

# 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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## The Universalists' Creed.

FUNNY BIBLE TRANSLATIONS

BY J. M. PEEBLES, M. D.

The Indiana State Convention of Universalists met the first week in Sept., in Indianapolis, Ind. This religious body has a small church edifice here, and a small congregation, all of which is in perfect keeping with their narrow creed. The founder of American Universalism was John Murray, a Spiritualist medium. Universalism has been preached in America over a hundred years, and yet, the State Secretary reports a total membership of 1,895 in the great State of Indiana. Slow progress this! Indianapolis, alone, has a population of 200,000.

I listened to a straight-oldestyle Universalist sermon to-day. It reminded me of the explorations in Babylon. The point urged was—"Sound doctrine a necessity for present peace and salvation." And this sound doctrine simmered down meant—there's no endless hell and everybody will eventually be saved. Hallelujah!

But is there any future conscious existence for human beings? If a man die shall he live again? The Atheist, the Agnostic, the Materialist,—millions upon millions say, No! And the materialistic sentence of science is—death ends all! Has Universalism any proofs to the contrary? Not one! It can only point with bony fingers to Moses in the bullrushes and other re-

ported occurrences found in the Old and New Testaments.

Universalists have become a sect; as much so as Presbyterians or Methodists. They have a creed fixed and unchangeable.

The most important matter before this Universalist Convention is a proposed change in the "Winchester profession of faith," adopted in 1803—nearly one hundred years old. After the few Universalist delegates and preachers (all theological fossils) had discussed the matter of a change in the creed, it was voted, not to change or amend any of their ancient articles of faith. And so, Universalists still believe that the whale swallowed Jonah and that Jesus cursed the fig tree. Believe the Bible to be plenary inspired a "sufficient revelation as their Winchester profession of faith" declares.

The old school Universalists are exceedingly jealous of the Unitarians. They are afraid of being swallowed by them. Unitarians as is well known, are a rapidly-increasing and growing body of liberal religionists. They are broad. They are noted for erudition and moral independence. Their creed, if that is the proper word, is exceedingly flexible. Some of their preachers are straight-out Spiritualists. The philosophy of Unitarianism and of Spiritualism, so far as I understand them, is identical—the divine fatherhood of God, the brotherhood of man, conscious communion with the dwellers in spirit life, and the

eternal progression of all human intelligences.

B. F. Underwood so well and favorably known to the liberal public in writing of the Universalists says: "Universalism is conservative; it is averse to innovation; it thinks more of religious 'respectability' than of reform; its preachers, many of them, congratulate themselves on how much they, in contrast with Unitarians, believe, and go beyond the orthodox clergy in denouncing modern liberal thought. The denomination is controlled by a syndicate, so to speak, composed of extremely conservative men, and the tendency the last few years, has been to greater conservatism in the pulpit. Naturally the accessions to the churches are more conservative in character than formerly. It is a waning sect. As a protest against intolerance, injustice and humanity, and as a reform movement, Universalism has spent its force." Yes, a theological "spent force" striving to be considered respectable.

## THE OLD AND NEW TESTAMENTS.

Universalists consider these—in a word, the Bible, (an old book of sixty-six books or pamphlets), a sufficient "revelation" for the physical, mental, moral and spiritual guidance of humanity. Other denominations consider it plenary inspired (infallible) the infallible word of God. And yet Christians have the audacity to revise, re-revise, and modernize it.

The old English version was



translated in 1611, and called King James' version. This version was revised in the reign of Henry VIII, and this was again revised in the reign of Queen Elizabeth. The New Testament has been revised several times during the past 300 years, the last taking place and ending in Jerusalem Chamber, Westminster Abbey, 1880.

In the revised version (especially by the American committee) "devil" reads demon; "hell," Hades. In Mark xvi-16 "damned" reads condemned. John vii:38 "Out of his belly shall flow rivers of living waters," reads "from within him shall flow," etc.

"Heresies" reads factions. In the whole of the 13th chapter of 1st Corinthians, "charity" is made to read love. This was not only correct, but a very wise translation of the Greek word.

The 1st Epistle of John, the very pillar of the orthodox trinity, "There are three that bear record in heaven," etc., is entirely thrown out as an interpolation.

In the reign of Queen Mary, the Protestants got out a biblical translation called the "Breeches Bible." In this edition Genesis iii:7 reads, "And they sewed fig leaves together and made themselves breeches."

The "Vinegar Bible" got its name from the fact that the "parable of the vinegar" appears instead of the "parable of the vineyard," at the heading of a chapter.

The "Servant Bible" originated in this way, in 1640 (see 3rd chapter of Genesis)—"Now the servant was more subtle than any beast of the field," "servant" should have read serpent.

The "Wicked Bible" was so-called because of the omission of the word *not* in the rendering of the seventh commandment. This so angered Archbishop Land, that he fined the careless printer \$1,500—the money being expended in securing new Greek type.

The "Bugge Bible" was so named because in a translation published in 1551 appears this rendering of Psalms xci:5, "So that they shall not nede to be afrayed of any bugge by nyghte."

The old "He Bible" took its name from the blunder in translating Ruth iii:15, "He measured five measures of barley and laid it on her; and *he* went into the cite." This should have read *she*; Ruth, went into the city.

The molasses, or "Treacle Bible," came from the translation of Jeremiah viii, where "is there no balm at Gilead" is made to read, "is there no treacle at Gilead." This so horrified the clergy that the sale was suppressed.

The "Wooden Leg Bible" originated in a biblical illustration of the scriptural parable of the sower, where satan is pictured in the very face of Jesus sowing tares. This must have looked very funny, a one-legged devil hobbling along after Jesus sowing tares; and confirming what I long contended for, that the "devil is eminently industrious," and such industry deserves universal commendation.

Pitying the limping old fellow, let none hereafter paint him too black! Having but one leg, I am wondering just now, how he could have "taken" (carried) Jesus up on to that "exceeding high mountain"—but then, "great is the mystery of godliness." And everything with God, we are told, is possible. But the Thomas Paine Free-Thinkers thought it would be impossible for God to "turn a grindstone backwards and forwards, two different ways at the same time."

Do you remember the epitaph that orthodox sectarists are said to have composed for Paine's tombstone? Here it is:

Poor Tom Paine, here he lies  
Nobody laughs, nobody cries,  
Where he's gone, or how he fares,  
Nobody knows—and nobody cares.

And yet I saw, actually saw, a few nights ago, in a vision, Thomas Paine and John Wesley standing in the illuminated heavens side by side, arm in arm, holding sweet counsel together touching the spiritual unfolding and uplifting of humanity.

#### ANOTHER NEW BIBLE.

Saying nothing just now of the Vedas of the Hindus; the Tripitaka of the Buddhists; the Avesta of the Parsees; the Koran of the Mahomedans; the Douay Bible of the Roman Catholics; the Mormon Bible; the Woman's

Bible; and the English Free-Thinker's "Bible of reason," we are about to have another brand new Bible; or the re-revised revision of the old one—the "Polychrome Bible."

