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LIFE, LIGHT AND LOVE.

JEAN VINCENT LEACH.

To every child of earth,
There cometh from above,
Three Blessed Ones whose names
Are Life and Light and Love.
Life cometh first, to bless
Light, then, that he may see,
Then Love, the greatest, folds him round
With tender ministry.
He lives, and knows, and feels,
With Love Divine is born;
For Love, itself, is Life and Light,
And these, Great Three, are One.
—The Prophet.

BORDERLAND

An Exciting Seance.

The following was lately published in the Bristol (England) *Times and Mirror*. The incident was told to Mr. Joseph Hatton by "a man of taste and education, member of a leading club" in New York, who had introduced a certain Captain F— to Mr. Charles Foster, the well-known medium.

"Do you believe in Spiritualism?" Foster asked. "No," said Captain F—, but I would like to." Foster lighted his meerschaum pipe, and the seance was opened with knockings, and went on a little tamely at first. By and by, Foster grew excited, and looking F— full in the face, said: "There is present the spirit of one who loved you dearly, and died of a broken heart." "Take care," said Captain F—, half rising from his seat, and nervously clutching the back of his chair. "She was a deeply-injured woman," went on the medium, without appearing to notice the startled officer, and speaking as if communing with the dead; "she was a deeply-injured woman, and when she died—" "By thunder!" exclaimed F—, "stop. Be cautious, or I may kill you!" He leaned over the table, his white face close to the Spiritualist's.

I tried to interpose, but Foster's calmness reassured me. He simply looked straight at the soldier, and said: "Shall I repeat her last dying words?" F— pulled himself together, though the perspiration was streaming down his face. "No living soul but myself," he said in a trembling voice, "heard those last dying words; they were whispered into my ear. If you are tricking me, if you make any mistake, I will kill you where you stand."

By this time he had grasped his revolver, and the situation had become too critical for me even to

think of interfering. "Shall I deliver the words to you aloud, or shall she write them?" I had sufficient presence of mind, uninfluenced by curiosity, to say: "Write them," and F— acquiesced with a nod. Foster passed a slip of paper under the table, and in a few seconds handed it to the captain, who, uttering a cry of surprise and remorse, fell back into his chair, and did not speak again until we were walking down Broadway. All that day he was like a man possessed, and even now we hardly ever meet without his recalling the circumstance to my mind.

Spirit Ships.

Capt. Groh, in the Chicago *Tribune*, writes as follows:

Those whom we call "dead" are all about us, and are ready and willing to render us any possible service.

The largest dry goods merchant on State street is a Spiritualist, and always consults his spirit guide before undertaking any business enterprise. Like many well-known society women, he has a cabinet in his own home, at which he holds private seances.

Queen Victoria was a Spiritualist, and had a regular medium always in attendance, through whom she consulted the late Prince Consort whenever anything of moment was on foot.

George Washington was a Spiritualist. His writings show it. So was Abraham Lincoln, and so have been many other great men. The Bible is full of stories of Spiritualists. So it is not strange to me that I am able to see these things.

When the Maine was blown up it was said by New England fishermen that the specter of the destroyed vessel manned by a spirit crew, was often seen cruising up and down the coast from Quoddy Head to Boone Island light. The specter crew stood at the guns and the fog horn was moaning. From the masthead flew the signal: "We cannot rest until avenged."

The schooner Ethel Merriam came into Booth Bay harbor and Capt. John Newman could not be induced to take it out for weeks because he said he had seen the specter of the Maine.

Then here on our own coast the lost Chicora has often been described on a storm wind driving down the sea, with white ice all about it

even in midsummer and with the ice-clad form of Capt. Stines upon the bridge.

Mrs. Piper's Mediumship.

BY A CHICAGOAN.

I was much interested in the communication prepared by Mrs. Piper of Boston concerning her connection with the Society of Psychical Research, but if Mrs. Piper's remarks are analyzed they are found to contain nothing "startling" to Spiritualists.

Mrs. Piper does not claim to know what influence controls her during her seances, nor is she cognizant of what is being communicated through her when under "control." Her condition at such times is the same as that of other mediums or instruments who have faith in their work, and who believe that they are the mouthpieces of persons departed from this earth, who are now in a spiritual world and who desire to speak to their friends.

Mrs. Piper says that what she may utter when under control may be the results of telepathy or some other force which enables her to put into words thoughts which may be in her own mind, in the mind of the person or persons sitting before her, or in the mind of some third person somewhere else.

For seven years past I have been an occasional visitor at the home of a Spiritualist, sometimes having a private sitting, but more frequently I have attended the weekly seances, where 50 or 60 persons have been in the room at one time, each one of whom has received a communication from friends in the spirit world before the sitting was over. In each public sitting there has been, of course, a number of regular attendants, but probably one-half of the total number have been strangers to the medium, and almost without exception have had impressed upon them the belief that they are receiving communications from friends who have departed this life and found a home in another and brighter world.

It is not always good news that is brought. Some of it is bad or discouraging, so that it is not to be said that the honest medium is endeavoring to impose upon the credulity of the sitter by promising only favorable results.

There are many people who have no knowledge of Spiritualism, and they condemn it without hesitation or investigation, because it has to deal with their loved ones who have died, and they cannot believe in spirit return, yet these unbelievers are growing fewer in number every day. Where only five years ago there was one be-



A Native Beauty.

liever in Spiritualism, or at least in the theory that those in spirit-life can communicate with those living on the earth-plane through a medium or instrument, there are 500 now, and the number will increase until at last the truth, the real truth, is made apparent to the intelligent portion of the community.—*Chicago Sunday Record.*

The Coming Republic.

