

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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'Tis Sorrow Wakes the Soul?

Ah wond'rous instrument—thou of thyself art insentient;
All thy perfect beauty and the motionless repose;
Were not the soul that quickening spirit lent

To move the finer substance that thy form compose,
Inert thou must stand until some glorious impulse
Stirs fair Virtue, where she loiters by life's stream;
Yet the gentle touch must brook thy stubborn repulse,
For Virtue's smile can wake within thee but a dream.

But when comes Sorrow, standing just without,
That mortal care, and quietly gazes in,
Swaying with emotion twixt a fear and doubt
Lest she, too, a frown, and not a smile, should win.
Sadly doth sorrow view that sweet-toned instrument,
So strangely wrought. Then drawing nearer still,
With hands outstretched and brow so lowly bent,
She wakes that inert form with but the shadow of her will.

First Sorrow deigns to breathe life's melody—
In softest strains to voice its beauteous theme:
Her hands are passive while she weaves in reverie
Around that waking soul her ardent dream.
Then all too tenderly her hand is raised—
The untuned strings give forth a sound
So shrill that she retreats, startled and amazed,
With all the anguish of that sudden bound.

Ere its mortal hour all too swiftly should clasp,
Sorrow takes that unstrung soul with mighty will,
Striking note on note! till with her gentle clasp
The broken chords have softened to a murmuring trill;
So, neath Sorrow's magic touch the quivering bow
Wrings wail on wail! 'Tis passion's farewell sigh;
Then follows deeper silence. Sorrow is leaving now,
But the music in that soul shall never die!

And now doth Virtue smile since Sorrow is departing:
Love draws nigh, with inspiration in her radiant face;
Amid the peace her presence is imparting
That soul buds forth, so Life and Love embrace,
In spheres celestial angel hosts are listening
Unto those harmonies so sweetly upward borne,
Thro' endless space, where Truth, so white and glistening,
Beckons each soul to the light of the Spiritual dawn.

ROSE M. GRAY.

SPIRITUALIST DESERTERS.

PROF. J. S. LOVELAND.

"And many when they heard that saying went back and walked no more with him."

All armies have their deserters. Cowardice or a friendship for the enemy induces this desertion. But all nations and tribes despise and abhor the

deserter. Death is his punishment. What is true of armies is true of all moral and religious movements. The backsliders are numbered as multitudes.

Modern Spiritualism shares with nations and religions the fate of having traitors and deserters. And they are very numerous. In the churches, among Theosophists, Christian Scientists, *et al*, will be found not a few, who, not long since, were very zealous Spiritualists. Why have they gone back "like a dog to his vomit?" Or, like the traitor, Arnold, deserted the cause of liberty, and devoted themselves to its enemies? They must have reasons; or, at least excuses. What are they? If they have merit, others of us may follow their course.

One thing, alleged as a reason, is the fact that fraud exists in the ranks of professed mediums. This is granted by earnest Spiritualists, but it is lamented as heartily as it is freely admitted. We might reply to this, by asking if there are no frauds in the churches, where our deserting brethren have gone. The fact of fraud there proves that fraud is not the real reason for their course. These deserters have eulogized the principles of Spiritualism as the perfect truth, and yet when some unprincipled persons seek by fraud to tarnish its fame they turn about and consort with its enemies. If they are not consummate hypocrites in the professions they have made, their duty is to seek with all their power to expose and expel the frauds from the fold they have invaded and sought to befool. If some are deceived by the tricksters all the more reason why they should seek to expose them.

Another reason assigned is that Spiritualists are doing no real progressive work. Well, for arguments sake, we will admit that Spiritualists are doing far less than they ought to do in the work of progress. But what did you do when in the Spiritualistic ranks? Did you not spend as much time in attending circles, and running after mediums as others? In fact was you not about on a par with the general mass of Spiritualists? Did you give any more time or money than your fel-

lows to support the cause you professed so much to love? You know that you did not. Had you any reason, for not doing, that does not apply to others as well as yourself? You know that you had not. Your excuse is not valid.

Again, is the failure of others to properly sustain their principles any reason why you should abandon yours? Are you exonerated for desertion because others were lukewarm, or deficient in their work. Instead of desertion, increased zeal and effort was demanded of you. Your duty, every one's duty, is to principles primarily, and to persons secondarily. You show your fidelity to principles by abandoning those who alone accept the true principles, and associating yourself with those who reject and oppose the very principles you profess to accept. You do more than that. Every intelligent person knows that the fundamental basis of the Christian Church is despotism, and that wherever and whenever it has had the power it has exercised its despotism in oppressing and persecuting the people. You know this, and you also know that this church declares that the Bible is a book inspired by God; and that that book declares the mediums whom you have consulted to be witches, and requires that all witches shall be killed. And you also know that the church has carried out that command and has burned uncounted thousands of witches so-called. It still denounces mediums as agents of the devil, and Spiritualists as in league with him and enemies of God; and yet you align yourself with the church and against those who alone advocate the truth and reject the monstrous falsehoods taught by the church.

If you had come to consider the basic principles and teachings of Spiritualism as false or unsound you would be excusable. You could honestly go into the church and work with its members; but how can you answer to your conscience when it charges you with hypocrisy? You are still in heart an infidel to the church, and a believer in Spiritualism, and yet you abandon the one and sustain the other. The only conclusion possible is that you are a coward, who dares not affirm his principles and support them, either from the base motive of pecuniary gain, or for some supposed standing in social life. But in either case you are a traitor to your own soul, as well as to those whom you have deserted in the midst of the fight, but most of all to the high and holy principles of truth which you once possessed.

BEAR YE ONE ANOTHER'S BURDENS.

That very law that moulds a tear
And bids it trickle from its source,
That law preserves the earth, a sphere;
And guides the planets in their course

As truth is at once the center and the measure of Infinite Energy, so the true criterion of strength is the moral test. Only the weak ones of humanity are the criminals. The weaker the subject the greater the crime he is capable of committing. Measured by this test, one of the weakest of all mortals, has committed one of the greatest of all crimes in our midst. The civilized world was

shocked to the very center at the first mention of it, and this shock has been prolonged for months and years because of this one crime!