The originator of this Bible is Prof. Paul Haupt of the Johns Hopkins University, Baltimore, an adept in the Hebrew, Assyrian, Semitic, Arabic and other oriental languages and dialects. There is a "crying necessity" he says, "for a correct and critical Bible. The King James' version is three hundred years old, filled with mistranslations, obsolete words and incomprehensible Hebrewisms." Exactly—and this is just what Spiritualists have long been teaching. And in accordance with their teaching they have believed just as much of the Bible as looked reasonable—and no more! But bring out the *Polychrome!*

There is one Bible, divinely, grandly inspired, that requires no priestly revisions. It is the Holy Bible of Nature, written by the direct will of God. Its pages are the immutable laws of nature. Suns and stars, mountains and valleys, oceans and rippling rills, constitute its sacred chapters, while every waving forest, climbing vine, opening bud, flower and crystal dewdrop are verses and letters in this Holy Book. Hands off, oh ye priests, that preach for hire and fatten upon the ignorance and credulity of the people.

#### The Mission of Spiritualism.

After reading "Nature's Divine Revelations," and "The Great Harmonia," by A. J. Davis; also Prof. Robert Hare's very searching and logical work, and getting a number of good tests, I became convinced of the truth of Spiritualism. My earlier years were devoted to Methodism, but that was discarded as contrary to reason, contrary to nature, and derogatory of a Supreme Being.

Better live in ignorance of man's origin and destiny, rather than a life-time suspended over burning flames beneath the eye of an angry God. Better dwell in the shade of quiet contemplation, and trust to the power that lights the sun and holds the



stars, than to beg like a culprit to be saved from a fate that men could not deserve. Consequently when truth began to shower its beams of light into the understanding, a new world opened before me; I found my relative position in the chain of being; I was a product of the past, born of the great throes of the earth, and destined to unfold into greater perfection, as time merged into eternity.

Blessed Spiritualism! giving value to life, destroying the fear of death, dissipating the clouds of uncertainty and spreading out the broad fields of glory, where every human being would arrive.

No wonder the disenthralled spirit felt like blessing the sunlight and walking up the milky way to see the angels and proclaim the good news to the Universe.

But all could not see the truth, nor appreciate the greatest boon ever given to man. At first glance one would suppose that every thinking mind, every lover of justice and truth: everyone desiring the happiness of his fellow beings, would earnestly investigate—or at least hope that this new revelation might be true. But not so; those who cried, "peace on earth and good will to men," transferred the power of Jehovah to the devil, and supposed his Satanic majesty to be flying over the world, moving chairs, tipping tables and defying the laws of gravitation generally, to deceive the people and lure them down to endless torture. The superstitious cried, "humbag;" the materialist said, "fools;" the cautious scientist ignored it, or attempted to kill it with logic, only to find himself baffled. But our friends on the other side were not discouraged; they used the means at their command to convince the people that there was a real, active life beyond the gates of death; they had to startle the world with force that would appeal directly to the senses of man, invariably declaring that they were the spirits or the real persons that had existed on the earth.

We can all look back to the first raps; those mysterious sounds, apparently so meaningless, and yet so persistent—the

little mediums were annoyed and forced to ask questions. The first intelligent answer was the death-knell to the superstition and priestcraft of all past ages; and then was planted, in the middle of the nineteenth century, a land-mark that shall rise higher and grow brighter as the centuries shall mark the progress of time.

We can look back and see what has been accomplished. It may seem slow to us, but nature takes no account of time. Millions of years passed from one unfolding of growth and form to a higher one. The spiritual and material are inter-blended, and the economics of evolution demand the slow and persistent movement of time to accomplish the great results destined to follow.

It is the mission of Spiritualism to interest and elevate all classes of society. It will enlighten the mind of the scientist; it will break the chains of superstition and set the theologian free; it will tear the mask of hypocrisy from the pulpit and destroy the delusions of the past; its truths shall be made manifest to all the civilizations of the earth, and from thankful hearts will arise acclamations of joy that shall encircle the earth with a song of ecstasy.

It will enter church organizations and shatter the idols, by destroying their ceremonies, confessions, creeds and sacraments. Orthodoxy, as at present understood, shall be shamed out of its inconsistencies, and truth shall march in, bearing the torch lighted by angels, and invite all to come up higher.

The light of Spiritualism is flashing across the continents. Its electrified rays are trembling over the heads of the rulers of all churches. The soft and penetrating points of light are dropping into the hearts of the teachers of error, only to be repulsed. Again and again the searching light peers into the recesses of every soul. Little by little the work goes on. The rivulet wears away the granite rock, and how vastly more certain will truth, love and joy sweep away error, malice and despair.

It needs no gift of prophecy to see that the church of Rome

shall be dissolved and disappear in the light of truth. The forces that have developed spiritual knowledge and raised to comparative perfection all material things, are still active; the gigantic powers that cooled the flaming world; that bound fast with rock, mountain and ocean, the fiery billows and pressed the stubborn adamant into hills and valleys, and spread alluvial richness over the vales, are still marching up with the advance-guard of time. They are knocking at the foundations of empires and kingdoms and republics, the tension of mighty armies, the clamor for labor and bread, the wails of the weak and innocent—all, all, demand of the oppressors the right of human beings to labor and live.

The unbounded greed and selfishness of the present epoch of time have disturbed the equilibrium of the visible and invisible, and justice demands a hearing. If physical power, enforced by injustice, continues to hoard and hold its millions, the invisible power of truth and equity will fall like a mantle of strength upon the forms of the oppressed, and with the energy of despair they will march like a cyclone to fulfill the behests of that higher Law which demands justice to all. E. D. FRENCH.

### Spiritualism as a Science.—No 3.

The truths of all past history are based on the testimony of historians, while science relates a portion of its achievements through the lips and records of competent witnesses. Scientists must put off their dictatorial attitude and take facts as they present themselves before they can hope to make any progress in the paths of interpretation and induction. As they stand by the grave, they talk in gibberish of occult force; stutter, stammer and finally acknowledge they know nothing of death and continuity of life. Philosophy has always discussed it as one of the unsolved problems of humanity, and modern science, instead of clearing up the difficulty and giving us renewed hope, either ignores the question altogether or advances arguments against the affirmative reply.



What has Spiritualism to say? It tells you it has crossed the chasm between the here and the hereafter; gives proof of this, and so brings to man the knowledge material science could not give. The best minds who impartially investigate these things are compelled to say, "If it is not what it claims to be, then we do not know what it is." It gives you a deeper, truer knowledge of the life that now is, than science can do and brings to the world the greatest good it has ever known.

The domain of the unknown, of the unrevealed, is larger than that of the known or the revealed. Law can be traced back into mystery which is the infinite intelligence enthroned in the Universe that has been making revelations of love and power through the life of the race. Fresh revelations are needed in order that our store of knowledge may become richer and fuller. We cannot go backward, but must keep step to the upward march of the race. Just as there is behind the visible world of nature an unseen Universe of force the study of which continually opens up fresh worlds of knowledge, often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us.