TO THE EDITOR:

Will you kindly allow a pioneer Spiritualist and Socialist of nearly 30 years' standing to give reason for the faith within her? I merely ask leave to report the spiritual experience that opened my soul to the truth of higher social conditions possible of attainment, and which, by the grand process of evolution, must culminate in the true Republic yet to be.

In the vision, in panoramic form, infused with life, as it were, I was shown how machinery, while it lightened labor, robbed no man, the production being for the public good; the shortened hours of toil giving opportunity for soul development.

MY VISION.

Weary and exhausted with an overburden of care, consequent on present conditions of existence, I sank beneath the load and in my despair bewailed the common lot of humanity; when a voice, which seemed to penetrate my soul, spoke thus: "Why will ye spend your money for that which is naught, and labor for that which satisfieth not?" "Words of strange import: O, what can they mean?"

Am I awake, or is it only a dream?" I said, as so startling they flashed through my soul,

Creating sensations I could not control. "Surely I heard it: it was not a dream!" But strangely I pondered on what it might mean:

"I am doing my duty in striving to bless The loved ones God gave me, wouldst have me do less?"

Again came those words; but this time I could see

They came to the world, not alone unto me.

For soon, as it were, a film fell from my eyes,

And my vision, illumed, filled my soul with surprise.

There, there, all before me, arrayed as in life,

Earth scenes were enacted—confusion and strife.

Here millions were toiling, a pittance to gain,

And many were wretched and writhing in pain.

And there were the great and the wealthy of earth,

Whom fortune had favored, perhaps from their birth.

These squandered their wealth in the follies of life;

But, alas! they all ended in sorrow and strife.

The poor man was groaning 'neath poverty's sting;

The rich sighed for pleasures that wealth could not bring;

The child of the poor man was crying for bread;

The wealthy were pampered and sumptuously fed.

Thus, those labored, these squandered, together they strove,

And selfishness reigned where there should have been Love.

When I asked for that angel I found her unknown,

But cold-hearted Selfishness spoke from his throne:

"Such a being I've heard of, she may be divine,

But we don't need her here in this kingdom of mine."

My heart sank within me, but again came the voice:

(And it thrilled through my soul and my spirit rejoiced).

"Mourn not o'er the old, it is passing away;

I will show thee a glimpse of the new-coming day."

Then my eyes seemed to ope' on a region of bliss,

And I said to my angel: "Pray, what meaneth this?"

"Be patient," he answered, "and soon thou shalt see;

The glorious Republic remains yet to be."

Then a star, as it were, fell from heaven to earth,

And angels, rejoicing, sang: "Hail the new birth!"

And soon I saw forms running hither and there,

And I saw they were human, but wondrously fair.

And they smiled on each other as nearer they drew,

And circling around hid the star from my view.

Still watching I lingered, when, to my surprise,

A beautiful city seemed soon to arise;

Or, rather, a palace with towering dome,

And engraven thereon was "Our Home," yes, our home.

And each with the other seemed to lovingly vie

In use or adornment a want to supply.

And labor was pleasure, each worked in their sphere,

And O, it did seem such true happiness there!

Then a garden sprang up, as at touch of a wand,

But I found 'twas the work of these same willing hands;

And they plucked the fair flowers and smiled on each other,

And birds in the bowers sang: "Love one another."

I turned to my angel: "Say, what doth this mean?"

He answered: "Mark well, and write what thou hast seen.

The star that thou sawest come down from above

Is the germ of the glorious Republic of Love.

Selfish greed's tyrant rule will one day be outgrown,

And Love, the fair angel, will then take the throne.

When God's law on man's heart shall be written in love,

Injustice and sorrow from earth will remove."

ADELAIDE COMSTOCK.

Ventura, Cal.

A Personal Devil.

B. F. AUSTIN, B. A.

Perhaps no other form of false belief has wrought more havoc in the destruction of human happiness, the perversion of all true conceptions of human nature, and more effectively retarded the progress of humanity, than the belief in a personal devil. The history of this frightful concoction of man's undeveloped brain is a history of fear and sorrow, of persecution and bloodshed, of the enslavement of human intellect and the degradation of human life.

Long since banished from the scientific mind, which finds no room even in this broad universe for two governments and two potentates, this doctrine still lingers in the popular mind and among the priest-led masses as dark shadows of night still linger in the valleys after the landscape is ablaze with morning glory. But it is passing, and a generation or two hence men will wonder at the sad nightmare of belief in a personal devil which afflicted their forefathers.

Meantime the average orthodox clergyman, when driven from every outpost of his defences by the marshalled facts of spiritual phenomena, when compelled to admit miracles as real and a thousand-fold more varied and accessible to the masses than the miracles of 2,000 years ago, has one last appeal to ignorance and credulity, one favorite hiding-place in the entrenched hereditary fears and superstitions of the masses, and it is in the monstrous falsehood that Spiritualism is of the Devil. *Well, let him prove it.—The Sermon.*

Cheerfulness is Virtue.

MISS C. DE LA BAERE.

Cheerfulness emanates from its fortunate possessor like vapor from water; it is absorbed by the atmosphere, then condensed to

return again to its source in the form of a gentle dew or a fructifying rain.

Cheerfulness does not depend on honeyed words or artificial smiles, which oftentimes produce the opposite effect that they were intended to convey; neither is it a projecting effect like a hypnotic power, but as a sweet-scented flower it attracts silently and is the expression of charity in thought and action and the fulfillment of—"Love endureth long and is kind."

In its highest form cheerfulness is of the soul and above physical considerations and social appearances; it radiates from the character which the individual has builded for himself and forms the unseen aura which impresses itself upon those who approach him; even under the pressure of personal troubles, it will help and uplift others. Who has not been comforted by the cheerfulness of some friend prostrated on a bed of suffering, or under crucial trials of long-lasting material difficulties.

