

# 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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## CHURCH AND STATE.

U. G. FIGLEY, J. P.

In religious circles the subjects under most consideration, is, whether the preachers shall have a monopoly, as well as other high-stepping gentlemen; whether man, when the change called death has come, lies down and passes into an eternal sleep, or whether a man shall seek to know where God (Nature) doth rule, and how and why he does so, and how gladly and kindly he teaches his children to be helpful, one to another, both in earth and spirit life, and also between these two worlds; for one is but the stepping-stone to the other, and where the earth-life is useful, the spirit-life cannot help being such, only ten times more grand and noble.

If all saw the matter as Spiritualists and kindred mystic societies see it, they would not fail to enlist in the grandest army that ever existed—the army of love and usefulness, between life and death, dark and dawn, good and bad, and become of the white-robed trumpeters of victory over every evil of soul and body. Some do not accept because others do, and some do not because they are not constitutionally able to, from the phrenological standpoint. They might as well be a pillar of salt or a chunk of mud in the river Nile. People will not be any further advanced in spiritual affairs in 70 years than they now are, if they remain attached to some hide-bound

orthodox institution that neither learns anything or imparts anything. Orthodox folks are not doing any especial good, because they don't practice what they preach, or preach what they practice. They interpret the Bible to suit themselves, but do not seem to believe it, yet will not countenance a different interpretation or construction by those outside of orthodoxy.

In spite of the creed and the 39 articles of faith, and other brain-warping articles of religious confederation, there are preachers and communicants who will persist in thinking, and then out-spokenly telling what they think, *vide* Drs. Briggs, Smith, MacQueary, Woodrow, Rusk and others. The shackles of a man-made Christianity failed to hold them, and the result is that they have been experiencing the effect of a Christ-made Christianity, the only kind accepted by those who can distinguish the difference between natural and revealed religion. And all this disturbance in religious circles received an increased momentum and incentive about sixty years ago, when the phenomena produced among the Shakers, and that augmented by the Fox girls at Hydesville, N. Y., later on, awoke the world to the fact that the church was rapidly drifting into materialism, and that it was possible to prove beyond a doubt that there was such a thing as existence beyond the grave.

And ever since then  
All manner of men,  
The deaf, the blind and the mute;

Doctors, lawyers and clerks,  
Politicians and Turks,  
Drink the juice of the forbidden fruit.

Such is the case. The philosophy of existence, as taught and preached by Rosicrucians, Magi, Spiritualists and other illuminati, has been steadily stolen and engrafted into the theology of the modern church, thus by degrees eliminating the old theory of hell-fire and brimstone, an almighty God and his twin, the almighty Devil. The doctrines of Primitive Christianity are thus by degrees again gaining a foothold in the churches. Forty years ago preachers were obliged (figuratively speaking) to take the cap off from the mouth of hell, and taking the trembling sinner by the nape of the neck, hold him over the hole to catch a glimpse of his prospective future home, while the preachers expounded the anger of a God of love, and the changeableness of an unchangeable God, and endeavored to make their congregations comprehend how God was his own son, his own father, as well as his own brother, through the doctrine of the trinity. The preacher preached what he pleased and told the people they would go to hell if they didn't believe him and go to church. Now, the preacher preaches to suit his congregations, and when he fails to do so, they tell him to go to—Chicago.

And yet there are thousands who hold to the old fossilized mediæval ideas of church government and church doctrine, and persist in forcing upon the

American people the fact that the United States Constitution does not contain any reference to God or Jesus Christ. This is sad, as the present government has withstood half a dozen wars of more or less magnitude, and will no doubt be perfectly able to hold its own through the coming struggle between labor and capital that now seems to be at its very door.

These pious busy-bodies who know no more what constitutes real religion and patriotism than Balaam's fabled animal did of the destruction of Jerusalem, have been semi-occasionally trying to bulldoze the American Congress to have the preamble of the Constitution amended as follows :

"We, the people of the United States humbly acknowledging Almighty God as the source of all authority and power in civil government; the Lord Jesus Christ as the ruler among the nations, his revealed will as the supreme law of the land, in order to constitute a Christian Government and in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, to ordain and establish this constitution for the United States of America."

Every officer, should these God-worshippers carry the day, would be obliged to swear that he was a Christian before being allowed to take his seat. During the war with Tripoli, in 1798, General Washington said, "This government is in no wise founded upon the Christian religion," and at another time, "Every one has the established right to worship God according to the dictates of his own conscience." The world must learn to worship "truth where it is found, on Christian or on heathen ground." There never was a time, there never will be a time, when everybody will hold the same opinion, exactly, upon the same subject. Liberty of the press, of speech, of religion, must never be abolished. If such ever happens another Dark Age epoch will prevail. It is no man's or woman's business if his or her neighbor is a Christian, a Jew a Mo-

hammedan, a Buddhist, or anything else, or nothing. Whether they are Democrats, Republicans, Populists, Prohibitionists, or nothing. The crucial test must be, are they honest, truthful, virtuous? Watch the Protestants of the cast-iron dark-age brand, as much as you watch the Catholic. I believe a majority of the people of the United States are very well satisfied with religious matters as they are. And if they refuse the moneyed platitudes of the "high" churchists, religious freedom will remain safe.

Church and State united have in all ages of the world committed enough devilry; it needs no further experience — especially the United States does not care to make a trial of it. Politics and religion are corrupt enough as they are.

In conclusion, I would say, make a careful study of the religions and political questions, in a candid and unprejudiced manner, and for one book in the course, I would heartily recommend that marvelous work by the noted Prof. J. R. Buchanan, "Primitive Christianity," for an authentic account of what the religion and teaching of the man of Nazareth really was, and how remarkably well it agrees with the ideas of Modern Spiritualists. I urge a careful reading of it by all unbiased minds. There is much food for thought in it, and it is an able refutation of the claims of "Antiquity Unveiled." I am glad that the second volume of "Primitive Christianity" is ready to be published.

### Spirit and Flesh.

He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.

I am convinced that there ought to be a change in current ideas, methods of expression and general understanding of what is called Spiritualism, or Spiritual doctrines. And this change of opinion should embrace the leaders as well as the rank and file of those who claim to be exponents of Spiritualism. It is a large subject and cannot be exhaustively considered in one article and hence will not be attempted here and now.

Anything that has an effect upon the moral and spiritual

well-being of mankind is of incalculable value, for its operations are in both the physical and spiritual planes and the material well-being is enhanced as well as the spiritual. If spiritual truth is what its advocates claim it to be, and there is no doubt of that, then the material life of its adherents should manifest its conserving power, for the action of spirit power is to lift the material life up to that of the spirit. There are many reasons for the defects and failures found in the forces presented for the betterment of humanity, and none so sure of the undoing of these forces as the injustice and misjudgment of man. "Thou shalt not wrest judgment," is the appeal from all sides to humanity, for a thing is of value, or otherwise, according to the price which we attach to it; and a fair valuation and just judgment are dependent upon knowledge, or a better understanding of conditions than the superficial. "Ignorance is no excuse in law" for wrong doing, and in the important and vital realm of religion it ought to be equally true. But ignorance of principles, workings and results, are generally the sources of the injustice meted out to any and all causes of moral worth. Religion occupies a most important place among the problems of the day, for religion is the ideal life. Ideals and the attainment of them—peace, faith, love, power and inspiration are all the objects of infinite study, discussion and experiment. The spiritual life is without doubt the greatest of questions, and its answer encounters many serious obstacles. One of the gravest of these is that of exaggeration, and if, in the solution of this problem, there is an exaggeration of the perils of man's condition, progression and final redemption, the chances are favorable for an increase of the bondage of superstition and fear. It also ought not to be lost sight of, that we not only must have a positive, uplifting, conserving religion, but that the test of new principles and opinions is in their power to promote righteousness, and nothing else. These are a few of the dangers that present themselves in the way of an

answer to this most important question.

