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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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No. 21.

LESSON OF THE BUTTERFLY.

Beautiful butterfly, dressed so fine,
Why do you bask in the warm sunshine?
Who taught you to change from an ugly worm
To a creature so gay, in fairy form?
The butterfly answered, with bated breath:
"I am gay for a day then I change through death.
The power that bade me come up higher
Is the fountain of life's eternal fire—
That lives the same in seraph or clod—
The infinite life which you call God.

For a year I toiled and dug and spun;
Now I glory a day and my race is run.
This lesson I leave to you, my friend;
The glory of worm-life is the day it must end;
In apotheosis, at the dawn,
When worm-life dies and the soul lives on.
So live, while you wear your crysalis here,
That your soul may be bright in a higher sphere.

The butterfly's lesson was not in vain;
We are all like worms on this earthly plane,
Who toil for a season, then fade and die,
To arise in fairer forms on high.
Who can say that the lowly soul,
From worm to wings had reached its goal?
Was it not a speck of the infinite power
That gives us our immortal dower?
What if we find in heaven's glow
All beautiful things we loved below,
All brighter grown, and doubly dear
For having shared our worm-life here?

J. MARION GALE.

THE NEXT PROGRESSIVE STEPS.

I do not pretend to prognosticate the future, but the great progress that has been made in many things in the last 50 years, lead one to think what may be done in the next century. Superstition is straining every nerve to keep its power and increase the ignorance of the people. Doubt is growing fast. Principle in government has surrendered to the mighty god, Wealth, and that god is growing immensely in amount, power, dishonesty and cruelty, and has brought nearly the whole people to bow the knee to it, and not only cast in their mite, but surrender all that is noble and good. Honor, righteousness, nobility and manhood have

passed away (except in name) and surrendered. Villainy, rascality and deception have progressed finely. The highly educated and self-wise class have enjoyed a boom. They have brought many theories to the front and proved them by the opinions of the big ones of their class, who, like them, are never wrong, but when these theories are brought to the test of fact and reality, they fade like a June frost. They too have increased greatly and have succeeded wonderfully in enlarging the field of ignorance.

But there is another class that have aimed to make men wise, better and happier. They have studied the action of the Universe, and the cause and effect of these actions. They have adopted the Aristotle principle of reality, and laid aside Plato's ideality; that is, they have acted on reality and fact, and not on imagination.

Through this class all the improvement and progress for the good came. Through this class the raps were first heard and they, to ascertain if there was intelligence behind them, proposed that one rap should represent one word, two another, and so on. They soon learned that there was an intelligence behind, whether it was devil, angel or god, they did not know, but their curiosity drove away their fear, and as they knew that the influence of many was greater than one they united in a circle; and knowing that singing would harmonize the mind, they sung, and that brought them to sympathize on one desire. They were thus brought onto the same plane, and had one desire, that the unseen intelligence would join them and show what it all meant. They soon found they had that intelligence with them by the effect it had on the sensitive.

This they continued at different times, until the intelligence and influence was so great that they could make the sensitive talk and tell all about it, the same as Mesmer had, before that, made his subject tell. The difference was that in one case the intelligence had a human body, and in the other it had not. From this beginning all the vast phenomena and reality of Spiritualism has grown.

A short time before this the intuitive sense or sense of knowledge began to be developed. History

gives us a few cases where this sense and these planes did wonders. At the bridge of Lodi, Napoleon knew, after his men had been repulsed the second time by the Austrians, that if he led his force himself and charged the plane that united them with his courage and confidence, the Austrians would flee. He did so and took the bridge with a rush. Joan of Arc, through the intuitive sense (she thought she was inspired), knew if she led the French army and charged the plane that they all were on, with her enthusiasm and courage, the English soldiers would be frightened and flee, and they did.

