

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

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T. G. NEWMAN,  
EDITOR.

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No. 43.

## REAP WHAT YOU SOW.

There are loyal hearts, there are spirits brave,  
There are souls that are pure and true;  
Then give to the world the best you have,  
And the best will come back to you.

Give love, and love to your heart will flow,  
A strength in your utmost need;  
Have faith, and a score of hearts will show  
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,  
And honor will honor meet;  
And a smile that is sweet will surely find  
A smile that is just as sweet.

Give pity and sorrow to those who mourn,  
You will gather in flowers, again,  
The scattered seed from your thought outborne,  
Though the sowing seemed but in vain.

For life is the mirror of king and slave,  
'Tis just what we are and do;  
Then give to the world the best you have,  
And the best will come back to you.

## BORDERLAND

### Mrs. Leonora E. Piper.

This is the well-known trance medium of Arlington Heights, Mass., concerning whom the *Light* of London remarks as follows:

"She has had the privilege of convincing Dr. Richard Hodgson—after twelve years' close investigation—to a belief in the continued conscious existence of the personality after death. She has also been instrumental in convincing Professor James H. Hyslop, of the Columbia University, U. S. A., that immortality can be scientifically demonstrated; and the spirit communications through her mediumship have also been striking enough to secure the respectful attention of Professor James, of Harvard University, who bears testimony to the fact that "the hypothesis of fraud cannot be seriously entertained." While there have been many other mediums whose revelations have been equally as remarkable and convincing, we are happy to give honor where it is due."

#### DR. HODGSON'S TESTIMONY.

An interview with Dr. Hodgson is thus reported in the August number of *Le Journal d'Etudes Psychologiques*:

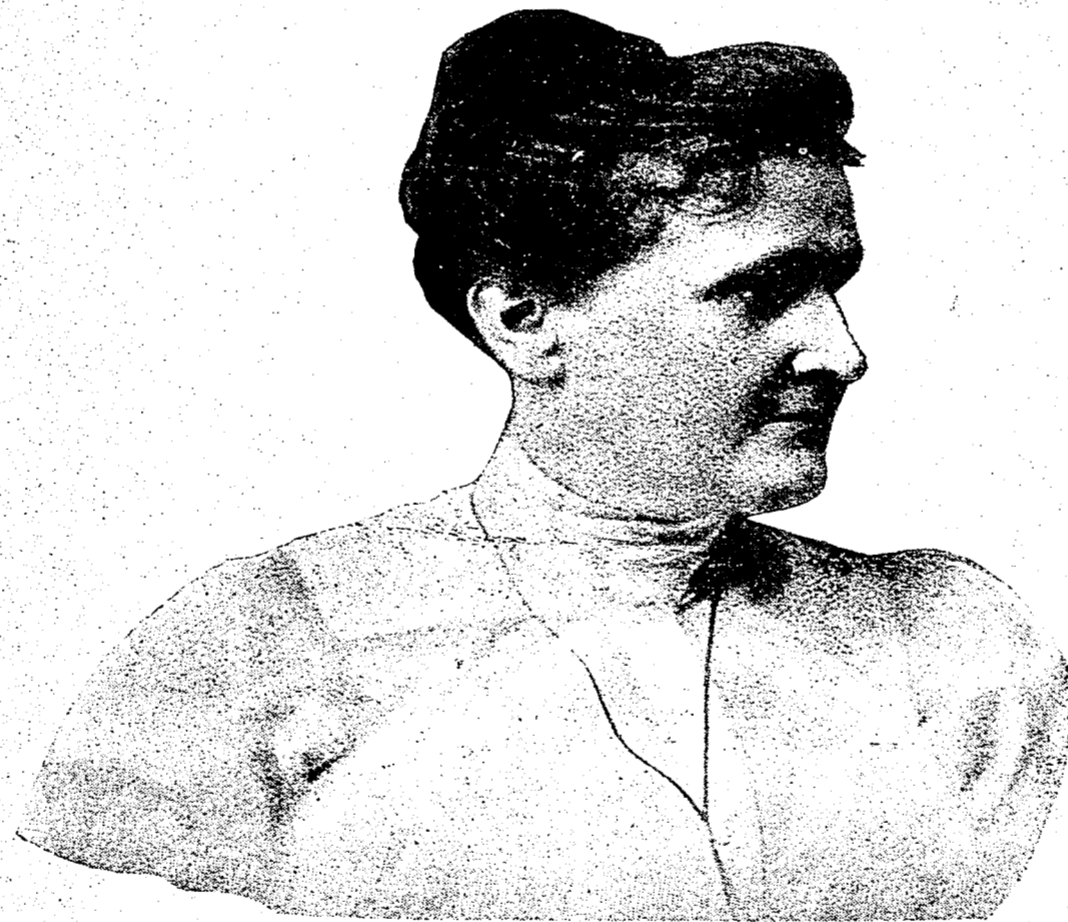
"During a period of 12 years," said Professor Hodgson, "I have had, through the mediumship of Mrs. Piper, communications with the spirits of those who have been for some time dead. During the first few years, I absolutely disbelieved in her power. I had but one object, to discover fraud and trickery, and I had had plenty of experience with Madame Blavatsky and with the crowds that gathered round her when she was alive. Frankly, I went to Mrs. Piper, with Professor James, about 12 years ago, with the object of unmasking

her. To-day I am prepared to say that I believe in the possibility of receiving messages from what is called the world of spirits. I entered the house profoundly materialist, not believing in the continuance of life after death, and to-day I simply say: 'I believe.' The proof has been given to me in such a way as to remove from me the possibility of a doubt.

"The influence which guides Mrs. Piper now, announced that in the future its action would be exercised in such a way as to diminish the distance which separates the two states, the state before death, and the state subsequent to death. The change took place in June, 1897. The earlier guides, "Phinuit," "Pelham," and others, quitted in effect the circle of Mrs. Piper's

commas the following as the expressed opinion and intention of Dr. Hodgson:

"The world is on the eve of great developments. In two years' time, or perhaps sooner, by means of the most remarkable woman who has appeared in the world's history, I will publish to the world a new interpretation of the laws of humanity, of that great primitive universal religion which no dogma and no sect of to-day can contradict. It will be a new revelation, a new faith. To suffering humanity, tortured for centuries with doubts, wavering first this way and then that, it will need no explanation. The new and yet ever old truths need only the re-stating—they compel belief."



