

THE PHILOSOPHICAL JOURNAL

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BE THYSELF.

Be thyself! Fear not the surges
That about thee wildly roll.
'Tis when voice of storm is loudest
He shall answer to thy soul.

Be thyself! and take the treasure
That the Father sends to Thee.
Angels near are ever waiting,
Leading where thou canst not see.

Be thyself! God's best expression!
Highest thought of His on earth.
Tempests are but sent to test thee,
And to prove thy spirit's worth.

Be thyself! And in the darkness
Hear his tender "Peace. Be still."
Long the night and drear the voyage,
'Till we learn His perfect will.

FLORENCE SHAW KELLOGG.

BORDERLAND

Face on a Window.

The citizens of Camden, Mich., are excited over an apparition that appears on the window of a house owned and occupied by C. S. Blair, at the little town of Montgomery. It is said that Blair's first wife said to the woman who is his second wife that after death she would haunt him. The face appears to be in the glass, and is a perfect likeness of the first Mrs. Blair. All attempts to rid the window of the face have been fruitless. Many people have witnessed it.

Premonition.

In his autobiography, "A Sailor's Log," Rear-Admiral Robley D. Evans relates a strange instance of premonition which a fellow sailor had the night before the attack on Fort Fisher, in January, 1865. He says:

"We had on board the Powhattan a fine young seaman named Flannigan, who came from Philadelphia. On the night of Jan. 14 he came to my room with a small box in his hand and said to me: 'Mr. Evans, will you be kind enough to take charge of this box for me—it has some little trinkets in it—and give it to my sister in Philadelphia?' I asked him why he did not deliver it himself, to which he replied: 'I am going ashore with you tomorrow and will be killed.' I told him how many bullets it required to kill a man in action, and in other ways tried to shake his convictions, but it was no use—he stuck to it. He showed no nervousness over it, but seemed to regard it as a matter of course. I took the box, and, after making a proper memorandum, put it away among my things.

"On the afternoon of the next

day, when we were charging the fort, and just as we came under fire, at about 800 yards, I saw Flannigan reel out to one side and drop, the first man hit, with a bullet through his heart. I stepped quickly to his side and asked if he were badly hurt. The only reply was a smile as he looked up into my face and rolled over dead. The box was delivered as requested, and I afterward assisted in getting a pension for his sister."

ROBLEY D. EVANS.

A Long-Lost Brother.

For two years Mrs. Henry M. Nelson, wife of Henry M. Nelson, of Nelson & Swanson, has mourned as dead her brother, H. N. Fjellman. For three years she has not heard from or of him. He was swallowed up somewhere in the far West, and the last letter that she received from him was written in Tacoma. One night Mrs. Nelson dreamed that she was walking on Superior street, when she came suddenly face to face with her brother. The joy of the meeting awakened her. She was then troubled to know the significance, if any, of the dream. While she was debating on the matter, the postman left a letter at the Nelson home, 1705 Jefferson St. Mrs. Nelson glanced at it and immediately recognized the inscription as in the hand of her brother. Her heart leaped with joy at the sight. The dream had in effect come true.

—News-Tribune, Duluth, Minn.

Experience with Mrs. Piper.

LILIAN WHITING.

Although both the *Herald* in its headlines and Mrs. Piper in the text speaks of herself as "being liberated" from the Society for Psychical Research, the society itself has had no intimation of any severance of connection, and the day after the *Herald* published her so-called confession Dr. Hodgson resumed his "sittings" with her.

EXPERIENCE WITH MRS. PIPER.

To return for one moment to Mrs. Piper's expressed belief that all communications through her instrumentality are due to hypnotism and telepathy among the living. I will venture to record one or two personal experiences.

In the latest sitting that I have had with Mrs. Piper, early in last April, a man who had been dead for more than 20 years, whom I had never known, nor even known of until within less than a year previous to this date, and one who was not, at the time, the least in my own thought (for I was wholly centered on the idea of talking with Kate Field, the conversation being verbal on my part, and written on hers, through the hand of Mrs. Piper, who was in deep trance), suddenly, to my utter surprise, announced through Miss Field that he wished to speak with me. Circumstances had brought me into a somewhat unusual rapport with members of his family who are living, but whom at the time I had never met.