Blessed are they who, through discrimination, have developed the power of right thinking, for thoughts are like messenger birds, which carry evil or good news to the recipients; thus the virtue of cheerfulness, emanating from a pure heart, brings heaven down to earth, and by its genial glow imparts its mellowing warmth to others, who, in their turn, reflect its limitless vibratory circle like the rings around a pebble thrown into the water by a powerful hand. San Francisco, Cal.

Occult Enlightenment.

EUDORA B. MARCEN.

There is a report current that when it was decided in the Spirit Congress to awaken, in the mind of Western civilization, an interest in things occult, two lines of action were planned and perfected—one to arouse interest by illumination and inspiration, thus to quicken the mentality and through it the spirituality of man; the other to manifest on the sense plane and thus arouse man's attention by an appeal to the physical senses.

Whether, in fact, this legend be true or not, it is true that the unavailing of the occult to man, near the middle of the last century, was through two distinct channels—the Rochester rapping, which heralded the advent of phenomenal mediumship, and the illumination of Andrew Jackson Davis, which gave to the world the "Harmonial Philosophy." One has brought the spirit-world in vibration with earth-life; the other has sought to quicken the pulse of man to unison with that of the spirit realm. Each has done good work. Each mortal must judge for himself which is best.

In the controversy which has arisen as to the relative value of the two schools, there has been overlooked some of the deep things which were presented for man's consideration. These basic truths have been taken up by those who term themselves teachers of the New Thought; in some instances dressed in fantastic garb and put forward as refuting the claims of Spiritualism. While, in fact, they are but proofs of its reality.

The teaching of Spiritualism is that man is a spirit and has a body, not that man is a body and has a spirit. This fact is made much of by the New Thought teachers, as

if it had been their special discovery. The Occultists are talking about training the ego, while away back in early Spiritualism the intelligences controlling mediums were asserting that mortals, being but spirits dressed in the garments of earth, are possessed of powers and possibilities akin to the marvelous. They urged and advised their mediums and hearers to develop their own souls.

Of the reality of these souls the *Phrenological Journal* gives this as scientific proof:

"One of the strongest proofs of the existence of the soul is seen in the fact that at no two consecutive moments of our lives does the ego feeling rest upon the same matter or energy. The system of waves within my brain will all have radiated away many times before this paragraph is completed. The matter giving out the energy will pass away as waste, and the arteries bring back a new supply. For days, weeks, months and years matter and energy will thus pass, while the identical consciousness will persist, and can be traced through every change precisely as energy can be traced from matter to matter. To say that energy is a two-sided entity, one side of which constitutes sensation, is against the fact. The energy my body has to-day is not the energy of yesterday. Yesterday's energy has all radiated away and carried both its sides with it, but the same consciousness remains."

This is a spiritual truth. Many other truths of like nature are scattered through the writings of to-day. They are the product of the spiritual awakening of the age, the result of the quickening of man's perception by spirit communion. They are a part of the scientific philosophy and philosophical religion of Spiritualism. San Jose, Cal.

Nature's Nerve System.

AS SEEN IN A VISION AND EXPLAINED BY A SPIRIT.

A wonderful sight is this fibrous warp in space. The active thought pulsing and throbbing in rhythmic motion, produces wavelets, and the constant interaction of this thought service has the appearance of a sea of ether constantly oscillating.

Yet, in it each specific brain center, and its action with and in the general system, is plainly marked. It was pointed out to me that the approach to brain centers resembled in sound the ticking of a watch or clock, while the impingement resembled the click of the telegraphic key. How plain it all seemed, this inducting and exchanging of specific and general intelligence, and, too, it is so constantly demonstrated that it seems strange that it has not been rightly seen and demonstrated long ago by man the student.

Truly, thought is the moving power of the world, as it ripples on in unison, in its dynamic pulsations. The effects of its implied purposes are realized. In thought all substance is represented, and all forces are active in its multi-form manifestations. It was also shown that thought has its planes for action marked in accordance with grade and quality of substance made use of and forces active therein.

Selfish thought ever remains on the worldly levels. It cannot claim an abiding place on the spiritual planes; even though it makes

occasional flights thither, it falls back to its proper level where the individual is marked to belong. This is so, until selfishness is by degrees outgrown and promotions upward are secured in accord with pure thought and conduct. Shrewd, selfish people who take advantage of less wary ones in traffic, and also create occasions for such transactions, may flourish for a time on those planes, but in the records made, as shown by this system, they are marked as violators of the rules of God's divinely established mail service, along with their other misconduct.

When a man or woman has malice in the heart and impure motives, which are all covered up with pleasant appearance and smooth talk as if they meant well, simply to gain points of interest, it is marked "trespass," and as a misuse of this grand thought system upon which thought is imported and exchanged.

Man punishes man for using the government mail service for foul purposes, but God does not punish man for using his system thus. It is law that operates, and nature's impartial ruling decrees and also enforces punishment for all offenses committed in her realms. Then, be it noted here, too, that this fiber or psychic system in space is often referred to as God's loom in which thought is woven.

This was at once clearly demonstrated. Everywhere this warp was stretched and it seemed organized forms served as appliances for the loom. The wool is produced by everything that breathes or has pulse. All contributions are carefully marked and the unique method of throwing the shuttles with their threads, by the action of breath, pulse and thought, is simply grand. Filled with admiration, I exclaimed: "Oh! how marvelously is this power loom constructed, and its weaving is conducted by the breath and pulse of the Creator and that of every creature."