Science tells you of its natural laws, its forces of gravitation, attraction, cohesion, repulsion, etc. Spiritualism sets every one of these laws at defiance, and asks science to explain the phenomenon: and it cannot do it. Modern science utterly fails to realize the nature of mind or to account for its presence in the Universe, except by the mere verbal, unthinkable dogma that "it is the product of organization." Spiritualism, on the other hand, recognizes in mind the cause of organization, and it has added greatly to our knowledge of man's nature by demonstrating the existence of individual minds, indistinguishable from those of human beings, yet separate from any human body. It has made us acquainted with forms of matter of which material science

takes no cognizance and with an ethereal chemistry whose transformations are far more marvelous than any of those with which science deals. It thus gives us proof that there are possibilities of organized existence beyond those of our material world, and in doing so removes the greatest stumbling-block in the way of belief in a future state of existence—the difficulty so often felt by the student of material science, of separating the conscious mind from its partnership with the brain and nervous system.

All life, all law, all power, all nature's forces, are spiritual, and though this is not exactly known to mortal science, all scientific researches tend in the direction of this truth. Everything has a spiritual origin, and nothing can be evolved physically unless previously involved spiritually. We are all spiritual beings here and now, but few of us, comparatively, have found our higher selves—we have crawled on the earth, and now we are invited to fly. We have been so deeply engrossed in worldly affairs as to be unmindful of our spiritual possessions. We are now especially called upon to live up to our prerogatives as spiritual beings. As we unfold in spirituality and discernment of truth, we become less and less blindly subject to external influences, and begin to enter conscious communion with our friends who have passed the Rubicon of physical dissolution.

The phenomena of Spiritualism appeal to the senses of men and women, and many of those who live to-day can testify to their truth and reality. If you have once had intelligent communion with the object of your affection, we care not in what manner it has been furnished, no human power can take it from you. It is the only subject in the world upon which no man is willing to take the testimony even of their dearest friends. It is the only subject which no one takes upon mere credulity. It does not ask you to believe anything until you are obliged to. That which is evidence to one mind is not evidence to another.

It dispels the dread of looking into the future by its presentation of dear friends once called

"dead"—its teaching of a beautiful life beyond to those who seek to make it such here, and its glorious progression for eternity.

Those who do not understand its claims and merits have not the least idea of its beauty, utility and power to accomplish a good work. It comes to mortals with its beautiful fruitage of thanksgiving, love and satisfaction. If it is a truth it can be demonstrated and will live. If it is not a truth it will fall. Generally, the more one investigates the more convinced he or she becomes that Spiritualism is not only true, but the grandest truth known to mankind. A. H. NICHOLAS.

#### Plane of Conduction.

From the art gallery has been reported many wonderful things. One, an artist gets on his plate the print of a drowned woman lying at the bottom of the water. A few days after the body was taken out of the harbor. Others get pictures they do not sit for, and wonder why. In the first case a plane is formed from the body to the plate, either refracted, reflected or straight. It is charged with the appearance of the body and prints it on the plate, it being the end of the plane. So with all these vagrant prints.

Theories are conclusions arrived at by comparing and speculating on wild ideas and imaginations, and generally reason is not a part. Nearly all the theories of the working of the Universe, which is generally called nature, are created on the one-idea principle—that there is one power, one beginning; that everything must come up to what it now is from a beginning, according to unchangeable law and order, and that an individual power wills it all.

This one-idea principle is the greatest source of ignorance. We have Democritus' atom and Plato's ideal theories, Leibnitz's theories of monads, and many others, and later the theories of Laplace and Darwin; also the ideas of wave or vibration moving the whole Universe, and the belief that a thing does not exist unless seen, and a thousand-and-one like theories, which not only



increase our ignorance, but load us with selfishness and self-esteem. There is no jewel so entirely absent among the highly learned and ignorant, as that of consistency.

I will mention one of these—the wave theory, or that of vibration—that the whole world is moved by it. Is it not well known that it requires an additional force for every vibration? Stop the supply of force, by the spring of the watch, and the balance-wheel sinks into idleness and all is still. So when the force that caused the vibration is gone, the whole Universe would sink into inaction. In all these wild theories were it not for the continual addition of imagination they would go into oblivion. Every action in nature that requires an extra force to keep it up is an imagination. The Universe acts without law, order or extra force. Change is the cause of all force, that produces all action, and change is the real life of all existence. Every action and every thought is the forced action or suggestion produced by some previous change, and there was never a first change, and everybody has in it the property, according to circumstances, to produce the change it does; and every change is the consequent of the properties of the body and its surroundings. There are no two changes alike. A million years ago our system of worlds did not exist and in another million will be extinct, but the Universe will continue its change and local variability without law, order or government.

Everything begins by the union of two or more particles of matter, and by continually changing, become what they are. Man and animals are no exceptions. The mind grows up out of the physical, and is made from what it attracts from its environments, and when the body leaves, it is just that and no more. If the mind is formed wholly of physical aspirations, it will have no attraction for anything else, and as it requires the physical body to work with it, to utilize these attractions, and that is dead, it can make no growth from them; so it consequently withers and dies in that sphere.

So with animal minds. Thus, those that have only physical attractions, and the animals—never get beyond the first sphere. But those minds that are made up of noble endowments, of fine matter that has attractions for fine and better matter, draw from the fine matter of the first sphere, and the coarse of the second, and they unite and form a union, which by continually changing, grows up into a new mind, and when nature throws off the old mind, as the first mind did the body, and becomes a mind of the second sphere, and so on. The reason why they differ in report about animals in the next existence is that some report from the first sphere and others from other spheres.

In materializing, no doubt, there is much fraud, yet I am left to believe it is sometimes done, and as I have said I do not believe any thing that I do not see some whys or wherefores for, I will attempt to explain. We have seen almost everything done that is necessary to produce the result, except the combination for the effect, and now if we can find a mind so far advanced as to influence a medium to collect and present them, we will succeed.

We have seen that a plane has been formed by Edison that can be charged with words and retain them, we know not how long, and then deliver them. We have seen that the telephone plane can be charged with one set of words and send off a hundred set just like them. We have seen a plane from the sun is charged with attraction for matter that it draws to the surface of the earth and forms the most beautiful pictures extant. We have seen the artist arrange his plate at the end of a plane charged with the appearance of some person or thing, and get a perfect representation. We have seen very many peculiar things brought to view by the use of this plane, human skill and the intuitive sense, and every day we see strange things acted through them by the continual change of matter. I consider the many planes charged with old scenes and known by Prof. Denton's and others intuitive sense and described by them, are of

this order. All those things are consistent with those that are familiar with the facts.