Naturally the first impulse of outraged justice is to cry out "who is the guilty one? Who did it?" Ah my brother, my sister, this question is more easily asked than answered. Who is responsible for this crime of the ages? Is it possible that the burden of this crime rests entirely with one individual member of society, and that one the weakest specimen of all? I would answer yes, if it were possible thus to answer and at the same time tell the truth. As the years of accountability come to us, we are bound to assume our share of responsibility for the exact status of good and evil as they exist in the world around us. It is perhaps in my power to speak a truth at an opportune moment which may tell almost infinitely toward the extinction of evil and the enthronement of good. By withholding this truth, I become the greatest of all criminals. By uttering this truth I become the greatest of all benefactors. To the extent of my power thus to proclaim the truth I am responsible for all the crimes committed during the year of my accountability. To this extent my brother, my sister, you are in like manner responsible for the least as well as the greatest of all crimes perpetrated under the spell of human depravity.

Let me now whisper one of the grand truths that is ultimately to redeem the world from crime. It is thus: you and I are angels, although we still inhabit the mortal frame. Every human being is an angel more or less developed or advanced in strength, in moral attainment, which as already stated, is the only proper test of strength.

Suppose now that two of these human angels, as innocent as the day is long, should be struck by lightning and their bodies instantly rendered lifeless. The verdict of all would be "no crime would be committed in this, nature alone is responsible." But what of the effect on the victims? Simply the usual effect of premature (second) birth. Now the truth is, this premature birth, into the next state of existence, comes to 999 persons out of every thousand. As premature birth is always violent, it is to be abhorred. It is because nature abhors violence, that the universal tendency is that of growth or gradual development from one condition to another. These two, who were struck down by lightning, passed on in their innocence to the realm of the unknown. There we may safely trust them to the tender mercy of that higher justice for which we have set out to plead in this appeal. But suppose that this change, this second birth, this passing into the unknown, instead of being produced by lightning, were brought about by some other form of violence. In short, suppose some other "angel" less developed than they, yclept, some "demon incarnate, lower than the very beasts of the fields," had committed the deed of violence resulting in the so-called death of these two; what then? The effect on the two objects of this violence, would be practically the same. A different form of violence, a premature second birth. Nature for them will still do her best to fill the vacuum, to wit, their unfinished earth life, in the æons of eternity, stretching away into the

infinite. They are now regarded as the victims of murder. But after all, who is the real victim of this act of violence? In other words, where does the most serious effect fall. Measured by the proper criterion, the answer is self-evident. The subject and not the object of the deed; the depraved wretch who committed the revolting act. He is the real victim in the case. Why? Because of his utter incapability, his utter weakness, his utter lack of moral responsibility. Victim as he is of this act, he is still more intensely the victim of the inner state of wretched depravity than of any outward act.

Talk to such a man, about the process of character-building, and he will look at you with the vacant stare of the moral idiot. Say to him that character is the measure of happiness, and his reply will be that of utter incoherency. The study of such a character, is sure to enlist the profoundest sorrow and sympathy of every right-thinking man and woman on earth. Sorrow because such a condition of depravity is liable to express itself in such acts; sorrow because the effect of the calamity (this premature birth) is beyond our power to measure, but most of all, sorrow resulting from this study is in the conclusion, inevitably arrived at, that such a nature is the hardest of all to reach and reform by the ordinary processes brought to bear in this world. Now if we take this little child, this weakling in its utter helplessness, this victim of utter depravity, who is in short, morally insane and irresponsible, and send him without mercy into the realm of the affinities, where the same grade of undeveloped characters will be his companions, what is the effect of our crime? If his act of murder, in sending two innocent ones prematurely into the next state of existence, is a very great calamity to them, how much greater the calamity attending *our* act of murder in sending this weakling, in his moral obliquity and utter helplessness to reap a meed of punishment in the unknown, which for aught we know might be greatly mitigated by a longer life on earth?

That the murder of our weaker brother, Theodore Durrant, by the people of California, has now been postponed for the third or fourth time, it is certainly a fitting time for us who are less unfortunate, to reflect. My brother, my sister, which of you have not at some time in your past life, felt yourself to be one of the weakest of all mortals? If you live on earth to-day you are too good for common mortals. It is not to you that I appeal. You who have never felt the power of temptation, nor yielded to the same in the hour of weakness, I would commit this victim to your charge. Hang him without mercy if you will. You alone can do so innocently, because you alone are incapable of comprehending his case. It is to those that live in the flesh, who know what human weakness is, and who have grown strong through invincible endeavor, and the power of self-discipline,—it is to you that I appeal. "Let him that is without sin among you cast the first stone." I have mentioned the name of Durrant in this connection, not that I would accuse any listener of like crime with his, but because, taking it for granted, that he committed the terrible crime charged against him,

it, as the typical crime of the ages for horror and atrocity, should serve as an example for all future time. Let the punishment stop short of the death penalty. I am not alone in my opposition to capital punishment. Thousands, yea millions are of like sentiment who may be less outspoken. The verdict of 4000 years ago, "He that sheddeth man's blood, by man let his blood be shed," does not apply to-day. It is supposed to have been the highest expression of justice known to ancient civilization, and was incorporated in the Hebrew scriptures. But the Bible defenders of to-day who champion capital punishment are few and far between. "Blessed are the merciful for they shall obtain mercy."

"But," says the critic, "you champion the cause of Durrant, one of the very worst criminals of all history." If I would spare the life of Durrant, it is for his own sake—not to encourage crime. I plead for him because, being a condemned criminal of the lowest grade, he stands in greatest need of sympathy and aid. I plead for him because the crime of which he is supposed to be guilty; so utterly revolting and disgusting, is thereby condemned the more. That is to say, if murder, committed as capital punishment, is wrong and to be condemned, how much more is it to be abhorred when entirely unprovoked? Last, but not least, I champion the cause of Durrant because such a case, by escaping the death penalty, will tend to put a quietus for all coming time upon capital punishment among human beings.

