of information, an aid to development, an ever-present comfort and consolation to which the mental scientist is as yet a stranger. He knows not the guidance, the instruction, the inspiration, that comes from highly-developed intelligences from the unseen side of life.

Mental Science confines itself to the study of one department of mind, or of mind as demonstrated in the exercise of one set of powers or faculties, namely: in the power of thought to work changes in the physical organism, in the moral and spiritual nature, in the outer material world or environment. It deals chiefly with mental powers in a state of activity.

Spiritualism deals not with one set of faculties or powers, but with the whole spiritual nature of man. True, in its demonstrations it employs spiritual capacities and susceptibilities—that is, mind in a state of passivity, rather more than spiritual powers; but, being the science and philosophy of life, it includes nothing less than the study of the development of every power, capacity and susceptibility of the human spirit; hence it includes all the truths of Mental Science, and a great many besides.

It is easy to see the relation between the two. Spiritualism is the broader, the more comprehensive philosophy. It is a wide-spreading tree of which Mental Science is one of the branches. Every mental scientist should be a Spiritualist and every Spiritualist should be a mental scientist; and so they will be when each has a full understanding of the other's principles and truths.

When the mental scientist traces his branch of knowledge down to its starting point, he will find it joined to the trunk of Spiritualism. On the other hand, when the Spiritualist traces up one of the main branches of his philosophy, he will find it terminating in the flowers and fruit of mental science.

The mental scientist is doing very well. Let him alone, and he will find what family he belongs to, after awhile. We will claim relationship with him whether he is willing to own us or not. He is doing a good work, and laying great emphasis upon a branch of our philosophy, which we, in the multiplicity of subjects with which we have to deal, may have neglected.

The mental scientist is a specialist in one department of soul knowledge. The Spiritualist is necessarily a philosopher. Both are needed.

We welcome the specialist in each department of the science of life. We will take the results of their labors as fast as they can be

made known to us, and build them into a universal spiritual philosophy which we name Spiritualism, than which there is no better word in the English language.

We cannot afford to overlook any spiritual truth, whenever or by whomever discovered, and the truths of Mental Science, or the so-called New Thought, are of special and practical importance to us. The condition of peace, harmony and higher unfoldment of the spiritual nature, which is the end of Mental Science, is the very condition which the Spiritualist finds most essential in his attempt to open communication with the higher planes of spirit-life. Self-unfoldment, to the Spiritualist, is not only an end in itself, but a means to yet another end—the securing of knowledge of the life beyond this, and of loved ones who have entered its higher state of existence, together with the instruction, the guidance and the inspiration, which, under favorable conditions, may be imparted by highly-developed souls that have risen far above the earth plane.

The true Spiritualist welcomes every new spiritual truth, every means of spiritual unfoldment. Year by year he is pushing the different branches of psychic science a little farther out. Year by year he is growing, and his philosophy grows with him. It is not a garment that will some day be outgrown and cast aside, like the worn-out religions of the past, but one that day by day adapts itself to his expanding mind and soul. This is the most beautiful feature of the spiritual philosophy. It is not finished; it is not perfected; it is not a completed and dead thing. It has life in it; it grows, and must continue to grow, while the thought of man mounts upward—steadily, irresistibly, eternally.—*Light of Truth.*

The New Glass Age.

A. H. NICHOLAS.

In the PHILOSOPHICAL JOURNAL, dated June 29, I find an editorial concerning a prediction made by Jules Henrievaux, an expert French glass manufacturer, concerning building material, etc., for the new glass age. I have had a prophetic vision on this subject, come before me many times during the past 12 years, and without telling it to anyone, I wrote it for the *Progressive Thinker*, and it was published in August of last year, and this is the prophecy therein given:

There will come a time when man will discover a process for making building material from soil or earth matter, which will take the place of lumber for building purposes. The earth will first be reduced to a semi-liquid state by a chemical process and then become hardened and ready for use, all of which can be quickly and cheaply done. It will be strong and very durable, molded into any desired size, shape or dimensions, to a great extent. The whole side of a house can be molded in one piece or section. An ordinary house, if not too large, can be almost completed with eight sections—one for floor—four for the sides, with places left open for doors and windows—two for roof—one light piece for ceiling. A house can be built in one day. Larger buildings will require more time for construction; a greater number of sections, with strength of material in proportion to size. It will be a great saving of time, money and

labor. Dwellings will be plenty and rents very low. Outside of cities it will require but little capital for a person to own his or her own house. The houses will be fire-proof and far more durable than those constructed of wood.