There are two phases to every man's progression into truth, that in which he is made more useful to his family, the community in which he lives and his country, and that which helps him to grow in manly stature earnestness and fidelity. Or, the phase of development in himself, and the phase of his reaction upon his environment. One is personal in its development, the other is general. One acts upon the receptive faculties, the other upon the will and the powers of action.

Religion or the attainment, the realization of ideals, comprises both of these phases, and is essentially the function of the spiritual life. Because it is the function of the spiritual life to redeem both body and soul, or to prove that the acts of the body are the worthy exponents of the spiritual power within.

All things represent a state of progress, activity and labor. In man, there is an element that does not enter into the activity of the material or animal creation. For the activity of man *only* shows intelligent creative purpose to reach the attainment of his thoughts and conceptions. The spiritual life is the highest of all life. The material life is experimental, and holds nothing beyond the instincts, habits and processes of the animal, indicating neither liberty or progress. The spiritual life is not experimental, but is the inevitable result of human progress and holds within itself the seeds of success or failure. This spiritual life in the material life of man is a prophecy: and we also judge of man's progress by his works as demonstrating the realization of his conception of the power of spirit life.

These manifestations of spirit life vary, just as the principle of life varies in the rose and lily, but it is only in the details, and each man manifests the distinct progress of his conscious soul development, or spiritual life. These manifestations of spiritual life in the material life of man reveal every secret spring of his being, or all that this mysterious and wonderful being, man, seeks to hide within him-

self. "As man thinketh in his heart, so is he," is so, because there is ever a motive or purpose behind every action, and every action reveals its motive—so, the manifestation, or the absence of manifestation of spiritual life, reveals the animating purpose or motive of the man.

The points that I have thus far touched upon and that I desire to be remembered are,—

A change necessary in the public estimation of Spiritualism and brought about by Spiritualists.

The public and Spiritualists generally ignorant of the principles, workings and results of Spiritualism, but that is no excuse.

Religion, or the progression of man into truth, affects him personally, and his environment.

Spiritual life manifests itself in the material life and reveals the secret springs of man's action.

Let us see how these relate to the progress and well being of Spiritualism. Bear in mind that the word "soweth" which appears twice in the verse from "Galatians," quoted at the opening of this article has the significance of development or attainment of what has been the conception of life.

We find everywhere a great mass of pre-conceived judgments that are *not* founded upon unbiased investigation or direct research. Commonplace expressions of distrust, suspicion, doubt, and every synonym indicative of heresy is accredited to the believer in Spiritualism. For Spiritualism is regarded as some sort of disreputable association with the powers of darkness—some phase of occult science bordering on the domain of fraud, deception, and the like, rather than a light, a guide, a power to uplift to a better life. But the word "Spiritualism" is coming, more and more, to mean something beyond trance, clairvoyance, clairaudience, slate-writing, or the tests of mediums. Still, there has been such a close connection between these tests, and the declaration of principles, that the former have been one of the causes for the degradation of truth. The value of Spiritualism is *not* gauged by any physical phenomenon and if that is the prompting motive it is worth just that and nothing more.

"A wicked man taketh a gift out of his bosom to pervert the

ways of judgment." "A gift doth blind the eyes of the wise and pervert the words of the righteous." "Every man is a friend to him that giveth gifts." These three quotations from the Bible speak of the gain to be gotten out of others by the giving of gifts; and so it may be said that any message or manifestation that stands in the place of eternal truth and principle is simply "a gift," to pervert judgment, darken the spiritual understanding and lead captive the human soul. If it is a stain upon any man to labor, work or engage in any profession *only* to gratify personal ambition or to acquire money, what shall be said of the degradation and dishonor that is brought upon truth when religion is espoused for the sake of good clothes, food, material well being or for that most miserable venality—phenomena. I do not hesitate to affirm that a religion of "tests," or in which tests are made the object of the research of nine persons out of ten—that such a religion is one of the most degrading, immoral and anti-religious conceptions extant.

Religion is attainment—a practical growth out of the real into the ideal—a progression in deed and life, from the material into the spiritual. It is not "a gift of God," but is growth and attainment; and he who would do his petty tasks in religion for the glorification of his own narrow ambition, is despicable at heart, and his work or religion is contemptible. *Here* is the cause of most of the contempt, opprobrium and distrust cast upon the principles of truth as revealed by spiritual philosophy. It is these workers without ideals, of narrow ambition and selfish desires, talented and clever it may be, but goaded on by desire or lust, or whipped by want—low-lived mercenary vampires sucking the blood of humanity, destroying the spiritual life of mankind, and selling the honor, manliness and integrity of humanity for self-glorification. Instead of flying from the field of dishonor because prompted by higher motives than self, they betray the longings of mankind with the gift of "tests."

Working neither for their own

honor, or the good of humanity, sacrificing their fellow-men and the Cause for self-interest, they spread the disease of contempt for right methods, contempt for justice, honesty, and love of their fellow-men.

Knowing themselves to be involved in transactions regarded as questionable in their nature, they do not believe in a disinterested love for humanity, or in those compensations of soul that come from unselfish devotion and sacrifice. Judging the rest of mankind by what they know themselves to be, they foster avarice and selfishness, and by an ingenuous but miserable fabrication, it is sold to everyone who will bid for it. Stealing the semblance of the livery of heaven they lead souls away from the higher truths into starvation and death. GEO. W. BRADFORD.

#### Power of Thought.

Thought is the result of raising or translating vibrations of color or sound into self-consciousness by the quality of egoism which is inherent in everything. By visual vibration we see, by auditory vibrations we hear, by tangible vibrations we have the sense of touch, etc. Through the avenue of these various senses and sense organs man gains a knowledge of the Universe in which he lives. There are, however, senses and centers which belong to octaves of life higher as well as lower than the material aspect of its manifestations. These all have their correspondences and correlations, and aid and take part by their actions and interaction in producing an eventual consciousness or self-consciousness which is the end and aim of all evolution and involution. Spirit is the same thing as consciousness. The Universe is embodied consciousness. This in order to know itself throws itself into the many forms, states and conditions we see about us.

Between these many forms thus thrown out there begins a ceaseless and eternal action. This action and influence in the consciousness embodied in man is sensed as thought. Every action is dependent upon and the result of some previous action.