Now we are ready to explain materialization. We give a medium a mind that is well advanced in the knowledge of the intuitive sense (as the memory and five senses went with the physical body) one that is knowing to the numerous planes charged with the look of individuals that have died in that vicinity that were relatives or friends to some present. This mind connects one of these planes, thus charged with the plane in the room which charges it with the image or the light charges its plane with light and the people see it. As we see the light and it is recognized by those that knew the person and the mind through the organs of the medium, talks for it and the people think it is it. The reason why we have to darken the room is that the sun charge is so much stronger than that of the plane that it obliterates it. Thus we may see our friends and hear them talk, but when they come to change them to flesh and blood and hug and kiss them, we will have to think a time longer before we believe.

DR. E. B. SOUTHWICK.

#### Learned Foolishness.

Though a person may be well versed in science, classic lore and languages, he may still be, and indeed too often is, very limited in his mental horizon. With some it is so narrow, that it suggests the Crustacean age, the age and state of an oyster, that can not perceive much outside of its shell. The shell that our learned contemporaries are narrowminded with, is made up, not as an oyster shell of calcium carbonate, but of beliefs and assumptions that are cemented together with selfishness. It follows that in order to extend their horizon, they must dispense with selfishness, thus dissolving out the correct substance, when beliefs and assumptions will fall as sediments on the bottom of the sea of time, where it will be preserved as fossils for evidence to future generations of folly and superstition, of this primitive race who are now on



their way of advancement to the "psychogenic" age or the age of reason, so named by Prof. Le Compte in his geology.

Be not deceived; you cannot advance before you burst the shell of beliefs, so as to become a free thinking agent, governed by reason in all things. Do you not perceive the fool when you see a man who talks of things that he does not understand, and denounces facts which he has not investigated—denounces because his teachers, Profs. Phonno-acho and Moonshine, said it could not be so?

Recede, ye dark ages, with all your revels, that the light from facts in nature may come forth to reach man, to enable him to unfold to a state of reason and understanding.

DR. BIRGER PETERS.

### The Spirit of the Bible.

"It is time for thee, Lord, to work; for they have made void thy law."—Psalms cxix:126.

The key-word to the New Testament is, "Gospel"—"Glad Tidings."

It is a well-known fact that presumptuous persons have added to both the Old and New Testaments to serve their own selfish ends until they have obscured the truth. Modern advocates try to explain the obscurity and contradiction by hinting at a "figurative expression." This will not answer, since it is a highway so plain that a fool may not err therein.

The seraphs sang, "Glory to God in the highest; on earth, peace, good will to men!" This is gospel. Everyone will accept it as such.

"Think not that I am come to send peace on earth. I am not come to send peace on earth, but a sword." This is not gospel. Evidently it was inserted at the instigation of some potentate who wished to justify himself in the eyes of the people for some tragic event he was responsible for.

The "Gospels" were not written till long after the apostles were dead, hence the errors. The apostles were only men. They disputed among themselves, showing a difference of opinion. "Truth wears no mask." If some of them had not been dis-

simulating there could have been no dispute.

In reading any book or listening to any discourse, you will be impressed with the truthfulness of some statements, while with others you will be "all in the fog." In the latter case, either the whole proposition is false, or else the truth is dressed in a garment of falsehood, which is just as bad.

When I first took up Blackstone and read the first line, it had the effect of inspiration. Such truths! They only needed to be seen or heard to be believed.

That which needs to be embellished and to be presented in a dozen different ways is no truth. People do not need to be required to believe truth. If you present a full rounded truth to anyone, he will believe it instantly. His pride or prejudice may lead him to suppress it. Still, as the seed is sown, it will germinate. The advance of time alone is building truth and destroying error. Everything in nature is true. New light is constantly dawning upon us. The falsity is the impressions received before men's eyes get used to the new light. Two men see an object at early dawn. One says it is an ox, and gives his reasons. The other pronounces it a colt, giving his reasons. A third comes along and says, "I don't know." Presently the advance of day reveals the fact—it is only a stump. Which of the three was the wisest?

The man who wrote that he saw four angels standing on the four corners of the earth holding the four winds, was like the two men who declared the stump to be an ox, or a colt. Some call it a figure. It is a very foolish figure, as a square field, which he had in mind, is no more like the earth than a stump like a colt; an angel could no more hold the winds than I can dip the ocean dry with a sieve.

Dean Farrar, in his "Concio ad Clerum," says that the policy of obscurantism, is now impossible—that we are free to judge of the Old Testament which falls below the rule set forth—if dark deeds are ascribed to God's command, we suppose that it is due to defective knowledge of them of old time.

I should say the same of the New Testament, also. " whatsoever ye would that men do unto you, do ye even so to them." Not an individual on earth doubts that a strict observance of this law would make this earth heaven.

All books, all discourses, present themselves to the mind as food to the stomach. Rank, poisonous food, if it do not act too quickly, is rejected. Other food is digested. The refuse passes off. Thus truth builds itself into our very existence, and is everlasting.

JOSE MACKINSON.

### 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.

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

FRANCIS B. WOODBURY, Sec.  
600 Penna. Ave. S. E.,

Washington, D. C.

It is the Duty of all Spiritualists on the Pacific Coast, 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.



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Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

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

SAN FRANCISCO, SEPT. 23, 1897.

## Crusade Against Spiritualism.

The anti-Spiritualistic Convention came off, as per programme, at Anderson, Ind., Sept. 9—12, its object being to mature plans and schemes for the blotting out of Spiritualism from the face of the earth. They will, of course, be about as successful as was the hog who attempted to lift the earth by placing his nose under a mole-hill.

This convention was immensely advertised and all the religious denominations of the country, except the Episcopalians and Unitarians, mixed in the mad methods to overthrow Spiritualism and crush out mediumship. The Catholic priest of Anderson was there to aid in slamming the door in the face of Heaven's "ministering spirits."

The unholy union of Catholics and Protestants reminds us of the union over 1800 years ago, between Herod and Pilate—all to crush out truth and destroy the link between heaven and earth.

These "Antis" have organized State Associations and say that they have money with which to push their schemes and do their dirty work.

Dr. J. M. Peebles and Moses Hull were there to watch the proceedings, and on Sunday (the last day of the

Convention) they both gave red-hot lectures in the Spiritualists' halls to crowded houses. Moses Hull will remain there several days to publicly review the unholy alliance, and we learn that there is a public debate in sight.

Dr. Peebles writes to us that "the spirit of the movement was not only abusive, but profane—the preachers cursed like pirates. They brought on to their pulpit-platform, cabinets, rings, slates and ropes, and pretended to do everything that mediums did. The Rev. Becker played ventriloquist, Hagaman was the ex-medium, and Covert was the clown. The long-threatened movement is now fully materialized, and the ship manned."

Dr. Peebles went to the "show" on Thursday, wrote it up on Friday, had it printed on Saturday, and on Sunday it was distributed freely among the people, and this is how some of it reads:

### THE FIRST GENERAL EPISTLE OF DR. PEEBLES,

To the Preachers and Members of the National Anti-Spiritualistic Convention, Convening in Anderson, Ind.

