

# THE PHILOSOPHICAL JOURNAL

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Devoted to Spiritual Philosophy and Phenomena.

Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

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## Spiritualism as a Science.

A. H. NICHOLAS.

The science of Spiritualism is its phenomena, but it is not our purpose to go into the broad field and treat the subject specifically. It would appear to any intelligent mind that had made a deep and profound study of the sciences of the present day—that in the sum and substance of all knowledge possible to attain there was still incompleteness; something more to be desired and learned than the wisest man can teach, for science reaches back into the endless past, but is not able to take a single step into futurity. Spiritualism is the white-robed angel that is to lead the knowledge of the world along the highways of the future and foreshadow what is to be the destiny of the human race.

If life is worth living at all, it is worth knowing if it is continuous or not, and a proper investigation will prove it absolutely by tangible, undeniable facts. A revelation comes to this world giving proof of the existence of that other world, its locality and many of the conditions attending it, and that, too, from actual denizens of that world, many of whom were former friends of those communicated with, bringing as proof a rehearsal of many of the incidents that formerly occurred in earth life.

Science is demonstrated truth, and Spiritualism is demonstrated to be true, hence it is a science,

or the demonstration of immortal life and of the power of departed spirits to return and communicate intelligently with mortals. It solves problems that material science has not been able to solve, and teaches how to establish a line of communication between yourself and your loved ones in a more refined realm of being—the realm of spirit.

Again, it gives you as much of the laws controlling life as the human mind is capable of grasping understandingly, and a set of rules by which to govern your conduct during your earthly pilgrimage; therefore it is a philosophy or an exposition of law based on truth. It is a philosophy, in that it advocates the study of man as a spiritual being; a science, because it proves a future life by facts tangible to the physical senses; a religion, on account of its moral teachings, showing a method of salvation that is in accord with all that is reasonable, just and pure—both broad enough for all humanity to accept and simple enough for a child to understand when properly presented. As a science, philosophy and religion it underlies and overtops all other human interests.

As geology is the science of the rocks; astronomy, of the stars; arithmetic, of numbers, so Spiritualism is the science of the soul—a knowledge of man past the limits of the mortal body, which the student should become anxious to know and which is not an undignified sub-

ject for research. Modern religion asserts it with no positive proof. Mortal science denies it with no better argument, and the majority of men and women hope for it.

Medical science leads the student through all its ramifications up to the realm of imponderable spiritual forces, and with dissecting knife he may go as far as his scientific knowledge and observation can lead him; but so far as future life is concerned, that science can throw no light on its possibility. He searches for the soul through the dead body, forgetting that if it were still lingering there, he would not be carving an inanimate body. So far as that science can speak on the subject, the consciousness exists as long as the organized brain, and no longer.

Spiritual science is above and beyond any scientific course taught in schools and colleges, being the expression of spiritual truth in the form of manifestations, of which the scientific world has no analysis, no interpretation or wherewith to formulate, no knowledge or law wherewith to predicate a statement. It deals with the phenomenal manifestations of spirit existence, the exercise of spiritual powers in a manner that places it beyond the realm of scientific controversy. We consider it as truly an established, experimental science as any other, and outside of it we see nothing in recognized science to support belief in immortality.

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Whatever occurrence, demonstration or appearance can be shown to be the result of natural law—as the various communications of intelligent decarnated spirits, through mundane agencies, surely are—is surely on a scientific basis. If so-called scientific minds fail to study or to learn the *modus operandi* of the special form of law that produces the apparition, or occurrence, that has nothing to do with the case. The same attention which an entomologist gives to a fly's wing to ascertain its source of motor power or the cause of its buzzing hum, which the botanist gives to a growing plant that he may learn its variety and possibility, or which an evolutionist gives to the study of the "origin of species," and the "survival of the fittest," if directed to the investigation of the source and power of the spirit rap, the passage of matter through matter, the formation of a hand or body out of seeming imponderable elements in a moment of time, of the production of a finished lecture, a polished poem, a musical composition, or an artistic gem of pencil and brush at the suggestion of the moment, with no opportunity for preparation on the part of the producer, the truly scientific and rational mind would find the wonders of scientific demonstration opening to him, and food for reflection sufficient to supply his mental digestion for many a day would be provided him. Sometimes the most trivial things in the world amaze and confound the most learned of minds. Therefore the specialist does well to study the habits of the ant or of the busy bee, and to deduct wise conclusions of the sagacity and intelligence of nature from their observation. But the tiny rap of an unseen spirit, or the feeble message of a little child, conveyed through mediumistic lips to a mourning parent's heart, may, with profit, be as well observed and carefully studied, and may as surely confound the learned minds of earth as the research into the haunts of the mole and bat, or the study of the spider that spins her fleecy web.

"When science yields to facts occult  
Which prove immortal mind,  
Belief must be the sure result—  
Abundant proof 'twill find.

"But when professors shut their eyes  
And say there is no light,  
'Twere vain for all the dead to rise  
Before their blinded sight.

"A proverb says, 'There's none so blind  
As those who will not see';  
And some who doubt eternal mind  
Are blind to that degree.

"These proud Horatios yet shall learn  
There are, in heaven and earth,  
More things than they as yet discern  
To prove a spirit birth.

"A million facts exist to-day  
That all who seek may find,  
Which prove this mortal form of clay  
Contains a deathless mind."

#### Efforts to Assist Mankind.

BY JOHN PIERPONT.

Through the Mediumship of Lida B. Browne.

Few Spiritualists realize the great work before them. Many are content in the knowledge that life is one eternal progression, even after the physical is laid aside; that there is no place of torture for the wicked except what comes from one's own conscience, and they are willing to rest in this knowledge and let the world struggle on in darkness.

There are some noble souls who are working persistently to uplift humanity, and all honor should be accorded them. It is not to these few I wish to address these remarks, but to the general masses who have received some test proclaiming immortality and the ability for their loved ones to return. This is to them a delight and a consolation, and they hug it to their hearts, after denying in public the great truths that they know, and strive to keep secret the times they go to some spiritual meeting or public circle.

This class are really Spiritists—not genuine Spiritualists, for those that come under the latter head try to uplift themselves spiritually, try to cultivate the good within, and uplift humanity, thus making the world the better for their living in it.

Phenomena is all very well. It has to be demonstrated to convince skeptics. It is the foundation upon which our great truths rest, but it is only the foundation—not the structure itself. The belief in Spiritualism has had a phenomenal growth; it has been the means of casting out doubt and fear at the approach of death, yet many are surprised in getting over here to find they have yet work to be

done that should have been performed while they were in the flesh.

They have not lived up to their knowledge of things spiritual and have not assisted their neighbor to rise also. Many who know they must work out their own salvation continue to do wrong. They malign their neighbors, are selfish, seek to make merchandise out of their spiritual gifts, and live on the material plane. I know many say, "One world at a time. When I get over there I will do differently, but here I wish to have all the enjoyment I can." True, while the mortal form lasts one has to look out for it, but the spiritual is so linked with the physical that when an error is done against one he does so against the other. All transgressions against the body have to be paid for in suffering, so likewise has all offenses against the truer higher self.

I am always glad to greet over here all those who have the knowledge of continued spiritual existence. It makes just that much less education they have to receive here, but a mere knowledge without acts does not count. If they have not done anything worthy of emulation, they have to begin at the rudiments the same as one who has spent his life in theological error.