Every thought is the result of some previous thought. Upon the quality of that preceding thought, as might be said upon the chemically pure nature of that preceding thought, depends the resulting compound or new thought. Thoughts like chemicals will only unite in definite proportions and according to their affinities. Hydrogen gas and oxygen united in certain proportions form water—a compound utterly different from either of the constituents which go to make it up. This union or any similar union of substances taking place in nature, on the earth or in the solar systems would be the physical correspondence of thought operation in universal or Kosmic mind. Earthquakes, volcanic eruptions, seismic disturbances of all kinds, as well as the building up of a flower, all come under this head.

When we have a new thought it means that a compounding of elements in some part of our nature has occurred. We become conscious of this changed relation of things and call it thought. A beautiful thought may be the result of a perfect blending of colors or vibrations on a high plane of our natures and brought about by high aspirations or desire. The resulting new color or vibration then registers on our brain mind, and even the physical brain molecules marshal and arrange themselves according to the thought. Beautiful and high thoughts build up the nature and even the physical body. Evil, vicious thoughts destroy the nature and tear down the physical. High aspirations produce perfect harmony of thought, this produces harmony of form and character, so that in truth "we are pictures painted by our own thinking."—*Exch.*

#### The Garden of Life.

Children, beautiful flowers, if properly cared for, how great a blessing they will be to themselves and to others if we show them the path of usefulness!

Let us give them pure love and teach them to help themselves. This childhood, or "early morning," let it be made bright, so that no darkness may prevent their progress. As soon as they

understand it themselves let us give them our love and watch all opportunities to teach them for their good.

Look into nature; a field may be well adapted to one class of vegetation and not to another, on account of the chemicals in the ground, the location or climate. So it would be well to encourage all the highest faculties you see in a child. The child in its early stages may be well adapted for an artist. It would not do to make something different of it—a mechanic, engineer, doctor, gardener, farmer, merchant or a lawyer. It would miss its mark, if environments keep the right vocation from the child.

If we live for self, we are not fulfilling our mission, nor are we just to ourselves or our neighbors.

Let love, yes, universal love, reign supreme. Reach out your arms in love towards all mankind and call them sisters and brothers; no matter to what color or race they belong. All belong to the garden of life, and each has his mission to perform.

Let us gather up the roses,  
Flowers strown to fill your path;  
Gather all, let none be wary;  
Give them all their due part;  
Give them all the love they want;  
Cheer them with a helping hand.

CARL EBERHARD.

#### Brahma and Buddha.

In the pantheon of progress Brahma appears as our first representative idealist. In the many solitudes of Oriental antiquity, and in the subsequent additions of mythology and Hindoo religions, Brahma became inseparably identified and compounded with the chief Deity in Cosmogony. Analyzing the organization and spiritual contemplations as individual thoughts of this reformer and lawgiver among the Aribico-Hindoos, I find much of the best, the truest and wisest inspirations of eternal truth. Some of his revelations do not suffer when placed beside the best sayings in modern scriptures. The thoughts of Brahma, when viewed in the light of golden-eyed Aurora, do not seem extravagant or unnatural. They are fanciful and marvelously absurd only when measured by

the standard of feeling and utilitarianism so popular in modern Europe and young America.

Under the dreamful afflatus of eastern atmospheres and Nature's diets, Brahma's mind discerned in the dim vista and vortex of matter, two formative personalities. They were friendly divinities, in fact; but practically, their operations were positively antagonistic. Substance or matter, being created by the original chief Divinity, who was subsequently named Brahma, the opposing divinities commenced their dual labors.

Preservation was a universal duty assigned to the god *Nisuu*; while to the god *Siva* was apportioned the co-extensive mission of destruction. Decomposition, therefore, was balanced by fresh combinations—innovation at one extreme and renovation at the other. The gospel of inherent justice or of natural and invariable compensation was thus proclaimed. Brahminical speculations, and mythologies and traditions clustered in rich profusion about this fundamental inspiration.

The thoughts and sentimental extravagances of the original and subsequent disciples, are interesting and thrillingly suggestive. The lover of Occidental religion, if blest with a clear and unprejudiced eye, need but peruse the sacred Vedas of the learned Hindus. This wonderful compilation of thoughts and traditions is equaled only by the Shasters and the Shaster commentaries on the first collection called the Vedas.

Protestant ignorance of the nineteenth century does not deter or intimidate the investigation of the truth-loving and truth-seeking of the free. The true reader of antiquity discovers the "footprints of the Creator on the prolific temperament of the most ancient Chaldean, Hindoo, Assyrian or Persian. "God is the one Creator of all things," says the Brahminical book *Baghyad Gheta*. "He is immaterial above all human conception, invisible in every eye, eternal, omnipotent, knowing all things, and present everywhere. God is Brahma, a perfect sphere without beginning or end." The true followers of this system are, or were, reserved and highly

brilliant scholars. Physicians of remotest antiquity, astronomers also, and many devout priests were of this order. The centralization of interest and instructions that followed the fundamental idea of Brahma demonstrates the proposition that all instructions arise from systems or theories which originate from the few first thoughts that crystalize about some one "idea." But we welcome this reformer in the pantheon of progress.

But repudiating Brahma's "thoughts" and all the Hindoo institutions as unfit for modern digestion, I ask your spirit to feel the sweetness and ubiquitous congeniality of his and their central darting idea. What was it? you enquire. Answer, that in all things, throughout the realm of mind or matter, *two opposing principles rule and work the same*. Who can reject the heart-begotten truth? Who can realize that it was perceived and received ages and ages prior to the existence of Greece and Rome? An omnipresent duality of adequate and omniscient divinities! The one positive, conservative and feminine by nature; the other a masculine force equally intelligent and potential, disintegrating and distributing all things.

Now, let it be never forgotten that all modern philosophical science and scientific religions, perfectly substantiate this Brahminical idea. No medical student can deny it, for it speaks from the doubleness of every form and function. No chemical student can reject it, for it sweeps like an infallible principle through every solid and fluid, every compound and element, every force and substance, every acid and alkali, within the scope of his perceptions and demonstrations. In short, the Hindoo "Idea" is neither eastern nor western—it is not a growth of latitudes and zones and diets, but divested of its multifarious oriental egotisms and local specialties, the Principle streams effulgently and impartially forth from every centre or spirit toward every point in the boundless circumference!

BUDHA

Comes next upon the stage. He

appeareth like a Luther among the priests and receivers of Brahma. He too, spoke from the "delectable mountain" of inspiration and ideas. His temperament and his thoughts corresponded, it is true, but they do not very deeply concern his posterity. Yet it is but just to mark the steps of his stupendous and valiant reform.

The faithful Brahmins held the Shaster and Vedas as sacred authorities from heaven, sent to the earth's inhabitants. Buddha imperiously said "I tell ye nay" and thus influenced vast numbers to reject the venerated volumes.

The followers of Brahma believed in and committed most soul-revolting bloody sacrifices. Buddha said "the old deeds of darkness shall no more be done," and his disciples refused to obey the supposed sacred commandments of Brahma, the great creator of all things! The party distinctions and institutional castes which came of Brahma's systems were uncompromisingly assailed and abolished by the courageous Buddha.