Mrs. Leonora E. Piper.

influence, and their places were taken by two individuals in particular, who actually direct the communications which she receives. We recognize the first, who communicates by the voice, under the name of "Imperator," and the second, who writes, is known as "Rector." I have received from the first innumerable communications, especially on the relations which exist between Man and the Infinite."

We hope that we shall not be long kept in ignorance of the import of these communications of which Dr. Hodgson has been made the depository, the subject being of such universal interest; and in this same JOURNAL there is a paragraph which gives us good reason to believe that we shall not have long to wait. It gives in inverted

We have not, as a rule, very much faith in the correctness of reported "interviews," but we sincerely trust that Dr. Hodgson will be able to give us the assurance that in this case his words have been accurately recorded.

#### PROFESSOR JAMES' VIEWS.

Professor James, of Harvard, says of Mrs. Piper:

"We have repeatedly heard from Mrs. Piper, in trance, things of which we were not at the moment aware. On my mother-in-law's second visit to the medium, she was told that one of her daughters was suffering from a severe pain in the back that day. This altogether unusual occurrence unknown to the sitter proved to be true.

"My wife and brother received from Mrs. Piper the announcement of my aunt's death in New York

before we had received the telegram breaking the news to us.

"The most convincing things said about my own immediate household were either very intimate or very trivial. Unfortunately, the former things are private and personal. She told of my killing a grey and white cat with ether, and described how it had spun around and around before dying. She told how my New York aunt had written a letter to my wife, warning her against all mediums, and then went off on a most amusing criticism full of traits of the excellent woman's character.

"She was strong on the events of our nursery, and gave striking advice during our first visit to her about the way to deal with certain "tantrums" of our second child, "little Billy boy," as she called him, reproducing his nursery name. She told how the crib creaked at night, how a certain rocking-chair creaked mysteriously, how my wife had heard footsteps on the staircase, etc. Insignificant as these things sound when read, the accumulation of a large number of them has an irresistible effect."

#### REV. MINOT SAVAGE'S EXPERIENCE

The *New York Journal* quotes the Rev. Minot J. Savage as follows regarding his experience with Mrs. Piper:

"My first sitting with Mrs. Piper was a surprising one. She was then living on Pinckney St., in Boston.

"Immediately on becoming entranced, her control, Dr. Phinuit, said there were many spirit friends present. Among them, he said, was an old man, whom he described, but only in a general way. Then he said: 'He is your father, and he calls you Judson.'

"Attention was also called to the fact that he had a peculiar bare spot on his head, and Mrs. Piper put her hand on the corresponding place on her own head.

"Now for the facts that give these two apparently simple points whatever significance they possess. My father had died during the preceding Summer, aged 90 years and 6 months. He had never lived in Boston, and Mrs. Piper, I am quite sure, had never seen him nor been in any way interested in him. He wasn't at all bald, but when quite young had been burned, so that there was a bare spot on the right side of the top of his head, perhaps an inch wide and 3 inches long, running from the forehead back toward the crown. This he covered by combing his hair over it. This was the spot that Mrs. Piper indicated.

"Now as to the name by which he addressed me: I was given the middle name Judson at the request

of a half-sister, my father's daughter, who died soon after I was born. Out of tenderness for her memory, father always used, when I was a boy, to call me Judson, though all the rest of the family called me by my first name, Minot. In his later life, father also got to calling me by my first name.

"No one, therefore, had called me by my second name for many years. I was, therefore, naturally struck and surprised by suddenly hearing one who claimed to be my father giving me once more my old boyhood name. During this same sitting Mrs. Piper's control also said:

"Here is somebody who says his name is John. He was your brother. No, not your brother, your half-brother." Then, pressing her hand on the base of her brain, she moaned as she swayed to and fro. Then she continued:

"He said it was so hard to die off there all alone. How he did want to see mother."

"She then went on to explain that he died from a fall, striking the back of his head. Her whole account of this was realistic in the extreme. My half-brother, John, the son of my mother—for both father and mother had been twice married—died several years previous to this sitting. While building a mill in Michigan he fell, striking the back of his head on a piece of timber. He was far from friends, and was a most tender lover of his mother."

### The Brotherhood of Man.

On Sunday, at the Harmonical Camp, Los Angeles, Cal., Prof. J. S. Loveland gave a lecture on "Why was the Spirit Advent inaugurated in the middle of the 19th century instead of at some other time?" The following is a synopsis of the lecture:

The inauguration had some intelligent purpose; it was not a mere accident; it did not come because some peddler wished to manifest, that was merely incidental; nor was it merely to convince people of immortality. We did not need this conviction more than at any other time. I doubt if the wisdom of the spirit-world was put forth for the special purpose of manifesting, for the manifestations now are no better or stronger than at the first.

When we realize that we are immortal, that is the strongest conviction. If the conviction rests upon it without any practical effect, it amounts to nothing. There are those who have never seen a manifestation who are as convinced of immortality, and who are as pure and good as those who have. There must have been some other reason for the inauguration, and the manifestation was included in the purpose.

I wish to refer to the status of humanity at this time: First, there were the political movements of the Old and the New Worlds, in which despotism was strengthened and liberty crushed. Second, the industrial condition, in which the great factory system—the corporation—brought into existence the machinery to crush the individual man. Third, new discoveries that were coming to the world—the new means of carrying on the news of the world—a new mode of conversation.

The spirit world foresaw the condition at this time, saw what the results would be. It was as clear 50 years ago to the spirit-world

what would be the condition of man at this time as we now see it.

These corporations or great systems of industry could not be carried on without the necessary means; and at this time also great discoveries in gold and silver were made in California, Australia and other portions of the world.

Spirit manifestation was prefatory to overcome these conditions. The church was powerless to help out in this deliverance, and the political world was as incapable as the church. There was a strife to place the people where they could be robbed, and to-day it is manifest that many have not enough to sustain life or existence, and they are incapable of finding a means of deliverance.

In this so-called free land those in power are aping the aristocracy of the Old World in many ways; one is in selling American women to the poverty-stricken titled men of Europe.