One illustration only will I give to show the point I wish to make. Some time ago a gentleman arrived in spirit land who was well known among the Spiritualists where he dwelt. He was not only a staunch believer but something of a medium. His principal phases were table tipping and rapping. These are the simplest forms of manifestation but caused much curiosity in the town in which he lived. They thought he must use electricity or produce the knocks and tips by some trick. He knew differently, but was content to let many think this was the way they were produced rather than incur the ridicule he felt sure would be heaped upon him.

By simply explaining the fundamental principles to the people who came out of curiosity to his house, he might have set many to thinking and made some converts to the cause. To the few



believers who were in the town and to his household he was sincere, but he prostituted the gifts bestowed on him, and was willing to rest under the ban of a trickster rather than speak honestly his own convictions.

He was aware his angel friends were around him, so at the approach of death he knew no fear, and even rejoiced that he should see his loved ones face to face once more. His friends did welcome him over here, but with sad faces for they knew that he must stay near to earth and undo some of the deeds of his life; that he could not ascend to the plane where they dwelt until his mission to earth had been fulfilled. They had passed through this stage of their development, so knew the path he must tread.

He did not have any great sins or misdeeds to atone for, but among other things, he had to endeavor to prove to the world that Spiritualism was no delusion but a truth itself, and that spirits could communicate in other ways than mere knocks and raps. His field of work lay in controlling sensitives and through their organism teaching the people truths that if he had been honest in proclaiming when on earth, his mission would have been fulfilled and he could have ascended above the earth plane.

Each has their task to perform in life. To live upright and moral is of supreme importance to advancement over here, but each beside has some special work to do to benefit mankind, while here on earth, the same as each has some business occupation to attend to. None should be idle; if they are they have to make up lost time.

The gift that was bestowed on this man, through slight, was misappropriated, and if one is unfaithful in small things they often will be in large. My object is to show all who have the truth of eternal life to proclaim it. Do not be ashamed of it; do not hide your light under a bushel. Be frank and open with yourselves and the whole world. Better state facts, even if they are not accepted. Your duty will then be performed and you will not have the work to do over again.

If you would advance to a

higher plane when you enter spirit life, attend to all your duties while in the physical that belong to earth.

#### Heavenly Visions.

All along life's pathway may occur heavenly visions of wondrous meaning and vast import, and whether we heed them or not, they have for us a message, a warning, an encouragement or an upliftment. If heeded they carry us to a higher plane and open to us new vistas of usefulness and happiness. If unheeded, they leave us to some stern experience which in time brings us back to the portal from whence we first beheld our vision, there to read it again, mayhap through blinding tears or in bitterness of spirit. The vision never fails and it is the height of folly to turn away from it and accept its rough substitute, seeking through devious, winding ways what might have been ours at the outset had we not been disobedient.

In talking with a young friend a short time ago I asked him how he had arrived so soon at his deeply spiritual understanding of life's problem. His reply was very significant, "Because," said he, "In following anything but my highest aspirations I have always come to grief." The voice of selfish desire has its allurements and specious promises, but following it, unheeded the "still small voice," of aspiration, leads ever to grief. It is long ere we learn this valuable lesson and longer still before we become so obedient to it as always to keep the upward climbing path. We are never safe until we do, never satisfied or at peace with ourselves, and at last in very weariness of flesh we are glad to lay down the burden and to watch for the vision which never tarries and never misleads. It is the restless, craving and disquietude of spirit that admonishes of mistaken paths, away from "the peace which passeth understanding."

The steady following of the lode star of truth gives settled peace, cheerfulness and restfulness of mind. When are we most truly successful in all our affairs? When happiest? When

most useful? When most honored by noble deeds and consciousness of divine approval? Only when true to our higher self. The plaudits of the world and of worldly success are soon lost in the din of life's recurring vicissitudes and only the higher action lifts above the fray of strife, the tumult of anxious endeavor. . . .

It has been necessary that old creed and dogma should be cast to the winds, that no man-made limitation should bind the free spirit of man, but it is not necessary that it should despoil him of trust in the Infinite or of his hold on eternal verities. For a brief space he may have stood poised on the edge of the awful abyss of isolation and godless assumption, but not for long. Back to him comes the angel of the covenant; over him bends the bow of promise, and into his desolated soul creeps the warmth and sunlight of the Presence that is never again to withdraw from him. Soul of his soul, life of his life is this Wondrous Presence, this Eternal Reality, this Changeless Love, Life and Wisdom, and with its realization has come, the voice to guide, the love to cherish, the friend to counsel, the power to execute. "Weeping may endure for the night but joy cometh in the morning," the morning when dawns upon him the true meaning of life with its glorious vision of immortality.—  
*New Thought.*

#### Ceylon and India.

The buried cities of Ceylon prove it to be a very ancient country. Leaving the old capital, Kandy, at 9 a. m. on an April day, we reached Matale by railway in about two hours. The scenery, along the way, of valley and verdure-clad mountains, of rice-fields, cocoa-nut groves and broad tea-plantations was as unique as captivating. This Singalese village, Matale, numbering some 3000, the terminus of the English railway, is famous I should judge for its filth and squalor. Our conveyance to the rock temple was a bullock cart. Three miles riding, squatting in the bottom of this rickety springless cart, brought me to the stone gateway that pointed up to the temples, some of which are



eyclopean in structure. Surely it was no ordinary people of the past that could carve a mountain into a graceful shrine, and chisel religious monuments of incarnate gods on flinty rocks that in skill would have done credit to the most distinguished Greek sculptors.

Here I am taking notes in a jungle of gigantic boulders under the slope of a great massive projecting rock in which the main temple has been hewn. Three Buddhist priests conducted us through the gloomy temple describing Buddha's 12 teachers, 24 elders, and his own struggles with tempting demons all painted or chiseled upon the grim walls. Buddha himself in this temple, 27 feet in length, lay on his right side in repose. Before him upon the altar were flamers, candles, holy water, and incense burning—all very Roman Catholic. On the top of the highest rock is carved Buddha's foot, fully six feet in length. Expressing skeptical surprise at the size, one of the priests quickly said, "the sculptor chiseled from his imagination rather than from the sacred Tripitaka." The miracles of Buddhism are infinitely more astounding than those of Christianity. Neither are logically believable. The supernatural is rapidly giving place to the superhuman, the spiritual.

The Prince of Siam, educated in the London University, and formerly ambassador to the Court of St. James and nearly half-a-dozen European capitals, weary of the world's hollowness, deceptions, slanders, and misrepresentations, has renounced it—renounced all royalty, and laying aside his decorations, sash, sword and crown apparent, has become a Buddhist priest, donning the plain yellow robe. He owns nothing now except his robe and his rice dish. Buddhist priests will take no money. They live by the voluntary offerings of the faithful. You may see them early in the morning, after their ablutions and prayers, out in the streets and winding lanes, barefooted, visiting the sick, or asking alms of the rich that they may feed the starving poor. Through the kindness of Col. Olcott, I was shown the exact likeness of Buddha's tooth,

so carefully guarded in the old Kandy temple. It is nearly two inches long, and looks like a young shark's tooth. The real tooth, so-called, is only a bit of shaped and polished deer's horn—a huge sham, becoming the shallowest superstition.