It does not appear to me that the invention will be suddenly revealed in its completeness, but it must come by progressive steps. I am an inventor, and yet my guides have not shown me that I shall take part in it directly, nor that I shall be living on the earth-plane when the fulfillment shall appear.

Someone may say: "Why don't the spirits show it to us now?" They can't. It requires labor, time, patience and the co-operation of mortals. It may in some instances take years, yea, hundreds of years for the accomplishment of a design. If Spiritualists and progressive thinkers will give some thought to this problem, it will come to pass much sooner than it otherwise would; for this will help the spirit inventors to bring it about, which they are trying to do as soon as possible.

I wish to corroborate the prediction by a quotation from Peter-silea's narrative, bearing directly on the point:

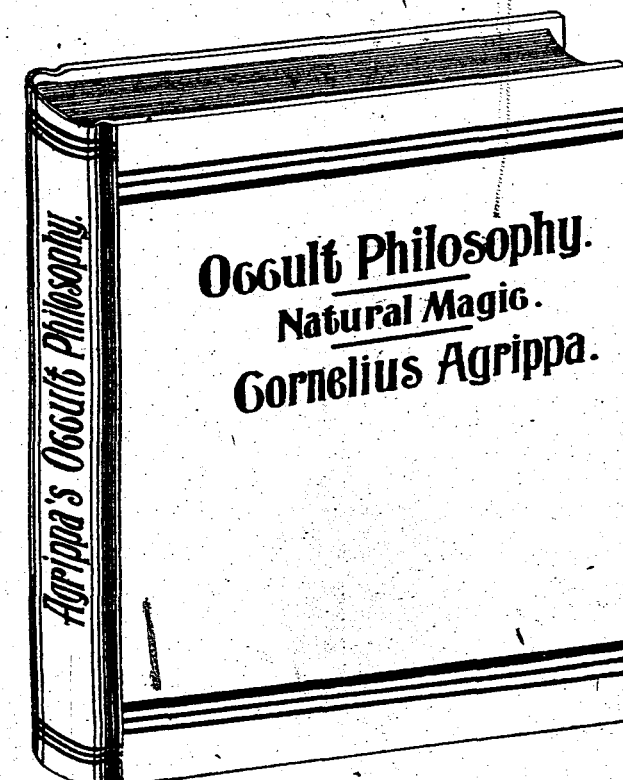
"The day is not far distant when great palaces will be erected, built from vast blocks of crystal, in all the beautiful shades and colors found in prismatic states. Many of these buildings will be patterned after the brilliantly stained glass now only used in windows, but as soon as the great white heat is discovered, sand will be more precious than gold, and will be used for thousands of purposes never thought of before—it will be smelted into glass, most elegantly colored, and pressed into great thick slabs and tiles, pillars, domes. Great glass factories will line the seashore and inland where sand may be found. Houses will be built entirely of glass, requiring no inside work except doors, and these will also be made of pressed glass. The glass for buildings will be opaque, yet light will glitter through all the lovely coloring. Sidewalks and flagging will be laid in ground glass.

"All this already exists as a great scientific truth, here in the spheres, as soon as possible to be given to earth. We withhold nothing from earth that the people are capable of receiving. Even your cars and vehicles will be made of glass. There will shortly come a time which might be properly called the 'Glass Age.' Nothing now seems so utterly barren and worthless as a great sand desert, but when the glass age comes, nothing will be more precious and useful; in fact, together with electricity and white heat, it will make a new and most brilliant age, and, really, little else will be needed except food and clothing; but there will be new inventions to supply these wants. Exceedingly soft, warm, pliable material will be pressed into suitable clothing that will not cost as much as the washing of a garment does now. People can have beautiful homes wherein very little labor will be needed. All manner of dishes and household utensils will be made of glass, easily kept clean. The glass and electrical age takes the place of wood, stone and iron. We know whereof we speak. Just this that we have written has already been taught us in the Temple of Wisdom."