This spiritual movement is qualified to cope with these things; it has come to make all things new; it has come to bring about the brotherhood of man. Christianity cannot bring it about. Spiritualism demonstrates the brotherhood of man by mediumship. Mediumship involves the activities of the life of man. No nation exists without mediumship; in it there is a sameness of nature, and through it is demonstrated the kinship of man; through its nature all are members of the same family.

Spiritualism will bring a new morality, a new ethical conduct of humanity. It says there is a right and a wrong, and in this new ethics is found the basis for brotherhood. We must go farther; in human capacity there is an independent existence; an appetite which hungers for that which brings man happiness. Necessities are the measure of his rights. He will build a system which springs up in mankind as a whole; which has the same wants, the same necessities; and in this he must have a chance to meet those wants. No one has the right to say he shall not have the means to fill those wants. He must have a right to opportunities. No one has the right to control the food supply and say he cannot have the use of such. He has a supreme right to all these.

Man lives from the earth, and his physical wants must be supplied from it. Spiritualism knows of no system that has the right to control all these.

Spiritualism came as a means to usher in a new brotherhood. It is no little sect, but one large enough to take in all; the field of work is broad, and places us on a level with our fellows. The purpose for which it was ushered in was to build up this universal brotherhood at this time. It cannot afford to have the narrow views of the past systems. Through it there is a re-opening of the heavens for the express purpose of getting together men and women who desire the welfare of humanity. How shall it accomplish it? Not by continuing in the present practice. It can be accomplished only by enlightening the minds of our fellows, and by working for that end, by putting into places of trust those who are inspired by the teachings of its philosophy; by the judicious and harmonious use of the ballot. These are the reasons why it was inaugurated in the middle of the nineteenth century.

Enthusiasm is a potent force.

### Divine Spiritual Atmosphere.

ABBY A. JUDSON.

In a late issue of the *Banner of Light*, I gave the following article on this important subject:

As Mrs. Underwood's automatic communication from the other side of life, inculcating deep breathing as an aid to development, has awakened the interest of the spiritualistic public in this direction, I will give what has come to me in regard to breathing, by both research and experience.

The Summer after becoming a Spiritualist, a magnetic teacher and healer came to Minneapolis, whose class I joined. He taught us the physical and mental part of a mode of development which at once gave me clairvoyance. Always persisting in the practice taught by him, my own spirit guides gave me later the more spiritual connections. This was embodied in the little work, "Terrestrial Magnetism." It sold rapidly, but was intended by my guides to do good with until I should be able to write a larger work on the subject. This was done in 1894, and it was published with the title, "The Bridge Between Two Worlds," embodying all that was in "Development of Mediumship by Terrestrial Magnetism," which I then allowed to go out of print, the larger "Bridge" teaching the subject in a better manner.

Later, some mercenary parties learned that the smaller work was out of print, and they conceived the plan of getting judgment in their favor, and reprinting it at a very low price, thus underselling "The Bridge" on the pretence that it was just as good! Taking the best legal advice, I at once brought out a new edition of "Development of Mediumship by Terrestrial Magnetism," printing only 300 copies, for which I paid \$90 that I could but ill afford. This prevented the aforesaid mercenary parties from getting a judgment in their favor on the ground that I had allowed it to go out of print.

To this little book of only 20 pages I fixed the large price of 50 cents, so that purchasers might prefer "The Bridge," which gives 217 pages in paper at 75 cents and in cloth at \$1.00. I have never before made these facts public, but grieved in silence that I could be so treated by any persons calling themselves Spiritualists. I could not afford to get it re-plated. So those who send for it, instead of the far more valuable "Bridge," only hasten the day when I must pay \$90 or \$100 for a few hundred more copies. I wrote it in 1892, when far more ignorant on the subject than now, and was forced in reprinting to retain the erroneous word "terrestrial" in its title, for a broader view shows that these currents belong to the solar system itself.

Returning to the subject of this letter, which is the relation between breathing and development, this teacher who gave us the lessons in 1888 often bade us to "take short breaths." He also taught me to pronounce certain monosyllables, the last ending in s, letting the vocal organs dwell long on the last letter. The reader who tries the experiment will see that this requires a prolonged expiration of the breath. In my own case, this lengthened the duration of what I saw clairvoyantly, whatever it might be.

Later researches developed the fact that the Hindu yogis train themselves to take in very short

breaths, letting the air leave the lungs very slowly. Persistent training enables them after awhile to go more than 10 minutes without breathing at all. At this stage, the senses are withdrawn from physical objects. When the next stage of development has been attained, the adept can refrain from breathing 21 minutes, and his mind is steadied. At the next stage, his mind is fixed on the Supreme Spirit, and he goes without breathing 43 minutes. This is called the stage of contemplation. At the eighth and last stage, called that of profound meditation, he is absorbed in the Supreme Soul, is insensible to heat and cold, pleasure and pain, and looks on everything with absolute indifference. He can now suspend his breathing for one hour and 26 minutes. The object of the whole process is to unite his human soul to the Supreme Soul. He then obtains eternal liberation.

I read of three Yogis who found it convenient to spend many nights in a cold, wet cave, with insufficient clothing. One of them was asked if they did not find themselves uncomfortable in that cave. "Our bodies might have been a little cold," was his reply.

After I had become so familiar with the physical, mental and spiritual processes as to be able to teach others to advantage, I was giving a synopsis of them to a class in Wisconsin. A brilliant and learned lady, at whose house the Psychical Research Society in Washington, D. C., had met during the previous Winter, was present. She told me that this process was similar to that used by the Hindu Yogis; but instead of spending 30 or 40 years, as they did, it contained the cream of the Hindu process, simplified and condensed for the busy life of an American. Its value is proved by my own experience, and by that of hundreds of persons who, after obtaining the book for their own, have persisted in its methods, many going so far as to say that "The Bridge Between Two Worlds" is their Bible and constant guide. Nothing can make me happier than to know that the methods "That bring heaven before mine eyes" are benefiting others in the same way.