With his daughter and others I had had some little correspondence, and all this panorama of a few previous months was taken up, revived, discussed, counsel given, comments made, and certain things in the future predicted, some of which, in the unforeseen and undreamed-of manner, have been fulfilled in my experience this past Summer.

The entire conversation occurred in the perfectly natural manner of one who, in the ethereal world, saw and realized and sympathized with persons in this world who were the nearest to him, and who, from the spiritual side, saw more clearly, and more widely, than one within the limitations of the physical could see.

On the hypothesis that the intelligence communicating with me was the individuality it claimed to be, all that was said was perfectly natural. On the supposition that this was from any member of his family, who are living, and who thus advised me, enlightened me, and accurately predicted certain events of this past Summer which were, at that time, totally unrelated to any knowledge or imagination of mine, the matter certainly becomes involved in mystery and in laws as yet totally unrevealed to us. Now, the man to whom I refer had met his death under very tragic and exceptional circumstances. After he had ceased talking (writing), Miss Field again resumed, referring to his personality, to several facts and circumstances which were totally



Mrs. Piper and the Scientists.

Showing the position of the medium while she was being used as a human telephone, for the transmission of messages between spirits decarnate, and the patient investigators of the phenomena, as members of the Psychical Research Society.

unknown to me, and which have since been verified.

CAUSES BEHIND MRS. PIPER.

Again, one particularly impressive experience to me, a communication through Mrs. Piper (one that chances to best lend itself to public narration), has already been recorded under the caption, "The Date in the Ring," in the Third Series of my "World Beautiful," and also in its later sequence, in the volume entitled, "The Spiritual Significance," and that I will not endeavor to reproduce here.

Any attentive reader of Mrs. Piper's assertions, as recorded in the article referred to, will see that there is nothing necessarily conflicting with the possibility of communication from those in the unseen. Mrs. Piper, like every one else, has a perfect right to her own opinion, but that she is as competent to judge of the phenomena of which she is so remarkable an instrumentality as are many of her sitters—including the trained minds of scientific men—can hardly be conceded. For my own part, I entirely coincide with the belief that various causes contribute to the results; that telepathy among the living, hypnotism, subliminal assertion, mind-reading, are all among these causes; but after all is said, the preponderance of intelligent evidence is on the side that there is still a proportion that actually comes from those in the ethereal world.

The Society for Psychical Research is concerned in only one thing; there is one exclusive aim—that of discovering the truth. No member of the S. P. R., so far as I am aware, has the slightest desire to substantiate any preconceived theory, to establish any personal conclusion, but merely and only to discover what is true and to assist in placing psychic communication in its true relation to the divine laws of the spiritual universe.—*Chicago Inter-Ocean.*

A Message to Spiritualists.

MILLIE HESS GILMAN.

Spiritualism is one of the divinely appointed forces of the world and has a mission.

We are not simply disciples (learners of truth), but have a work to do. If we play our part as we ought, how can that be done? By awakening the soul, the divine part of our nature, where only love and sympathy are active, being always ready to fill others' lamps as well as ours, that they may also light themselves out of the dark valley of ignorance.

We must also be apostles (messengers) to carry the word of a higher hope. How can we be free? By knowing the truth, for truth and freedom go together, the one being the source of the other. Our desires are continually going out, expanding and drinking in the inspiration that flows from the Universal Center.

We have dared to be free in the past, for we were in bondage to creeds. We must not shut ourselves away from any part of the divine truth, for that is not freedom.

We have a task assigned to us (Spiritualists) of the grandest and most magnificent of the world—a task that the churches cannot consistently and logically enter upon, for the veil has not fallen from their distorted visions; but in time they will discard all false ideas.

Instead of going within their own souls for enlightenment, they have taken others' ideas. We must open our own inner sanctuaries and there develop our spiritual powers, and in so doing our spirit-helpers can come nearer to us; the thoughts will then create conditions, for they will build instead of destroy, and laying clods of error in our pathway. In thinking pure thoughts the atmosphere about us will not be dense, but will be clear, illuminated with the Eastern star of hope. Love and good will come to man when the cause of Spiritualism is cleared from all fog of prejudice and false conception about spirit-return.

What is Truth?

ARTHUR FRANCIS MILTON.