"God," said Jesus, "is Spirit."—that is, the infinite spirit power and presence of the universe. And men being made in the image of God are necessarily moral and spiritual beings, and spirit responds to spirit in all worlds, visible and invisible, just as naturally as music responds to music. Accordingly, in all ages and among all nations, there have been various spiritual manifestations, for God is no respecter of persons. Socrates had his attending spirit, and Jesus conversed with Moses and Elias upon the mount of transfiguration.

Take Spiritualism out of the Bible and it is a lifeless shell. "Where there is no vision," say the scriptures, "the people perish." Do you, beloved brethren, have visions? If not, is it not one reason why your churches are so empty on Sundays? Paul declared that he "was not disobedient to the heavenly visions." Signs, trances, visions, clairvoyance and the "discerning of spirits" accompanied the apostles, disciples and primitive Christians for 300 years after Christ. Then there came a "falling away" of Christianity. It became political, commercial, worldly, creed-encrusted—in a word, unspiritual. And you Christians, because of your schisms, sectarian creeds and scheming worldliness have lost the gifts of the spirit—spiritual manifestations—and you seem to be mad because Spiritualists, or anybody else, have these gifts, and hence the inauguration of this un-Christian, "anti-Spiritualistic" movement.

Accustomed as I am to association with physicians, cultured scientists and the learned literary bodies of this country and Europe, I say it with sorrow, I have not in years heard such coarse profanity as I heard in the

pulpit of the "Church of God" on Thursday last. Listen, "Hellishness," "The hell-holes of seance-rooms," "Damnable teachings," "Devilish doctrines of Spiritualism," if mediums are influenced, it is by "the devil and his imps," "Vipers of hell," "Damnable heresies." Such pulpit profanity shocked my sensitive nature, which is aflame with love and charity. Beloved brethren, try and shun such profanity, such un-Christian, uncharitable language. When rude street boys use such words as "hellishness," "hell-holes," "devilish," and "damnable," it is called swearing. Dear brethren, give heed to Paul, "but the fruit of the spirit,"—that is, Spiritualism, "is love, joy, peace, long-suffering, gentleness, goodness, meekness," etc.

"Spiritualism is of the devil," you said, and "would live as long as the devil lived." I deny the existence of a personal devil. What do you preachers know about him? If he exists, what did God create him for? He certainly did not create himself, because self-creation is self-stultification. Where is the devil? Who has seen him? Can you bring him on to your platform, something as you challenged mediums to bring spirits there? You are in want of money: now then, I will give you \$1000, the moment you will give us a visible manifestation of that devil that you believe in. Bring him out. You certainly have good conditions—profanity is one, slander is another, and hypocrisy is still another.

While you padlocked the lips of Moses Hull, myself, and all others who were not members of your anti-Spiritualistic convention, you challenged mediums to come on to your platform, under your conditions, and give tests, demonstrations, or spiritual manifestations. Swords have two edges, shields two sides. I propose to test you: propose to weigh you in Christ's own scales. Jesus said (Mark xvi:17) "These signs shall follow them that believe." What signs, what tests? They shall "cast out demons," "speak with new tongues," "take up serpents," "drink deadly things," "lay hands on the sick," etc. Brethren, you say you are believers in Christ—do these signs follow you? No twisting or dodging! Last night you offered to give thousands upon thousands of dollars to any medium who would come on to your platform and give a spiritual manifestation. I follow your example. One of the signs, one of the tests of a believer in Christ is "to take up serpents." Now, I will put a box of rattlesnakes on to your pulpit-platform. And if you Christ-believing preachers will thrust your hand into that box and take up those serpents, I will give your convention \$1000; or if your preachers, professed believers in Christ, will drink such "deadly things" as prussic acid, carbolic acid, belladonna and strychnine, a vial each, which I will hand you, and not be hurt, I will give you \$5,000.

Beloved brethren, you said you wanted money to carry on your work. Now, by drinking these poisons, and taking up these rattlesnakes—if not



hurt—you will accomplish two objects, viz.: get money and prove that you are—really are believers in Christ. Will you do it? Will you? Dare you try? Last year 3000 died in India from cobra and other snake bites, and among them was one Lutheran missionary on the Malabar coast. His belief in Christ did not save him; the promised "sign" did not follow him. How do you account for it, brethren?

Your work in exposing fraudulent mediums is very commendable. Moses Hull, myself, and other true Spiritualists, bid you in this, God speed. But why did you not so extend the scope as to take in the fraudulent preachers and fraudulent church members? This very hour I read in the *Indianapolis News* that the Rev. E. L. Prather, of Crawfordville, Ind., had been arraigned and found guilty on "eight charges of gross immorality." Yesterday's dailies from the great cities had accounts of three preachers and two Sunday-school superintendents arrested for different crimes. I have a printed list of over 2000 preachers and Sunday-school superintendents that in serving "the world the flesh and the devil," have in the past been arraigned, convicted and sent to jails and penitentiaries. How many that ought to have been there, have escaped justice, I am not prepared to say. And yet, you speak of the "demoralizing influence of Spiritualism."

Spiritualists open their seances with hymns. They cherish that charity, which is of more importance than faith or hope. They see in every crystal stream a flowing Jordan; in every verdure clad mountain a present Olivet; in every well-cultivated prairie a Canaan, flowing with milk and honey. They consider true Christianity and true Spiritualism to be in perfect accord. And ignoring all blood, and all blood atonements, whether Pagan or Jewish, they teach deeds—good deeds, rather than creeds. They teach salvation by character, or by the life, as did Paul, who said, "being reconciled we shall be saved by his life." (Rom. v:15).

Spiritualism is unpopular in penitentiaries and jails, in insane asylums, infirmaries for the feeble-minded, sectarian club houses, and among very ignorant people. It is popular among the wisest, brainiest men of the world.

The great and the good of the past and the present were, or are Spiritualists. Sir William Crookes, Dr. A. R. Wallace, Prof. De Morgan the great mathematician, Prof. Challis, astronomer of Cambridge, J. Herman Fichte, the distinguished philosopher and metaphysician, M. Leon Favre, Consul-General of France, who honored me with a seat in his seance-room several times. I never met Victor Hugo but once and then in a spiritual seance in Paris. Mrs. Hollis Billings was the medium. Dr. Robert Chambers, of Edinburgh, was a Spiritualist. M. Theirs, ex-president of the French Republic, wrote: "I am a Spiritualist and an impassioned one and I am anxious to confound materialism in the name of spiritual science and good sense."

Dr. Adam Clark, the great Methodist commentator, says, pages 208, 209: "I believe there is a supernatural and spiritual world in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may . . . have intercourse with this world and become visible to mortals." The Wesleys had noises, raps and spiritual manifestations in their house for years. Surely, brethren, Bro. Hagan would not brand Wesley's home or prayer-room a "hell hole of the devil and his imps," if spirits did there manifest.

William Howitt, Judge J. W. Edmonds of New York, Prof. Hare of Philadelphia, and William Lloyd Garrison of Boston; and Longfellow when upon his last European tour attended spiritual seances at the residence of the Guppys in Naples, and of Baron Kirkup in Florence. I saw his cards in their card baskets. Stanford, that built the California University costing millions, was an avowed Spiritualist.