The Divine Spirit, in the religious of this protestant idealist in ancient Hindustan, swept through the Shoomadoo sanctuary, or temple of the images, like the summer wind that lovingly creeps from flower to flower. Buddha's vehement invocation to the Holy Spirit in the air, and the beliefs which then prevailed respecting its manner of visitation, is somewhat suggestive of Bryant's "Fall":

He hears me! See his proud top, and now  
Among the nearer groves, chestnut and oak,  
Are tossing their green boughs about. He  
comes!  
So where the grassy meadow runs in waves  
The deep distressful silence of the scene  
Break up with mingling of unnumbered  
sounds  
And never motion. He is come,  
Shaking a shower of blossoms from the  
shrubs,  
And bearing on their fragrance; and he  
brings  
Music of birds, and rustling of young  
boughs,  
The sound of swaying branches and the  
voice  
Of distant waterfalls.

Nothing is more sweet and soul-stirring than Buddha's vision of this Holy Spirit that visits pagodas, and also the faithful people who, in silence and perfection of devotion, repair to the Shoomadoo and other great temples of worship.

The ministers of the new dispensation—that is, the Buddhistic priests of the Testament—were not only recognized to be as moral and just as the common people and believers, but far more, they were bound “to celibacy and chastity and if married before their initiation, the marriage was dissolved. They must not do so much as touch a woman, or even a female infant, or any female animal.” This reference is for the purpose of developing the idea, within the many useless thoughts and ordinances of Buddha. It is the same impersonal indwelling inspiration that cropped out in another, in after ages “straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it.”

On this principle of strict devotion to spirit crucifying and degrading material form, the world has developed several classes of ascetics, while the idea itself is immortal and universal, and is the spiritual property of every man, the thoughts and actions of its many conscious receivers have been egotistic and absurd.

Although the idea of perfect righteousness in one's allegiance and conduct to whatever is good, true, divine and beautiful—to the pure, just, loving, wise and merciful—is a principle of the spirit, ever present and influential with the conscientious and practical in religion, yet when any one person or a company of persons accept it as a rule of life, with the egotistic by-laws and provisions and prescriptions of the chieftain thereunto affixed, the result is short-sighted formalities and blind devotions. In proof of this, behold the Buddhists, both priests and common people, at their long penalties and worshipful prayers.

Because it is true that “straight is the gate and narrow is the way that leadeth unto life,” am I to assume as equally true Buddhas's propositions and thoughts respecting its application to my individuality, or the egotistic prescription of any other physician?

Each, as an individual existence, must solve the divine riddle for himself faithfully and thoroughly—must take the jewel

from its Hindoo setting, the diamond from the perturbed Ganges of specialties—place it upon your own breast, wherein, by inheritance, it secretly shines; let its full light shine upon the throne of Reason, and then do what Conscience orders.

Buddhistic consecration and self-abnegation were not as I am perfectly aware by impression, more imperative and sacrificing to selfish interests than those of the antecedent Brahmanical orders of religionists, against which (like Luther) the inspired Buddha lifted up his mighty voice and fixed his wide distributed power. The parental sacrifices to the god of the Ganges, their loyal performances before the lifeless Krishna in the temple of Juggernaut, and beneath the ponderous wheels of his car; the martyrdom by burning of beautiful and sacredly-related persons upon the blazing altar—all go to establish that Brahmanical religionists were ignorantly formal and in need of reform; in short, that Buddha was to Brahma what Jesus was to Moses, or Luther to Catholic Rome; and nothing is more palpable in the background than that just as Luther retained many opinions, and perpetuated, as sacred, certain ceremonies of the papal development; or as Jesus nullified a few parts and endorsed more of the Mosaic dispensation and faith. So Buddha rejected a great number of Brahma's doctrines and requisitions, but at the same time he adopted and enforced a greater list of the Hindoo faiths and forms as true and binding upon each priest and devotee. Yet, in one principle or impersonal idea, Buddha was in expression a new revelation.

All over the immeasurable Universe, it is equally true, “straight is the gate, and narrow is the way that leadeth to life,” and no person ever attained “life” upon any other or less imperative principle. No soul ever became self-possessed, and related consciously to its infinite parents in love and wisdom, on terms less or different.

Therefore as already urged, while we cannot adopt the Hindu crystalizations and egotistic formalisms which enfold and linger about the truth, we intuitively

accept the idea itself because, in short it is an element of all spirit, and teaches the sovereign law of all truth. Hence, we welcome this reformer to the pantheon of progress.

JOSEPH TILLEY.

#### Wonderful Possibilities.

Could the spiritual vision of the present man be unfolded but for a moment, to realize the mighty forces of nature that will one day be at his command, he would become dizzy at the contemplation of such wondrous possibilities. The electro-magnetic energy that holds worlds in their orbits, and neutralizes the power of gravitation, is but one of those powers that awaits the growing genius of man to utilize. The magnetic force is the attractive or centripetal power; the electric force is the repellent or centrifugal power. A machine will be invented, in the near future, that will combine these into a single electro-magnetic force, and with this force the power of gravitation will be neutralized. Then the world's traffic will be as readily carried in the air as now it is upon the ground. The forces of the Universe await only the dissipation of ignorance, selfishness and greed to bless and harmonize the world.—LUCY A. MALLORY.

It will assuredly come—that time of perfection when man, the more his reason is persuaded of a better future, will need the less to seek therefrom the motives for action; when he will do the right because it is the right, and not because there are affixed arbitrary guerdons which prevent his deluded vision from recognizing the inner, better rewards. It will assuredly come—that time of a new, immortal, evangel cry, and we may read its promise in the elementary school-book of the New Covenant.—Plutarch.

Sincerity.—The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away, but when a man makes a gift of his daily life and practice it is plain that the truth, whatever it may be, has possessed him.—James Russell Lowell.

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SAN FRANCISCO, OCT. 21, 1897.

## A Century Hence.

A new magazine of liberal and advanced thought is published in New York, entitled *Mind*. In the October issue the Countess Ella Narraikow, (who has contributed several valuable articles to the PHILOSOPHICAL JOURNAL during the past few years) gives a clairvoyant prognosis of what will exist in New York a century hence. Among the improvements are:

Much of the land now covered with water will be "filled in" and many millions will be added to the treasury. It will have magnificent docks, and her "floating palaces" will cover the waters of the earth, and cross to Europe in two days. That a tunnel will be built under the Atlantic Ocean, and in it electric cars will run at a speed of 150 miles an hour. Telephones will be superseded by telepathy, and letters will travel in pneumatic tubes, and by an electric current will be delivered to the person addressed. The merchant will have "orders" apparently drop from the clouds on his desk, which he may read magnetically without troubling to remove the envelope. Then the two great republics of the world will be America and Greater Britain, and monarchies will have passed away. Street cars will then have ceased to be used, and bicycles will have given place to air ships.

Shopping will then be done by pneumatic tubes, sky-scraping buildings will tower to 30 or 40 stories, and the "wish" will be the "lifting-car" to that grand elevation.

Religion will have assumed a different phase, becoming humanitarian rather than sectarian, "while intercourse with the spirits of the departed will then be as common as prayer is to-day." Then "disease will disappear and the healing power of mind will assert its supremacy among all races," and "immortality will be recognized by science."

The latter is just what Spiritualism came to do, and is but the fore-runner of that day of millennial glory, bearing "glad tidings of great joy" to a suffering world.