Before writing this work, a thought was suggested to me that I at once knew to be true. Whether it came to me from Prentice Mulford, from W. J. Colville, or from neither, I do not remember. It was this: that when we breathe out, our psychical or spiritual body goes a little way out of the physical body; while when we breathe in, it returns into the physical frame. This tallies harmoniously with what we knew before, and is treated at some length on pages 143 and 144 of "The Bridge."

Some theologians make much of the fact that *spiritus* means literally breath, and they claim that the breath of God moving over the waters brought the land into form; that his breath made man a living soul; that by his breath the heavens were garnished. That when he takes his breath away they die and return to dust; and that Jesus died giving up the ghost, spirit, breath. They quote the saying of Jesus that God is spirit, or the breath of the universe.

We think it illogical to say God is spirit at the same time we speak of spirits as living in the spirit-world and as seen by clairvoyants. In allusion to man's physical form as seen by the physical organs of vision, we call him a man. So, in allusion to a decarnate soul's spir-

itual form, as seen by earth's clairvoyants and by the denizens of the spirit-world, we call him a spirit. The man and the spirit are both forms through which the indwelling soul or ego manifests itself.

This language being in general use, it is incorrect to say that God is the spirit of the universe. A closer and more logical analysis of spiritualistic nomenclature would lead one to say that God is infinite soul, that we are finite souls (with infinite potentialities), that our soul manifests itself through a physical and spiritual form, and that Infinite Soul manifests itself through an infinite universe, this universe then being to the eye of reason, the form or the body of God—in other words, God's spirit.

As I said before, when the air leaves the lungs, the spiritual body goes out a little ways, returning when the air is inhaled. Bye-and-bye it goes out and does not return again—the cord uniting the two forms parts. This is literally and philosophically expiring, a breathing out—*ex-spiro*. In sleep we (that is the soul in its spiritual form) go out a little way from the fleshly body. The cord does not part, and we come in again. Sometimes the cord parts while the spirit is away, he does not get in again, and the person is said to have died in his sleep. But he is all right; the psychical body which he always possessed here serves him in good stead in the inconceivably rapid vibrations that characterize life in spirit.

In the nocturnal travels of mortals, the body lies quiet, the breathing is less frequent than when awake, the vessels that carry blood to the brain are contracted with the contraction that always takes place when one falls asleep, but the soul, in its spiritual body, is wider awake than ever. He goes hither and yon. If he be undeveloped, living a life that is largely in the physical, he meets other mortals like himself, and they make or renew acquaintance, and visit places on the earth-plane. If he be spiritually developed, and perhaps a mourner for the loved and lost, he finds himself enfolded in the clasp of the dear departed, and may remember in the morning that he dreamed of being with the dear one again. It was not a dream, sorrowing mortal. The one you love was really with you, and this meeting when you were partially freed from the enswathing flesh was but a foretaste of the joyous and complete reunion that you will both enjoy, when the cord parts, and you be wholly free from the body, and in the unrestricted presence of one who has preceded you to spirit-life.

Sometimes the spiritual body is so newly parted from the fleshly form, that we are privileged to go some distance into the spirit-world, to smell its flowers, to hear its music, and more than all, to see the present home of the ones we love, in their dear company. We may remember these physical and these spiritual excursions, and we may not. But whether we remember them or not, they really take place. When recalled in our waking hours, they become distinct and personal proofs of the reality of spiritual existence, of the existence of our own psychical body, and of the continuance of the personal ego, after it has gone through the change erroneously called *Death*.

As some who express themselves on this subject may misconstrue the above and charge us with making the claim that we see, hear or smell the objects in spirit-life with

the earthly organs of sense, we are here forced to state what we have often said before, that it is the organs of the spiritual body that respond to the rapid vibrations of spirit-life, and it is through them that we sense the impressions alluded to above.

Some have taken up the notion that while on the earth-plane we have only a fleshly body; that if our vibrations be 1,000 in rapidity, and those of spirits 2,000, we must, in order to communicate with them, raise our vibrations to 1,500, and the spirits lower theirs to 1,500; and both being in an abnormal condition, nothing reliable can be given or received. This is a mere theory, and has the disadvantage of not harmonizing with the facts of nature, and with the truth that spirits do remember distinctly what took place here. That we have here and now a psychical as well as a physical body is a fact in nature which it is useless to deny.

A word more with regard to the spiritual body's going out a little way when breathing out, and the converse. One reason why singing aids spiritual receptivity is because we take in a breath quickly between the sounds, while the air goes slowly from us while in the act of singing. After my attention was called to this subject, I noticed that in a seance, when treating the ill, or when in solitary communication with the disembodied, I always instinctively take in the breath quickly and at long intervals, and that most of the time is spent in exhaling the breath. I did this unconsciously, but under spirit guidance, and it is well to note the accordance of this instinctive procedure with the facts of the case.

It is a great mistake to fancy that one has to get into an abnormal state to communicate with a spirit. Possessing the two bodies now, we quiet the fleshly one by reducing the bodily functions, as that of breathing, or quiet it by an effort of the will. That temporarily frees our own psychical body, and we come into normal relation with spirits, who are, of course, normal also, being in the spiritual body which the soul took with it in the process of dying. This is the rationale of it, and it is simple, in accordance with natural facts, and therefore true. See Chapter 15 in "The Bridge Between Two Worlds." Arlington, N. J.

### Spiritual Atmospheres.

Swedenborg makes almost innumerable references to spiritual atmospheres, and when his philosophy on the subject is fully grasped and applied, the discoveries of the "X" Rays will pale into insignificance.

Comparing the difference between spiritual and natural atmospheres, Swedenborg writes: "The spiritual atmospheres are receptacles of Divine fire and Divine light, thus of love and wisdom, for they contain these within themselves. . . . That there are atmospheres in the spiritual world, equally as in the natural world, may be evident from the fact that angels and spirits breathe, and also speak and hear, equally with men in the natural world; and their breathing is effected by an ultimate atmosphere which is called air; in like manner, their speech and hearing." (D. L. W., 175, 176.)

There are also references made to the seeing, thinking and feeling of the inhabitants of the spiritual world, all of which are shown to be independent upon spiritual atmos-

pheres. It is said "thought and affection are not possible except by means of still purer atmospheres."