Truth will finally prevail.

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No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

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

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

SAN FRANCISCO, JULY 13, 1901.

Herbert Spencer has celebrated his 81st birthday. This eminent man emphasized and explained the theory of evolution, by his wonderfully clear and critical mind.

Over 1,000 Deaths are to be credited to the hot wave, which has recently swept over the States east of the Rockies. During the same time, the thermometer in San Francisco ranged from 50 to 70 degrees.

Dr. Joseph Le Conte, the eminent scientist and professor of the University of California, passed away in Yosemite on July 6 of heart failure.

Heaven is the goal held before people by cunning priests, but all must die, they say, in order to get there. The true idea is, however, that we should convert the present life into a heaven for all to enjoy—before crossing the mystic river of so-called death.

A Science or a Religion.—That is the question which troubles many to decide, when considering Spiritualism. It is both, but there can be no doubt that those who think it a science should faithfully support the public meetings, and those who think it a religion should assiduously assist in psychical research.

The Wreck of the Rio de Janeiro has been located by spirits through Mme. Young, the popular psychic of San Francisco, and a company has been formed to raise her. Capt. Ross has undertaken the work, and proposes to start it at once, and thus corroborate the truth of the location by the spirit-world. We hope this may be accomplished, and thus make a demonstration of spirit power which cannot be ignored.

Foreshadowings.

The automobile and typewriter were described in Andrew Jackson Davis' book entitled, "The Penetration," published in 1856. These prophecies are found in the section on "Utilitarianism," on pages 357 and 370.

He describes carriages for country roads, without horses, or any visible motive power—moving with speed and safety—propelled by aqueous and atmospheric gases, easily ignited, in a machine entirely concealed, and operated between the forward wheels.

The typewriter he describes as somewhat like a piano, operated by keys, and calls it an artificial soul-writer—a psychographer.

The grandfather of the editor of the PHILOSOPHICAL JOURNAL, on the maternal side, wrote a book about 1815, in which he prophesied that before the close of the nineteenth century, carriages would be invented, which would be operated without horses or any visible motive power. On this account they concluded that his mind was unbalanced, and after his funeral, by the advice of the friends of the family, these books were all destroyed by fire, much to the regret of the family in later years.

Mother Shepton, too, prophesied in the 18th century that "carriages" would "without horses go" in the coming century—the 19th.

These inventions, like all others, are simply emanations from the spirit-world, the same as the music of "the great masters," and the philosophy of the "new thought," etc.

New Zealand, which bears the reputation of having the most progressive government on earth today, is also reported to manifest great interest in the new thought of this age. Spiritualism is, therefore, prospering on that island, reforming the thoughts of the people and broadening their views of life here and hereafter. Before returning to America, Mrs. Ada Foye gave one of her convincing seances in Auckland, and captivated her audience by wonderful tests of spirit power and presence.

Continued Existence is now being proved by the scientists from their own point of view, without reference to religious thought or belief. A new book has just been published on the subject, of which we shall soon give a review in the JOURNAL. The proof from this source of "another life" in the beyond, will add interest to the Spiritualist proof by phenomena.

Vacations are now in order. These restful times will give plenty of time for reading and reflection. Either before starting or after getting there it would be well to consult our Catalogue of Books, found in this JOURNAL, and select such as you can feast on, and have them sent to you for mental food.

In Italy and France, as well as in Great Britain, Spiritualism is gradually being recognized by eminent scientific and intellectual men. This shows that the new and liberal thought, which has dawned upon the world since the advent of Modern Spiritualism, is permeating the minds of progressive men and revolutionizing the thought of the world.

Such things are to be expected in America (where freedom of thought is guaranteed by constitutional law), and hence we find some of the greatest and most brilliant men of science are broadening their views, like President Angell, of the University of Michigan, (as noted in last week's JOURNAL) and others too numerous to mention, who are every day being put upon record as forsaking the old beaten paths of religious thought (or non-thought, more correctly, for the church does not allow men to think outside of their creeds). Such men are, under the growing intelligence and broadening influence of the present day, breaking the bonds with which they have been surrounded, in order to enjoy the freedom of thought and expression now so prevalent in the very atmosphere itself.