"Ye who are strong ought to bear the infirmities of the weak."

My brother, my sister, did it ever occur to you that this outward act of crime is not that which really condemns the criminal? These acts which our hands commit every day, however trifling or weighty in their consequences, are not the real character-builders. Each is but an outward expression of the mental act which lies behind it and impels us onward to commit the deed. As such indications, however, they are an exact measure of the consequences involved in this character-building; and it is because we may not pierce the veil of infinite futurity, nor measure with atomic nicety the precise effect of this or that impulse, as material appropriated in character-building, that we may never know the effect of any act committed by ourself, much less by others. Now, if this be true of ordinary mortals, how much more is such knowledge above and beyond the scope of one's capacity who is so morally senseless, deaf and blind as Durrant is supposed to be? Just so sure as we, the people of California, are struggling to do our whole duty, as the prime object of life, just so sure will we unite in this appeal to save the life of Durrant, in order that we may seek to aid him in the struggle to earn his way to higher development. And what is plainly our duty toward the lowest of all criminals, is equally our duty to the perpetration of crime of all grades.

THOMAS H. B. COTTON.

A smile may be bright when the heart is sad—
the rainbow is beautiful in the air while beneath is
the moaning of the sea.

FAREWELL TO 1897.

Good night, old year, the time draws near
When you and I must part.
You have been kind, I have been blest
With lessons on my heart.

There has been much of joy and pain,
But little of a worldly gain,
I feel and know in my inmost soul
That I near the heavenly goal.

Your days are passing one by one,
Your earthly course is nearly run,
But ere your farewell be tendered
Love and thanks to you be rendered.

You taught us to live, on the earthly plane,
Progression make, more truth to gain;
Taught us that death is but re-birth—
Continuation of life on earth.

Remain unchanged with us still,
Until our souls with longing thrill
To learn of those who have trod the shore
Of living truth, of spirit lore.

Farewell, old year, another draws near,
But you in memory shall ever be dear.
"Ring out the old, ring in the new,"
But I shall to the old be true.

The bells now wail a sad good bye—
Ninety-eight comes in with joyous cry,
Then welcome to our new-born year,
I leave the old with many a tear.

JULIA A. POMEROY.

MENTAL ATMOSPHERE.

If not too presuming, I would like to take some of the ideas in the admirable paper by Prof. Thurtell in the *PHILOSOPHICAL JOURNAL*, Dec. 9, as a foundation for reasonings.

Let us take the Linelanders who can see only a point in one direction, and consider them surrounded by an atmosphere which whirls continually about the line. All thoughts and ideas of the Linelanders are projected into this mental atmosphere, and whirl with it. Thus when the Linelander catches a glimpse of the Flatlander, he thinks about it more or less, and all thoughts of his are immediately deposited in his mental atmosphere. At a second glimpse of the Flatlander he may be able to reason better than at the first, and so on. As his atmosphere whirls, the first thoughts bye and bye come before his mental vision, that is, he remembers. By putting the two together he works out a better one, etc.

Regarding the Flatlanders and all the others, let us suppose a similar atmosphere around each one, receiving and whirling their separate and differing ideas. Then around these differing personal mental atmospheres whirls a general atmosphere which includes them all in its orbit. At stated periods all whirling objects throw off particles and attributes into space, as we say. So these personal atmospheres are constantly, according to a law of the Universe, sending into the general atmosphere, thoughts, ideas and speculations. As the general atmosphere whirls, it brings into the line of vision of each personal atmosphere the thoughts of all the others. Let the person be dull and apathetic, or worse, opposed to learning any-

thing outside his own atmosphere, then these ideas will pass by unperceived. But all who, wide awake, desire to increase in knowledge, not only perceive, but attract thoughts and ideas of other spheres, from the general atmosphere to their own environment. Then, as was said, they reason upon these from their own standpoint, which standpoint steadily enlarges, and soon they are capable of proceeding at times out of their more or less circumscribed sphere, to observe and live for a while in a higher state of existence.

Materialism, whatever the kind or degree, is and always will be, to a greater or less extent, degrading to the real self, the true ego hidden in its environment, and must, however good may be the motive, hinder growth and development by clouding the perception of high truth. It is the blind backward move of the Linelander which removes the mind effectually from the capacity of receiving any assistance from those superior and above us.

The subject is endless and of great and steadily increasing interest, and pure enjoyment. We have only to go on and on forever, becoming ourselves stronger and more beautiful with ever earnest sincere attempt to increase our ability to perceive and assimilate knowledge, that is, develop ourselves spiritually. M. FOLGER COLEMAN.

HYPNOTISM—MEDIUMS.

I have read Dr. Hidden's article on Hypnotism, on page 644, and agree with him in the main. Hypnotists' experiences differ, according to their power. My experience has been, that a person can be made to commit any crime while under its influence. Hypnotism is the golden key that unlocks all the great secrets of the Universe. It always re-acts on persons when they use it in any mean, or selfish way. I use it solely now for scientific research, and in surgery or dentistry, and have met with most satisfactory results.

Apropos of organization, I find we must have organization in order to succeed at anything.

I do not agree with some, that mediums should give their time free; for most mediums are poor, and depend upon their gifts for their daily bread. Mediums must live, and the easier their way is made the better work they can do.

Maitland, Mo.

DR. R. A. DAVIS.

ACTS OF KINDNESS.

The ultimate object of Spiritualism is not asceticism, but true happiness; and all advanced beings know that this is to be found, not in self-indulgence or sensuous pleasure, but in doing for others, and in such self-denial as this may require. All human experience shows that the truest, purest happiness of earth comes of blessing others; and all testimony from beyond the grave agrees that it is the good deeds, the acts of kindness, and of self-sacrifice in this life that build and adorn the mansions of the future, and furnish the capital on which to commence advantageously in the life beyond.—*Exchange*.

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No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

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.

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

SAN FRANCISCO, CAL., DEC. 30, 1897.

THE CLOSE OF THE YEAR.