Very evidently the atmospheres in the spiritual world have a much greater variety than they have on this earth plane. We are told of atmospheres "of such beauty and pleasantness that they cannot be described . . . which flash in all their smallest parts as with diamond spherules . . . which resemble the glittering of all precious stones . . . as of pearls transparent to the center, and irradiate with the most brilliant colors . . . flaming as with gold, with silver, and also with diamond-like gold and silver . . . of many colored flowers, which are in their smallest and invisible forms . . . Nay, there are atmospheres presented to view which consist in their smallest and invisible forms of little children playing together, but only perceptible to an inmost idea." (A. C., 1621.)

Much more does Swedenborg write on the subject of atmospheres, and it would surely be interesting to the readers of *Light* if someone acquainted with Swedenborg's writings were to contribute a special article on this important suggestive subject. As to breathing, Swedenborg teaches that present-day "outward breathing" is an indication of a fall. The men of most ancient times (Adam) "had similar breathing to that of angels," and, in consequence, "were in profound ideas of thought, and had such a perception as cannot be described. . . . This inward breathing vanished little by little—with disastrous results—and . . . when inward breathing ceased, outward breathing gradually succeeded, almost like that of the present day." (A. C., 607, 608.)

Such being the case, were we scarcely surprised to read a thought, full of the deepest suggestiveness, namely: "the inmost communication of the spirit, is with the breathing and the motion of the heart." (H. and H., 446.)—*Light*, London, England.

**A New Catechism** has been issued by a committee of clergymen of various sects, in England, for the use of 60,000,000 of Christians, which leaves the devil—the chief corner-stone of orthodox sectarianism—entirely out. If "Jesus died to save sinners from hell," and there is no devil and no hell, the Christian scheme of salvation falls to pieces. The *Free Thinker* says that "the British clergy are now everywhere preaching love." This is the reason the devil has disappeared. No devil can live where love is.—*Lucy A. Mallory*.

**Logic of Events.**—Napoleon III. built better than he knew when he shaped the phrase "the logic of events." In a tumult of popular passion, the wise man can often wait in patience, knowing that the temporary madness will pass when the logic of events has shown where the truth lies. There could be no hope of moral progress in a world made on any other plan.—*Exch.*

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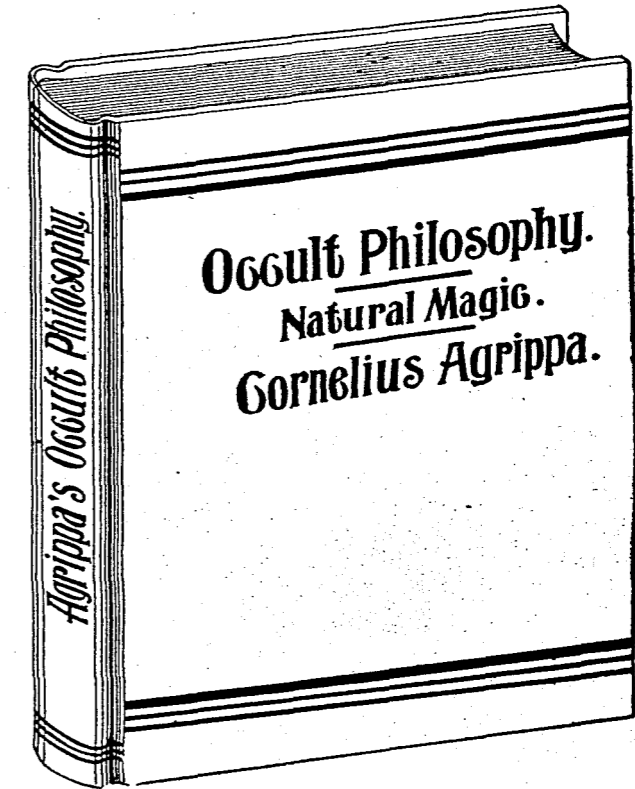
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SAN FRANCISCO, OCT. 26, 1899.

The New Temple at San Jose will be dedicated to-day. We hope this may be the beginning of a vigorous campaign for the propagation of the gospel of Spiritualism.

Printing without ink by an electric process is said to be the next step in the transference of thought.

We Shall Speak but seldom, if only when there is occasion for it; we should not permit frivolous subjects to occupy our attention.

Truth is sacred. Our duty is to find the Truth, to live the Truth, and to help organize the Truth. Our mission is Truth-seeking and Truth-proclaiming, irrespective of name or nature, color or creed.

Mr. G. W. Glover, editor of the *South Pasadena*, attended the camp-meeting at Los Angeles, and heard many good speakers there, including Mrs. R. S. Lillie, Prof. J. S. Loveland and others, and has undertaken to defend Spiritualism in his paper. In a private letter he says:

"It makes me rather warm under the collar to see those smart men jumping on our people with such vim, when they know nothing of what they are talking about."

It seems that some one in the Los Angeles *Herald* made an attack on Spiritualism and some of its local workers, and that is what Mr. Glover refers to.

We also notice that Dr. Babbitt had an able article in the *Herald* in defence of Spiritualism in Los Angeles. Some smart reporters and still smarter correspondents often amuse themselves by misrepresenting Spiritualists, just for the fun of the thing, but in time they certainly will learn that misrepresentation and falsehood will not be accepted as true by the thinking public.

### Thought Telegraphy.

The following article, from the New York *Herald*, shows how the tide is running in our direction, says an exchange, which then remarks as follows: Thoughtful people everywhere are recognizing the existence of the psychic powers of man. It is, then, only a step further to admit that those powers can be, and are, employed by incarnate human beings in association with sensitives, or mediums, to make their presence known to their friends this side of the veil:

Ian Maclaren (the Rev. John Watson) says waves of ideas and emotions may be sent back and forth between persons widely separated, just as electrical waves travel between two points without wires. He declares sympathy is the medium that carries the thoughts, and that distance makes no difference. According to his theory, to be successful in sending thought messages one must be unselfish and be filled with love for his fellow-men:

"I believe it is possible for people hundreds of miles apart to signal to one another without wires. Between you and the person there must be a common feeling. It most frequently makes itself felt in the hour of trouble, and is often a call for help. The correspondence here is between heart and heart, and the medium through which the message passes is love."