It all depends on conditions—the soul's perspective. Our feelings, opinions, prejudices, loves, beliefs, actions, and often principles, are governed by necessity or influence. Because life has a roseate tint to the affluent, his dependents are expected to see it in the same light. Such is the mental slavery that Spiritualism is combatting, despite the fact that our republic is fast approaching the era where wealth is assuming control and robbing many of their soul freedom.

Shall we fall into the same error? There is no philosophy in ease and comfort, and consequently no moral for a spiritual upbuilding. Men and women will not struggle for soul power as long as they have a material substitute to lend them this power. Their philosophy will be governed by the influence supporting them, whether they be mediums or newspaper publishers.

Signs are manifest that wealth is beginning to influence both. Of course, we need a material foundation to attain a standing in the world, but is it wise to inject a material philosophy into our spirituality in consequence? Will it not eventually shut off inspiration that makes for soul progress?

The world's only hope at present lies in the higher revelations coming through our mediums and its exposition through the spiritual press. But suppose the latter should become subject to an influence whose right is claimed by virtue of its support, and its editors thereby lose their freedom of opinion or the power of publishing advanced spiritual truths not understood by such influences? Would not Spiritualism suffer? Is it not time for Spiritualists to awaken to a duty of supporting their papers in a manner to prevent such a calamity?

The Voice of Progress.

WM. J. COWEN.

A voice from beyond the grave proclaims the truth of the continued existence of life. A voice with accents of reality, the voice of intelligent consciousness pierces the material envelope which surrounds the physical existence, and our departed ones are enabled to send across the valley of the shadow of death, greeting to those still living in the flesh.

What is Spiritualism? The knowledge of the continuity of existence. Nothing more, nor less. How is this knowledge obtained? Through spirit communion. Upon these great truths is built a mighty structure which is soon destined to

sweep the earth of all opposing elements.

Some 50 years have passed by since the tiny, but all-powerful rap ushered in the philosophy of the spirits. Fifty years of progress have placed the religion of Spiritualism upon a firm foundation, and the world to-day sees that it is useless to stem the tide. Truth is mighty and will prevail. The spirits exist and we live after the decay of matter. We do not die, but our life is continued beyond this mortal plane, and in the spirit planes of existence we rise higher and higher until we reach the sunlight of perfect knowledge. Thus says the voice of progress.

Advancement is perceptible in every department of thought. We possess a better system of government than did our ancestors. The radical thought of George Washington, Thomas Jefferson and Benjamin Franklin overthrew the conservative policy of Europe and established upon the soil of free America a model republic embodying in its form of government the highest principles of thought, freedom of speech, liberty of the press, and freedom to indulge in individual opinions concerning religious worship.

Later, the voice of progress once more rapped upon the conscience of the nation, and from the impressive minds of William Lloyd Garrison, Wendall Phillips, Charles Sumner and Abraham Lincoln, the voice of the higher power proclaimed the iniquity of the traffic in human souls. Whence came the inspiration which guided the hand of Whittier, as poem after poem issued from his pen in defense of the slave, which inspired the mind of Harriet Beecher Stowe to the composition of that world-famed volume, "Uncle Tom's Cabin," depicting the scenes accompanying the slave traffic in the land of slavery. We think there was a higher agency at work than mere mortal mind. The voice of progress, from the higher realms of spirit-life, guided the footsteps of these patriots of thought. We honor the voice of progress, for in it we hear the voice of God proclaiming the advanced thought of the age.

From whence came these advanced thoughts which resulted in the advancement of the human race, both black and white, for while we labored for the freedom of the slave, we placed ourselves upon the higher planes of thought, as every good deed performed adds to the progress of mankind, both to the giver and to the receiver thereof.

Whence came these intimations of progressive principles? From the folds of the church? We regret to say, yet history reveals the fact that from the pulpit the ministers opposed the voice of progress and quoted Scripture to prove that God ordained the black man to be a servant to the white man.

But the voice of progress could not be hushed. From the mouth of Wendall Phillips the voice of progress declared that slavery should be no more. Progressive thought gained the day, as righteous principles will surely win the victory, and we honor those champions of old, while those who opposed them have passed into oblivion. Such is progression.