During 1897, the JOURNAL has been regular in its weekly visits to the homes of its patrons. It has done its best to present spiritual truths to the world and to commend them to the heads and hearts of all it could reach. Shall it receive the welcome applaudit of "Well Done" from every reader?

For 33 years, it has labored zealously for the up-building of the cause, and for the spread of the truth. It needs the help, the patronage and the necessary funds to carry on the work, as well as the "good words" and "good wishes" so generally accorded by its friends.

Many subscribers have only paid up to this issue, and we hope they will at once, send on the dollar for 1898, and at the same time order some of the many interesting books we offer for sale, and thus help us to do the work allotted to us. Let there be no deserters! Let no one think of doing without the JOURNAL for 1898.

The improved times are already materializing, and those on whom we have been waiting for payment of back subscriptions should now pay up, and thus relieve the strain of our carrying hundreds of those who were unable to pay in the past.

One thought more. Let every reader who can, either get a *new* subscriber, or pay for a copy to be sent to a friend for 1898. It will help the JOURNAL and spread the light.

EVENTFUL TIMES.

The New Year will commence with general forebodings of war. The missionaries in China and Corea are mainly the cause of it, and Germany, France and Russia, appear to be preparing to dis-

member both countries and divide the spoils. England, Japan and America may have something to say about it, and this may cause a general war.

Other serious complications and troubles exist in Spain, Italy and Turkey, and also in Brazil, Chili and other South American countries, and a general war may result within a few months. These times are momentous, and it hardly seems possible for 1898 to be other than the most eventful year of a century.

THE YEAR OF JUBILEE.

Before another number of the JOURNAL is issued the year of Jubilee—the Fiftieth Anniversary of the advent of Modern Spiritualism—will have commenced. It will be a Red Letter Year, and we must awake to our duties and to our responsibilities, and prepare to make it the grandest, most eventful and most fruitful of all the years of our history.

Leaving behind the troubles and sorrows of the past years of our journey, let us buckle on the armor anew and prepare to do battle for the truth, and to meet the common enemy with overwhelming force, argument and demonstration, not only claiming but proving our right to exist, as well as to propagate the truths we hold so dear, and hand them down to the generations following, so that their hearts may be made glad, when holding sweet communion with the angel world.

The small raps beginning at Hydesville, N. Y., have resounded throughout the world, and been heard by rich and poor, the learned and the unlearned, and to-day millions rejoice in the consolation they have given among all peoples, languages and tongues.

Let us welcome 1898, with more than usual joy, and proclaim it throughout the world as our
YEAR OF JUBILEE.

PRESBYTERIANISM AND GOD.

The Unitarian Men's Club met in New York on Dec. 20, and the Rev. Dr. Minot J. Savage, of the Church of the Messiah, was one of the speakers. During the course of his remarks he said:

If there was a man in this city to-day having such a character as the orthodox churches attribute to God, you would not speak to him or invite him to your homes. Take all the great criminals, roll them into one and he would be white in comparison to the idea of God comprehended in the Presbyterian faith.

The creeds of men have made a monster out of the Eternal Spirit—the mainspring of the Universe. But light is breaking and the creeds must go.

BIGOTRY AND FANATICISM.

At the Presbyterian ministers' Meeting on Monday, Dec. 20, in San Francisco, the Rev. R. W. Reynolds of Holley Park Church, startled the brethren of the cloth by the assertion that "No murderer shall inherit the kingdom of heaven."

This sulphurous dictum came out in a discussion of the paper of the day by the chairman, Rev. Barton W. Perry, who discussed, "Did the Israelites Civilize the Bible, or did the Bible Civilize the Israelites?" handling in detail the higher criticism as telling the story.

Mr. Reynolds held that the Bible, as it was, should be studied and preached and that no attention should be paid to criticism of any sort, and added:

I believe in preaching that when a man takes a human life he should be hanged and go to hell; he cannot repent.

The paper called forth considerable comment from others, and those present were about equally divided on the advisability of reading the Bible critics of the day.

Mr. Reynolds evidently believes that the sun stood still for Joshua; and as the whale swallowed Jonah, he can swallow all the crude fables of the past ages of ignorance and superstition.

HE FELT A SPIRIT HAND.

In the *Boston Transcript* of August 13, 1897, we learn that Prof. A. E. Dolbear, the noted physicist and electrician of Tufts College, has had an experience with a materialized spirit, by an incident which occurred on one of his lecture trips. In speaking about the matter, he said that he was not a Spiritualist, but that the simple facts were as follows:

"Some months ago I delivered an address at Eliot, Me., and spent the night at the residence of Miss Sarah J. Farmer, daughter of the late Moses Gerrish Farmer, the inventor of the fire-alarm telegraph, the electric railway and electric light. I knew Mr. Farmer, who died in 1893, only slightly. I never was intimate with him.

"I went to bed and to sleep, or thought I was asleep, though I realized fully that I was in bed in Moses Farmer's house and was fully conscious of my surroundings. I heard Mr. Farmer talking to me, though I don't recall particularly what was said, till I asked him: 'How do I know you are Moses Farmer?' Mind you, all this time I had not seen him, but had only heard his voice. After I asked him that question he held out his left hand. I took it in mine and noticed that it was cold. The uneasy feeling it gave me was so strong that it awakened me. I felt nervous and uncomfortable, and after twisting and turning for a while I finally

went to sleep again. I had just about the same experience over again.

"I asked him again how I should know him, and he held out his hand once more, and I asked him how I was to know it was his hand more than another's. 'I'll do this,' he said, crooking two of his fingers up in a peculiar way, while holding the two others straight and rigid. The trick is a difficult one—in fact I have never found anyone who can do it. I tried to do the same thing with my own fingers, and the effort awakened me. After thinking the matter over I fell asleep again and I did not awake till morning. At no time did I see anything but a hand.

"At breakfast I mentioned to Miss Farmer, in a joking sort of way, that I believed I had been in conference with her father, and then described the peculiar act with his fingers, by which he had sought to prove his identity. Miss Farmer looked at me with astonishment, and asked: 'Didn't you know that was a peculiar trick of Father's?' I told her I did not. She then explained that with people whom he knew well, he had a habit, when in a merry mood, of fixing his fingers in that way, and, poking his hand at them, he would say, 'Can you do that?' I afterward talked with several people who knew him well and who remembered that peculiar accomplishment perfectly."