Then the reverberating thought rose and fell as a melody chanted softly, sweetly, and I felt a harmony settling over me that made me rejoice in the wisdom and goodness of God. Thus the vision ended.

MRS. M. KLEIN.

Van Wert, Ohio.

Philosophy of Immortality.

WM. J. COWEN.

We may almost see the land of futurity, the home of immortality, the land of invisibility. Beyond this finite existence is another plane of life, fairer, more beautiful, with larger possibilities for progression, with more opportunities for development, and capabilities of perfection. This plane of invisibility is peopled with invisible inhabitants—that is, spirits who are, as a rule, invisible to our mortal vision, yet these inhabitants manifest themselves under certain conditions, through certain laws by whose operation we are brought in contact with this world of invisibility, the land of immortality, the world of spirit. The knowledge of these laws constitute spiritual knowledge and is called the philosophy of Spiritualism.

The study of the laws of spirit communion reveals to us a broad plane of thought over which the mind travels through endless ages of time, coming in contact with newer thoughts at every stage of

its progress through endless futurity, for the human entity is not destined to perish upon the threshold of immortality, but shall pass beyond this finite plane of progression to higher planes of existence, where each division of time sees the advancement of the spirit in knowledge of all that pertains to a perfected state of existence.

We are taught, and truthfully, that mortal man must lay aside the flesh, must doff the vestment of mortality and don the garment of immortality, but this truth is not at all times clearly understood, nor its significance realized. We are apt, in too close pursuit of mortal desires, to forget that we must some day lay aside all our possessions of a material nature and enter a condition of existence where only spiritual possessions are considered of value, and where material things have no existence save as they serve to advance the progress of the spirit.

Does spirit exist? The skeptic inquires of the Spiritualists and they refer the investigator to the phenomena of Spiritualism, for the evidence which demonstrates immortality. We see, therefore, the importance of phenomena in promulgating the philosophy of Spiritualism, for if the immortality of the soul is a thought only and not a fact, Spiritualism must depend upon theories alone for the basis of its spiritual philosophy. We direct your attention to the phenomena of Spiritualism first, and second, to the philosophy which serves as an exposition of the fact of the spirit's immortality. First came the phenomena through the agency of the Fox family and the medium, Home; later the philosophy through inspired speakers and writers, A. J. Davis, Litchfield, Lyman C. Howe and others. The investigator first comes in contact with the phenomena; second, with the philosophy: this is true spiritual progression.

We therefore should seek to come in contact with the phenomena of spirit return. These are many and varied and we will not attempt to classify them, as all who are familiar with the facts of spirit communion have witnessed some phenomena of Spiritualism, such as spirit rappings, table-tipping, independent slate-writing, clairvoyance, trance and the different manifestations of inspirational thought. Such phenomena are familiar to all who have formed circles for development and may be witnessed by any who will form circles for the manifestations of spirit return. To those who are not enabled to visit mediums at a distance, we favor the formation of private circles through whose means the spirits can and will manifest themselves to the investigator.

If we become convinced of the truth of spirit return and of the existence of the spirit, we naturally seek to learn of the spirits some knowledge of their life. What are the spirits doing? What is the object of this prolongation of existence? Can we, upon the earth plane, influence our future destiny in any way? Upon the last question we desire to present a few thoughts. What is the destiny of the soul?

As we learn from the communications received through spirit influence, we are impressed with the fact that the spirit is expressive of its own individuality. Thus we encounter spirits of a larger degree of intellectuality, as well as those who are very ignorant.

Some spirits describe their present surroundings as a place of harmony, a place of congenial companionship, as an ideal home where all the aspirations of the mortal mind are realized. Upon the other hand, we come in contact with evil spirits, spirits who influence mediums to gratify their physical desires. Thus spirits represent their individuality and demonstrate to us that as the mortal is, so shall the spirit be. We do not change our habits upon entering the spirit embodiment, but carry our individuality with us, so that our present life is a type of the future existence and character of the spirit.

Thus we realize the necessity of shaping and moulding our character while still in the mortal form so that we may be drawn to the higher, rather than to the lower planes of spirit existence. Although every spirit shall ultimately rise to the highest plane of soul life, it is better to begin to ascend from the earth plane than to wait until we pass into spirit-life and there seek progression.

As many descriptions of the spirit-world are very imaginative and deceptive in character, one of the objects of spirit communication is the correction of the many errors contained in religious, or inspired books, regarding heaven, or the end of the spirit. The division of the spirit-world into two distinct localities, one the abode of the pure spirits, the other, the abode of the evil, or unsaved spirits, is an error, arising from false conceptions of spiritual existence received through mediums at a time when spiritual knowledge was vague and of an uncertain character. The object of Spiritualism is the correction of these false conceptions of spiritual knowledge and to reveal the true condition of the spirit, or soul, representing those upon the immortal plane of existence. The basis of Spiritualism is the knowledge received through communications from the exalted beings of the immortal world which reveals the true condition of the soul, or spirit of man after it leaves the body at the change called death.

Spiritualism, the philosophy of immortality, is the only true knowledge of the spiritual realms of existence. From exalted beings comes the knowledge of futurity, from spirits has come knowledge of the past. Ignorance has given these invisible beings the character of super-mundane, whereas the spirits are real persons whose conceptions are upon the same plane as the denizens of earth. There has never been a visitation from angelic beings, but we have, both in the past, received and are now receiving visits from our friends upon the shores of immortality. Our spirit friends visit us, not only to greet us and to tell us of their continued existence, but to teach us the lessons conveyed in the spiritual problems of existence.

Spartansburg, Pa.

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SAN FRANCISCO, NOVEMBER 16, 1901

A Religious Trust is the latest thing. The New York churches have formed a Federation, in order to bolster up a crumbling institution, with its antiquated creeds, forms and ceremonies.