Not a Medium.—In last Sunday's San Francisco Examiner, on page 28, is an article headed: "Ghosts May Rise at Call of Court.—A Spiritualistic Medium Must Defend his Inheritance." This shows how the sensational press endeavor to load on to Spiritualism all the misdeeds of the age, notwithstanding that the "complaint" makes this statement: "Gillett (the defendant) knows nothing of Spiritualism or occultism, and is simply a pretender, imposter, quack, charlatan, mountebank and cheat."

We know nothing about Gillett or his claims. If he were a Spiritualist medium, we certainly would know something about him.

Telepathy.—Prof. Haddock, editor of *Human Nature*, in the July issue, announces that Mrs. Haddock is on a visit to England, and that he is attempting to "talk with her in the silence, also with a relative in Huddersfield, and a popular phrenologist in London. The results will be made known only after many trials, perhaps before Christmas."

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

We have back numbers of the *Banner of Light*, *Progressive Thinker* and PHILOSOPHICAL JOURNAL, which we will send at half-price. These contain much valuable reading. This is a hint to those who desire mental food, at a nominal cost.

The Reviewer.

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

A CENTURY OF CASTE, by Judge A. N. Waterman. Chicago: M. A. Donohue & Co., 407-429 Dearborn St. Price, \$1.00.

This book deals with the colored people of the South during the 19th century, by giving a biographical sketch of Tom and his wife, who lived happily together many years, both being slaves belonging to Mr. Wm. Johnson. Just before the Civil War, Tom was sold to a man in the South, and was torn from his wife and family at a moment's notice, and they never saw each other again. Some time after that, Tom's wife was also sold, and they lost track of each other entirely, she being carried to the North as a colored servant and cook, but she never forgot her husband so ruthlessly torn from her by the diabolical system of slavery.

The scenes around Richmond during the last days of the Civil War are portrayed by her quite vividly. Many pathetic incidents are related, showing how the colored people had been abused—shot or hung by mobs, being charged with crimes of which they were entirely innocent. Being ignorant, unable to read or write, they were deprived of the power to defend themselves, as even the courts of law were all closed against them. They were maltreated and oppressed simply because they were slaves; and Judge Waterman, in this book, presents the matter in such a realistic way for the purpose of doing justice to an oppressed and persecuted people.

Indeed, one of the principal objects is, no doubt, the latter portion, which details the statutes of the different Northern States, which deprived the colored race of all rights and privileges enjoyed by the whites. It will prove invaluable as a book of reference concerning the legal status of the colored race before and during the Civil War.

The Mystic and Medium, formerly published at Los Angeles, has been moved to 506 Market St., San Francisco, Cal. It is a monthly, edited and published by E. D. Lunt, at \$1.00 a year.

Count Tolstoy in Thought and Action is the subject of an intensely interesting portraiture of the Russian social reformer contributed to the July Review of Reviews by R. E. C. Long. This article reveals Tolstoy's adaptation to the conditions of the life around him, and throws a new light on many of Tolstoy's teachings, so far as their practical outcome is concerned.

The July number of *Mind* will attract the attention of those interested in advanced spiritual thought. It opens with a discussion, from the pen of B. O. Flower, of Judge Clarkson's new book, *The ABC of Scientific Christianity*. The Judge's reasons for secession from the ranks of Mrs. Eddy's cult are set forth in copious extracts. The Gospel of Federation, having special reference to the new Commonwealth of Australia, is a timely article by W. J. Colville. Stanton K. Davis, author of *Where the Soul Dwells Serene*,

writes on The Problem of Happiness. Freedom—Individual and Universal—is considered by Chas. Brodie Patterson. 20 cents. Alliance Pub. Co., 569 Fifth Ave., N.Y.