A year before the Fox girls and others, near Rochester, were confounded by the raps, I was in Cincinnati and personally knew a case of this plane and the intuitive sense. A man's wife went to Boston on a visit; he did not hear from her as soon as he expected and became alarmed. A person in the vicinity who had the intuitive sense developed, told him that he could tell about her. He got the plane where she started (I think there is a plane formed behind every person, that can be followed by an active intuitive sense), followed it to where she was and told all the particulars of the journey and why the delay. He said she had written a letter and he would get it soon. He received the letter and it verified what he had been told. This went through the papers as the greatest wonder of the age. And now the thousands of such doings, and millions of other things brought about by the same power, shows how much a knowledge of and advancement in it, has progressed. To mention a millionth part that is done to-day, through these principles, would be a job too large to undertake. This is not really a part of Spiritualism, though Spiritualism frequently acts through it. Now it is often the case that a person dare not think evil thoughts, for fear the mind-reader will expose him; or the thief dare not steal, for fear the clairvoyant will point him out to the officer, or direct him where the stolen goods are.

Many of the inventions are brought out by this faculty, and all by the middle and thinking classes. One great trouble with the inventing class is that they, like others, are so much under this god of wealth that they first ask: "Is there any money in it?" So they keep their discoveries to themselves lest someone else will make the money out of them.

If this sense continues to progress in the next century as it has in the last 50 years, there will be no more deceiving by the leaders of superstition, for all will know it is merely the fruit of imagination, and no truth in it. The money god will be dead, buried and forgotten, for all will know the real value of money and not try to accumulate it. Some old misers may hang on to their gold bags, but they will only be noticed in pity, and when their soul, that is made up wholly of gold, leaves, it will hover around where the bags were, until it has shriveled up and shrunk into nothing. In government there will be no more buying, no more electing congressmen that will go to Congress with their price in their mind, and go home with it in their pocket, for with the referendum all wrongs in that line can be righted. The highly educated

and self-conceited wise class will be down with the ignorant, where they belong, for all will know that their opinions and theories are worthless ideal imaginations, of a worthless, self-conceited set of ignoramuses. The low and ignorant will be educated and brought up, for all will desire to impart what they know to others, without money or price; thus making all equal and all happy. Spirits will pass out of the physical only to return and make all happy, for there will be no bad spirits to hang around and torment. All will know much of the working of the universe, but not all, for then there would be no progression. Then the people will be like those described in my book, the "Better World."

But there is a fear that this progress will end with this century; that the superstitious, the highly-educated and the money-worshippers will combine and thus unite the low ignorant and the high ignorant with the money ignorant, and they buy out the government and middle class, and crush out the thinking and would-do-right people, and thus make a conglomerate mass of barbarism, iniquity and ignorance, and as they cannot progress in the good, they will retrograde, and by the rule of "the survival of the fittest," some intelligent class of beasts will come to the front and man will take his proper place among the animals. But to prevent this degeneracy, we should seek what is right and do it. Throw away ideality and imagination, and adopt reality and reason, bring the people out of their stupendous ignorance, teach them equality, truth and facts. Cast aside the worship of that almighty god, money, which makes man sacrifice every principle of honor, nobility and justice; bring up the intuitive sense with the other senses—then you will know what is right, and do right because it is right. In short, seek the truth wherever found and impart the same to all around, also "prove all things and hold fast that which is good."

One great evil among the people that pretend to be civilized is the desire to *beat*, instead of doing right and justice to all. Some may think I am hard on the highly-educated class. Allow me to quote from Herbert Spencer, one of the greatest matter-of-fact writers in England. He says: "The vital knowledge that by which we have grown as a nation to what we are, and which now underlies our whole existence is a knowledge that has got itself taught in nooks and corners, while the ordained agents for teaching have been mumbling little else but dead formulas."

DR. E. B. SOUTHWICK.

THE QUESTION OF THE HOUR.

The world is moving onward, progression is the eternal and immutable law of the Universe, and peace and plenty, contentment and happiness is the desiderata of the human mind's desire and should exist as a positive reality in the world of humanity to-day; but it does not exist, simply because the people are culpably ignorant of the laws governing life. The world is discontented and the struggle for existence is greater to-day than in the past. Why? Simply because the

Christian world, following in the wake of their spiritual advisers, has gone in for the worship and adoration of the almighty dollar; not that the lust for gold is a bad thing when its attainment is properly controlled. Mammon worship was never so sincere and debasing as in the present generation, but when the acquirement of gold at the expense of our neighbor is an actuality, then, indeed, is its application and use a positive crime. But we must have patience, for time is a universal leveller; or, as a writer once said, "the most enduring monuments, even the granite mountains and the everlasting hills crumble beneath his remorseless blows. He builds houses, and the years tear them down. He erects monuments to perpetuate his fame; but the ages hurl them back to dust and wipe out their memory from human thought."