The thinkers, a majority of the great and good men of the enlightened world to-day, are Spiritualists. Massive-brained Moses Hull, right here in this Convention, walks an intellectual giant among these theological lilliputians whom I believe will be ultimately saved because the "Holy Scriptures" declare that "the Lord preserveth the simple."

Preserved brethren of this Convention, your unbelief, your materialistic infidelity is to me, exceedingly painful. To wit: you cannot believe in the present ministry of spirits, in clairvoyance, clairaudience, vision, trance, in brief, *spiritual manifestations*, though witnessed and attested to by your neighbors, friends and many of the most eminent men of the country. Yet, at the same time you believe that "the Lord took off the Egyptian's chariot wheels;" believe that the "Lord made woman out of one of Adam's ribs;" believe that God "wet Gideon's sheep-fleece;" believe that "Abraham was circumcised when ninety years old;" that "the Lord sent lying spirits to Ahab;" that "the Lord wanted offerings of ram's skins dyed red and badger's skins;" that "the sun and moon stood still;" that "Samson chased and caught the foxes;" that "the devil carried Jesus up into the mountains," and that "the whale swallowed Jonah." Yes, you believe, piously believe, all the above, though reported to have occurred two or three thousand years ago among old semi-barbarous Jews. Indeed, facts have to be some two thousand years old before they can make entrance into your hard, dry, bigot-encrusted craniums. May God have mercy on your cold, skeptical souls!

#### Medical Department.

As the PHILOSOPHICAL JOURNAL desires to become in some measure "all things to all men," it will give a small space in its columns to *Materia Medica and Therapeutics*. We ask our readers to call attention to this

fact, so that all who wish to know the essentials of medicine and its use may be benefitted by it. This is the first time, we think, that any similar method has been inaugurated, and we promise to make the subject clear and comprehensive.

To the thoughtful it will save money, and more than that, it will save life. As we imagine that this is the beginning of the time when "all shall know, from the least to the greatest," we shall do all we can to hasten the coming of that time of knowledge. This Department will begin with the first issue in November, and will be conducted by an experienced physician and surgeon.

Mrs. Ladd-Finnican's advertisement will be found on another page, among the medium's cards. This reminds us of an incident which occurred over a year ago. When at Redondo Camp, Mrs. Ladd-Finnican and Mrs. D. N. Place gave a united reading to Mrs. Newman and myself, and among other things stated that we should soon move the JOURNAL to San Francisco. We then had no intention of doing so, and demurred. Both mediums re-asserted the prophecy, which came true, as all are aware, even though it was unexpected and then seemed very unlikely. Both of these ladies are located in San Francisco, and are excellent mediums.

In the *Proceedings of the Society for Psychical Research* for July, the principal subject is "The So-called Divining-Rod," by Prof. W. F. Barrett. This is a scientific and historical research as to the existence and practical value of a peculiar human faculty, unrecognized by science, locally known as "dowsing." It contains 282 pages, is illustrated, and is an exhaustive discussion of the subject, which Prof. Barrett says he entered upon with the greatest reluctance, and even repugnance, some six years ago. Published at \$1 by Kegan Paul, French, Trubner & Co., Paternoster House, Charing Cross Road, London, England.

The Hon. J. L. M. Curry, formerly our Minister to Spain, contributes to the *American Monthly Review of Reviews* for September an estimate of the murdered Premier of Spain, Señor Canovas del Castillo, and his relations to modern Spanish politics.

"Human Progress and Spiritual Attainment," is the title of a 10-cent pamphlet of 20 pages, by Uriel Buchanan, 34 Walton Place, Chicago, Ill. This treatise is of great value to any one wishing to know the development and destiny of man.



## 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.

Geo. V. Cordingly is now in Boston.

Mrs. C. Wermouth has returned to San Francisco, and may be found at 416 Golden Gate avenue.

The Arthur Hodges First Spiritual Society, of Lynn, Mass., has resumed regular services at 33 Summer street.

The gate record of the Indiana camp shows an attendance of near 3,000 for the three weeks' session.

Avery, O., has a good lyceum under the management of F. D. Dunakin, pastor of the Free Temple Society.

W. J. Colville is holding classes in spiritual science and lecturing in Chicago.

J. C. F. Grumbine is laboring for the Woman's Progressive Union in Brooklyn.

Mrs. Schlesinger gave an illustrated lecture on "Mediumship," at Oakland last Sunday and Mrs. S. Cowell gave tests.

At San Diego, Cal., Mrs. Freitag is doing excellent work at Lafayette Hall and Mrs. Morrill at National avenue.

Akron, O., has a flourishing Society, known as the First Spiritual and Religious Association. Peter Findlay is secretary.

Dr. S. N. Aspinwall, late president of the Northwestern Spiritualist Association, and a well-known worker in the Spiritualist field, passed away at Minneapolis, Minn., on Aug. 30.

Ben Barney has leased the new Horton Hall, corner Sixth and F streets, San Diego, Cal., and will hold meetings there every Sunday evening. His residence is at 2211 H street.

The Portland, Ore., Spiritualists have opened up in their new hall for the coming season. The First Society takes the lead with Mrs. Westlake, Mrs. Obrock and C. A. Reed.

The Spiritualists of Peoria, Ills., have leased the old Swedish church on Glendale avenue, one block and a half east of Main street, and will hold a free meeting there every Sunday at 3 p. m.

The musical, psychical and literary soiree by Prof. and Mrs. Petersilea at 803 Golden Gate avenue, San Francisco, last Sunday evening, filled the parlors and was very interesting.

Mrs. G. W. Shriner and Mrs. W. J. X. Robinson held an interesting spiritual test meeting and social last Saturday evening at 605 McAllister street, San Francisco. Another meeting will be held next Saturday.

Last Sunday afternoon the Progressive Lyceum, of Oakland, was reorganized at Gier's Hall, under the management of Prof. A. C. Stowe, Mrs. Dr. Emma S. Stowe, Prof. Love-

land, Alonzo Coons, C. F. and Mrs. Van Luven, Dr. Larson and Dr. Si-vartha.

The Leavenworth County Spiritualist Association will hold its annual camp-meeting in Deuel's grove, Wallulu, Kas., from the 8th to the 18th of October, 1897. Postoffice address, Wallulu, Kas. T. C. Deuel, president; Mrs. H. A. Emerick, secretary.

Mrs. Hendee-Rogers held a very interesting Spiritual meeting last Saturday evening at 997 Market street, San Francisco. She gave a review of the past and present of Spiritualism, with readings and tests. These meetings will be continued every Saturday evening for lectures, readings and delineations of character. Mediums and the public are cordially invited.

Lake Pleasant camp had an attendance of 4,000 on Aug. 22. The address by J. Clegg Wright was on "Spiritualism a Factor in Civilization." Tests were given by Mrs. Tilly Reynolds of Troy, N. Y. The afternoon address was by H. Dharmapala, a Buddhist from India; subject, "Does Man Need a Religion?"