In 1848 the voice of progress also penetrated the material atmosphere of the earth plane. Like all other progressive movements, Modern Spiritualism was opposed by all the conserva-

tive circles of the day. The church attempted to crush this innovation of their teachings. The materialists in a body declared the truths of Spiritualism to be impossible. The world of science declared that it was all trickery, and from all sides and from every mouth there came denunciations upon this mighty truth.

Fifty years and more have passed. Where is Spiritualism? Did it, like one who shuns the light, seek to hide itself in dark corners and obscure places? No; Spiritualism is mightier than ever. Spiritualists are increasing in number daily. The same materialists who declared that all of existence was material, now preach the grander truth of a spiritual life. The same church members who said that the dead rise not until the resurrection day, now sneak around and endeavor to prove that spirit existence is one of their doctrines; but it won't do for us to hold communion with the spirits, for that was forbidden by the Bible records to our remote ancestors. Now, if spirits did not exist, why should spirit communion have been forbidden to the Jews of old? It seems to us that here is a fact which no one can deny. The spirits existed in those far-off ages and they have continued to exist until the present moment, and we can not deny the fact, for there are too many witnesses to prove the truth of what Spiritualism asserts.

The voice of progress is calling to us. Our friends upon the other shore are seeking communion with us. Let us place ourselves in position to hear the voice of the spirit as it endeavors to lead us to the source from whence life came and to the goal whither we are destined, to the land of spiritual progression, where the spirit, freed of its physical form, lives in a broader sphere of action, enjoys the gift of everlasting life and ultimately arrives to the throne of God, where others more advanced than we are, are awaiting us.

Spartansburg, Pa.

Life in the Spirit-World.

JESSIE S. PETTIT FLINT.

Do animals exist after discarding their earthly bodies?

This question often comes to us for answer, and judging from articles in the JOURNAL, the interest in this subject is gaining ground. It is one that should interest all mankind, and that it is gaining ground shows progressive movement on the part of the people. Let us first give it our attention from the standpoint of reason.

What is Life, or Soul? It is the Power that permeates, vitalizes and controls matter. All living matter is vitalized by Life. As soon as Life is separated from matter, we in our language call that matter dead. It certainly does not grow any more, whether it be in organic or vegetable class, and in many varieties decomposition sets in rapidly. And yet our chemists tell us nothing is lost, nothing destroyed—that all we see is simply change. And this about matter?

How about Soul? The Power that living growth depends on? Is not the kernel worth more than the shell? And if matter be indestructible, certainly the Power that vitalizes it is equally indestructible? But change (matter changes), it is in continual evolution; does not Soul also change? If both Soul and matter were in

evolution, your distinctive types would be lost, and chaos reign.

Soul, or Life, is *stable*; it is the Law, Order, Intelligence of the Universe; it is the God that is everywhere, from the tiny living leaf to the mighty oak, from the smallest of the organic class to the highest expression of Life in man. And shall man, in his egotism, declare that all there is of Life immortal is for him, and him alone? Such an attitude reminds us forcibly of the good deacon's prayer, when requesting that his family be saved: "Me and my wife, my son John and his wife, us four and no more." Natural law does not so discriminate. If there is immortality for one Soul, there is immortality for all.

And this is what Nature says to thee: "Destruction does not live with me; 'Tis only change, the thing you see When from the matter Life goes free, And in my plan you'll find no flaw."

Now let us view this subject with a clairvoyant. Nearly every medium will support my assertion that flowers, beautiful and sweet, exist in the world of spirit matter. Now bring reason to bear upon all assertions. Do not accept a single one from any, that conflicts with Nature's laws. But *does* this conflict with natural law, that flowers exist? Not if you read her law rightly. She says: "Destruction does not live with me." And these flowers expressed in spirit matter being present, prove the presence of Life, indestructible, immutable, unchangeable, that vitalized the matter and grew them.

Nearly all of us have seen fruit in spirit matter and many of us have tasted it. Now reason again. If the life of one vegetable form exists, then all vegetable life is indestructible, and that we recognize many that we see, is another proof of the stability of life expressed in the changing matter.

Many of our mediums can also confirm my statement that birds inhabit the Land of Spirit. Remember, a bird is one of the organic class as well as man. And many of you have seen dogs, horses and other animals clothed in spirit matter. What is true of one soul is true of all souls when it comes to the great question of continuance in a conscious, intelligent state after discarding the earthly form. And animals retain their personality in spirit matter, as well as the individuality of soul, as much as the greater animal, man. In proof of this let us give one instance, which is only one of many that have come to our direct personal knowledge.