#### THE KING OF SIAM.

As fate or good fortune would have it I was in this ever-green isle when the King of Siam came on his way to the Queens' Jubilee. Great preparations were made for the reception both by the Government and the Buddhists. Through the kindness of my old-time friend, Col. H. S. Olcott (who, by the way, stands very high in both Ceylon and India for his educational interests of the Hindus, and for the establishment of over 100 Buddhist schools in Ceylon), I was secured a seat in the beautifully decorated pavilion. The King marched up the covered pathway and onto the platform clad in a plain European suit. There was none of the swell, pomp and gew-gaw decorations of royalty about him. He was educated in England and Paris. He is genial, social and speaks several languages. He is a devoted Buddhist. I met him in the Queen's House just after the formal reception, and had a five minutes conversation with him. His visit intensified the activities of Buddhism through the entire island. The High Priests, the Prince of Siam, the King and Col. Olcott held a council relative to an ecclesiastical union of the three Buddhist centres, Siam, Burmah, and Ceylon, with the King of Siam as the head; something I suppose as the Czar of Russia is the head of the Greek Church.

#### SPIRITUALISM IN INDIA.

There is no organization of Spiritualists under that name in India; and yet, if Spiritualism means conscious communion or belief in such communion, with the so-called dead, the Hindus have been Spiritualists for ages. Their old religious books abound in converse with Devas (Sanskrit), celestial beings—beings good, bad indifferent; and with Pitris (Sanskrit) the spirits of their ancestors, these they propitiate. They believe in obsessions by evil spirits. Called upon by a noted Brahmin in

Madura to dis-obsess his daughter, I repaired to his house, and so did. She has been free from the bad influences since. Attending the anniversary in Adyar of Madame Blavatsky's death I gave a short address, the principal one being delivered by Col. Olcott.

On the 4th of May I went to Black Town to see a Yogi. He lived in a little low squatty palm-thatched hut, with neither chimney nor windows. He kept the sacred fire continually burning. As we crawled into his dirty den he sprinkled ashes upon our foreheads. The atmosphere was suffocating: everything was dirty. Our interpreter was a Brahmin of culture. But this Yogi's fountain seemed dry. He has sat there twenty years. He eats but one meal a day, and that milk and fruit. He is lean, mostly skin and bones. I felt like prescribing for a bath, pure air and manual exercise. I shall visit other Yogi's, and I trust with better success.—J. M. PEEBLES, M. D., in *Harbinger of Light*.

#### Comparison of Religions.

"Peace on earth and good-will towards men." No one can deny the immense influence which the teachings of the gentle Nazarine have exercised on the Western mind; for though we may divest him of much that priests and presbyters have attributed to him, we cannot forget that he died for Love, sacrificed by those whom he taught that the whole of humanity is one great Brotherhood. As a fact, however, the history of the world since the coming of Christ fearfully contradicts the notions of "peace" and "good-will." There has been more war and bloodshed arising out of Christianity than ever took place before. As Prof. Tyndall says, this beautiful promise is, therefore, no more than "a dream ruined by the experiences of eighteen centuries, and in that ruin are involved the claims of the heavenly hosts to prophetic vision."

It is only in recent years that we have discovered the real from the mythical Jesus, and how, by the rise of a priesthood—the first symptoms of decay in all religious systems—his glorious teach-



ings were turned into florid ritual and doubtful dogma. The modern discovery and study of Egyptian and Assyrian relics; the deciphering of hieroglyphs and cuneiform inscriptions enables us to unmask the falsification of history for over 1800 years, both through the ignorance and the design of professional ecclesiastics. It is now shown that dates and facts—indeed, whole epochs of civilization—have been distorted. The priority of moral principles in other great religions has been ignored, and the world taught to believe that these were taken from Christianity. The fact was concealed, or unknown, that as regards the origin of the race and the secret of life in the Universe, Buddha, Zoroaster, Confucius, and others knew as much as the most learned and devout theologian of any age. The doctrine of the Fatherhood of God was an Oriental commonplace thousands of years before the advent of Christ, just as the "Isis nursing Horus" symbolism of India was the origin of all subsequent revelations of the Virgin and Child and Madonna-Worship.

No authenticated written record of the life and doctrine of Christ has ever existed, not even in the language—Syro-Chaldeic—of the country where he lived and taught. It has been discovered that most of what was said about him was also said about Melchisedek, Osiris, Buddha, Appolo and Mithras. We can show how dogma after dogma was, and still is, attributed to Christ which he neither enunciated nor could have thought of. Indeed, St. Augustine has declared that "the thing itself, which is now called the Christian religion, really was known to the ancients," and we have the authority of Prof. Max Müller for stating that among the Greeks and Romans the name for the Christians was Atheists.

The idea, again, of a divine incarnation—as in the case of Christ—is so ancient as to be lost in the mists of a remote past. Thus, a Hindoo avatar—or deity in the flesh, one of the number of manifestations of Buddha—named Krishna, whose career is set forth authoritatively in Bar-

mesteter's "Books of the East," born 600 years before the Jewish Christ, is represented as the son of Brahma (God) by Maya (Mary), a Virgin Mother, and usually he is called the "Saviour." He (Krishna) was cradled among shepards and carried away shortly after his birth lest a tyrant should take his life. The tyrant, hearing that he should be destroyed by the babe, ordered all new-born males to be massacred—a sculptured representation of which is to be seen on the rocks at Elephanta. Krishna cured a leper, healed a woman, washed the feet of the Brahmin priests and astonished the sages by his learning. He descended to Hell and is pictured in the Temple of Mathura crucified before his ascent to Heaven with stigmata in his hands and feet, a hole in his side, and a phallic crown on his head. Taking the facts into consideration that the writings of the ancient Therapents, who were Christians and offshoots of the Brahmins and Buddhists, according to the historian Eusebius and Bishop Burnet, were our Gospels and Epistles, and the Cross, so far from being a sacred badge, of the Christian faith, is found in the hieroglyphs of all ancient nations, everyone must be left to derive from this extraordinary parallel what conclusion he or she may think proper.

It is notable that in the face of the "new criticism" Christianity is losing its distinctive dogma, and that no work of any theological weight has been published since Paley's "Evidences of Christianity," which has done more harm than benefit to the cause championed. Paley's book, which attempted to put forward an historical proof for the Christ of the New Testament, has practically been shattered to pieces through the investigations into the times and life of the great Jewish leader by Dr. Strauss, M. Renan, Prof. Seeley, and other experts. The "Analogy of Religion," by Butler, another eminent apologist for the blunders of the early Christian garblers and of the Fathers of the Church, who argued quite logically that whatever the difficulties in believing that Creation is the result of a blind force, has also

met a refutation. The idea of Evolution has destroyed the old notion of an interfering Providence. So, whilst every sensible person desires the preservation of those simple and universal elements which Christianity contains in common with other great religions, it is to be confessed that a more acute divergence has arisen in the aims and theology of science—the one regarding the glory of God and the other the well-being of man.

J. W. DINSDALE.

### To Spiritualists.

The mission of Spiritualism is not merely to bring to you evidence of life beyond the grave and hope of reunion with loved ones in the spirit world. Spiritualism has a higher work still: the elevation of the human race. Human progress is not attained by uniform steps, but by long periods of preparation, each era culminating in a change of vast import to the race. One of these changes is now approaching. A crisis in human affairs is impending. The issues must be met. No evasion of them is possible. We do not live for ourselves alone—we could not if we would. The human race is bound together by ties we cannot sever. While striving each for his own welfare, we must aid in the elevation of our fellow men, else we fail to attain our own highest good.