## Organization of Frauds.

Two Spiritualist weeklies in the Eastern States have published statements that there exists in San Francisco, an Association of Fraudulent Mediums bound together by a "blood-curdling oath, which involved a horrible death to any betrayer." That "this association has grown so powerful that it already commands thousands of dollars in a fund to buy up delegates to the National Spiritualists' Association and the various State Associations" this Fall, etc. These startling assertions induces Dr. J. M. Peebles to write the following communication to the JOURNAL:

TO THE EDITOR:

No man abominates a fraud more than I do, and especially a fraud masquerading as a Spiritualist medium. In the past it has been my duty to expose several tramps professing mediumship. But in pulling out the tares, care must be taken not to injure the wheat. I have not only heard, but have read in a Spiritualist paper that there was a "fraud combination" in San Francisco, "organized" to deceive, cheat, and defraud the public in the name of Spiritualism? Is this so? Is it susceptible of proof? Hints and insinuations will not do. Often, insinuations are the basest sort of lies, and slanders. If there is a Spiritualistic fraud organization in San Francisco, let the cloak be stripped away. Any decent rational Spiritualist knowing—I repeat, *knowing* that this "combination" exists and does not lift the mask and expose the counterfeiters is himself an abettor to the almost unpardonable villainy. He certainly is. But if no such organization exists, then, what must be the effect of the charge generally upon good honest mediums? and what the influence upon the investigator, who is just entering the pathway of psychic study?

Editor of the JOURNAL, as you are

in the stirring, wide-a-woke city of San Francisco, if anybody is in a position to know about this matter you are. Kindly tell your readers what you know about this organization of "fraud mediums."

J. M. PEEBLES, M. D.  
Indianapolis, Ind.

Certainly, doctor, you are quite correct. If there exists such a rich and powerful organization of fraudulent mediums, as is described above, we could readily find it; but after careful search for two months, we have not found such a mighty organization.

The writer of the article making such assertions in an eastern paper, was too much of a coward to sign his name, for he well knew that it was only drawing on his imagination, for a sensational article.

Had it been true that money was provided here, by an oath-bound organization, to buy up the offices of State Associations—would not such a bold scheme have shown itself at the State Convention held here last month? It did not! Good officers were elected almost unanimously! No one who could be looked upon with the slightest suspicion received even a nomination! The "coward" who wrote the article (but dare not sign his name to it) making such bold and untruthful assertions was either a lunatic or a villain! We have enough to bear without such fabrications, just to "cause a sensation."

Charlatans, frauds and fakirs abound in all the large cities, both here and elsewhere, and they cannot be too strongly condemned, but anyone who writes such a fabrication as the "statement" mentioned in the first paragraph of this article about a "fraud combination" with thousands of dollars to back it, is a greater foe to the Cause, and more to be despised, than any other fraud! The injury to the Cause in this City and State by the publication of such fictitious "scare-crows" is incalculable.

We agree with Dr. Peebles that we must weed out the "chaff," but the "wheat" must not be injured, through unskillful work! The State Board may certainly be trusted to do it. It is made up entirely of men of business, men of honor, men of integrity and force. It will handle without gloves any unworthy person who asks its endorsement, and societies of Spiritualists in California should employ no others. Then fraudulent mediumship will be powerless to injure the Cause, for it will be *outside* of the organized body, and have no connection with it.

**Missionary Work.**

Here is a sample of the MANY requests we have for spiritual reading matter. We have sent several copies of the JOURNAL to these poor sisters—all we could spare. There is a fine opportunity for those getting two copies (one from the late *Medium* list) to send the extra one where it will do the most good. We have a large list of such needy Spiritualists. Here is the letter:

My mother and I are alone here. I do not know of a Spiritualist anywhere near us, and we get very lonely sometimes. If any of your many readers have any Spiritual papers that they have read, we would be so glad to get them to read. I would not depend on any one's kindness, if I was able to take a paper, but we are too poor, and my mother is very feeble, and all the pleasure she has is to read. She formerly subscribed for the JOURNAL, and is an admirer of it, and would still take it if we were able.

KATIE MAJOR.

Arbela, Scotland Co., Mo.

Among our subscribers, there are many who could well afford to subscribe for 100 copies for a year (yes even 1000 copies) to send to such poor souls as these, to cheer their lonely pathway. And when they meet them "over there," they will be sorry that they have not done so. They should use their wealth "here and now" to feed the hungry, physically and spiritually, and thus "lay up treasures in the spirit-world."

**Accident to Mr. W. H. Yeaw.**

An accident occurred to Mr. W. H. Yeaw on Oct. 4, who was visiting relatives and friends, at Leominster, Mass. He was on his way to the National Convention, to represent the California State Spiritualists' Association.

Mr. Yeaw had been visiting his brother, and in the evening was returning to the home of Mrs. Holman, where he was stopping. He was walking on the "common" side of Park street. No electric lights were lit, as there had been a moon shining, but it had got so low that Park street was quite dark. The town scale had been removed leaving a hole about 12 feet wide which was left unprotected. Mr. Yeaw being in the shadow, did not see the hole and fell into it. He struck on one knee, and it is feared that the knee-cap is broken. He was assisted out and taken to Mrs. Holman's by a man who was passing that way, where medical aid was procured, and he is receiving all necessary at-

tention. Such a dangerous place should have been fenced in, to prevent accidents. Some one is evidently liable for damages in this case. Such carelessness is very reprehensible.

LATER:—Miss Juliette Yeaw wrote us since the above was in type that her brother sustained a compound fracture of the left knee. She adds:

The injured limb was skillfully dressed and placed in a plaster cast, and the prospect is for six weeks in bed, and what lies beyond no one can yet correctly tell.

He displays great fortitude and is very cheerful, but of course it is a bitter disappointment, as he cannot serve as delegate to the National Association Convention, or visit the many dear friends he longed to see; nor return, at present, to the distant home and business requiring his attention.

**Insane.**—Geo. Vanier, living in San Francisco, was last week arrested for cruelty to his children, by torturing them without cause. He has been idle for two years, and was supported by his wife and eldest boy, aided by their friends. He whipped the baby until it fainted and its mother feared it was dying, the only excuse being that the mother appealed to a society for their protection. He has been a member of the church and the Y. M. C. A., and calls on God for defense. He has spent most of his time for years in Bible reading and prayer—without doubt copying the methods of an angry God, who is by the priests said to be torturing in hell all those outside of the pale of the church. Such a revolting and diabolical doctrine is enough to drive all men insane, if they could believe it.

**Mrs. Mary Garrett**, a medium at Findlay, O., has arrested Rev. W. R. Covert, one of the "Anti-Spiritualist" leaders, on a charge of malicious libel, he having in a public address, said she was an immoral character (the words he uttered being too vile to print). He gave bail.

**One new subscriber** from each person who reads this, sent to us before the close of the present year, is asking but little—but it would be to us a grand *inspiration*, as well as a material help. Will each reader please either send us that new subscriber, or forward to us a year's subscription for some friend, to whom it may be (with its premium book, the "Mediumistic Experiences of John Brown") a messenger of light and truth? We appeal

to you, dear reader, to do this. The JOURNAL is laboring earnestly for the cause you profess to love, for the glorious philosophy, and in its defense when attacked by its enemies. Will you not help it along in its labors of love and duty?