About two years ago, we made the acquaintance of a lady some 60 years of age. She had been born and brought up in far-distant States, and her past life was unknown to us. In her early calls, she was accompanied by a dog, decarnate, and the earnest, loving creature was so anxious to attract his mistress' attention that I at last mentioned the fact to her. She was astonished, and asked for a description of the dog. It was given. "Why," was the answer, "it is my old dog that used to go with me to get the cows when I was a child, and he had just such short legs," (so short that it was almost a deformity). The lady's husband remarked that he never knew of such a dog. "No, it was while I lived at —" was the reply.

Could greater personality, or individuality, be given by the soul of man than was given by that dog? And his memory, love, intelligence—can man do more?

Let us love the creatures that are dependent upon us for care, and let no cruel thought or word come, more than we would give to our fellows in the human form. Souls are souls, and lives are lives, and joined in mighty force, form the Complex Deity of the Universe.

Happiness and Health.

PROF. ELMER GATES.

I have discovered that bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent and cheerful feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis, in the perspiration and secretion of the individual. I have detected more than 40 of the bad, and as many of the good.

Suppose half a dozen men in a room. One feels depressed, another remorseful, another ill tempered, another jealous, another cheerful, another benevolent. It is a warm day; they perspire. Samples of their perspiration are placed in the hands of the psychophysicist. Under his examination they reveal all those emotional conditions distinctly and unmistakably.

To sum it up, it is found that for each bad emotion there is a corresponding chemical change in the tissues of the body, which is life-depressing and poisonous. Contrariwise, every good emotion makes a life-promoting change. A noble and generous action blesses the doer as well as the beneficiary. Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change more or less permanent.

Anybody may go into the business of building his own mind. The thinking organ undergoes perpetual changes in cell structure and is never finished. Even in old age it is not too late.

Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant ideas and memories. Let him summon those finer feelings of benevolence and unselfishness, which are called up in ordinary life only now and then. Let him make this a regular exercise, like swinging dumb-bells. Let him gradually increase the time devoted to these psychical gymnastics, giving them 60 or 90 minutes per diem.

At the end of a month he will find the change in himself surprising. The alteration will be apparent in his actions and thoughts.

It will have been registered in the cell structure of his brain. Cells useful for good thinking will have been well developed, while others productive of evil will have shrunk. Morally speaking, the man will be a great improvement on his former self.—*Freedom*.

Norwich, Connecticut.

LYMAN C. HOWE.

In this far-off clime I am making my first record. After 43 years of platform work, ranging through 18 States, I have at last brought up at Norwich, Conn. I said "in this far-off clime." But it is not far off to me. I was just fancying myself in your office in San Francisco, where I have never been, and looking eastward to the far-away clime of New England, and especially to the Nutmeg State.

I have now spoken six consecutive Sundays for this Spiritual Union, and have two more to finish the two months for which I engaged. The Society owns a nice church, called the Spiritual Academy, which has a basement room for lyceums, socials, suppers, etc., and the use of \$5,000 at 4 per cent. bequeathed by Byron Boardman, and now, by the death of Sanford A. Chapman and his wife, Mrs. Julia A. Chapman, \$2,000 more are added, making \$7,000. But they can use no part of the principle, so that about \$280 a year is all it counts to the Union. But with a church all their own, they ought to grow and prosper with that sum added to collections, door fees, etc.

Here resided and preached the Rev. R. P. Ambler, who 45 years ago made quite a stir as a convert to Spiritualism, an inspirational speaker, and writer of high polish and excellent elocution. But he went up like a rocket, and down like a stone, and disappeared from among us.

Samuel Phelps Leland was another who wrote and spoke for Spiritualism and vanished. But I heard of him through Mr. Hearn a few years ago as lecturing for money and fame, outside of the gospel he once espoused.

Spiritualism did not pay. Those who have stood by the truth and fought its battles against the world, are little appreciated to-day.