Glass Roofs.—The *Scientific American* calls for glass roofs to city houses, so that those who are shut off from the streets, who have no lawn or even a backyard, can send their children up into the light, and give them a playroom that at least has a view of the sky.

War, with its horrors, is always to be deplored. It wounds not only those upon whom it is waged, but the hearts of those who inflict the wounds, and it is high time that it should cease forever.

The *New Age*, a weekly paper published in London, reports £305 as having already been forwarded by English sympathizers from London to the Dutch committee, which sum is to be used for the benefit of Boer women and children now confined in reconcentration camps by the English armies in Africa. Thus it is that the heart of the English people seeks to atone for the hardships caused by English armies. How long, O how long, England, will you persist in crucifying the consciences of your own people?

A Free Healing Service is held at the Church of Christ Truth of Kalamazoo, Mich. This healing is open to every person in the land, and a great deal of good is being done both locally and abroad. So says the *Higher Thought*, a monthly published there at 50c a year. It adds: "A great work has been done and is being done here for the extension of the new thought, and the Free Healing is a part of the public service that the organization hopes to render."

Another Wonder.

Since the advent of Modern Spiritualism, with its manifestation of some of the powers of the spirit-world, and the unfolding of the plans of the higher intelligences of that realm, the people of earth have been continually surprised with some marvelous discovery, as it were, handed down to us from the spheres, or else developed by the occult forces in earth, or in the indwelling god who inhabits physical forms called man.

Of the most wonderful inventions of the past half-century, the telegraph and telephone seem to be of the most importance, as they have revolutionized the business world. Then came the wireless telegraph as a great stride in advance, by which we can talk through the air with vessels at sea, as well as objects on land, exhibiting powers akin to thought waves and telepathy, or thought-transference, between men at distant points.

Now, we are treated to another astonishing discovery, by which wireless messages can be sent through the earth as well as through the air. Experiments have been made in England, and have been so successful that it is asserted with confidence that this "earth telephone" is a real invention.

The *London Chronicle*, in reporting the experiments, says the inventors of the system, Tarbotton Armstrong and Axel Orling, have found that it is possible to start the electricity of the earth into waves by a slight and almost imperceptible impulse, and any number of the waves thus started can be picked up and made to deflect a needle or agitate the receiver of a telephone. The report then goes on to say:

A small battery (fitted with the ordinary apparatus for transmitting the Morse code) and a telephone transmitter were put up in a small shed. A thousand yards away there was another shed fitted with receivers for both code and telephone. Messages were sent, and a conversation was held through the solid earth. The only apparatus was the transmitters and receivers, and a bar of iron driven six feet into the ground outside each shed. The whole cost of the apparatus would be £5 or £6. So far it has been found to work up to distances of three or four miles. But this is not all. Our discoverers have found that their current can be sent through water as well as land. At a distance of a thousand yards a model torpedo was steered by means of an electric current that passed through both air and water. There was something uncanny in seeing the rudder moved at will by no visible agency.

The inventors themselves have high expectations of it. They have coined a word from the first syllable of each of their names and given to the system the name "Armorl." They claim that ships fitted with their apparatus can

communicate with one another for a distance of 15 miles, and that lighthouses and lightships can send or receive messages over an equal distance.

In some respects the earth messages promise even more than the Marconi system of telegraphing through the air. The store of electricity in the earth is enormous, and should there be developed a practical way of making use of it, we might eventually employ it not for telegraphing only, but for lighting and even for motive power.

Mrs. Piper's so-called "confession" is receiving considerable comment all over the country, and it is noteworthy that, generally speaking, the right conclusion is arrived at, namely, that her conclusions were unimportant concerning the phenomena which came through her personality, but was not witnessed by her on account of her being in a trance condition. The following from *Unity*, a Unitarian weekly published in Chicago, is a very fair sample:

The papers talk about the "defection of Mrs. Piper," the famous medium, by means of whom the Psychical Research Society has experimented so persistently and through whom came the "revelations" that seemed to be so conclusive to many eminent men, of whom Mr. Savage is best known to our circle of readers. It is said that Mrs. Piper does not now think that she was worked upon by disembodied spirits, but that she was the subject of "telepathy," or the victim of "thought transference" from the minds of those in the flesh and near to her. But this doubtless will not daunt the believer in spirit manifestations, for how can Mrs. Piper know anything about the "manifestations," the very existence of which implied the overruling of her own will and the vacating of her critical judgment?

The Decline of the churches is everywhere commented upon by the religious periodicals. *Unity*, published in Chicago, had this item in its last issue:

It is a pathetic comment on the religious character of so-called "Christians" when the Bishop of Bombay "deeply regrets the decline of church-going" among the English-speaking people of India because the natives "have strong religious instincts and are careful in the observances of their religious duties."

Hon. Sidney Dean, of Brookline, Mass., an able advocate of Spiritualism and a friend of all reform movements, passed to the higher life at the ripe age of 83 years. He was well known to the older Spiritualists, but has been disabled by paralysis for some years.

Symphonies.—An exchange very aptly remarks that "as in the Greek word 'Symphony' reference points to the consonance of associated voices of different tone all

singing the same melody, so the differently-toned thoughts of the world may produce one grand symphony when rightly associated, when each one finds his true work."