Perhaps nothing so much excites wonder and disappointment at seances as the failure of the unseen beings to remember names and events which, we say, "They must know if they are the beings they claim to be." This is the ground for many a conclusion that the communicating person is "a lying spirit."

That seems to us to be a very hasty judgment. Even in earth-life it frequently happens that persons—especially those who have lived varied lives—almost entirely forget names and incidents connected with earlier periods of their history. But the parting with the earthly body and the entrance into a new mode of existence,—to say nothing of the fresh and perhaps astonishing experiences of spirit-life,—may make earthly remembrances well-nigh impossible. What we call "stupidity" or impersonation may really indicate the reaching of an immensely higher plane.—*Light*.

**Just So.**—The following item is from the *Free-Thought Magazine* for October, and expresses very clearly a significant proposition. It says:

Christians are now organizing to put down Spiritualism. The Spiritualists are the only people who are trying to prove what Christians have always claimed, that people live after death. The Christians' attempt to destroy Spiritualism looks very much like a man's trying to saw off the limb upon which he depends for support.

Yes, Christians claim it without having any proof. We know it, and demonstrate its truth every day. Christians are dogmatically blind and detestably inconsistent.

The *American Sentinel* is the only Christian periodical that we know of in America which advocates the entire separation of Church and State. It has done good work against the God-in-the-Constitution cranks, and the Sabbatarian bigots, and we are glad to note its success, having added to its circulation during the present year 5,000 copies. A similar increase should be given to the JOURNAL before next New Year's day.

See our Book List on page 670.



## 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.

Prof. Mingo, 834 Mission street, San Francisco, has been quite ill, but is recovering.

Mrs. D. N. Place of San Francisco, has been ill for a week past, but is now recovering.

Dr. Tuley, left San Francisco for the Trinity mines some time ago, but was taken sick and after several weeks of illness, has returned to recuperate.

We regret to learn that Mr. J. J. Whitney of this City is unwell—having had a paralytic stroke. His many friends will be glad to know that he is recovering from its effects.

Mrs. Kate Hoskins, who has been confined to her bed in this City for three months is now able to resume her mediumship. Her many friends and patrons will be glad to learn this.

Mme. Montague finding that her strength is insufficient to come to San Francisco, on Thursdays to give spirit phenomena, will not again appear at Scottish Hall until further notice.

John Brown, Sr., "the Medium of the Rockies," is slowly improving, we are glad to say. His address is 942 Mission street, San Francisco. Call and cheer up the good old brother and his patient wife.

The words of wisdom at the San Francisco Lyceum last Sunday were very good, as were the platform exercises and calisthenics. Dr. Carpenter continued his lecture on the age and formation of the earth, and the Editor of the JOURNAL gave an address. Spiritual commandments, repeated by the conductor and Lyceum, were quite instructive.

Fraternal Hall, occupied by the Oakland Psychological Society, Oakland, Cal., was crowded on Sunday night, Oct. 10, the meeting being one of the best of the season. Mme. Florence Montague delivered a magnificent lecture on "Ancient Symbolism," followed by readings and answers to questions, to the perfect satisfaction of the audience.

Last Sunday, Mr. and Mrs. Lillie (who have just returned from the east) and Mrs. J. J. Whitney, opened meetings at Scottish Hall, San Francisco, to be continued every Sunday during the Winter. They were greeted with a large audience. Mr. Lillie's music and Mrs. Lillie's lecture were applauded. Mrs. Whitney's guides answered written personal questions for an hour to the great satisfaction of the audience.

Mrs. B. J. Morse, the first president of the San Francisco Ladies' Aid Society, has returned, and the Society, assisted by the Progressive Society and the Medium's Protective Association,

will give an informal reception to Mrs. R. S. Lillie and Mrs. Morse, at 605 McAllister St., San Francisco, on Friday evening, Oct. 22. Mrs. Morse is located at 1627 Clay street, and Mrs. Lillie at 218 Stockton street.

Mme. Young's meetings at her hall, 605 McAllister street, San Francisco, are quite interesting, many skeptics have been confounded and convinced of spirit return, by her many excellent tests. Last Wednesday she gave a birthday party to one of her guides, Theodora Salas, the old woman who was dragged to death in New Mexico, by being tied to the heels of a horse, because of her mediumship. She says that her agonies were great, but the good spirits cared for her tenderly on her advent to spirit life. She is a strong guide.

Dr. Max Muehlenbruch is now engaged for the month of October at San Jose, Cal., where he is having splendid success. He has developed the power of taking eight articles at once and giving psychometric readings to all the owners, alternating from one to the other, and giving independent messages at the same time—all being recognized. He contemplates spending the month of November in San Francisco, we are informed, before returning to Oakland. His permanent address is Box 118, Oakland, Cal.

Mrs. F. A. Logan has returned to the city to resume the "Circle of Harmony," renewed in strength and fervent in spirit. She will be welcomed by her many friends, as her meetings are for the unfoldment of the talents of all who wish to participate. The platform is free to all who will aid, in the spirit of harmony, for the betterment of the whole. No door fee. Voluntary contributions will be taken to defray expenses. Remember the place and time: Sundays, 11 to 2, upstairs in Templar Hall, Pythian Castle, 909 1/2 Market street, San Francisco, Cal. Sunny and quiet.

## The Reviewer.

"The Captain's Dream" is the title of a short story by Paul Tyner, which forms the October number of *The Temple*. It deals with a strange episode in a life, bringing into prominence deep metaphysical truths, especially in its application to spiritual and bodily development and to the power of controlling and commanding conditions. Temple Pub. Co., 34 Masonic Temple, Denver, Colo. \$1 a year. 10 cents a copy.

*Intelligence* for October contains a scholarly article on "The Dogma of Inspiration," by the Rev. Henry Frank, author of "The Dogma of the Atonement," in the last issue, in which he proves that none of the Old or New Testament writers can lay any more claim to divine inspiration than can any modern poet or seer; in fact, that no such claim was made by these writers themselves, and that the dogma was not introduced until the seventh century. He quotes

many startling assertions from Christian authorities and historical records. This article contains good ammunition for use in combats with ecclesiastics. 10 cents a copy. Metaphysical Pub. Co., 503 5th Ave., N. Y.

"Aluminum: A Newcomer Among the Metals" is the title of an article in the *American Monthly Review of Reviews* which gives the history of the invention and development of the American process for the manufacture of that metal at Niagara Falls and in Pennsylvania.

Dr. C. B. Burnish, Paulshoro, N. J., has started a monthly of eight pages, entitled *A Letter*, at 25 cents a year. It contains many good spiritual thoughts and practical words.

The "Light of Egypt" is received. It is handsome in print and appearance. I consider it a truly superior and interesting book.—M. FOLGER COLEMAN, Nantucket, Mass.

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?

## Cal. State Spiritualist Association.

HEADQUARTERS—605 McAllister St., SAN FRANCISCO, CAL.

PRESIDENT—C. H. WADSWORTH, 291 Jersey St.  
VICE PRES.—THOS. ELLIS, Jr., Alameda.  
SECRETARY—JOHN KOCH, 1607 Fillmore St.  
TREASURER—B. F. SMALL, 210 Fell Street.  
DIRECTORS—M. S. Norton, H. S. Brown, Richard Young, James C. Spence and Wm. M. Elder.