Spiritualism is the greatest reformatory force of modern times. It has not been so recognized because its power has been diffused in every direction. Literature has been permeated by it; science has widened its domain in consequence of it, and in its clear light religion is being divested of superstition. Spiritualism has entered the church, and (without asking recognition for itself) has infused new life into the decaying institution mis-called Christianity, changing its methods, remodeling its teachings, and so transforming its character that it cannot to-day be recognized as the hell-fire terror of a half-century ago.

While the teachings of Spiritualism (without recognition) are accomplishing much in the reformation of the world, Spiritual



organizations are doing very little; and, until recently, all attempts at compact organization among Spiritualists have been futile. Organization to secure to Spiritualism credit for its reformatory work is of little worth; but organization to enable us to DO the work is of inestimable value. In view of the fact that much more can be accomplished by a harmonious body than by the same number of persons acting as individuals, organization is of primal importance.

Our spirit friends have uniformly taught that happiness is to be attained here and hereafter not by self-seeking, but by love and labor for all; and, after widely sowing the seeds of love for humanity during many years, they now look for the harvest. Should not Spiritualists endeavor to put into practice the lessons of brotherly love taught by the angel world? Can we not assist in making equality of rights a reality instead of a pretence in the Great Republic? Has not the time come when organized Spiritualism can make a united effort for the establishment of better conditions on earth? How many Spiritualists realize that a change is inevitable, and that by our efforts it may be shaped for good instead of for evil?

What can you do? You can study human conditions as they exist in the world to-day; you can ascertain the evils that afflict humanity; you can inquire into the causes of such evils, and, having learned them, can aid in their removal. I do not here indicate specific reforms nor particular methods because I do not wish to incite antagonism—my only object now being to awaken inquiry.

Those who maintain that because such inquiry belongs to the realm of political economy, it is therefore beyond the boundaries of Spiritualism, cannot consistently claim to be Spiritualists. Spiritualism has no boundaries. It embraces everything that concerns the welfare of man. You who seek to set up limitations for its action deny its main mission on earth (man's development), even if you do not thereby put your seal of approval on existing conditions.

"Each one for himself, and

the devil take the hindmost," has been the rule of the past; "Each for all and all for each," will be that of the future. Spiritualism demands a higher rule of action than has heretofore prevailed, and the twentieth century will enforce it.

PROGRESSIVE SPIRITUALIST.

#### For the Lecture Field.

It gives me great pleasure to announce that the Spiritualist harvest field is to be favored with another worker, and one too of whom we need not be ashamed. It has been the misfortune of the Spiritualistic movement that it has been largely represented on the public platform by uncultured ignorance. Because a few rare natural geniuses, under the inspiration of the spirit world, have been able to grace the platform without the aid of thorough culture in educational methods, we have jumped to the conclusion that any ignoramus, who could be entranced, either by spirits, (no matter how ignorant they might be) or by simple auto-suggestion, was amply competent to take the platform and expound the science and philosophy of Spiritualism to an inquiring public. The result has been that tens of thousands have been repelled from our meetings, and disgusted with the ignorant, shallow platitudes dealt out as the sublime utterances of the wisdom of the heavens. These thousands have gone to the Unitarian and other churches, where they could listen to discourses which would not violate all rules of grammar and logic.

It is a cheering fact that many are awakening to the fact that ignorance don't pay in the end, and that our platform must be represented by men and women of culture as well as inspiration. It is beginning to be understood that neither inspiration nor entrancement can supersede the necessity of education, and that the wisdom of the spirit-world will not do for us what we can do for ourselves. It would be a curse to us if it could or would. Hence, it is folly and a crime to rush persons into the lecture field on the supposition that spirits can and will educate them, independent of reading and study.

It is part of the old superstition of miraculism.

Without further preface allow me to announce that Bro. W. C. Bowman, of Los Angeles, is now ready and proposes to enter the general lecture field of Spiritualism. He is by no means a new convert, or new to the Spiritual platform. Formerly a Methodist minister, his awakened reason forced him out of the monstrosities of the old theology into the more humanitarian belief of Universalism; and at last into the still broader system of Modern Spiritualism. He has been a student of the "Harmonial Philosophy," as taught by A. J. Davis and irradiated by the phenomenal manifestations of Spiritualism. Bro. Bowman has thus been through a proper University course of study for a Spiritual lecturer—Methodism, Universalism, Harmonialism, culminating in Spiritualism. He is by no means a new-comer, as he has been for many years lecturing upon Spiritualism, but his labors in this State have been mainly in Los Angeles. He proposes now to enter the broader field, and is prepared to make arrangements with societies anywhere wishing his services. And I am glad to recommend him to our people everywhere as an educated, talented, inspired speaker, who will be a help to any society and an honor to Spiritualism. Employ him and you will not be ashamed to invite any of your friends to hear him.

J. S. LOVELAND.

Man limits the Universe according to his degree of intelligence. He stands in the way of boundless knowledge by asserting his ignorance. He waits to be *given* knowledge, instead of evolving it for himself, for it lies right within him. Death, destruction and all forms of evil are due to the cultivation of erroneous intelligence; happiness, eternal youth, wisdom and love are due to the cultivation of right intelligence. "Seek and ye shall find; knock (away the shell of crystallized ideas) and it shall be opened unto you."—LUCY A. MALLORY, in *World's Advance-Thought*.



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SAN FRANCISCO, AUGUST 12, 1897.

## Fanaticism and Religion.

Frenzy and delirious enthusiasm are usually evidence of disease—not religion. There are reports from Russia of a sect of religionists who bury themselves alive as a means of attaining heaven; several of the sect having been arrested lately for assisting in these ceremonies; one of them, a man, having buried his wife and children at their own solicitation. Horrible as this seems, it is but a logical conclusion to the long-prevailing idea of the ascetics, that gashes and bruises and burns would cleanse the soul of sin and win heaven.

Common sense proves that character, and everything spiritual, is to be developed, like everything else in this world, by experience and gradual growth—the result of trials, activity, work and heart-throbs. Development and unfolding of the soul are the means—the steps to the higher life. This is beautifully stated by Lowell in these words:

Heaven is not reached at a single bound;  
But we build the ladder by which we rise,  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round.

The life of a great musician is one of constant toil; first to attain profi-

ciency, and then to maintain it. The painter must observe, practice and study every day to keep up his talent, even after he has it developed. So it is with growth and spiritual culture—they are mysteries to be unfolded and revealed amid temptations and dark experiences. The testing, stumbling, fear, weariness and discouragement develop the sinews of maturity—the reward—the peace that passes all understanding—the development of the soul—the perfection of the spirit. This is true religion.

## A Marvelous Discovery.

Last week Nicola Tesla, of New York announced the completion of his latest discovery, the simultaneous transmission of messages by means of the earth's electrical currents, to as many scattered points on the surface of the globe as may be desired. This he regards as by far his greatest achievement. He will follow his usual custom and lay his information before the world of science in his own words and accompanied by his own computations and conclusions.

To a few intimates he gave a thrilling demonstration of the operation of his device for arresting and subjecting to control, under natural laws, the electrical substances in and about the earth. His latest invention, device or discovery is to produce such a disturbance of the electricity of the earth as can be felt and noted simultaneously at all parts of the globe.