A Tribute to the memory of Mr. Geo. H. Hawes is given by Mr. William Emmette Coleman in the *Banner of Light*, from which we copy the following:

I have known Brother Hawes intimately for over 20 years, and without exaggeration I can say—and in so saying I am voicing the universal sentiment of all who knew him—that he was one of the best men I have ever met. His was a nature overflowing with "the milk of human kindness." His genial, sunny, warm-hearted, generous, charitable disposition endeared him to all, while his sterling integrity, his truthfulness and sincerity at all times, his rigid honesty and conscientiousness—all went to the making up of a character of rare loveliness and sweetness, a man, indeed, in the true and best sense of the word, one whom to know was a blessing, a joy beneficent. The world can ill afford to lose men of his stamp, who beautify and brighten earth by their presence in it.

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.

MODERN SCIENCE AND THE CHRISTIAN BIBLE, by John MacLean. 161 pp. Price not stated, but we presume it is 50c. Toronto, Can.: The Austin Publishing Co.

This interesting volume is written by a prominent Montreal merchant. The importance of the themes discussed and the clear and strong presentation of the case make the book of particular interest to business men generally, who are not bound by the credal system, and can weigh evidence and think correctly on matters of such moment as are presented in this volume.

Mr. McLean argues the points and presents in a very clear manner the difference between science and the creeds and dogmas of Christendom. He argues with the churches, ministers and priests in such a manner that if they allowed themselves to think and weigh evidence, as they would in other matters, it might be expected that they would arrive at a correct conclusion. At any rate, this book will cause quite a stir among the thinking and reasoning people of the present day.

The Horoscope is an astro-psychological journal, devoted to the 20th Century Religion, Astral Influences, Psychology, Child Culture, Social and Civil Reform, etc. Published by W. M. Pearsall, 3401 King St. (Larkin Station), Berkeley, Calif. Price, 10c. The November number contains the following articles: Divine Occultism, Marriage, Horoscope of ex-President McKinley, Predictions and Twentieth-Century Religion.

The *Psychic Journal* is the name of a new monthly published at \$1.00 a year at the Montagu Chambers, 8 Elizabeth St., Sydney,

Australia. It contains eight pages, and is a bright exponent of Spiritualism.

MEATLESS DISHES—a collection of tested recipes in which meat forms no part, etc. Chicago: Vegetarian Co., McVicker Building. Price, 10c. For sale at this office.

This is a very useful pamphlet and well worth its cost.

Hypatia is the new name given to *Spirit Mothers*, edited by Mrs. O. F. Shepard, Decoto, Cal. It is enlarged and ably conducted by its editors, Mrs. Shepard and Mrs. E. P. Thorndyke—the latter's portion being named "Astrea." Hypatia, the spirit editor, was a philosopher of the fifth century located at Alexandria, Egypt, and was dragged from her chariot into a church by a Christian mob, and subjected to a horrible martyrdom. She had their envy because of her pure life and noble deeds.

A fitting climax to a year of remarkable advancement is the *Delineator* for December. It contained a rare collection of special features of varied interest. The Winter fashions are pictured and described in detail; there is a delightful article on the Floral Fetes of Japan, illustrated in colors, and a wealth of other material of a seasonable nature, devoted to the pleasure and profit of every member of the household.

Hon. Albert J. Beveridge, United States Senator from Indiana, has spent the past five months in the Far East investigating commercial and political conditions, studying international relations, appraising national resources, and conferring with the men who are establishing the Eastern policy of the European powers. The vast amount of information thus secured at first hand Senator Beveridge will embody in a series of noteworthy papers, the first of which will appear Nov. 16 in the *Saturday Evening Post* of Philadelphia.

"How Shall I Become a Medium?" This question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation." For sale at this office. Price, 35 cents. By mail postpaid for 40 cents.

The *Metaphysical Magazine* for November is at hand, and the price has been reduced to \$1.00 a year. Among the contents in this number we mention the following: A Verified Astrological Prediction on President McKinley's Second Term, and Horoscope and Prediction on President Roosevelt's Administration. 110 West 32nd St., New York.

"The Romance of the Red Star," advertised on page 6, is as interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth, and is for sale at this office. Price, \$2.50.

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And clad in the western sky,
The golden gate swung wide,
To let the day pass by.

A day of wind and storm,
But now as it neared its close,
The glory that shone around
Gave promise of sweet repose.

And we saw that the changing clouds,
That erstwhile did darkly lower,
Better than all else could tell
Of the Sun's transforming power.

May the clouds that seem so black
Be known in sunset light
As angels that are sent us
To keep us in the right.

FLORENCE SHAW KELLOGG.



The Editor is not responsible for the opinions of correspondents.

Dreams.

TO THE EDITOR:

Dreams are spiritual and are psychic, many dreams bringing, in a symbolic manner, some meaning to the persons affected by them. Psychologically speaking, the mind is in a much more receptive state in the dreamy mood. Poets, artists, musicians and others are either inspired or receive ideas, warnings and inspirations in their dreams, which, to the psychic, mean that spirits are at work and impressing the dreamer's mental forces in states of slumber.

Many generals of the Orient were impressed in dreams the night before great battles were fought. The plans given them were carried out, and the battles won. We all are aided by the psychic world in our individual careers, and, if more readily understood, would be better for the general public. All dreams are symbolic and are spiritual in reality.