"A Trip to London," is the title of an illustrated lecture to be given at Scottish Hall, 105 Larkin street, San Francisco, on Thursday evening, Sep. 23, by Mrs. Julia Schlesinger, and Mme. Montague, the gifted psychic, will answer written questions and present other phases of mental phenomena.

At the annual meeting of the New England Spiritual Association, Judge Abram H. Daily, of Brooklyn, N. Y., was chosen president; H. A. Buddington, Springfield, J. B. Hatch, Jr., Boston, Mrs. A. S. Waterhouse, Somerville, vice-presidents; Albert P. Blynn, Boston, clerk; Fred Haslam, Brooklyn, treasurer.

### Los Angeles Notes.

Arrangements for the "Spiritual Congress" have so far advanced that the time has been fixed to commence Sunday, Dec. 19, and continue day and evening, until Sunday, January 2nd. The program is not yet complete, but the three Sundays are provided for—mainly, Mr. Ripley and Mrs. Freitag. There is room for two or three good mediums or speakers for week days. Address, stating terms, S. D. Dye, 125 W. 6th street, Los Angeles, Cal.

Charles J. Anderson, the "Boy Orator," is making many warm personal friends. He was given a "reception," by the young people of the Harmonial Society last Wednesday, at the residence of Mrs. Fred Reyson, which was enjoyed by all present. Mr. Anderson goes to Escondido for October, and before the close of his engagement there a permanent local society may be organized.

There are so many Spiritualists and Liberals among the veterans at the Santa Monica Soldier's Home that they intend to organize a "Free-Thought Society." Young Anderson spoke before 300 of the soldiers—all that could get into the hall—on Sept. 9, on "Intellectual Freedom," and is

to give another address about the 20th inst.

Frank T. Ripley, test medium and lecturer, commences a four months' engagement with the Harmonial Society on Oct. 3.

The many friends of Mrs. Ada Foye will be glad to hear that her health is rapidly improving.

Another pioneer medium, well known all over California, and particularly in San Francisco, Mrs. Amanda Wiggin, is quite ill. Harry Wiggin, one of the best and most modest men in the Spiritual movement, is employed at the Van Nuys, but spends every spare moment in the care of Mrs. W., who, being at the home of Mrs. Dye, has the best of attention during her illness. W. N. SLOCUM.

### At Last.

My soul looks up in voiceless praise  
Beside the tranquil sea,  
While visions rare of other days  
Come drifting back to me,  
Sweet echoes of the olden songs  
I sang the wide lands through,  
To lonely hearts and hungry throats,  
Return with meaning new.

I heard the rush of streams that rise  
In memory's mountain springs,  
And music born of earth and skies  
Around my spirit sings:  
All sounds of discord, pain and strife  
Have rounded into tune,  
And thorns that pierced and vexed my life  
Have changed to flowers of June.

I know not when the sun may dip  
His forehead in the foam  
And beckon to my tide-rocked ship  
To seek the Isles of Home;  
I know not when my sail shall glide  
Behind the sunset hills,  
But peace—to manhood's prime denied—  
My being folds and thrills.

JAMES G. CLARK.

Helen Campbell, the author of "Prisoners of Poverty," and many other widely known books, sounds a stirring note in her article on "A Stronger Home," in the September *Temple*. \$1.00 a year. Denver, Colo.

By an oversight, a typographical error occurred on page 580, last column, first paragraph. The word *commit* was printed "cannot." It should read, "whenever we ignore a fact in nature we commit sin."

Persons desiring to amend the constitution of the N. S. A., are respectfully requested to prepare their amendments, present them before a meeting of a local chartered society for endorsement, and after receiving such endorsement, forward said amendments to the secretary of the Association at once.

All such endorsed amendments will be printed and presented to the next convention for action.

F. B. WOODBURY, Sec.

Carlyle Petersilea, the Greatest Living Teacher and Piano Virtuoso, gives Piano or Voice Lessons, \$3 each lesson, or \$10 in advance for 6 lessons. THE PETERSILEA MUSIC SCHOOL, 803 Golden Gate Ave., San Francisco.





### Letter from Mexico.

TO THE EDITOR:

We are still holding our meetings in Guanajuato, Mexico, and are progressing rapidly. We have developed two very fair clairvoyants and are hoping every meeting for the development of one of our number as a physical medium, which will be our only means of waking up these people to their spiritual nature.

LYNN R. CODY.

### The Age of Reason.

TO THE EDITOR:

I would like to ask the readers of the PHILOSOPHICAL JOURNAL this question: "Have you noticed the remarkable change in it?" How full of kindness and love is every sentence in this JOURNAL! It looks as if the Millennial Age, the "Age of Reason," was at hand. Let us spread the good news and place the JOURNAL before every dogmatist as well as with the seekers after truth, for the loving and wise thoughts in this JOURNAL will melt their icy hearts, that they may at last perceive that "the kingdom of God draweth near," and so turn away from "the letter that killeth" to the "spirit that giveth life."

A FREE-THINKER.

James G. Clark.

TO THE EDITOR:

Is it possible as reported in the columns of the PHILOSOPHICAL JOURNAL that the venerable James G. Clark, that valiant worker in the cause of freedom to whom the world is indebted for his glorious gift of song—his magnificent poetic contributions, can, for a moment be left to suffer for lack of pecuniary aid?

Surely when the fact is widely known that, in consequence of having been stricken by the hand of disease and brought to the very verge of death, after long illness he finds his means of support exhausted, his friends and admirers, who may be counted by the thousands, will not be slow in furnishing from their abundance all that is needed in the emergency of the invalid's unexpected struggle back to life.

In the warmth of their sympathy for him, they must deem it a privilege to so put forth a helping hand that his slow recovering to vitality shall not be retarded by pecuniary care and embarrassment.

Some of this author's finest effusions were favorably reviewed by B. O. Flower in an article entitled, "After Sixty Years," which appeared in the *Arena* for September, 1895. They have the true ring of poetic genius.

Surely no one possessed of worldly

wealth could read these beautiful productions with an appreciative eye without desiring, by giving liberally, to seize at once upon the golden opportunity to help restore to health, strength and renewed usefulness a true poet and a noble benefactor of mankind, which the world can not afford to lose. ANNA GARDNER.

### The Lip of Truth.

TO THE EDITOR:

Rev. Dr. Jno. H. Barrows, who has been in India, has given his views on the religions of that country. He considers the faiths of the East "futile to give the soul peace with God, to remove the weight of guilt and grief, to lay the foundation of a vigorous individual and national morality and to brighten earth with the light of a blessed immortality."

Such are the surprising statements of Dr. Barrows. It was supposed that all progressive theologians repudiated the "bankrupt" traditionalism of the stone age of theology and the doctrine of total depravity and accepted the evolutionary views that the able and scholarly theologians of to-day hold.