Tesla had his rooms in the laboratory on Houston street, New York, darkened. From a room adjoining the one in which he and his visitors stood, a current was turned on invisibly. A huge black disk hung on a frame about eight feet in diameter, from the center of which protruded a brass electrode seven inches in diameter. As the group gazed, the apartment was filled with a crackling sound, which increased till it sounded like the rattle of musketry. Bright flames shot from the electrode, but not from pole to pole, as in an ordinary demonstration. Like fierce serpents the wavy coils of flame darted in graceful lines around the disk. The longest sparks were fully eight feet from the point where they burst into dazzling brilliancy to the vanishing point. These electrical sparks were undoubtedly the longest flashes of light ever produced by similar means. It seemed like a terrific lightning display, with the snapping, crackling sound. All remarked the

weird and awing effect of the exhibition.

"What are you doing?" was asked Tesla.

"I am producing," said he, "an electrical disturbance of intense magnitude, which is continuing throughout the entire earth. In other words, I am producing a disturbance of the earth's electricity, which can be felt to the uttermost parts of the earth."

"And the result will be?"

"In this way messages can be sent the entire earth round and be taken up at any part of the earth without the aid of intervention of wires in any way at all."

The marvelous electrical discovery by Tesla, and the thrilling demonstration of his device shows that the latent forces of this planet can be brought under human control. As a wizard at work he has mastered agencies that bring the remotest parts of the earth in touch, and transmit man's messages, without the aid of intervening wires.

This is doubtless the greatest achievement yet, even in these days of startling phenomena and astonishing invention, for it is a thing hardly dreamed of, or capable of imagination.

The occult forces of this planet are as yet but little understood, and still less is it known how to control and make them subservient to man. To carry his thoughts and words to "the ends of the earth," through rocks and mountains, over valleys and oceans, and all without material connections, is sublimely amazing and startling—making all the earth subject to his will.

In that "seance" given by Tesla in a darkened room, the bright flames shot out like serpents, wavy coils of flame darted in graceful lines, fully eight feet from the center of the point where they burst into dazzling brilliancy—and no wonder that the group gazed with astonishment, at such a display!

These were all demonstrations from the spirit world, similar to those often witnessed in "circles" through the agency of our mediums, and if we are ready to receive these emanations from the spheres, they will come to the earth through us; but if not, then they will come through any avenue available—for the days are ripe, "the fullness of time" has come, and the manifestations will appear.

Postage Stamps may be sent to this office for fractions of a dollar.



**Dr. G. B. Crane**, of St. Helena, Cal., the oldest citizen of Napa county, has made public his intention to present to the town a ten-acre tract in his beautiful park near there. The ground is to be used for the site of the proposed high school. The land is very valuable, is supplied with running mountain water, and is conveniently located near the railroad. Dr. Crane is a progressive Spiritualist and reader of the JOURNAL. We confidently hope that he will remember the Cause in his Will—and thus lay up treasure in heaven. Or, better still, administer his own will in that respect before he passes to the beyond.

**Amen.**—Saladin, in the *Agnostic Journal* says that priests allow one to infer that "amen" means "so let it be," while they well know that it means nothing of the kind. Amen he says was "the name of an ancient Egyptian god, and the most widely worshipped deity of antiquity. He was Amen in Egypt, Zeus Ammon in Greece, and Jupiter Ammon in Rome; and, now again, by a theological fluke, he is Amen in Christendom. Cambyse, in sacking Thebes, razed Amen's temples and mutilated his statues." What foolishness it is then to add amen to Christian prayers! What blind ignorance! It would be just as appropriate to add other names of the old gods of antiquity—such as Osiris, Isis, and Horus.

**James G. Clark** is slowly improving, and gradually gaining in strength, but the dreadful restless condition remains, so writes one of his nurses. His many friends will be interested in ascertaining his present condition. Those who are able should gladly help to bear the financial burden, and others can assist in nursing him back to material existence.

**A Fact.**—A "sister" who had been a real worker in the Cause for many years, was laid up by sickness of herself and others of the family, and was prevented from "obtaining a living" by her labor, under these circumstances. The "meal chest" was very low, the needed nourishment was out of the question, and "want" stared the whole family in the face. A wealthy old Spiritualist called to console the afflicted family, and sympathetically advised them to apply to the overseer of the town for relief!! Poor old benevolent soul; we wonder what consolation that fat bank account of his

will be when he must stand face to face with himself, "over there!" His "clothing" there, no riches can purchase, and that very bank account may be his great tormenter! Oh, think of these things!

**A Word** from any of our readers to their friends, commending the JOURNAL, will aid us in getting new subscribers. Please call attention to the premiums we offer them, and lend us "a helping hand" in this way. It will cost you nothing.

**New Thought** published and edited by M. J. Clarkson, Melrose, Mass., is one of our best exchanges. It leads, by its new thought, up to the higher light, which gives the true meaning of life with its glorious mission of immortality.

The First Spiritual Society at Cincinnati, O., has free meetings on Sundays, supported by subscriptions. This is also the case in several Eastern cities, and should be everywhere. The sooner we abandon the "10-cent shows" on Sunday, the better it will be for the Cause.

## The Reviewer.

**Glimpses of Ancient Mysteries**, Biblical and Classical, and of English and Parental Versions of the Bible and its Deity, in the Light of Modern Spiritualism, by Alfred E. Giles. 84 pages, neatly printed, paper covers. Boston: Banner of Light Pub. Co., 9 Bosworth street. 25 cents.

This book is an able treatise on the subjects above enumerated, and gives many rare facts concerning the King James Version of the Bible and King James himself. Here is a sample of that monarch's bigotry, from page 11 of this book: "When he failed by his logic and learning to convert Legget from Arianism, he sent him to be burned at Smithfield, March 18th, 1611. On the next month Edward Wrightman, for a combination of heresies, was burnt in the market-place of Litchfield."

The author traces out several distinctive mediumistic manifestations of Moses and the prophets, following them down through Jesus, Paul, Swedenborg, A. J. Davis and other mediums.

In this work the author hails with joy the "Polychrome Bible," soon to appear, which is the only Bible not based on the Latin Vulgate or some other parental version, but will be translated, without religious prejudice, direct from the original manuscripts—so far back as obtainable—by

Prof. J. C. Ball, of London, one of the greatest living authorities on Hebrew, Arabic, Syriac and Assyrian. It will show that the book of Genesis is a patch work of four or five writers, according to the *New York Journal*.

The *Homiletic Review* for August does not fall behind previous numbers in the richness of the material offered for aiding the preacher in preparation for his pulpit work. It is up-to-date, in topics interesting along all lines. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.00 a year.

The experience of a member of the fourth estate in his dealings with a wonderful literary genius is given in Foster Coates' article on "Herbert Spencer: An Episode," written for the August *Chautauquan*, published at Meadville, Pa.

*Planets and People* is an excellent Astronomical and Occult monthly magazine, published at 169 Jackson street, Chicago, Ill., at \$2.50 a year. A single copy for 25 cents.

The 20,000 edition of the July *New Time*, the new Chicago magazine, was exhausted in less than a week. This is evidence that the people are awake to the necessity of speedy relief from existing social and industrial conditions.

The August *New Time* contains a wealth of contributions on timely subjects from a score of the best economic writers in America. Chas. H. Kerr & Co., Publishers, 56 Fifth Ave., Chicago, Ill. Ten cents.