FRAUDULENT TRAVELING SHOWS.

Many of these fake concerns are going about in the different States, claiming to be acting under spiritual influence, advertising wonderful manifestations on open stages, in the light, etc. Flaming handbills are scattered broadcast and thousands of people are duped. Several of these handbills have lately been sent to this office—one of them called the "White Mahatma," claims to be acting "under the auspices of Golden Gate Circle, San Francisco." As no such an organization as that is known here, this "fake" concern should be given a wide birth.

TOP-KNOT COME DOWN.

Some time ago a revival preacher delivered a passionate tirade against ladies' bonnets, taking for his text the heading of this article, which was curtailed from, "Let him that is on the house-top not come down." Matt. 24:17. Now comes the following announcement of a similar nature in the daily papers which reads thus:

A remarkable scene occurred in the Radical United Brethren Church, in Chambersburg, Pa., Dec. 14, at the last meeting addressed by Evangelist B. H. Irwin, an exhorter of the Sam Jones variety, from Lincoln, Neb. Many of the women wore plumage on their bonnets during the service, and this seemed to afford a theme for the preacher, who spoke furiously against the practice of wearing feathers on hats. His sermon so moved his

auditors that a number of the women in sight of the preacher took their head gear off and tore the feathers to pieces.

THE CHRISTMAS FESTIVAL.

Under this heading last week we stated that this festival pointed *commemoratively* to the advent now 19 centuries past, and *suggestively* to the advent of a newer era—of universal brotherhood, the administration of the Spirit, and ennobling of the race.

A correspondent objects to this, and asks: "Why cling to this archaic, dumb, idiocratic, theologic superstition, ad-infinitum, ad-nauseum, ad-pigheadum, ad-kickum, ad-spitum?" It was an astronomical legend. The sun crossing the line. The old year crucified by the new. Why not be exact—be truthful—be Newman!"

We were speaking of the Christmas Festival of the Church, as to what it commemorated—not about its origin. We are well aware that at the instigation of Constantine, after the Nicene Council, the Church located the festival on Dec. 25, to reconcile the old Pagan to the new Christian doctrines.

The old legend was well known to the Egyptians who celebrated at the Winter Solstice the birth of Isis, and the accouchment of the goddess who brought him into the world.

Astrologically, Dec. 25, has long been celebrated as the birthday of the sun-god—when the sun, representing a young child, begins to grow in the heavens until the first Friday after the 3rd complete moon, (hence the changeable date of "Good Friday") when the sun is uplifted or crucified on the celestial cross (the Equator).

Every year comes the "annunciation day" of the conception of the celestial virgin, who is to give birth to the sun-god again on Dec. 25. The Sun was thought to be betrayed by the powers of darkness, at the autumnal equinox (Sept. 22.) when he sinks below the celestial equator, and the nights exceed the days in length.

These and similar incidents constitute the basis of the ancient Pagan mysteries, which the Church incorporated into its traditions, remodeling them to suit Christianity.

Our thought in connection with the Christmas festivities was not about their origin, but the new era soon to dawn, as announced by advanced spirits.

Thoughts that may be Photographed.

If thoughts are things they must occupy space, for a thing is more than a geometrical point. If we evolve them and they go circling through immensity, perhaps never to return, the mind that

emits them must lose something at each think! This being true, it must have a constant supply of thought-stuff or it would dwindle to nothing sometime.

If they are "things," are they subject to growth, maturity and decline like other living things in Nature? When a thought, or a series of thoughts, can be photographed, so that identity can be definitely determined, we may be able to agree that they are things, and then what thoughts would we conceal? We would likely agree that we "are fearfully and wonderfully made."—*Cumdogan*.

CHRISTIAN AND TURK.

The Rev. Dr. Isaac M. Wise, the able and learned editor of the *American Israelite*, has the following editorial in his paper of Dec. 16:

"Bucharest in Roumania was on December 5, the scene of a bloody and destructive insurrection against the Jews, 18 of whom are said to be dead, and property to the amount of a hundred thousand francs was stolen or destroyed. The students of that university started the terrible row, the vulgar ruffians, burglars, pickpockets and murderers of that city followed the students and finished up the horrible work of bloodshed and robbery.

"The police appeared on the scene after the mischief was done and arrested about 100 of the Jew baiters and robbers, none or very few of whom, such is the opinion of many, will ever be punished.

"As long as Roumania was Turkish, nothing of the kind occurred. But now it is an independent Christian State, and there exists no cause, why those demi-barbarous hordes should not slay and plunder the Jews, when their more enlightened co-religionists in Austria do the same, and their most enlightened confreres in Germany preach loudly and emphatically the doctrine of extermination.

"It is evident that Christendom has turned stark and dangerously mad, deaf to the voice of reason and conscience, blind to the rights of man and humanity like the steers in the arena of a Spanish bull-fight—not among the lower class of criminals, but among students, priests and political leaders. This is the shame and disgrace of Christendom at the close of this century."

The above corresponds with other reliable statements as to the good character of the Turk. It is not charitable to infer that they are the fiends which the ignorant and bigoted would make them. Such prejudiced and superficial observers as Rev. Mr. Barrows and Gladstone seem ignorant of the fact that many of the religions of the Orient are superior in breadth of moral sentiment and lofty teachings to the creeds of the traditionalists. It was the dictum of one of the brainiest and most thoroughly equipped theologians of Chicago, who attended the Parliament of Religions in that city, that the "so-called Pagans made the best exhibit."

J. H. S.

International Spiritualists Meet.

We have received a marked copy of *L'Arvatore della Provincia*, published at Milan, Italy, containing a 2-column report of the proceedings of the International Kardecian Union of Spiritualists, convened in that city Nov. 6 and 7, which proposes to "propagate Spiritualism in a scientific and moral sense, according to the teachings of Allen Kardec."