Here I met Rev. Dr. Tillinghast, 32 years a Baptist minister, and converted to Spiritualism by Mrs. R. S. Lillie and further confirmed by striking experiences with mediums. I heard him relate one of them at the social one Thursday evening. He procured two new slates, cleaned and marked them in diverse places and screwed them together, and took them to a medium, and he affirms that he did not let go of them an instant; the medium took hold of the other end, and he got them written full under those conditions. In his 32 years of preaching he never got so much religion that he could depend on as in that one sitting. He did not say so; but that is my estimate of his 32 years of Christian work as compared to one hour of experience with a medium.

Here, too, lived the famous—or infamous—Benedict Arnold of Revolutionary times. Here have labored J. Frank Baxter, J. Clegg Wright, Mrs. R. S. Lillie, Geo. A. Fuller, Lizzie Harlow, Harrison D. Barrett, Amelia Colby Luther, Jennie Hagan Brown, Sarah Bymes, Prof. Wm. Lockwood, Nellie J. T. Brigham, C. Fanny Allyn, Joseph Stiles, Edgar W. Emerson, Dr. Fred L. H. Willis, Clara Banks, Prof. F. W. Peck, Mrs. H. S. Lake, Willard J. Hull, and how many others I cannot say. But a grand army of workers have canvassed the moral territory and sown intellectual seed, to bring forth in due time a harvest of glad tidings and enduring uses.

Here I am the guest of Mr. and Mrs. Chas. Spaulding, and right royally am I entertained. Mrs. Spaulding is a medium and speaker, gives sittings and psychometric readings, and seems to be very successful in satisfying her patrons. I think she is destined to widen her circle of usefulness and do valuable service to the Cause, over an extended area, as time ripens.

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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, NOVEMBER 30, 1901

Happiness will be ours, just in proportion to our conformity to our highest ideals, and the centering of our thoughts on the highest and best of our aspirations and desires.

Troubles, both real and imaginary, are often created by selfishness in ourselves, or the lack of love and helpfulness for others. Noble actions and good deeds generally bring health, happiness and prosperity to those who love and do good.

Storms and disasters by sea and land have been prevalent during the past month all over the world—the result, probably, of unfavorable planetary conditions.

Dudley Buck, the celebrated organist and composer of sacred music, is threatened with loss of eyesight and is suffering from nervous prostration. He says that it is the result of night work and straining his eyes to see the music.

Our case is a similar one—the result of mental work, long hours, and the perplexity of business cares. He is going to get a year's rest for recuperation, and that is just what we need.

To be Happy you should watch the thoughts that flash in your mind, and make them all good, by the power of your own will. Disaster, disease and death will be the result of careless or bad thoughts.

The Infinite Now.—Lucy A. Mallory is a Mental Scientist, and she says:

It is true there is only the now, but without the past and the future there could not be the now—these combined constitute the now. The past characterizes the now, and the future furnishes the supply for the Infinite Now.

Growing Thought.

As an indication of the liberal trend of public opinion, we copy a few paragraphs from an editorial in the Columbus, O., *Dispatch*, dated Oct. 20, 1901, under the heading of "The Fundamental Principles of Spiritualism." Only a few years ago such an article would not have been admitted to the columns even from a correspondent, but this is an unsigned editorial, showing a great change in the attitude of the public towards Spiritualism and liberal thought generally. Here are the paragraphs alluded to:

Theosophy is the occultism of belief, and Spiritualism, of fact. While the Theosophist dwells on the relation of a septenary man to a septenary universe, and labors to understand the abstruse, explain the difficult and reconcile the contradictory speculations of his occultism, the Spiritualist confidently throws open the doors of the seance room, and invites an investigation of its phenomena, which to him are facts, that prove the immortality of the soul, and forever remove from the human heart the restraining fear of eternal damnation.

The elective philosophy of Spiritualism, like that of all occultism, seeks to reform mankind through obedience to occult law.

Matter and spirit are eternal and subject to eternal and immutable laws. Out of the laws of spirit, which are demonstrated in the spirit manifestations and communications produced and received through mediums, is woven the entire philosophic fabric of Spiritualism; but, since free thought is opposed to authority over reason, it is difficult to find even a principle upon which all Spiritualists agree.

The human soul after death possesses a psychic body, which retains the form and general appearance, the appetites and sensations of the former physical body, and, consequently, being still subject to the temptations of passion, must continue to exercise itself in the practice of virtue until perfection is attained by a process of evolution through seven graduated spheres.