Persons ignorant of the subject of Mohammedanism should by all means read the simple and elegant article on "The Religion of Islam" by Pere Hyacinthe Loyson, the distinguished French preacher, in the *Chicago Open Court*. Pere Hyacinthe has recently visited the Moslem possessions of France, and finds the religion of Islam strikingly similar to that of Christianity. He is particularly charmed by the sincerity and pure character of the Moslem belief, and is of the opinion that its study and appreciation is much needed for the regeneration of the Christian sects.

The editor of the *American Review of Reviews*, in his department entitled "The Progress of the World," discusses harvest and trade prospects, the new tariff, the coal strike, American annexation policies, our diplomacy on the seal question, Japan and Hawaii, British interests in Canada, European politics, and many other timely topics. In connection with matter on the Klondyke gold fields an excellent map of Alaska is published. In the same department appear interesting views of important British colonial capitals.

See our Book List on page 511.



**Illustrated Spiritual Lectures.**

Last Sunday evening Mrs. Julia Schlesinger gave the first of a series of illustrated lectures on Spiritualism, at Scottish Hall, 105 Larkin street, this city, at which a large number of specially-prepared stereopticon views were presented, vividly illustrating the philosophy of death by the spirit birth, the spirit zones, scenery in the spirit world, conditions and employment of its inhabitants, etc., as painted by spirit artists through mediums who could not paint without the unseen power, and as seen by clairvoyants such as A. J. Davis.

The meeting opened with a vocal solo, "The Angel's Serenade," by Mrs. S. J. Tully, with clarinet obligato by Master Leonard Tully, Mrs. Tully also playing the piano part. As an encore Master Leonard Tully artistically rendered a fine piano solo. He is only 13 years of age, and is known as "the boy clarionetist." Miss Adler followed by sweetly singing James G. Clark's beautiful composition—"Star of My Soul,"—and Mrs. J. J. Whitney closed with her usual clear-cut tests, full of good advice.

These illustrated lectures are a new departure in Spiritualism, and Mrs. Schlesinger's many years' experience in Spiritualistic journalism has enabled her to procure a rare collection of pictures for the purpose, and we predict that success will crown her efforts wherever she goes.

The next of these lectures will be given at the same place next Sunday evening, and will illustrate the psychic phenomena, spirit photography and spirit art, from the experiments of Prof. Sir Wm. Crookes and other eminent scientific investigators.

**If our readers** (who are in our debt) could but realize how much good the small amounts they owe us, would do good to us and the Cause they claim to have at heart—there is not one but would send that amount to us at the earliest opportunity.

**The Journal** reaches the Spiritualists in every State. It is the champion of the higher philosophy. *Push* its circulation. Enlist every brother and sister in its support.

☞ Eight words in the Bible have cost the lives of 7,000,000 persons, mostly women and children, within Christendom; and they are these: "Thou shalt not suffer a witch to live."—*Light of the East.*

**Spiritualist News.**

☞ In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Moses Hull has been attending the Camp at Clinton, Iowa.

Mrs. Isa Wilson Kaynor, the fire medium, was at the Camp at Peoria, Illinois.

Mrs. Cora L. V. Richmond has given some of her grand lectures at Minneapolis, Minn.

Madame Montague gave readings and answered questions at Fraternal Hall, Oakland, last Sunday.

Frank Ripley was presented with a handsome oil painting by the First Spiritual Society of Elmira, N. Y.

The Indianapolis (Ind.) *Sun* states that Dr. J. M. Peebles has arrived in that city and that he will make it his future home.

Mrs. Fulton-Tuley has returned from her vacation, and will give seances as usual on Tuesday and Friday evenings.

Edward K. Earle, the celebrated slate-writing medium gave his last seance here on Sunday evening, previous to going east.

Mrs. Kate Hoskins is slowly improving, and with the careful nursing of her daughters we hope will be able to sit up in a few days.

Mrs. R. Cowell, gave tests as usual at Fraternal Hall, Oakland, last Sunday evening, and at Loring Hall, Oakland, in the afternoon.

A new "Psychical and Spiritual Institute" has been established at 1423 Market street, San Francisco, for the development of occult and psychic sciences.

Lydia W. Allen and Mr. Charles W. Gordon, were married on Monday, August, 2, 1897, at Galveston, Texas. They will make their home at Franklin, Texas, after August 21.

A Benefit Seance for the PHILOSOPHICAL JOURNAL will be given at the parlors of Mrs. Julia Schlesinger, 534 Page street, San Francisco, on Thursday evening, Aug. 26, 1897, by Mr. C. V. Miller.

"Alaska and the Klondyke Gold Fields," is the title of a lecture to be given by Prof. Geo. B. Davidson, for the California Camera Club, at the Metropolitan Temple, on Friday, Aug. 13, 1897. Admission 50 cents.

Mr. and Mrs. Petersilea's musical, psychical and literary soirees, at 803 Golden Gate Ave., on Wednesday and Sunday evenings, have been reduced to 10 cents admission, notwithstanding the fact that Mr. Petersilea has received as high as \$50 for playing a single solo. Here is an opportunity to hear a musical program, worth one

dollar; receive a psychic reading, worth one dollar, and listen to a deep philosophic reading from Mr. Petersilea's occult works—all for ten cents.

The many friends of Mrs. Melissa Miller, an energetic medium formerly well known in San Francisco, will be pained to hear that she is now totally blind, through an affection of the eyes which baffles the skill of physicians. She is residing at present with her son-in-law, Mr. Hatch, in New Haven, Conn. It is a pity that so earnest a worker in our Cause should be cut off thus in the midst of her usefulness.

Carlyle Petersilea, Boston's greatest pianist, will give a grand piano recital Friday evening, Aug. 13, at Y. M. C. A. Auditorium, San Francisco. The program consists of Beethoven's Grand Sonata, Op. 109; Mendelssohn's Hunting Song without words, Prelude and Fugue, Op. 35, Spinning Song without words; Chopin's Etude, Op. 25, Grand Polonaise, Op. 53, Nocturne, No. 5, Ballade, Op. 47; Liszt's Schubert's "Earl King," Etude, "Forest Murmurs," Faust Waltz. Admission \$1.

**Camp Meetings** this year are announced as follows:

Lake Brady, O., June 27 to Aug. 29.  
Mantua, O., July 18 to Aug. 22.  
Clinton, Iowa, Aug. 1 to Aug. 29.  
Gilbert Lake, Minn., Aug. 1 to 16.  
Vicksburg, Mich., Aug. 6 to 29.  
Marshalltown, Iowa, Aug. 21.  
Topeka, Kans., Sep. 4.  
Upper Swampscott, Mass., June to Sept.  
Island Lake, Mich., July 24 to Aug. 31.  
Ashley, O., Aug. 15.

If.....you, dear reader, like the matter in the JOURNAL, please to show your appreciation by sending a dollar for a year's subscription. We will then show our appreciation by mailing you the book by John Brown, (as mentioned on the last page) and the JOURNAL will make a call on you every week for a year. *Cheap*, isn't it?

**A thought wave** is desired to be sent to all patriots on Aug. 27, from noon to 1 p. m., and on the 27th of every succeeding month—that war may cease and freedom prevail everywhere; that suffering millions may be employed and suffering and war known no more.