The convention was attended by about 300 delegates, representing the following organizations:

FRANCE:—"Federation Spirite Universelle," Paris; Syndicate of the Spiritualistic Press of France, Paris; "Société de Librairie Spirite," Paris.

GERMANY:—"Gesellschaft für Wissenschaftliche Psychologie," Cologne; "Psyche," Cologne; "Psychologischen Gesellschaft," Dusseldorf.

ITALY:—"Sodalizio Spiritico Napoletano," Naples; "Circolo Spiritico Veritas," Florence; "Armonia Spiritista," Teramo; "Circolo Livornese di Studi Psicici," Livornia; "Circolo Spiritista Campanella," San Remo; "Circolo Pensiero e Fede," Rome; "Circolo Spiritista Filalete," Penne; "Società di Studi Magnetici e Spiritici," Alexandria.

SPAIN:—"Unión Espirita Kardeciana de Cataluña," Barcelona, comprising 20 societies.

SWITZERLAND:—"Société d'Etudes Psychiques," Geneva.

Chevallier Ernesto Volpi opened the convention with an address, and presented the speakers. He was followed by Prof. M. T. Falcomer, with a grand scientific and philosophic discourse upon mediumship. Captain F. Abignente then spoke for over two hours on "Spiritualism in the Field of Literature," showing how the spiritual idea permeated the works of the writers of the age, citing Hugo, Flammarion, Sardou, Tennyson, et al.

Other noted speakers were, E. Bosc, editor of *La Curiosité*, of Niece; Gabriel Delanne, of *La Revue Scientifique et Morale du Spiritisme*, of Paris; F. Feilgenbauer, of the *Zeitschrift für Spiritismus*, of Leipzig; G. Leymarie, of *La Revue Spirite*, of Paris, and B. Martin, of *El Moniteur Spirite et Magique*, of Brussels.

The Union has for its official organ *Il Vessillo Spiritista*, published in VerCELLI, Italy.

present day. It will be more likely to exterminate the church than to exterminate Spiritualists, if indulged in to any great extent.

A Necessity.—Mr. F. S. W. Gleason, of Colorado, writes: "The JOURNAL has become a kind of necessity to me." That is just what we are laboring to do—to make it a necessity in every home of the Spiritualists of America, and it is gratifying to see that it is appreciated, and that many feel as does Mr. Gleason, that it is a real necessity to them. The angel world intends it to be such a necessity, and it only remains for its readers to introduce it to their friends and commend it to their attention, to make it a necessity in every home. Why not subscribe for and send it to a friend for 1898, and thus help on the good work?

Married.—Mr. George H. Coons and Miss Leola B. V. Cleveland were married on Christmas eve, at the residence of the bride's mother, 119 Jones street, San Francisco, Mrs. Kate Hoskins officiating. The ceremony was inspirational, and intensely interesting and impressive. Leola's father and George's mother (both on the spirit shore) manifested through Mrs. Hoskins, each giving a benediction on the union, with messages of congratulation and loving words of counsel which will have a lasting impression on their united lives. The JOURNAL wishes the happy pair prosperity and a long and blissful journey in the physical form, as well as an eternal soul-union in the spheres beyond.

Katie Mason, Arbela, Scotland Co., Mo., desires to thank the friends who have kindly sent papers and reading matter to her. On account of the mistake in her name (Major instead of Mason) one letter was returned to the writer, before the mistake was discovered. Will the writer kindly send it again? One "crank" signing himself "A discerner of Spirits," wrote her "a warning," to renounce Spiritualism and read the Bible, etc., but that is useless, for she is "grounded in the faith" of spirit return.

A lively row is in progress in the Congregational Church, in Coytesville, N. J. The pastor, S. W. Brown, was arrested by Danzinger, a trustee, for disturbing the peace. Danzinger's wife claims that Pastor Brown's admiration for her was so great that he

told her he worshipped the ground she walked on. This started the fracas.

Don't Forget it.—Mrs. L. D. Hunt, when sending on her renewal for 1898, writes thus:

To-day I spoke to my husband of the nearness of the New Year, and that we must attend to the renewing of our papers, and he said, "Whatever you do, don't forget to send the money for the PHILOSOPHICAL JOURNAL." It is his favorite as well as mine.

To all others let us say, Don't forget to send on your subscription to the PHILOSOPHICAL JOURNAL.

Heaven.—Annie Besant defines heaven as a "place where human hopes are changed to powers."

In the poem of Bishop Beals on page 804 in last week's JOURNAL, the word "before" at the end of the last line, should be placed at the end of the previous line. It was accidentally transposed by the printer.

The Reviewer.

Whose Soul Have I Now? A novel by Mary Clay Knapp. 240 pp., illustrated, cloth. Price, \$1. Chicago and New York: Rand, McNally & Co. For sale at this office.

This is a charming story written by the author after her return from spending a delightful winter in the Hawaiian Islands. She writes thus in the preface: "Seated at my desk one morning to write a letter, without thought or plan, I took up a fresh tablet and wrote across the top of the white page: 'Whose soul have I now?'—from Marcus Aurelius. Then a purpose flashed through my brain and the argument of the following tale shaped itself faster than it could be penned."

It is a spiritual novel proclaiming a union of souls and the spiritual uses of marriage as well as the spiritual nature of love?

All's Right with the World, by Charles B. Newcomb. 261 pp. Cloth, gilt top. \$1.50, postpaid. The Philosophical Publishing Co., 19 Blagden street, Copley square, Boston, Mass. For sale at this office.

A volume of earnest, thoughtful essays, devoted to the interpretations of the inner life of man, the power of thought in the cause and cure of disease, and the inculcation of the optimistic philosophy of daily life known as "The New Thought."

Mr. Newcomb is well known as a contributor to current publications.

The Anti-Spiritualists are on the defensive, and their brief existence will soon be over. Their bulldozing tactics are not relished by even the churches they are trying to champion. The fact is, the persecuting spirit is not the kind to be indulged in at the

and there has been a repeated call for a volume containing his articles and essays. The 45 chapters in this volume, centre about the thought that the pessimism of the day is ill-founded, that we misinterpret the times when we call them "out of joint," that we must re-examine life from a broader point of view, that by so doing we shall discover that our sufferings were not so great as we imagined, and that our remedies are fully equal to the ills which once seemed overwhelming.