These spheres are seven spiritual worlds. They encompass the earth, one above the other, and float upon its atmosphere. Magnetic rays bind them together in every direction. Ethereal particles are continually drawn from the earth to form, according to their degree of refinement, the various strata of which those worlds are composed. The lowest of the seven is an exact counterpart of the present physical geography of the earth, and the other six, in their order upward, resemble the various geographic formations during six consecutive periods in past ages. The continents of spirit-land are bounded by oceans, irrigated by streams, diversified by vegetation and dotted with cities of stately magnificence.

The inhabitants of the world below are attracted by law to the invisible world above as they progress in their development. They continue in the habits, follow the ideas and practice the faith of mortal life, and impede or expedite spiritual development as they retain the prejudices of mundane education or accept the teachings of more highly developed instruct-

ors. The orphan spirits of children are cared for by their kindred.

Heaven and Hell.—Lucy A. Mallory, in the *World's Advance Thought*, very pertinently remarks as follows about the location of these much-talked-about places, or more-properly named conditions:

Heaven is but a step from hell. It is the distance between a smile and a frown, a good thought and a bad thought, a kindly deed and an evil act.

An exchange copies this item and then adds this forcible comment:

Then why do people foolishly spend their time and money building costly churches and paying priests and preachers to save them from a condition which they alone can control? Some people live in hell nearly all the time, while all dwell in both realms a part of the time—hell and heaven are conditions—not locations—and these conditions border on the line of thought. Every intelligent human being can make heaven radiant with a smile of Love, or hell livid with a frown of hate.

Vivisection, which has been practiced in the schools of late, is repugnant to persons having sympathetic natures, and should be everywhere frowned upon. We are very glad to record the following instance of disapproval. The *Universal Republic* says:

A lady who recently passed away made a will in 1896, bequeathing a large portion of an estate valued at over £25,000 to seven London hospitals. In August, 1899, she added a codicil revoking these bequests, giving her reasons as follows: "On account of my belief that such hospitals have on their staff, or among their medical men, vivisectors, or have vivisectors in their medical school, and these legacies are revoked for the reason of my abhorrence of the abominable and sinful practice of vivisection, as in my opinion it degrades and makes callous all those who habitually practice it."

Healing Thoughts.—I will speak words that are true of my spiritual self, and so renew my strength day by day: "I am alive with the life of the universe; I am strong with its strength; aglow with its health, and I am now conscious of my close relationship, my unity, with the Supreme Good. I and the Infinite are one substance, one Life, one Love, one Intelligence." As the winning of honor is but the revelation of a man's virtue, so the reward of the righteous reveals his truthfulness and zeal for truth.—*Life*.

Thought Builders.—He who with his thoughts builds a book is an architect and an artist, a painter, a sculptor, a musician. He is a creator, for while he constructs and paints and carves and sings, he breathes the breath of lives into his work, and it becomes a living soul.

To Blame your parents for the faults of to-day is like attributing soiled fingers to the work of years ago.—*Harry Gaze*.

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.

SONG OF THE SOUL VICTORIOUS, by Eliza Pittsinger, 57½ Prospect Ave., San Francisco, Cal., and illustrated by Henry A. Hancox of Boston. Price, \$1.00; postage, 12c. For sale at this office.

This is an inspired poem of great merit and was first published in the *World's Advance Thought*, and because of its rare excellence was beautifully illustrated by Mr. Henry A. Hancox of Boston, and is now published and handsomely printed in book form (pages 9x9½ inches) on heavy enameled paper, and nicely bound in cloth and gold lettered. Each copy is put up in a card-board box, and is suitable for a birthday gift or holiday present. Each page is an engraving of original design, the words and illustrations being exquisitely entwined in suitable garniture and embellishment.

The sentiments expressed in this excellent poem are of the most exalted nature, fairly bristling with the new thought of this ever-advancing age. Its uplifting influence and grand aspirations are calculated to inspire the soul of every reader to seek the realization of the highest ideals.

The following extracts are taken from a letter written to the author by Henry A. Hancox, the distinguished artist who so beautifully illustrated this poem:

"Your divinely-inspired poem grows on me as I more closely study its substance; and I prophesy that it will be more fully appreciated by mankind as time advances, and a higher spiritual illumination dispels the mists of superstition from the creed-bound masses of earth.