**Propaganda Clubs.**—Two subscribers for six weeks for \$1. Workers can collect a *dime* each from 20 persons, and keep 50 cents their trouble. Anyone will give a dime for the JOURNAL for six weeks. Rush the propaganda work, and win the converts.

See our Premium offer on the last page of this Journal.



Question Department

Answers by "PHILO."

Love and Charity in Religions.

QUES.—I should be very much pleased if you would give in your valuable journal a synopsis of the tenets of the principal religions, with special regard to Love and Charity—the tenets, not the practices.—J. M.

ANS.—A synopsis of the tenets of several of the leading religions was recently given in this department; also in a synopsis of a lecture by Theo. F. Price, in the JOURNAL of June 17, and in an article in this issue by J. W. Dinsdale—"Comparison of Religions."

It is often said that Buddhism is pre-eminently the religion of pity, charity and love, and that Christianity is the antithesis of these attributes. This is perhaps due to the fact that Buddhists have waged no religious wars and have never persecuted or burned unbelievers—they live their religion. On the contrary, Christianity has waged more wars than any cause recorded in history, besides the millions it has murdered for disbelief in its claims. Whoever gave the teachings upon which the New Testament is based, taught a religion of love—"Love ye one another—God is love," etc. But this is a strange contrast to the sayings credited to the same person—"I come not to bring peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother," etc. (See Matt. 10. 34, 35).

A careful investigation of all the religions of the past reveals but little love or charity in any, save the above mentioned. As the life and experience of Krishna, as recorded in the Bhagavad Purana, (a book circulated at least a thousand years before the time of Christ) is in nearly every respect identical with what is said of Jesus in the New Testament, it is plain that the grossness of Christianity is a plagiarism on Hindu and Pagan mythology, together with some of the mutterings of the wrathful Jewish God Jehovah. In "Primitive Christianity," Dr. Buchanan claims to have weeded out the priestly interpolations and restored the teachings of Jesus in their original purity, through the instructions and dictations of the spirits of the Apostles themselves, and the power of psychometry.

Back of the art of printing—say the 13th century—there is but little authentic history—particularly prior to the burning of the great Alexandrian library in the 3rd century. Since that time the priesthood allowed no literature to appear in all Christendom for a thousand years without their sanction, and thus falsified history. But their power did not reach Asia, and there we find Confucius teaching the Golden Rule 600 years before the Christian era, and Buddha teaching the same gospel of love and charity that Jesus taught, minus its practical advice.

Spiritualism is to-day the only rational religion teaching love, charity and universal brotherhood.

National Convention.

The Fifth Annual Convention of the National Spiritualists' Association, of the United States of America and Canada, will be held at the Masonic Temple, Ninth and F streets, N. W., Washington, D. C., on Oct. 19, 20, 21, 1897. Business session each day at 10:00 a. m. to 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc. A large number of the most gifted lecturers and mediums will be present and participate in these exercises.

Reduced rates on railroads from large cities. Ask for Certificate Tickets to National Spiritualists' Convention. These tickets must be endorsed by the Secretary at the Convention to entitle you to one-third fare for return trip. All who attend the Convention are entitled to these rates. Remember, that unless you procure a Certificate Ticket, we cannot secure a reduction on return trip. Notice will be given later, at what stations these tickets can be secured.

All Delegates' Credentials should be forwarded to headquarters by Oct. 1, 1897.

All Societies not chartered are invited to do so at once, that they may have a voting representative at the Convention.

Delegates' Headquarters will be at the Ebbitt House, 14th and F streets, N. W. Washington, D. C.

All Delegates are requested to report at Red Parlor, Ebbitt House, October 18, at 8 p. m.

FRANCIS B. WOODBURY, Sec. 600 Penna. Ave. S. E., Washington, D. C.

Selection of Delegates.

As the time is fast approaching when the annual session of the State Convention will assemble, I think it will not be out of place for me to give a few words of advice to the Societies that will be represented there by the delegates elected for that purpose.

In accordance with the true objects of the individual delegates, so will be the result of the convention. If, as I trust and hope will be the case, all delegates sent will have only the progress and advancement of true Spiritualism at heart, then indeed will the Convention be perfectly harmonious, and great strides will be made in the cause we have so much interest in; but if delegates are selected who have personal interests to promote in any way, shape and form, then will inharmony reign and very little if any good will be the result.

Hence the great necessity of all Societies seeing to it that their representatives have no personal interests to work for—no personal axe to grind—but are only those who have a true and self-sacrificing interest in the progress of the cause of Truth.

JAS. U. SPENCE. San Jose, Cal., Aug. 3, 1897.

Cal. State Spiritualist Association.

HEADQUARTERS—2096 Market Street, SAN FRANCISCO, CAL.

PRESIDENT, THOS. G. NEWMAN, 2096 Market St. VICE PRES. T. C. H. WADSWORTH, Noe A. Jersey St. SECRETARY ..... JOHN KOCH, 1607 Fillmore St. TREASURER ..... B. F. SMALL, 310 Fell Street. DIRECTORS—Prof. J. S. Loveland, H. L. Brown, Dr. H. M. Barker, S. D. Dye and M. S. Norton. Press Committee.—T. G. NEWMAN, M. S. NORTON

The State Convention will convene in San Francisco on Sept. 3. Every Society in California should elect delegates and be represented. Blank credentials can be had of John Koch, 1607 Fillmore St., San Francisco.

Scottish Hall has been engaged for the State Convention to be held on Sep. 3, 4 and 5, 1897.

Friday and Saturday mornings and afternoons will be devoted to business, and the evenings to lectures and tests.

Sunday morning's conference will be devoted to the mediums and workers, and probably the afternoon will will be the same. In the evening Mme. Montague will deliver a lecture, answer questions, etc.

Any questions or requests for information, should be sent to the president or secretary.

The Investigating Committee of the State Board of Directors meets on the second Wednesday evening of each month at 2096 Market street, San Francisco.

Protection Certificates issued to mediums, for a year. Fee \$1.00.

Copies of the Constitution and By-Laws can be obtained free at the business office of the State Association—2096 Market St.

Grand Musical, Psychical, and Literary Soirees, Sunday and Wednesday evenings, at 803 Golden Gate avenue, introducing the Occult Books of Carlyle Petersilea, with practical demonstrations by Mrs. Petersilea. The admission is only ten cents.—"Oceanides," 50 cents; "The Discovered Country," \$1; "Mary Anne Carew," \$1; "Philip Carlisle," \$1. Sent postpaid on receipt of retail price. The four books sent for \$3. Money order payable to C. Petersilea, Sta. B, San Francisco.

Piano or voice lessons, \$3, paid each lesson, or \$10 in advance for six lessons.

THE PETERSILEA MUSIC SCHOOL, 803 Golden Gate Ave., San Francisco, Cal.

PSYCHIC. Drs. PEEBLES & BURROUGHS are Successful Specialists in all chronic diseases. Send name, age, sex, and a leading symptom and get an absolutely correct diagnosis of your case FREE. Write at once. Address, Box 177, Indianapolis, Ind. DR. PEEBLES & BURROUGHS, Indianapolis. Yours of the 8th at hand and will say that your diagnosis of my case is absolutely correct. Birmingham, O., E. D. GIBSON. May 10, '97.