In reference to Dr. Watson's theory regarding communication through space by telepathy, E. W. Roberts, an electrical engineer of Scranton, Pa., said:

"I have made a number of carefully conducted experiments in this line and have succeeded in obtaining results far beyond my expectations. I have been able to communicate with persons so far distant as 400 miles, not in a single instant only, but repeatedly. I have also succeeded in receiving a message of this character from one who was over 1,000 miles away. At distances within the limits of an ordinary room, I have made any number of successful experiments. Not only this, but I have abundance of evidence which goes to prove that this ability to send and receive telepathic communications is possessed by everyone.

"Dr. Watson's theory is certainly a new one to me, and he may have a good foundation for the same. My experience seems, however, to point to a theory based on the well-known laws of sympathetic molecular vibration."

Bishop Samuel Fallows, pastor of St. Paul's Reformed Episcopal Church, Chicago, said:

"Telepathy has been proved beyond the possibility of a doubt. It is no longer a theory; it is a fact. I have been interested in the matter of thought transference for years, and the thing I am pondering over now is how to bring the system into common, everyday use.

"Telepathy, or spiritual telegraphy, or whatever you may want to call it, works on precisely the same principle as the new wireless telegraphy. In the first case, thought waves travel through the ether and in the other electric waves. To call thought a physical substance may sound strange, but

it is true, nevertheless, and the waves of ideas travel from one person's brain to another instantly, in entire disregard to distance or intervening obstacles such as buildings or mountains.

"Before thought telegraphy lie limitless possibilities in sending messages to God and our fellow-men in all parts of the earth. I hail him as a benefactor of his race who will teach people how to use this tremendous psychic force."

Surely, too, they are 'benefactors of the race' who can demonstrate that Telepathy from the dead (so-called) is a scientific fact!

### Mrs. Emma Hardinge Britten

That distinguished author, seer and medium, Mrs. Emma Hardinge Britten, of England, passed to spirit-life at 10:30 p.m., Oct. 2. The funeral ceremony took place at the Harpurhey Cemetery, near the city of Manchester, England, at 3 o'clock, Saturday, Oct. 7. A memorial number of the *Two Worlds* will be issued, devoted to this distinguished lady.

Light, of London, Eng., says that of her early life but little is known; but she was an actress of some repute, and then adds:

Visiting America in the fifties to fulfil a professional engagement, she heard of Spiritualism, and was prevailed upon by some friends to attend a seance at which the lady now known as Ada Foye was the medium. Emma Hardinge, as Mrs. Britten was then called, was extremely skeptical, and looked upon the whole subject with disdain. However, she was considerably startled to hear raps come upon a table near which she was seated, the medium being in another part of the room. She carefully examined the table and placed it in different positions, only to hear rapping of a more decided character. The messages spelt out that night astonished her beyond measure, and she was assured that she was herself a medium, and shortly afterwards she became a powerful public speaker and a remarkable test medium.

Those early experiences took place about 1857 or 1858 in the City of New York, where Mr. Horace Day, a wealthy gentleman, who was publishing the *Spiritual Telegraph*, a Christian Spiritualist paper, engaged her to sit freely as a test medium for inquirers. In the same building, in an upper room, Kate Fox, also employed by Horace Day, held seances for all comers, and the famous "rappings" were heard by, and striking test messages were given to, large numbers of people, most of whom were perfect strangers to the medium. When it became known that Emma Hardinge had become an inspirational speaker, her services were sought for from far and near, and there is scarcely a State in the Union in which she did not, at one period or another, lift up her voice and speak "as the spirits gave her utterance, the acceptable word of the Lord." East, west, north and south, and in Canada, too, she traveled for years, and was frequently the first speaker to challenge the attention of the public to the spiritual philosophy.

It was always interesting to hear her relate her varied and wonderful experiences, but especially so when, with flashing eye and animated gesture, she recounted how, in the

wild Western States, she stood before crowds of rough, hard settlers, miners or cowboys, and changed them from opponents into enthusiastic admirers. In 1865, at the invitation of Mr. Benjamin Coleman, she arrived in London and appeared at the first private Winter soiree in Harley-street Rooms, organized by Mr. Coleman, on November 6 of that year. A large number of people crowded to hear this her first address in England and were delighted with her inspiring oratory. Mr. Coleman, in introducing her, remarked that she had the reputation of being one of the most powerfully gifted speakers who had appeared as an exponent of the spiritual philosophy. He stated that she "spoke in a semi-trance condition and was guided in her utterances by spirits whom she recognized." She spoke without preparation and that night she dealt with a subject decided upon by the company.

Miss Hardinge subsequently visited Manchester and a number of other large cities, everywhere creating considerable excitement, and arousing interest in the subject of Spiritualism. There must be many thousands of Spiritualists who date their introduction to the movement from hearing her remarkable and phenomenal addresses.

Miss Hardinge returned to America and has twice visited Australia, lecturing there, as in other places, to large and enthusiastic audiences, often numbering thousands of people. She paid several visits to this country, but most of her labors were expended in America, until some 14 or 15 years ago, when she settled permanently in Manchester.

Full of years and honors, after a long and arduous career as the servant of the wise and loving guardian spirits who sustained her, she has gone to that beautiful land "over there" of which she delighted to speak, bearing with her the loving wishes of many thousands left behind, and to be welcomed by still larger companies of ascended ones in the land of life and beauty beyond the veil.

**They Wondered.**—The *Virginian-Pilot* of Oct. 8 contains the following concerning some tests given in the office of that paper:

That there is something surrounding us besides those material elements that we know by the senses of sight, touch, smell or hearing is generally accepted, although many are loath to admit it.

That there is something intangible that enters into every life and connects us with other mortals seems to be daily proved by recorded occurrences. This fact can be ascertained from the records of psychical societies that are investigating mysterious occurrences, usually ascribed by believers, to mental telepathy or Spiritualism.

A private exhibition of a most startling nature was given last night at the *Virginian-Pilot's* business office by Dr. Louis Schlessinger, late of California. There were four employees of the paper present and no possibility of collusion or deception.

Dr. Schlessinger invited several of those present to write a list of names of persons living and dead. Then he cut off the separate names, folded them and placed them in a hat. As they were drawn and handed to him he took the folded slips, told the names on them and then the relationship of the parties to those present who wrote the names. Also who were living and

who dead (facts known only to the persons who wrote the names.)