At a meeting of the Board of Directors last Saturday, Mr. Al. Willis was granted a Protection Certificate. The application of Mrs. Sodan for protection was referred to the Investigation Committee.

The secretary was directed to write to the Chartered Societies, calling attention to the resolution passed at the Annual Convention, that they "be requested to recognize only those mediums who are endorsed by this Association."

The following resolution was read, and action thereon deferred until the next quarterly meeting: "Resolved that no medium requiring darkness for the production of phenomena, shall be eligible for ordination, endorsement or protection by this Association."

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—605 McAllister street.

The Investigating Committee of the State Board of Directors meets on the second Wednesday evening of each month at 605 McAllister street, San Francisco.



### The Cause in Dayton, O.

TO THE EDITOR:

What a comfort it is to the Spiritualists of Dayton, Ohio, to know that since the Denton Association has commenced a series of meetings that the Spiritualistic cloud has shown a silver lining. As the snows that crown the Alps are touched by the sunlight, so the seeker after spiritual truth, is touched by the spirit. There is no mystery to him who fears not to investigate that there is no death. None die, but all return to those who obey the heart's impulses. What a consolation it is to know that no God throws himself across our path to keep our loved-ones away.

Those truths were made apparent last Sunday afternoon by our speaker, J. B. Everetts, of Piqua, O., who was greeted with a crowded house. We hope the cause for better conditions is implanted, but the effects of mis-teaching is upon us with full force; and we have as much to do now to combat that, as to present suggestions or ideas for a change that will afford relief. We look forward and upward with bright hopes without fear of the future. FRANKLIN THOMPSON, Sec.

### Concerning Christian Dogmas.

TO THE EDITOR:

At the last day of the Parliament of Religions at Chicago, Christopher Jibarra, "Archimandite of the Apostolic and Patriarchal Throne of the Orthodox Church in Syria and the Whole East," in his address said: "I believe that God has preserved the Koran, and also preserved Islam, because it has come to correct the doctrines and dogmas of the Christians."

This statement of a Christian prelate of high rank astonished some of the sectarians who were not conversant with the facts, and disproves the reckless statements made against Islam. It is in entire accord with Col. Higginson's statement of the salutary effects of that religion in Africa. In his great address in Chicago, at the Parliament of Religions, that eminent theologian, Rev. Dr. Momerie, Episcopal, of London, Eng., in speaking of the religions of the world said, after quoting the words of Christ, as follows: "Not every one who sayeth to me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father."

"Mohammed," says Dr. Momerie, "taught the same doctrine of justification by work: 'It is not the flesh and blood ye sacrificed; it is your piety which is acceptable to God.' \*\*\* Woe to them that make a show of piety and refuse to help the needy."

Evidently Mohammedanism is not understood by those theologians who

condemn it so harshly. Certainly the Archimandite who resides among the adherents of that faith ought to be good authority, and Dr. Barrows should hasten to learn from the Syrian prelate, who can, doubtless, give him valuable information. J. H. S.

### Work in Texas.

TO THE EDITOR:

I do not suppose you get much news from the great State of Texas but I can assure you we are doing all we can to spread our Cause, until it reaches every part of this State, and with limited means at our command we are forging ahead. At the Dallas Camp-meeting, and Mass Convention at Fort Worth some good work was done.

By the way, my first experience in the spiritual phenomena was in California in a little saw-mill town, called Eureka in Humboldt Co., in 1854. I shall never forget my experience of that night. A number of us went to have fun, and one of our number was badly used up, and needless to say was convinced of spiritual power.

TOM KEATS.

Galveston, Tex.

### San Diego Items.

Young Anderson, the "Boy Orator," went away, after a month's work, leaving a good record. He is sure to develop into a great inspirational speaker.

Mrs. Freitag has been with us for a month, but has had to cancel her engagement on account of ill health.

Bro. Wilcox still presides over the destinies of the First Society here, and he does it well. He has succeeded in bringing the Society up to a high standard, and it is free of debt. I wish we had more like him.

Captain Montague Yates, husband of Madame Montague, the Oakland psychic, has struck a rich ledge in the Laguna mountains. After sinking a shaft about 75 feet, and just as the ledge was uncovered, the water came in with a rush, nearly filling the shaft and preventing further work at present. The water prevents learning the extent of the "find." This mine was located by Mme. Montague, and its development has been through my own clairvoyant power. I expect great things from this mine.

The National Avenue Society is enjoying the services of Mrs. Morrill. She is a good speaker and medium.

The many friends of Dr. Gould, known as the "Medium's Friend," will be pained to know that the good old soul is seriously ill with diabetes. His pocket and his soul are always open to the poor medium.

Mrs. Bushyhead is also seriously ill. This lady is known far and wide for her unbounded charity. I hope we may be blessed by her sweet smile and word of encouragement for years to come.

I learned, through the JOURNAL, of the transition of dear old Mother Metzgar, of Oakland, and Mrs. Aman-

da Wiggin of Los Angeles. It was my pleasure in San Francisco to have a great many hours of spirit refreshing under the influence of the guides of these good souls. I expect to hear from both of these ere long, and if I do, their messages will be sent to the JOURNAL. What a satisfaction to know there is no death!

I must say that I am proud of the resolutions adopted at the last State Association. They are the best, in my judgment, ever adopted by any Spiritualistic Association, and if only lived up to are bound to bring us the respect our Cause is entitled to.

Our ranks have felt the loss of W. T. Rice and his estimable wife, who lately moved to Los Angeles. Our loss is Los Angeles' gain.

Spiritualism is forging ahead at a tremendous pace and all the evil spirits out of hades, either in our ranks or the orthodox church, cannot stop it. In ten years we will be THE CHURCH! Book me for this prophecy.

BEN M. BARNET.

### Los Angeles Notes.

Your John Slater came to Los Angeles last week and has been holding meetings at Illinois Hall with his usual success.

Frank T. Ripley has been drawing good houses at Music Hall this month. Frank is not at all a "sensational" medium, but he gives straightforward, pointed tests, and is, besides, a good speaker and sweet singer. He is having a good business in private sittings.

The Barnetts contemplate opening meetings of their own in Kramer's Hall next Sunday, assisted by Dr. Andrews, of Grand Rapids, Mich., who is a fine speaker.

The Ladies' Independent Aid Society, of which Mrs. M. T. Longley is president, are now holding free Sunday evening meetings, in addition to their regular Wednesday evening sessions, at Caledonia Hall, and have crowded houses. They are preparing for a grand benefit entertainment—musical and literary—to be given at Music Hall, Wednesday evening, Oct. 20th. The program is an exceptionally fine one.

The Sawkins family, which has been pretty thoroughly ventilated by the Spiritualist papers of the East, opened a week's engagement at the Orpheum Theatre in this city last Monday. They were lavishly advertised as exposers of all the "tricks and deceptions of spirit mediums," including those of John Slater, Anna Eva Fay, and many others named. This part of the show was so remarkably attenuated, and was received with such marked expressions of disgust by the audience, that the manager "fired" the outfit the second night.