**Strange Automatic Message.**

[The following message, received by automatic writing through my hand, is, to me, incomprehensible, unless from a denizen of ancient Atlantis or Lemuria, the sunken continents:]

"In mortal life I saw the noonday sun  
In one brief moment sweep beyond my gaze,  
And o'er the earth an ebon pall begun,  
Its gloom not broken e'en by Luna's rays. \* \* \*

"An age elapsed—an age of starless night,  
When o'er this new-found realm my vision ranged—  
I saw Time's burst of dawn—a glorious light—  
The hand of time for me all things had changed."

ERNEST S. GREEN.

**DIVINE JUSTICE.**

Knowest thou that this life hath a crown of glory,  
Which to attain we must become ripe and hoary?  
To rob us of that crown is counted greatest crime,  
And whoso plays that role, must compensate in time.  
If we deny our neighbor means to get that crown,  
We invite Divine Justice upon us to frown.  
Beware! walk not blindly into the "endless pit,"  
That may be interpreted endless strife, to-wit:  
If we for any cause the law of life offend,  
God holds us responsible, damages to mend.  
Divine Justice plainly states that "Thou shalt not kill."  
Though the spirit's willing we find we cannot kill.  
Instead of kill, well meant, it an abortion proves  
To switch from nature's course into artificial grooves.  
Don't take an active part to nature's laws amend,  
Else you're sure to earn for self a horrible end.  
Victims of circumstance should God's pity share—  
God in man, I mean, a sentiment scarce and rare,  
Provide for unsafe victims appropriate retreat,  
Jacob's ladder to climb with steady, willing feet.  
Don't feed them with "Devil;" then expect angel's play;  
As well search gold wishes in sawdust or in hay.  
Nourish every good spirit: slight and dwarf the bad—  
If you have not the wisdom: knock, it's to be had.  
Thus the world shall grow better: glory in the end,  
The escape of penalty, broken laws to mend.  
If on aborted life another life depend,  
Tell me if you can where the evil is to end?

DR. C. B. BURNISH, V. D., V. M.

Paulsboro, N. J.

**The Invisible Choirs.**

"Intelligence," the new 10-cent monthly (formerly the Metaphysical Magazine) is progressive and interesting. An article on the "Unseen World," by A. W. Cross, is very good. He concludes it in these words:

In every blade of grass, in every grain of sand, there are unseen potentialities that whisper of God; but only the trained spiritual ear can hear the murmurings of the message from that world which wraps us around.

Now and again we touch the psychic chords which communicate with the Infinite. Once in a while, when our ears are peculiarly sensitive, when our spiritual perceptions are especially keen, we can catch the refrain of those invisible choirs resounding through the sanctuaries of our souls. Time and again we decipher, through the mist, the flutter of those white wings of ecstatic dreams that waft the dreamer's soul to God.

☞ Wherever the Truth is made known, that place is *sacred*.—Sel.

**How's This?**

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO, Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, O.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

It is the Duty of all Spiritualists in Central California, to see that the PHILOSOPHICAL JOURNAL goes into every home. This can be done with a little effort on the part of each of its friends. Send us the names and addresses of all Spiritualists you know.

**LIGHT:** A Weekly Journal of Psychical, Occult and Metaphysical Research. All Orders for the papers should be addressed to the Manager; all communications to the Editor. Price, 2d. per copy; 10s. 10d. per annum. Office, 110 St. Martin's Lane, London, W. C., England.

**Astrological Charts.**

Prof. Geo. W. Walrond.

Teacher of Occult Sciences.

Erects Horoscopes and reads Nativities with Scientific and Mathematical accuracy. He requires the following particulars: Date and hour of birth—Place of birth—Married or single—Widower or widow.

☞ If hour of birth cannot be given, please mail portrait, and state height, stature, color of hair and eyes, and general disposition.

**PRICES OF HOROSCOPES:**

- 1.—Map of the Heavens, showing position of signs and planets at birth without any reading \$1.00.
- 2.—Map of the Heavens as above and summarized reading of health, mentality and business qualifications \$2.00.
- 3.—Map of the Heavens as above and summarized reading of health, character, mind, mentality, business, financial and matrimonial qualifications and prospects, etc., \$2.50.
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## Worship.

[This poem was written Oct. 21, 1844, (nearly four years before the advent of Modern Spiritualism), yet who shall say the inspired author was not a true Spiritualist! It was printed in "a circular letter to all those who are curious to know my reasons for not going to church," but the author's name is withheld.—Ed.]

Not in the church by thousands trod,  
Seek I, and find thee, oh my God!  
Not where the swelling anthems rise,  
And "lifted eyes salute the skies;"  
Not where hired priests alone may dare  
The truth to speak, to breathe the prayer,  
And crowded congregations stand,  
To talk with God at second hand;  
For there come human pomp and pride—  
Fashion and vice stand side by side—  
The hypocrite, with shining face,  
And the backsliding saint embrace,  
Dark hearts and blood-stained hands are  
there,  
Souls dead to truth, ears deaf to prayer;  
Men who their brethren buy and sell,  
Who seek not heaven, who fear not hell;  
Men who on gold their hopes have built,  
Who covet gain and wink at guilt;  
Men who on sensual visions gloat,  
While prayers and praises fill the throat:  
And there the preachers (richly feed)  
Their empty declarations read,  
Set prayers pronounce, set forms go through  
And *talk* the good they ought to do.

Not there, my God—I come not there,  
Thy presence and its joys to share;  
Not there my spirit feels thee near,  
Not there thy "still small voice" I hear;  
Not there my heart with love swells high,  
Not there I learn to live and die;  
Not there the inward strength is given  
To conquer earth and enter heaven.

But 'neath the broad o'erarching sky,  
In the free winds that hurry by,  
In the bright orbs that shine above,  
In all things that have life, and move;  
In the deep sea's resistless might,  
In the still watches of the night;  
In song of birds and laughing rills,  
In cultured vales and wood-crowned hills,  
In all that greets my wondering eye,  
I feel, I own that thou art nigh.

No mediator there I need—  
His child, will not my Father heed?  
Freely my spirit soars and glows,  
Freely God's love, descending, flows;  
Voiceless before his shining throne,  
I bend and pray in heart alone;  
For words are vain, and speech is naught,  
To Him who knows each inmost thought;  
Seraphs a fitting song might raise,  
But *silence is man's noblest praise!*

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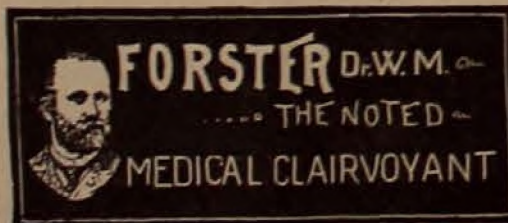
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Twilight shadows' somber spell  
Hides from view the hill and dell  
And my thoughts like specters tell  
Secrets that my heart knows well.  
By the restless troubled deep  
How I crave for rest and sleep.

Through the evening's mists of gray  
Lies the village by the bay,  
Cold and still, a mystic sway,  
Broods in silence from worlds away  
And from heaven's distant shore  
Echoes soft the boatman's oar.

As the sailor's face once more,  
Turned to greet the friends on shore,  
Feels love's greetings yet in store,  
Waiting at the cottage door,  
So above the storm and rain  
Comes to me love's sweet refrain.

Here where shadows dance and swarm,  
Within my heart, so bright and warm,  
An angel fair with radiant form  
Beams from out the drift and storm,  
And the shadows swiftly flee  
As my love comes back to me.

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