"I pronounce 'The Song of the Soul Victorious' the poem of the century, that is destined to echo a triumphant paean down the architraves of ages yet to come, long after you and I have passed on into higher fields of activity in the supernal world."

—SPIRITUAL AND MATERIAL ATTRACTION—a Conception of Unity; by Eugene Del Mar. 75c. For sale at this office.

This book sets forth a presentation, from the point of view of the Man of Science, of the fundamental principles underlying the Philosophy of the New Thought. The author is a prominent Mental Science lecturer, and has written this book for the purpose of making clear to the average mind these principles.

In the Preface, the author says that Nature is the only true revelation or source of real knowledge. As Forces of Nature are but different forms of the One Omnipresent Divine Energy, Natural Law will enable us to read that great duplicate which we call the "Unseen Universe," and to think and live in fuller harmony with it. And, as Dresser well says: "That man who, starting with Nature as a great living fact, develops his philosophy direct from that, and steers clear of all theological basis, will do the world a great service."

The introduction of Law among the scattered phenomena of Nature has made science, and transformed knowledge into eternal truth. The

THE RESTLESS BROOK.

Why have we such mournful faces?
What makes us feel as if we'd cry?
Just listen to the happy murmur
Of the brook now gliding by.



The Editor is not responsible for the opinions of correspondents.

Letter from Santa Barbara.

TO THE EDITOR:
As it is truly enjoyable to be able to have attained to the beautiful altitude of optimistic unfoldment wherein we see or behold in every other man a brother and every woman a sister, and every child a brother or sister in prospective unfoldment, we may well afford to do all in our power to speak well and not ill of every member of the immense family.

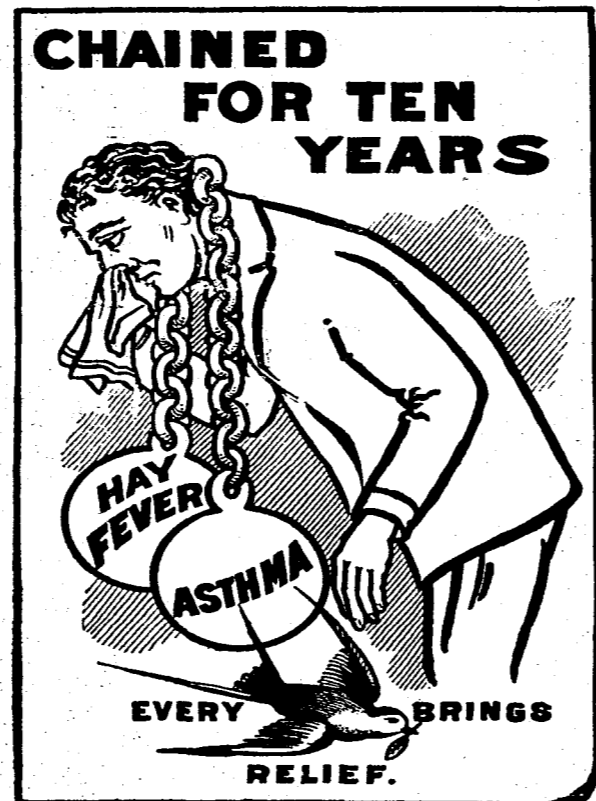
The Bondage of Fear.—Let the one who is full of fears remember that fear is not an attribute of pure mind, but it is the only foundation of failures. He has power to exclude it from his thoughts. To say with meaning, "I am not afraid," checks the on-flowing torrent of fear; and to repeat it stops the current altogether.

The Experiences of John Brown, The "Medium of the Rockies," which covers a period of about seventy years, including many marvelous escapes from savage Indians, through spirit guides—leaving the body to visit the Spirit-world—describing the methods used by Spirits to Communicate—how to Conduct a Spiritualist Circle—Remarkable Manifestations of Spirit power—Prophetic visions, etc. Price 50 cents, postpaid.

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REV. DR. MORRIS WECHSLER, Rabbi of the Cong. Bnai Israel. NEW YORK, Jan. 3, 1901. Drs. TAFT BROS'. MEDICINE CO. Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful. After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or ether.

Very truly yours, REV. DR. MORRIS WECHSLER. AVON SPRINGS, N. Y., Feb. 1, 1901.

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