N. S. A.—The ninth annual convention of the National Spiritualists' Association of the United States of America and Canada, will be held in the Masonic Temple, Ninth and F Sts. N. W., Washington, D. C., on Oct. 15, 16, 17 and 18, 1901. All Spiritualists in the United States and Canada are invited to be present. For full particulars about reduced rates on railroads, address MRS. MARY T. LONGLEY, Sec., 600 Pennsylvania Ave. S. E., Washington, D. C.

Sixth & Seventh Books of Moses.

Moses, the great law-giver of Israel, wrote the first five books of Holy Writ. These are generally known as the Five Books of Moses. It is believed and known to comparatively few, that there were two more books written by him known as the Sixth and Seventh Books of Moses. To these I wish to draw your attention. Writing manuscript of precious worth have existed for ages past that could be traced to the time of Moses; but few of these have been published except in small portions. This is accounted for by the fact that the high priests/clergy and heads of various religious bodies were unwilling that the people should be given those deeper mysteries, being fearful of losing their hold on them. Another reason is that it was feared that the information would be used for unlawful purposes. The Sixth and Seventh Books of Moses, as translated from the original writings, contain all that is embraced by the White and Black Art, together with the ministering spirits. The book will be sent prepaid for \$1.00. Price, in German, \$2.00. Address: FRANK W. BARKER, Box 192, Lowville, Lewis Co., N. Y. 277f

The Reviewer.

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- Summerland, Cal., July 21 to Aug. 6. Wm. P. Allen, Sec., Summerland, Cal.
- Sunapee Lake, at Blodgett's Landing, Neubury, N. H., Aug. 4 to 18. Mrs. Addie M. Stevens, President, Claremont, N. H.
- Ashley, O., July 14 to Aug. 4. W. F. Randolph, Sec., Ashley, O.
- Clinton, Iowa, July 28 to Aug. 25, at Mount Pleasant Park.
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- Delphi opens July 27. Brown Good, Box 110, Delphi, Ind.
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- Vicksburg, Mich., Aug. 2 to 25. Jeanette Frazer, Vicksburg, Mich.
- Onset Bay—July 11 to Sept. 1. For programs, address the Onset Bay Camp-Meeting Co., Onset, Mass.
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Judge John S. Harris, of Butte, Mont., writes as follows concerning the above-mentioned book:

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Letter from Dr. Peebles.

TO THE EDITOR:

In the JOURNAL of June 29 it was stated that "Mrs. Loe F. Prior occupied the platform of the Columbus Spiritualist Society for some time, and was succeeded by Edgar Emerson during May." And you congratulate the society upon the purchase of the Presbyterian Church, etc. Mrs. Prior did not occupy the Spiritualist platform in Columbus during the month of April, preceding last May, to my knowledge, for I addressed that society twice each of the Sundays of April, and to increasing audiences to the end. Mr. Emerson succeeded me in May. My very successful course of Sunday lectures in Columbus satisfied me, as well as others, that platform tests are not necessary to "draw," and the time is coming when these public tests will be relegated to the parlor and the private home. They are evidently useful in their place—useful for convincing materialists of a future conscious existence, and messages from the more exalted spirits are not only interesting, but intellectually and spiritually profitable for their practical, uplifting influences.

Recently, here in Battle Creek, Mich., Lyman C. Howe occupied the platform for several Sundays. The last of his Sundays I happened to be present, and when through with his magnificent and highly-inspired lecture, it was announced that Mrs. M— would give tests; whereupon quite a number of the prominent Spiritualists arose and withdrew from the hall—not that they had aught against the medium, but they tired, and do tire of these tests—some acknowledged, some denied, and others ridiculed, often to the merriment of strangers. One of our noted lawyers said that he would give \$25.00 if he could have Lyman C. Howe's last lecture *verbatim* in print; in fact, his lectures are in, and of themselves, magnificent tests of high spiritual influences. They feed the intellect, and spiritually nourish the higher nature. The Spiritualist society in Battle Creek have recently organized a lyceum which is doing well. J. M. PEEBLES, M. D.

[We are glad to have the correction made about Mrs. Prior's lectures in Columbus. The error was made through an oversight.—ED.]

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Local News Summary.

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

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 205 Larkin. C. H. WADSWORTH.