In this work Dr. Schlessinger acted as a medium and the messages were ticked out to him audibly, but the sounds could be construed only by him. As he was giving a few closing tests, the Doctor became controlled involuntarily, and while in a trance state delivered an address on Spiritualism and its revelations to man of a life beyond the grave. All present were profoundly impressed by what they saw.

### To Spirit World and Back!

The following incident appears in *La Revue Spirites* being a translation from *Psychische Studien*:

At Falkenberg, Marianna Przemyskie died of phthisis on January 26, 1898, at the age of 31 years. Those present recited the prayers for the dying, and in about a quarter of an hour after this the last sigh was breathed, the body became cold and rigid, the pulse was still, and to all appearance the woman was dead. After an interval, during which the members of the family were weeping, the apparently dead woman aroused, opened her eyes, became conscious, and asked: "Why do you weep? Mon Dieu! it was lovely up there. I had risen already into space, into the ethereal world." She lived for a short time after this, with full consciousness, and at last died peacefully.

A very similar incident occurred at the death of the Rev. F. Denison Maurice, in the presence of his medical attendant, who tested the pulse. And an equally remarkable case, well authenticated, is related in "Phantasms of the Living," in which a young soldier, apparently resuscitated, stated that he had, in the interval in which he seemed to be dead, seen his mother, who was living at a distance from the place where he was dying. This case also was reported by a medical man who witnessed it.

### Imagination and Will Power.

In opening the Congress of the Royal Institute of Public Health of Blackpool, on September 21st, the Marquis of Lorne, in his presidential address, spoke of the power of the will and imagination in the production and the cure of disease:

They had seen how in cases of cholera epidemics, fancy and fear caused disease. Men had been placed experimentally in beds in which they had been told that cholera patients had died. The beds were clean, but nevertheless the idea that they were not so had made the healthy man in the healthy bed die of the disease which he feared. If a man thought that through a dog bite he would have hydrophobia, his brain power alone nearly succeeded in giving it to him. The infection by will power, by the emanation of forces of which we had only now a vague surmise, might be practicable, and might grow to use in times to come. If they were certain that to-day they could by wireless telegraphy explode a dynamite cartridge in the pocket of a friend 60 miles away, they might have by the end of another century the science of directing will, and the doctor's presence at a bedside might be a

thing of the past, except in surgical cases. Even then, after operation it was conceivable that imagination might aid antiseptic treatment, and that a patient might be given those sedatives and restoratives which a happy and occupied mind brought to the support of the body by such thoughts being induced as might lead to recovery. Drugs and the knife and acids might be helped by mental telepathy.

It might be that we were only reacquiring knowledge known of old. What were the secrets of Egyptian magic? What was the science which made the Egyptian priests declare that three out of the wonders shown to them as miracles by Moses were nothing new? There were men who believed in nothing that they could not prove, or calculate, or see. And yet how few great discoveries would have been made if there had been no suppositions cherished which led to inquiry! Inspiration was not an exact science, but it had been the father of mathematically-proved truth. There were always more things in nature than were dreamed of in the philosophy of proved conclusions. The power over forces which had been already gained led men to aspire to higher knowledge, because it brought with it a wider empire.—*Light, London, England.*

### The Reviewer.

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Almost hidden out of sight,  
A quaint old-fashioned cradle  
Stands within the fading light.  
So I dream when in the gloaming  
There comes floating soft and low,  
Mother's crooning to her baby,  
Far from out the long ago.

Ah! that old-time homely garret,  
With its rafters sloping low;  
It's a shrine for many a pilgrim  
In this weary world of woe.  
It's a cozy place to read in;  
There is wealth of ancient lore  
In the torn and soiled pages  
Scattered careless 'round the floor.

It's a darling spot for dreaming  
The sweet Summer hours away;  
A weird place full of seeming,  
At the close of parting day.  
When the antique hats and dresses  
And the cob-webs on the door,  
Like that ancient bird, the raven,  
Cast their shadows on the floor.

Musing in the dreamy twilight,  
How the dear old days come back!  
And how baby footsteps patter fast  
'Long memory's beaten track.  
Baby voices lisping sweetly;  
Baby hands are clasping tight;  
They were up there with the angels,  
But I know they're here to-night.

Bye-bye, bye-bye;  
Softly the whisper comes stealing.  
Bye-bye, bye-bye.  
Sleep, baby, sleep.

AIDA.



The Editor is not responsible for the opinions of correspondents.

## Washington State Convention.

## TO THE EDITOR:

The Convention of the State Spiritualist Association of Washington was held in Seattle, Oct. 4 and 5. Much good work was done. The State was well represented, although some familiar faces were absent. It consisted of a two-days' session, closing each evening with an entertainment.

The 2 societies of Seattle (the Church of the Soul and the Seattle Spiritual Society) united in entertaining the delegates and visiting members.

Many good resolutions were adopted, and amendments made. The election of officers for the ensuing year resulted as follows: Mrs. Lillian Nagle, president (re-elected); Dr. G. Castiday, vice-president; Mrs. Mattie L. Monroe, secretary; Mrs. Mary McCall, treasurer. The old Board of Trustees were re-elected, with the exception of Brother Olsen to fill the vacancy caused by the passing out of Brother King.

Mrs. Esther Thomas and Mrs. M. McCall were elected delegates to the N. S. A., at Chicago.

The passing out of Brother W. A. Lovejoy occurred at that time, and he was buried by the Spiritualists of Seattle, and the Masonic Lodge, from the Masonic Temple. Mrs. Lillian Nagle, pastor of the Church of the Soul, officiated at his funeral on Friday, Oct. 6.

MRS. MATTIE L. MONROE, Sec.  
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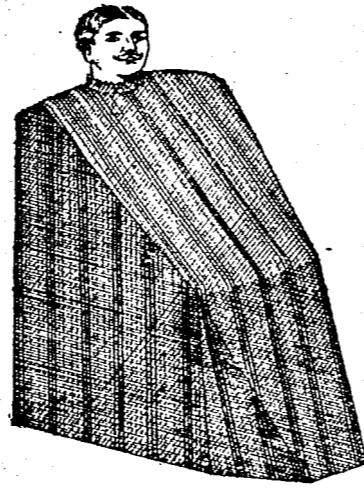
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	♍	Earth	August 23 to Sept 23
	♎	Air	Sept 23 to Oct 23
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## Local News Summary.