How She Earned It; or \$25,000 in 11 years, by a woman who made it. Illustrated. 204 pages, cloth bound, \$1.00. St. Louis: Anna C. Reifsnider Book Co. For sale at this office.

This volume contains earnest words of advice and instruction to those who want to "get on in the world." It will pay for a careful reading and study.

The December *Temple* is notable for a distinctly new presentation of an old subject, under the head of "Re-incarnation and Mental Science," by Paul Tyner. The author demands the modernization and Americanization of Theosophical teaching concerning re-incarnation, so that it be brought up to date and in line with the latest discoveries of physical science. \$1.00 a year; 10 cts. a copy. Temple Publishing Co., Denver, Colo.

Zodiacal Influences.—Brief delineations of all people, with suggestions as to whom you should choose for harmonial association in marriage and business by Chas. H. Mackay. Chicago: T. J. Gilmore, 88 W. Jackson street. Price 30 cents.

Oneida Lake Camp-Meeting.

The Board of Trustees of the Oneida Lake Camp-Meeting Association of Spiritualists held a meeting at Durhamville, N. Y., on Dec. 3. A purchase of 99 acres of land has been effected, near Canestota, N. Y., and bordering directly upon Oneida Lake. The location will afford excellent bathing, boating and fishing. The grounds are excellently suited for a camp, and will be a good location for an all-summer residence. Summer resorts are now located at South Bay and Sylvan Beach, both nearly adjoining these camp grounds.

The land has been platted into parks, lots and avenues. The Lehigh Valley railroad has a branch line that traverses the camp grounds, and a depot will be erected thereon. Building lots are being sold at from \$50 to \$250. The camp is capitalized at \$5,000 as a stock company. The stock is sold at \$5 per share.

A camp-meeting will be held all the month of August, 1898.

The prospects are excellent for a successful camp.

For further particulars, address Miss Jennie E. Thornton, secretary, Boonville, Oneida Co., N. Y.
G. W. KATES, Pres. Rochester, N. Y.

Spiritualist News.

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

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

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

Moses Hull has given three lectures in Guelph, Ontario, to fair audiences.

Mrs. Loe F. Prior is lecturing for the Society of Spiritual Science, in Atlanta, Ga. She also gives excellent tests. Many prominent citizens, professional men and students are manifesting great interest in Mrs. Prior's wonderful psychical powers.

The Society of Progressive Spiritualists will hereafter hold their Sunday evening meetings in Alcazar Hall, on O'Farrell street, opposite the Orpheum, between Powell and Stockton streets, San Francisco. Mrs. Lillie will speak and Mrs. Whitney will give spirit messages and answer questions.

At Lansing, Mich., the old city hall has been remodeled for the Spiritualist Society. Mrs. A. Robinson, of Port Huron, Mich., gave the opening lecture, entitled, "True Spiritualism and its Benefits to Humanity." She will give monthly addresses during the coming Winter, at the same place. She is an interesting speaker.

On Dec. 10, Prof. Fred Evans left Boston for Providence, R. I., where he spent 10 days and on the 20th inst he went to New York, where his address is 39 W. 28th street. By the *Banner of Light* we notice that while in Boston his mother passed to spirit life quite suddenly. The members of his classes in Boston, upon his leaving, adopted resolutions showing their appreciation, and attesting to the wonderful manifestation of spirit power, in his seances, by their producing independent slate-writing under the strictest test conditions.

Mrs. Lyman and Bedell assisted by many ladies held a social on Saturday night for the benefit of the spiritual meeting, which was well attended and successful. They have moved the meeting to Forrester's Hall, Denver, Colo., where they will hold services during the Winter. They now hold three meetings on Sunday, two of them being free, ten cents at the door being taken at the other to pay expenses. The outlook in an educational way is quite good for the coming year.—L. W. VAN DYKE, Sec.

Dr. Coonley's phenomenal seance at Pythian Castle, 909 Market street, San Francisco, on Sunday evening, was well attended, and the seance was very satisfactory and convincing. Dr. Coonley submitted to a thorough examination of his clothing and cabinet and seemed to wish each one to be satisfied. The music was very beautiful and the spirit photographs on one's own handkerchief were finely blended in natural colors and were well recognized. One gentleman arose and with an effort to control his feel-

ings, stated that the beautiful photograph on his handkerchief was that of his brother, and perfect in detail; that he was a stranger to Dr. Coonley, and had investigated Spiritualism for about six years; and that that was the most wonderful manifestation he had ever witnessed. Dr. Coonley holds his farewell lecture and test meeting at the same number next Sunday evening.

The "Church of the New Revelation" is the name of a new Spiritualist organization in Toledo, O. Its objects being the "promulgation of the Occult Sciences, Esoteric, Ethical, Psychometric, or any Phenomena upon the Spiritual plane of the Revelation, through the light of the law of life, in fulfillment of spreading the truth and building the Temple of Good, for humanity's sake." Mrs. Dr. Wyant is the pastor, and its services are held on Sunday evenings, at 617 Erie street, near Cherry street, Toledo, O.

Floods.—Mr. B. F. French, Crown King, Ariz., writes thus on Dec. 20, 1897. "I recently received a vision which indicates unusual and disastrous floods. The streams will rise so suddenly that people will be unable to escape, and many lives and much property will be lost. The vision gave me no clue to the time or locality of the floods. I think much rain will fall between Dec. 24, 1897, and Jan. 20, 1898. People who live near streams on low lands should be on their guard."

"The Ultimate Authority in Matters Pertaining to Religion" is the report of a speech at Croydon, England, by John Page Hopps. 10c. London, South Norwood Hill, S. E. He maintains correctly that it is the inner consciousness of the human soul—i. e., God.