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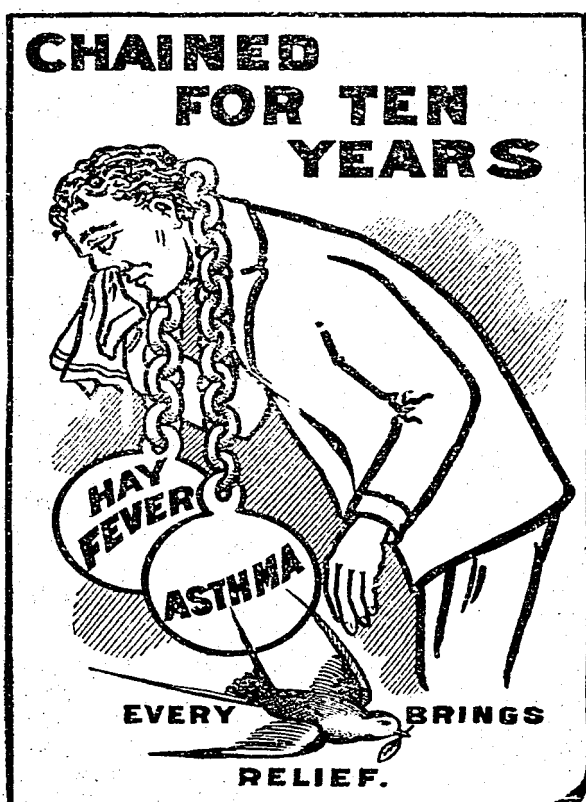
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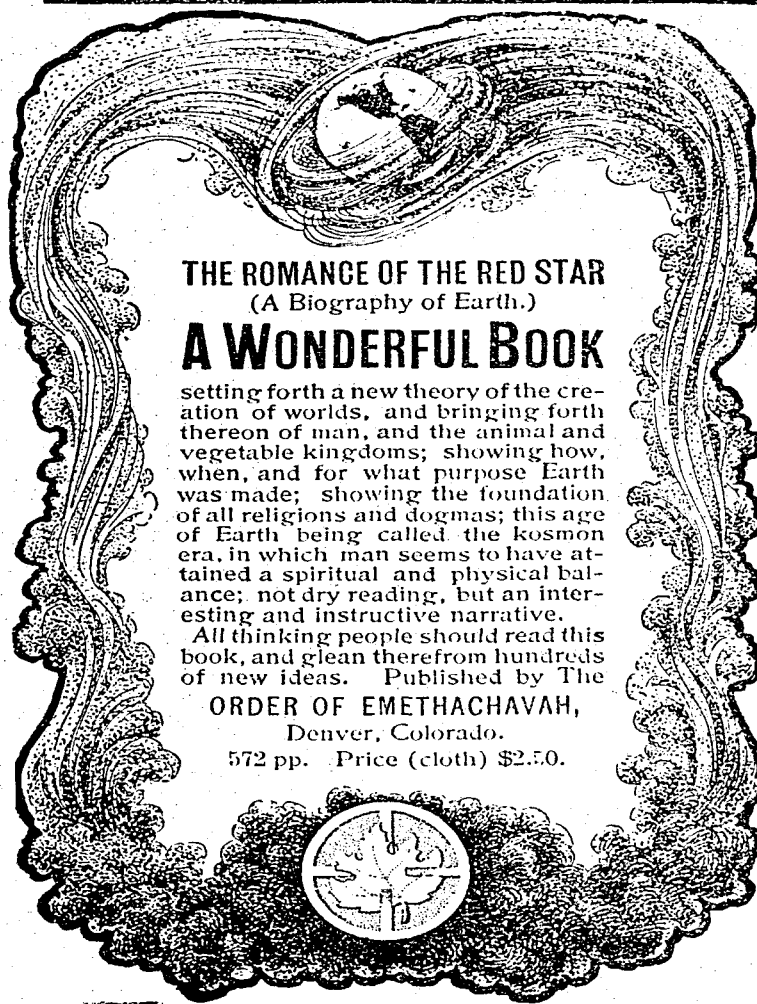
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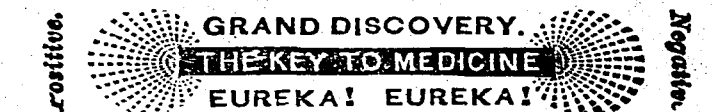
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Local News Summary.

Folsom 2629.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 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 Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 805 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.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Mrs. Ella York has removed from San Jose to 411 1/2 Oak St., San Francisco, where her friends will be received with pleasure.

Mrs. Sophie Seip has returned from the North, and has located at 803 Clay St., Oakland, Cal.

Unity Hall, at 856 1/2 Isabella St., Oakland, Cal., on Wednesday evening was filled by an appreciative audience. Vice-President Stewart presided. Dr. Palmbaum was entranced and gave some good tests and character delineations that were remarkable. The meeting was very interesting and all were pleased. DR. A. L. ASTOR, Sec.

"Words that Burn," a psychic novel by Lida B. Browne (price, \$1.25) is for sale at this office.

The Mission Lyceum will give a Domino Party on Saturday evening, Nov. 23.

Don't Forget that the bazaar will open on Thursday eve., Nov. 28 (Thanksgiving) and hold for three days, at Occidental Hall, 305 Larkin St., San Francisco.

Reception.—Mr. and Mrs. J. J. Whitney entertained four societies of San Francisco, viz: The Society of Progressive Spiritualists, the Ladies' Spiritual Aid Society, the Mediums' Protective Association and the Western Links Sisterhood, and their friends, on Thursday evening, Nov. 7, 1901, at their elegant residence, 1164 O'Farrell St., San Francisco. The occasion was the anniversary of their residence in their new home, the house-warming celebration having occurred one year ago. There were nearly 200 guests present, forming a happy reunion among the Spiritualists of San Francisco and the bay cities.

After a few well-chosen words of welcome from Mrs. Whitney, Mrs. Annie L. Gillespie became Master of Ceremonies, and introduced Prof. Lienau, who favored the audience with a well-rendered song, "I Kissed Her in the Rain," and an encore. Then Mme. Jeannette W. Crawford, the eminent pianist from Boston, rendered an instrumental piece of rare merit on the piano. The two young daughters of Mr. and Mrs. Carlzen of Los Angeles (formerly publishers of the Medium there), gave a fancy dance. They are professionals and are at present engaged at the Orpheum Theatre.