Great events are crowding each other on this vast continent to-day. War, religion, politics, business, commerce, progression, growth, finance, domestic affairs, marriage, the problems of life and death, etc., follow in rapid succession, and the question is, What next? Never before, have the minds of the American people been stirred so keenly and swiftly as they are to-day. It almost seems as if we were at the very moment of reaching the longed-for culminating point of wisdom; but, no, this cannot be when we remember that growth and progression is eternal. Our accumulated wisdom to-day is the result of the experience of our ancestors in the past, and therefore, the question of the hour is how best to adapt the human knowledge we now possess to the present human wants; this is the imperative duty of developed and cultivated minds.

History repeats itself beyond doubt and as other nations and empires preceding America have been prolific in great events and stirring epochs, so may we look for, in the future, and at no distant date, events that will raise America to a pinnacle enabling her to rank not only as one of the highest, but as the foremost nation of the earth. The greatest event in American history, in any history in fact, was "the Declaration of American Independence." It was the keynote of the citizens' liberty. It opened up a new pathway for human thought, human action and human progress. It made every man a monarch in a sense; it made him free; it released him from the bondage of ignorance largely planted in his nature through the religious superstition and bigotry of many by-gone generations. It gave the people the right to institute such a form of government as would secure to them "life, liberty and the pursuit of happiness," and that "whenever any form of government becomes destructive of those ends it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundations on such principals and organizing its powers in such form as to them (the people) shall seem most likely to effect their safety and happiness."

We repeat, the question of the hour is how to adapt the vast accumulation of present human knowledge to the acquirement of that "life, liberty and the pursuit of happiness" which the Declaration of American Independence intended. The

first great step, in the writer's opinion, is to put into practice that greatest of all commandments, "Love thy neighbor as thyself," which means, as a speaker once said, "a practical acknowledgment of the equality of all human souls in rights, not only to life, liberty and the pursuit of happiness, but to enlightenment, opportunity for mental and spiritual growth, and an untrammelled religion." Implicit obedience to the great law of right is the only true universal policy for one and all, nations as well as individuals, and an obedience on this line alone, as the histories of all nations have recorded, must assure permanent success, individual and national honor, strength and greatness.

"There is no power without justice," said the great Napoleon Bonaparte, or as Victor Hugo said: "It is easy to be charitable, but O God! it is hard to be just." The masses must be lifted from their present struggling condition; there is too great a gulf to-day between the Dives and the Lazarus. The rich are getting richer and the poor poorer. This ought not to be; should not be, and will not be in the future. If the magnates of society fail to acknowledge this aspect of affairs and shrink in remedying such an evil, then it behooves Congress and the people to take the subject up from a national standpoint. We can easily and readily discern in the signs of the times an uneasiness, a rumbling, an unpleasant vibratory sensation in the minds of the seventy millions of this country, which unless a remedy is applied to dispel the accumulating pent-up feeling of despair there will sooner or later be an explosion that will react disastrously throughout the length and breadth of this continent. Liberty, Equality, Fraternity, the noble motto of the French revolution of 1848, must be the motto of every man, rich or poor. Liberty, guarded and protected by law. Equality in all natural rights, and that fraternity which recognizes the common brotherhood of mankind.

The present Spanish-American war will be an incentive in many respects to bring about a better understanding between all classes; its successful close will be the advent of a better era.

GEO. W. WALROND.

WISHES.

Only beggars wish; to wish for a thing is indicative of impoverishment. The fact that man can wish for something is proof that the thing itself is a factor of his mind, else how could he wish for it? When a man understands the power of concentration of thought, his thought will crystalize into actual things, and having will substitute hoping. Man will assume the prerogative of creator and will speak and it will be done. As a matter of fact, things are but the phenomena of thought. Every individual in this Universe is the heir to all that the Universe contains or anticipates, for what is there to restrict his rights to a part merely? His own ignorance is the only thing that can possibly fix his bounds of limitation.