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

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

Phonograph.—The last Sunday meetings at halls in San Francisco for platform test were as follows: Mme. Young at 619 McAllister St., Mrs. Meyer at 335 McAllister St. and Mrs. Eberhardt at 3250 22nd St.

Universal Spiritual Association.—The subject for discussion last Sunday afternoon in Templar Hall, Pythian Castle, was "Destiny." Dr. Hall presided and Miss Lee furnished the music. Intense interest is being manifested in these meetings, and they promise to soon outgrow the present quarters.

The Mediums' Protective Association held the second of the series of test meetings in Oriental Hall on Friday evening, July 5. Mrs. Sarah Seal presided. M. B. Norton made a short talk, and Miss Young gave spirit messages to those assembled.

Union Spiritual Society.—Dr. H. W. Abbott lectured last Sunday afternoon at Fraternal Hall, Oakland, every seat being occupied. Mrs. Smith and Mrs. Booie followed with convincing messages.

Mrs. Roberson of San Francisco occupied the platform in the evening, giving messages of consolation to a well-satisfied audience. Dr. Abbott will occupy the platform next Sunday afternoon and Mrs. Roberson in the evening.

Mrs. Dr. Stewart left Oakland on Friday evening, July 5, on the Santa Fe overland train for her work in the East. Her next stop will be in Denver, Colo., where she will fill a two-months' engagement.

Dedication at Oakland.

The Spiritual Society dedicated the hall at 856 1/2 Isabella St., Wednesday evening, July 3, and gave it the name of Unity Hall, for Dr. Palinbaum desires all the friends of spiritual thought to realize that this hall is for them and the Cause. Mrs. Palinbaum read the poem, "Spirit Lights," by Mattie E. Hull, followed by an invocation by Mr. Preston. Dr. Palinbaum became entranced and spoke about the dedication, and then went to Mrs. L. E. Drake, who was in the hall, and taking her by the hand, said: "You have been brought here to give a spiritual dedication." Mrs. Drake arose and said she was impressed to write a poem, and she read the following:

There is light that shines in darkness
From our Father's face divine,
That will light our every pathway
Through the clouds and mists of time,
If we'll but open the windows
Of the soul from day to day,
And behold the rays of Heaven
Shine sweetly all the way.
There is light, there is light,
There is light for you and me;
No matter for the shadows,
The light will always be.

There's a voice that speaks in silence
Of a Father's love and care;
The soul that hears the message
Has Heaven within to share.
The Christ that's born within us,
A light that all may see,
Illumes our understanding
And makes us wholly free.
There is light, there is light,
There is light for you and me;
No matter for the shadows,
The light will always be.

There is truth that leads to freedom,
There is love that leads to God;
The way the Master leadeth,
The path the Master trod.

There is health that knows no sickness,
There is harmony and rest,
There is joy that knows no sorrow,
There is life that knows no death.
There is light, there is light,
There is light for you and me;
No matter for the shadows,
The light will always be.

To that light that shines in darkness,
To that love that leads to God,
The voice that speaks in silence,
The Master and the Word;
To that truth that leads to freedom,
Let us ever seek the way;
To the higher life immortal
We'll dedicate each day.
There is light, there is light,
There is light for you and me;
No matter for the shadows,
The light will always be.