There were several recitations by elocutionists of ability, and songs and instrumental music and other entertaining matter before the program closed.

Much credit is due to Mr. and Mrs. Gillespie, Mr. Manchester, Mrs. R. S. Lillie and others for the interesting program. Several novel features were presented. Among them were: "It Must Have Been the Ghost of a Coon" and the "Prodigal Son." Then refreshments were served and the rest of the time consumed in sociability and visiting.

A very enjoyable evening was spent, and all present heartily joined in good wishes for the happiness and long residence in the new home by the host and hostess, who are well known all over the continent of America.

Mrs. Maxwell-Colby has resumed her Friday evening circles at 1041 1/2 Valencia St., San Francisco.

Program of the piano recital by Mme. Jeannette W. Crawford of Boston, at Occidental Hall, 305 Larkin St., San Francisco, Thursday evening, Nov. 14: Mendelssohn—Rondo Capriccio, Frühlingslied, Etude (B Flat Minor); Schumann—Des A bends, Aufschwung, Grillen; Chopin—Rondeau (C Minor), Polonaise (Op. 26), Cradle Song, Etude, Ballade (Op. 47). This is a benefit entertainment for the State Association and should be well patronized.

Mrs. C. J. Meyer, at 335 McAllister St., read flowers and answered questions. Mr. Meyer, as usual, furnished the music.

Mrs. Sanford-Johnson has returned to San Francisco and is taking care of her mother, who is indisposed. She expects soon to be able to resume her work as a slate-writing medium. She is very proficient and gifted.

Oakland Union Spiritual Society met in Fraternal Hall on Sunday, Nov. 10, at 3 p. m. Dr. Ravlin lectured on "Twentieth Century Spiritualism" to a large and well-pleased audience, and Mrs. Ladd-Finnican and Mrs. Kotter occupied the platform in the evening.

On Sunday, Nov. 17, Swami Abhay-ananda will lecture; subject: "Search after Truth," and in the evening Mrs. Ladd-Finnican will give spirit messages. Mrs. C. E. PAUL, Sec.

A Minstrel Performance is being gotten up by Mrs. Jennie Robinson (that indefatigable worker) for the benefit of the California State Spiritualist Association. It will be given by the Sunflower Minstrel Club, at Occidental Hall, 305 Larkin St., San Francisco, on Friday evening, Dec. 6, 1901. Curtain at 8:15 sharp. Dancing at 10 o'clock. Tickets, 25 cents.

Mrs. E. R. H. Stoddard, 278 Ninth St., San Francisco, holds circles on Sundays and Tuesdays at 8 p.m. Her convincing test circles have no approach. Those who are in trouble or interested in lawsuits, speculations, etc., should consult this gifted medium. KATE M. FITZGERALD.

Berger Peters, M. D., a physician of San Francisco and a Spiritualist, announces the discovery of a successful "lerate" that takes out cancers and tumors. This is a very great discovery and one that will be made exceedingly beneficial to suffering humanity.

Mme. Young gave spirit messages and psychometric readings last Sunday evening at Oriental Hall, 619 McAllister St., San Francisco. Mrs. Sarah Seal gave an inspirational lecture, and Profs. Young and Bothwell-Brown furnished the music.

California Sunflower League held a meeting at the headquarters of the California State Spiritualist Association, 305 Larkin St., on Thursday evening, Oct. 31, Mr. J. Shaw Gillespie presiding. There was an increased number over the previous meeting present. Twelve new members were admitted. The bazaar for the benefit of the California State Spiritualists' Association, which has been in preparation for several weeks past, will open in Occidental Hall on Thursday evening, Nov. 28, continuing Friday and Saturday. A committee of eleven to have full charge of the bazaar was chosen. There is a spirit of enthusiasm born of a desire to maintain the headquarters, its reading-room, library and propaganda work in California. This most worthy movement should elicit from every true Spiritualist a hearty co-operation to sustain the hands of those placed at the head of the State Association.

W. T. JONES, Sec. pro. tem.

[This Report was written for last week's JOURNAL, but by an oversight was mislaid and not discovered until too late. We regret this very much, but it is wholly due to the editor's long-continued lack of vision—the optic nerves being partially paralyzed. No remedy seems to be able to remove the difficulty, while the mental strain and anxiety is continued.—EDITOR.]

The Society of Progressive Spiritualists held its usual meeting last Sunday evening at Occidental Hall, 305 Larkin St., San Francisco, Cal. The quartet composed of Mr. and Mrs. Gillespie, Mr. Manchester and Mr. Wadsworth, rendered in excellent style that fine melody entitled, "Watchman, Tell us of the Night." This quartet supplies a long-felt want in that direction, and received considerable applause because of its excellence.

The words of the song suggested a topic for the lecture which followed by Mrs. R. S. Lillie, who said that in looking back over the past, the watchman from the towers of life eternal only found darkness and superstition during that long night now long since passed away, but there was a regular progressive step in each century thereafter, until at the present time, when the morning had arrived, the watchman could say in answer to the question, "What of the night?" that we were living under the bright rays of effulgence and glory of the 20th century enlightenment and progression.

It was a very eloquent and impressive lecture given by inspiration from her spirit guides.

Mr. H. H. Lec, one of the earnest friends of the Cause, is lying ill at his home in the Colonial Hotel, in San Francisco. His friends are waiting anxiously for a change for the better.

Spirit Messages and psychometric readings were given last Sunday evening by Mrs. Eberhardt at 3250 22nd St., San Francisco, to the satisfaction of the audience.

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