A far greater theologian than Rev. Barrows, Rev. Dr. Lyman Abbott, in his address at the Parliament of Religions said: "The old teachers of the old religions, they, as well as the old teachers of the Hebrew religion, did see that truth which Herbert Spencer has put in axiomatic form in these latter days: 'Amidst all mysteries by which we are surrounded, nothing is more certain than that we are in the presence of an infinite and eternal energy from which all things proceed.' We do not think God has only spoken in Palestine. We do not think he has been vocal in Christendom and dumb everywhere else. No! We believe he is a speaking God in all times and in all ages."

Dr. Barrows is, evidently, of that belated class to whom the late Prof. Drummond alluded in his address when in this country. He quoted from the author of "Natural Religion," that the average scientific man worships at present a more awful, and as it were, a greater deity than the average Christian.

We commend to Dr. Barrows the utterance of that great prophet whose declaration is true for all time: "If ye seek me ye shall find me, if ye search for me with your whole heart."

How does the Oriental cities compare with Chicago, which squanders \$70,000,000 a year in intoxicants? Buddha and Mohammed prohibited intoxicants. When we remember the atrocity of the slaveholder's rebellion, of their worse than barbarian treatment of the patriotic defenders of the nation in the rebel prisons; of the armed camps of Europe ready for slaughter, we cannot even guess where the Rev. Barrows finds that "high morality" of which he speaks.

Evidently the Rev. Barrows has forgotten Christ's words: "If ye being evil know how to give good gifts to your children, how much more will your Heavenly Father," etc.

It is too apt to be the case that a

preacher is a pessimist in Judea and an optimist in Europe or America. But the dictum of the seer will prove true—"The lip of truth shall be established," for The Eternal impels it forever and ever. J. H. S.

### Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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

Sold by Druggists, 75c.

The National Convention meets on Oct. 19, at Masonic Temple, Washington, D. C. California sends four delegates.

**PLANETS and PEOPLE**—Monthly, devoted to astronomy, astrology, psychology, palmistry, phrenology, hypnotism, theosophy, spiritism, mystery, magic, symbolism, metaphysics, religions, politics, finance, anatomy, physiology, medicine, and surgery, health and higher attainment, and their relation to the science of planetary vibration, the law of magnetism and alchemy. Every subscriber for 1897 will receive a horoscope delineation for any person they may name, free of charge. Single copies 25c; \$2.50 a year. Address PLANETS and PEOPLE, 169 Jackson Street, Chicago, Ill.

### A LETTER.

AN EIGHT PAGE Monthly Leaflet devoted to ADVANCE thought on any subject absorbing the world of Mentality, but especially HOW TO LIVE FOR OUR BEST INTERESTS, takes its flight midst the inhabitants of earth upon its peculiar mission Sept. 1, 1897.

—ITS MOTTO—

"I LIVE, NOT FOR WEALTH, NOT FOR PRAISE, BUT FOR THE GOOD I CAN DO."

25 cents per year in advance, 3 cents per copy.

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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.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.



## CHAIN LETTER.

Department of the Chain of Occult Correspondence

## Occult Chain Letter.

I have met my companion links in Occult Chain No. 231, several times since the combination was made, by way of physical correspondence and also through my psychic powers, and I am delighted with the magnetic consociation. Every message from those worthy links comes laden with a sweet exhilarating magnetism that inflates my entire being with joy and peaceful placidity such as very few are in a condition to impart.

I thank the loving unseen forces for this combination and feel assured that great benefit will be the outcome to the world, for in the world I detect a magnetic force that is calculated to bring the scattered crew of earth into closer and sweeter harmony with each other.

Our best thoughts and feelings go out to those linked to us in the higher occult chain and usually our most cheery emotions crop out or peep through whatever we write, when the proper conditions are on, and it is only when the happy feelings prevail that we should write to friends, for our best and worst feelings are sure to show themselves between the lines and photograph themselves in letters and words.

It is glorious to meet those who are devoting their life-work to and for the illumination and higher development of all humanity and to add glorification to all parts of this beautiful world, which they most surely do every time they send out on the vibratory atmospheric waves, beautiful, loving and elevating thoughts, wishes, aspirations, etc.

This occult-chain movement elates me with extatic pleasure, for the race so much needs better acquaintance with the nobler part of their natures and with each other's.

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In flora and fauna ye silently grow;  
Ye throb in the pulses of living trees;  
The splendors of thy aural glow  
No eye but those of psychic sees.

The wisdom of thy cosmic law,  
No ears but those of psychic heard;  
No eyes but those of psychic saw  
The hidden glories of thy word.

Vainly our mortal eyes have sought  
To penetrate thy mystic dower—  
It was the hand of God that wrought;  
The hand of an Almighty Power."

Thy waters of life forever shine  
In the baptismal fount of Love Divine.

They gather in rivers of living light,  
Onward and inward they speed away,  
Laden with freight for Summerland bright,  
Gifts to Heaven from mortal clay.

On that warm magnetic stream  
Floateth the bark of eternal life,  
Out where beckoning love-stars gleam,  
Far and away from mortal strife.

Brothers and sisters of mother-earth,  
Whose souls are ready, life to renew,  
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 We will become quite strong.

To go on in our duty  
 Of love and reform,  
 To lift up the fallen  
 And all those that are born  
 On this great mighty planet  
 To suffer and bewail  
 The loss of some dear one  
 That's passed beyond the veil.

And tell them of the sunshine  
 That lingers behind the clouds,  
 And of the bright seraphim,  
 All waiting in a crowd  
 To welcome the dear earth friends  
 Into the heavenly plain,  
 And help to climb the ladder  
 Of knowledge and of fame.

O what a happy meeting  
 That will be in spirit land  
 When all the loved ones meet again,  
 And we are one joyous band.  
 But let us wait a little while  
 Our work is hardly done,  
 And we've lots to do to help along  
 And speak kind words to each and  
 every one.

This life is full of discontent,  
 And we are wanderers many.  
 Throw out to them the welcome hand,  
 And now and then a penny.  
 We ne'er can tell, ye know not of  
 The power kind words may do,  
 So let them scatter far and near  
 And joy be unto you.

There are none so bad, not one,  
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 May be found in the heart that's sorely  
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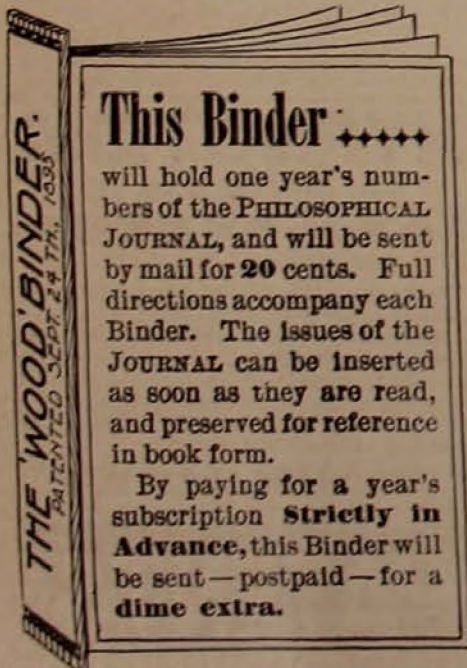
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