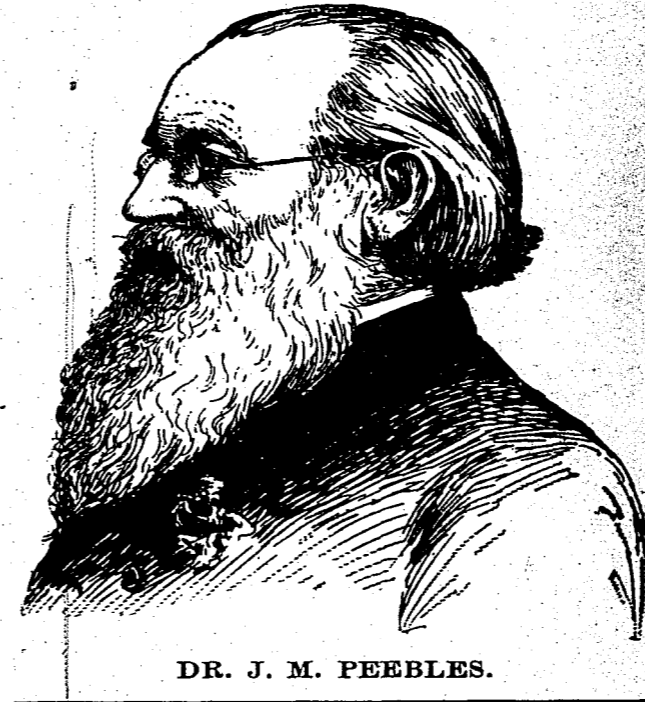
Mrs. Jacobs gave a few messages, then Mr. Preston spoke on "How to Make a Society Successful." Mrs. Rodha Loomis, who has labored for the cause of Spiritualism for 52 years, and with Dr. and Mrs. Palinbaum for over 20 years, said her whole soul went forth in wishing this society success, and for this hall (now gorgeous in plants, bloom and trailing vines, whose aroma spoke praises to the angel-world) I bespeak the good it will do and the lives that will be blessed in hearing and knowing that we live forever. Mrs. Drake closed with a blessing and words of love and peace to all.
DR. A. L. ASTOR.

The Testimonial Benefit tendered to Mrs. R. S. Lillie under the auspices of the First Spiritual Ladies' Aid Society at Occidental Hall on Friday evening, July 5, was a success. That Mrs. Lillie has endeared herself to the Spiritualists of San Francisco and Oakland was evidenced by their presence to greet and bid her "God-speed" on the eve of her departure for a month's vacation and needed rest. The committee, of which Mrs. Dygert was Chairman, deserve credit for the financial feature of the entertainment, as the sum received proved quite satisfactory. The President, Mrs. B. F. Small, presided, and the following excellent program was rendered: Song, Master Raymond Hayes; piano and violin duet, Mr. Warren and Mrs. Pracy; "In Imminent Peril," a sketch, by Mrs. Jenny Ward Hayes; improvised poem, Mrs. R. S. Lillie; vocal solo, Miss Daisy Place; vocal solo, Mr. Will Jacobs. Miss Alice Severance and Mr. Warren furnished the music for dancing, which concluded a pleasant evening.

The Executive Committee of the State Board of Directors will meet the representatives of the Oakland societies in the office of Dr. H. M. Barker, 1156 Broadway, Oakland, at 1 p. m., Sunday, July 14, to arrange for a hall, and make other arrangements for the State Convention of Spiritualists, to be held in Oakland on Sept. 6, 7 and 8. All interested are invited to be present.

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BATTLE CREEK, MICHIGAN.

The Psychical Research Society of Oakland held two successful meetings at Woodman Hall, 521 12th St., last Sunday. Mrs. Kate Lester had a fine audience in the evening, and demonstrated the immortality of the soul to those present. She will occupy the platform next Sunday at 8 p. m.
C. F. VAN LUVEN, Chairman.

Alfred Cridge spoke in Occidental Hall last Sunday evening on "How to Get Ahead of the Procession." He advocated the application of advanced political methods to the spiritual propaganda. His lecture was well received. Dr. J. L. York read a poem and made a stirring speech. Next Sunday, July 14, Dr. York will lecture in this hall on "Mental or Christian Science—Which?"

"Spirit Mothers" is the name of a monthly published at Decoto, Cal., at 50c a year. It is edited by Mrs. O. F. Shepard and Mrs. E. P. Thorndyke. It will be given a benefit seance on Thursday, July 18, by Mr. C. V. Miller at 1084 Bush St., San Francisco.

Oakland.—Notwithstanding the attractions in other directions Wednesday evening, July 3, a good-sized audience assembled at Loring Hall, and the messages received through the organisms of Mrs. Cowell, Mrs. Smith and Mrs. Booie were of a very convincing nature. These meetings will be continued through the Summer months.

Henry Harrison Brown, editor of *Now*, published at San Jose, continued a series of lectures last Sunday at 137 Hyde St., San Francisco, at the Mental Science School. He is a good speaker and an enthusiastic Mental Scientist.

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