E. D. L.

**Short Studies in the Science of Comparative Religions**, embracing more especially those of Asia, by Major-General J. G. R. Forlong, F. B. S., author of "Rivers of Life." 693 pp. Cloth, \$8. For sale at this office.

## Question Department

Answers by "PHILO."

## Obsession.

QUES.—I was not a believer in Spiritualism, but as an amusement sat with some friends and got a message through the alphabet from my sister who passed to spirit life in infancy. Then I longed to be alone, and sat with pencil and paper. Then a pain came into my hand and it began to write. This continued until I, always ambitious, could not eat and cared for nothing but being alone. I neglected my child and work. One night I was awakened, told to cover up my baby and go to the "stand." I was shown many spirits and bright lights. Then I was taken to a woman who was apparently stronger than I, and had a bad influence. Now I cannot communicate with my sister. I have tried to throw this bad influence off, but cannot. How can I do it? W.

ANS.—Obsession is the result of fear, and lack of confidence in one's ability to ward off evil influences.

To avoid further trouble, cultivate positivity to all influences; take plenty of outdoor exercise amidst pleasant scenes; mingle with congenial associates; read cartoon papers and humorous literature—in short, do all you can to drive away feelings of melancholy. Avoid discussing religious subjects, or even thinking of them, until you have obtained complete control of self.

If your controls object to any of this, heed them not, but assert your own individuality, pursue the even tenor of your way, and they will be forced to do the same, for no power in heaven or earth can influence a positive self-confident mind without its consent.

In a world ruled by error, the greater the truth the more people are opposed to it, for the greatest danger to the life of error is involved in the highest truth. This is why there has been so much opposition to Spiritualism. If people were living good, true lives they would not dread the idea of their translated mothers, fathers, sisters, brothers, sons and friends being in close contact with their lives. They certainly would not believe it was only the "devil" controlling mediums.

Man's body is a house; its organs are its apartments. The indwelling spirit may live harmoniously in all the rooms, brightened and made beautiful by his pure thoughts and deeds; or he may live in the basement, in the darkness of lusts and passions, and give over the other apartments to sensual dirt and degradation.—LUCY A. MALLORY.

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

STATE OF OHIO, CITY OF TOLEDO, ss.  
LUCAS COUNTY.

Frank S. Cheney makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, 1886.

SEAL.

A. W. GLEASON,  
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O.

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[We can fully recommend this Blood Purifier.—Ed.]

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

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AND SOMNAMBULISM, BY

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THOMAS G. NEWMAN, Editor & Publisher,  
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One grain from out the measure of thy  
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Nor would I blot out any of the days  
That I have spent with thee. Thy waves  
have beat  
Against my bosom; and my unshod feet  
Have pressed thy shining sands; and all  
my soul  
Hath bowed in worship of thee. From the  
bow  
Of beauty thou hast held unto my lips  
Have I drunk deeply; I have seen thy ships,  
White sailed, into the harbor slide and  
weigh  
Their anchors; and my feet have day on  
day  
Climbed up thy foothills. I have heard  
the bell  
Sound from the Mission where the Brothers  
dwell  
Of the Great Order that doth pass away  
In solemn after-beauty like a day  
Descending slowly westward; and, behold!  
The while the bells rung and the Brothers  
told  
The sacred rosary of prayer, I raised  
My voice in praise to thee. I, prayerful,  
praised  
Thy mighty mountains on whose seamed  
face  
The lights are ever changing; but thy grace,  
Oh, Santa Barbara—thy features fair—  
Thy ocean echoed vespers, rich and rare—  
Have not the power within them to dispel  
A counter-charm that on my heart doth  
dwell,  
And as an ancient minstrel by the gate  
Singing the praise of some wise potentate  
Allows his voice to fall, his thoughts to roam  
Unto his own far country and his home,  
So pause I in the middle of my song;  
And so unto my home am borne along  
By the swift winged feet of Memory;  
And so—still praising—turb I now from  
thee. **MARIE HEROLD GARRISON.**

(Written in my Journal in Santa Barbara, Jan-  
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 It comes but as a shadow,  
 Soon to pass away;  
 We build our castles many,  
 But in a trice they fall,  
 For God has said "mortality  
 Is stamped upon us all."

Our lives are full of shadows,  
 Our laurels droop and die  
 But this we know: no love is lost—  
 It blossoms in the sky.  
 When we have crossed the river,  
 And gained the spirit land,  
 We'll feel that God has garnered,  
 With his own holy hand,

Each love, each hope, each holy  
 Thought, each sigh, each tear,  
 As ransom to redeem the wrong  
 That we have suffered here.  
 We meet, we part like wanderers  
 Adrift on boundless sea  
 But still we know affection lives  
 Through all eternity.

It knows no death, and if we victor's  
 Crown may win and wear,  
 Then shall this gem, this gift divine  
 Outshine all others there.  
 And so life's sands move on,  
 We lay our loved ones by to rest,  
 And say, "Thy will be done,"  
 To God's own hand, and so 'tis best.

Nor need we cross the river's brink,  
 Dividing earth from heaven,  
 To know that ministering angels  
 To us on earth are given;  
 They open wide the portals,  
 And come with silent tread  
 To say to us who love them,  
 "We are not with the dead."

They bring us light in darkness  
 And hope in our despair,  
 They tell of God's great glory,  
 The homes they've builded there,  
 Of peace and rest eternal,  
 Of love made pure, divine;  
 The builder's corner stone of life,  
 That in God's crown shall shine.

Supreme for men and angels,  
 Earth and heaven do prove  
 Love rules the world above,  
 Below, for God is love.  
 But dear ones, not Farewell!  
 I fain would clasp once more  
 With reverence deep thy hands  
 On life's dark rugged shore.

The words of comfort in my  
 Darkest hours thou'st given;  
 The tones by angel ones inspired,  
 Born not of earth but heaven,  
 Shall live while memory lives,  
 And when on bended knee  
 I raise my thoughts above,  
 You twain shall not forgotten be.

Long years of rest and peace be thine,  
 And as you near the goal,  
 May lamp of love grow brighter still,  
 Till soul shall blend with soul,  
 And from the thousand voices,  
 Of loved ones and the blest,  
 Thou'lt hear the word's of greeting,  
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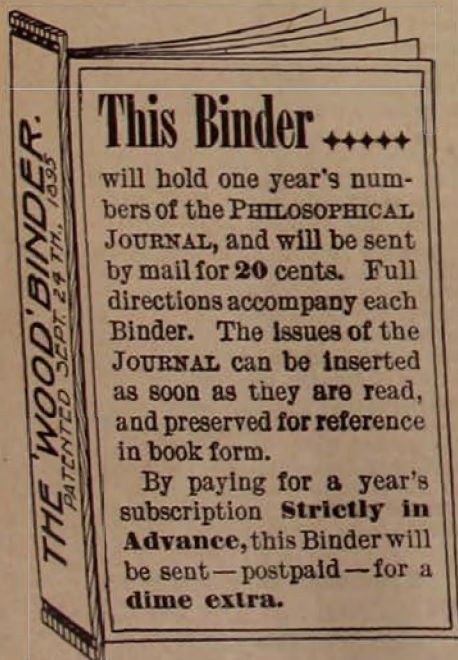
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