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

**Evolution in Religion** was the subject of Mrs. R. S. Lillie's lecture last Sunday evening at Occidental Hall, 305 Larkin St. This subject was handled in her usual eloquent and exhaustive manner, to an applauding audience. This hall is engaged for the season by the Society of Progressive Spiritualists, and Mrs. Lillie speaks there every Sunday evening. As the admission is free and the lecturer an eloquent speaker, the hall should be crowded. Those who do not go miss a rare treat. Its time of commencement is hereafter to be 7:30 sharp.

**The Mission Lyceum** gives its first anniversary entertainment at Mission Opera Hall, 2131 Mission St., between 17th and 18th, on Wednesday evening, Oct. 25, at 8:15 o'clock. There will be recitations, vocal and instrumental music, dancing and refreshments. An excellent programme has been arranged, consisting of 21 numbers, ending with a fancy cake-walk. Admission, 10 cents.

**Mrs. Jennie Robinson** leaves this week for a trip North, to be gone about 30 days. Notice will appear in the JOURNAL upon her return.

**Mrs. Logan's Circle** of Harmony was held at Occidental Hall last Sunday from 2 to 4 p.m. Mrs. Melissa Miller, from Rhode Island, was present and helped to make the meeting interesting, with her improvisations, etc. This Circle of Harmony is a fine place to spend an hour or two each Sunday for spiritual improvement.

**Edward K. Earle**, the noted psychic, gave another seance last Sunday evening at Scottish Hall to a large audience. Mr. Earle was to have given a test seance at the National Convention in Chicago last week, but was detained by sickness in his family.

**The Children's Progressive Lyceum** had a call on Sunday from the veteran medium, Mrs. Melissa Miller. Though nearly blinded by cataracts on the eyes, her spiritual vision continues good, and the Lyceum had the benefit of a good talk from the spirit-world that was encouraging to all present. There is always something good at our Lyceum. C. H. WADSWORTH.

**Dr. M. A. Pottinger** has returned to the city after a four-months' trip into the mountains, and is at home with his family at 602 Buchanan St. He will be pleased to see anyone interested in his line of work.

**John Slater** gave another of his grand test seances last Sunday evening at 909 Market St. to a large audience.

### San Jose Notes.

On Sept. 26, the First Spiritual Union gave a very enjoyable social and dance, which they will repeat on the 26th of this month. The last was a "cake walk" social. The next will be a dedication social, as on that day the Board of Trustees of the Sleeper Trust will dedicate the Spiritual Temple (formerly the Y. M. C. A. Building of San Jose) they having purchased it. It will also be the 85th birthday of Mrs. Eunice Sleeper, the donor of the means by which the same was procured.

It will be a red-letter-day for Spiritualism on this Coast, as we believe that outside of Summerland, it is the only one in the State, and having once been the Y. M. C. A. property, shows a slow but sure advance of the Truth. It is hoped that as many of the prominent Spiritualists of San Francisco, as can, will be present. The services will be in the afternoon.

Mrs. Griffin followed Dr. Carpenter in September on the rostrum of the First Spiritual Union, then Dr. Johnson, and now Capt. H. H. Brown is speaker. It remains to be seen who will be next.

The Union has been offered a home in the Temple, which beyond a doubt will be accepted, as the location and accommodation is far superior to any it ever had, and we hope it will prosper in the new quarters.

We hope after the National Convention has completed its work, that the State Board will begin a work on the line of organization that will meet with good results. AMIGO.

[By an oversight last week, the amount of purchase money for the new Temple was stated wrong. It was \$13,000.—Ed.]

**The Ladies' Aid** meeting on Wednesday afternoon was well attended, and after routine business Mrs. Cooke presided at the piano and conducted the musical exercises. This was followed by an address by Mrs. Sloper, a recitation by Mr. Rider and tests by Mrs. Stoddard. Remember the entertainment and dance to be held next Friday evening at Occidental Hall, 305 Larkin St., by this society. Admission, 10 cents.

**Dedication.**—The trustees of the Sleeper Trust will dedicate their hall at San Jose on Oct. 26, at 2 p.m. All Spiritualists of the State of California are cordially invited to be present on that occasion, and especially the Spiritualists and Liberals of San Francisco.

**The Meeting** last Wednesday at 117 Larkin St., San Francisco, opened with fine music. An invocation by Mrs. A. M. Reed, followed by remarks by Melissa Miller. She also gave tests and readings that were much appreciated. Her daughter, Mrs. Hatch, gave fine tests. Mrs. Sloper told of going to the first Spiritualist meeting she ever attended (Mrs. Miller's) 14 years ago, and of prophecies given to her by Mrs. Miller, all of which have been realized. Capt. Brown took but little time, and Mrs. Wren held herself in reserve for another meeting. The same talent will be present next Wednesday at 8 p.m. Admission 10c.

**Mrs. Irene Smith** has returned from her trip to the North, and is located at 306 Thirteenth St., Oakland, Cal.

**The Test Mediums** at Dr. RinEss's meeting, 909 Market St., last Sunday were Mrs. Vigers, Mrs. Seeley, Mrs. Gillingham and others, Dr. RinEss, as usual, presiding.

**The National Convention** was held in Chicago last week, but up to the time of the printing of this issue of the JOURNAL (on Monday), we have no particulars of what was done. We expect to give a report of this important session in next week's JOURNAL.

**Capt. George W. Walrond's** spiritualistic meetings have commenced in Denver, Colo., and are well attended. A good orchestra, a scientific lecture and psychic tests are always an attraction for the crowds who are to-day investigating Spiritualism and Occult Science.

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**Miss Katie Mason**, Custer, Wash., writes: "The dear old JOURNAL makes its regular weekly visits to me, paid for by some kind friends. I want all to know who have sent reading matter to me and mother, that we are very grateful for their kindness. My mother's health has very much improved since we came to Washington, and we are getting along much better than we were in Missouri."

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### Society of Progressive Spiritualists,

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