Thos. H. B. Cotton writes: "On page 802, near the bottom of the first column, by inserting five words, the reader will easily reconstruct a sentence of mine, which will then read as intended, as follows: 'It is only where much is given, that much is required at our hands.' The oversight was doubtless mine."

Dr. Coonley, independent slate-writer, clairvoyant, musical medium, holds seances Tuesday and Friday evenings. Developing circle, Thursday evenings. A special ladies' seance Thursday at 2 p.m. Admission to these seances is 25 cts. Dr. Coonley gives sittings—slate-writing or clairvoyant—daily from 9 to 5, at 1151 Market street, San Francisco.

A Spiritual Hospital.

As we are in great need of a hospital where advanced Therapeutics may be applied (especially for the treatment of mental diseases), we hereby appeal to our spiritually-enlightened friends to co-operate for the purpose of founding a spiritual hospital that shall also be a school of metaphysics. Only sincere and disinterested parties need apply. DR. B. PETERS, 508 Turk St., San Francisco, Calif.

What Spiritualism is.

The following is a copy of a letter written to the Rev. Dr. Becker, President of the Anti-Spiritualists' Association, by E. D. Babbitt, M.D., LL.D.

REV. MR. BECKER:

DEAR SIR:—As you are President of the Anti-Spiritualists' Association and have shown more fairness than the most of the other members seem to have done, I have concluded to send you my work called "Religion," so that you may know what position is taken by the philosophical Spiritualists. The Anti-Spiritualists' convention at Anderson, seems almost totally unaware of what Spiritualism is, or else they have indulged in falsehood and calumny of the most wicked kind.

If Mr. Covert had been better acquainted with the position of Spiritualists, he might not have got so fearfully used up by Moses Hull. As he found himself cornered up and headed off in all directions, he acted like a madman in his blackguardism.

I was formerly a great worker in Sunday-schools and church causes, but the Bible and the church were almost entirely ignorant of human destiny and of man's real future. After fighting the Spiritualists for 20 years as foolishly as the "Antis" are fighting them now, I became overwhelmingly convinced of the truth of the possibility of spirit communion, and after many tears, prayers and struggles against the new philosophy, I was conquered, for a diviner Universe, in harmony with all nature, opened up before me; my mind became kindled by the higher inspiration; I perceived ineffable glories, and I was enabled to make those great underlying discoveries which have already blessed several nations besides our own. I can say that my aspirations became nobler, my mind broader and wiser and my life better and happier.

In this work, "Religion," whatever may be its imperfections, you will see how easily is explained the philosophy of moral evil which orthodoxy, even of Dr. Taylor of Yale College, has never been able to explain rationally. On page 375 you will see the forms of the celestial realms, which the church is so ignorant of, and in chapter XV you will see an array of wonderful facts in favor of Spiritualism, including also a list of a large number of the great names of the world who are Spiritualists. In the light of such facts, does it not sound pusillanimous to call mediums and Spiritualists generally, "fools and knaves."

I welcome the Anti-Spiritualist Association so far as they will give us a truthful and upright opposition, as they may prove to be a valuable auxiliary for exposing the fraudulent elements that sometimes creep in among us, just as the same kind of elements attended early Christianity. If your policy, however, is to crush us out by main force, without reference to the many grand reforms and sublime principles which we are giving to the world, you will prove yourselves both unfair and wicked, and the mis-

siles you hurl against us will be boomerangs which shall smite yourselves. Much better would it be if your brethren could be converted to Christianity, for then they would become more loving, more truthful and more ready to annul some of those monstrous dogmas which blaspheme the Divine Father. Very respectfully,

E. D. BABBITT, M. D.
Los Angeles, Cal., Dec. 7, 1897.

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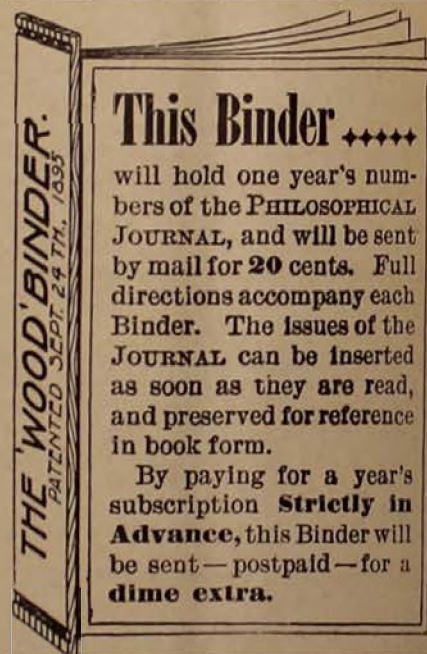
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How we Master our Fate, by Ursula N. Gestefeld. N. Y., Gestefeld Publishing Co. 112 pp. Cloth bound 75 cents. For sale at this office.

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As a life complete of days
Vanisheth from mortal ways,
As a hope that pales to fear—
Is the dying of the year.
—CHRISTIAN BURKE.

A good Book is thus noticed in *The Two Worlds* for Nov. 12, 1897:

Mrs. Sara A. Underwood, formerly in Agnostic, has issued a truly remarkable record of her Automatic Writing Experiences, which should have the attention of all who are interested in the study of mediumship. It is a valuable work, especially coming from such a source.

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Mediumship and its Development by W. H. Bach. 104 pp. Price 25 cents. For sale at this office.

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Materialization and Other Spiritual Phenomena from a Scientific Standpoint, by L. H. Dalton and J. V. Wallace. 112 pp. Published by A. A. Perry, Tremont Building, Boston. Price 50 cents, in paper covers. For sale at this office.

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The Breath of Life, by Ursula N. Gestefeld. New York, Gestefeld Publishing Co. 64 pages, bound in cloth. Price 50 cents. For sale at this office.

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Society of Progressive Spiritualists.

Meets at Alcazar Hall, San Francisco, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season, also Mrs. J. J. WHITNEY, who follows Mrs. Lillie's lectures with Spirit messages.

LADIES' Aid Society meets at 2 p. m. every Wednesday for business at 323 Fell st.; benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 605 McAllister st., San Francisco.

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