Man should enjoy that for which he wishes, and will, when he rises into the same degree of intelligence that characterized the man of Galilee. He set the standard of true manhood in the words,

"Whatsoever things the Father hath, are mine." When we can make a like declaration of our rights and privileges, with the same assurance that he did, we shall become sovereigns over the Universe, regaling upon its blessings and bounties.

Because man discriminates between himself and God, he causes an estrangement. We call God spiritual and man physical; and since these elements are incompatible, man is thrown into a state of negation and all that is harmonious and perfect is relegated to futurity, where it is of no use. If we maintain that God is omnipresent and upon a different plane than are we, the logic of contraries plunges us into limitations. If we concede God to be omniscient and of a different order of being than ourselves, we are thrown into ignorance by the law of opposites. Jesus held to the divine standard of man, and by placing himself in juxtaposition with God, became of equal power. This is our privilege, for no law in the Universe can operate for one at the expense of another. The trouble with man is he does not think. He lets out the contract to popes, priests and pastors, who are simply human phonographs, uttering that which is talked into them through some prescribed line of education.

The point in our consciousness which we call God, is the climax of man's intelligence. We must give it embodiment else it will forever remain problematical and hypothetical. The Nazarene became the God-man by conceding to himself the attributes of God. Why not we? Who is to prevent? Are the God elements secured, beyond our hope of emulation? If so, of what use are they? If we can think of omnipotence, omniscience and omnipresence, they must perforce be the trinity of our nature. Why deprive ourselves of these desirable attributes by conceding them specifically to some hypothetical being? Why not appropriate them? Man's very existence in this Universe makes him heir to all that the Universe contains. He ought not to be a pensioner upon anything in the Universe but by virtue of his being the greatest being in the Universe, he should control its every function, becoming the King of Kings and the Lord of Lords. FRANCIS EDGAR MASON.

DECLARATION OF PRINCIPLES.

It is a very hopeful sign that so many are expressing their opinions and feelings upon the need for a declaration of principles. But, it is somewhat singular, and not a little amusing, to notice with what pertinacity a few are trying to urge a very limited formula. They imagine that the whole ground is covered by simply affirming, "1—Individual responsibility. 2—No death, and 3—Spirit return." It seems to have escaped the attention of these earnest brothers that neither of these three propositions is distinctively Spiritualistic.

As to individual responsibility, Spiritualists are, by no means any more emphatic in affirming than is the church, and all other classes of people. The whole body of laws, the world over, is a proclamation of individual responsibility. Indeed,

it is among Spiritualists only where I have ever heard it disputed. But the number who deny it is very small.

It is not true that there is "no death," and neither Spiritualists nor any other class of people deny it. Life and death are the two great poles of evolution. The one complements the other.

The third affirmation of "spirit return" is no more distinctively and exclusively ours than the other two; and the wonder is that Spiritualists, who are incessantly proclaiming that the church is honeycombed with Spiritualism; that the Bible is full of it, and that all ages and all Nations are witnesses thereto, should seek to make that affirmation the center and foundation of their summary of principles. Indeed, that is the substance of all they are willing to allow. All religions are founded upon spirit return. It is one of the 12 affirmations of the Apostles' Creed. "I believe in the communion of saints" is the universal faith of Christendom. Any one, who will consult "Symbolism," a large volume written by one of the ablest Catholic Doctors of Germany, will find spirit return set forth as the settled conviction of that great Church.

The opposition of the church to Spiritualism is not based upon the simple affirmation of "spirit return," but upon our infidelity, as the church terms it. The special feature—the *newness* of Modern Spiritualism is its enunciation of the *mode*—the *law* of spirit return. Up to 50 years ago, all forms of spirit phenomena were miraculous—they transcended nature—they were above its laws.

Modern Spiritualism has demonstrated the naturalness of all phenomena, and thus has annihilated all forms of miraculism. Hence, it strikes at the very foundation—the life of the Christian system. You take away the miraculous conception of Jesus and you have nothing left. Miracle is the beginning, middle and end of Christianity.

The Church is right in pronouncing Spiritualism infidelity, for it renounces and denounces the basis of all religions, that is, miraculism.

The putting forth of such flimsy statements as embodying the basic principles is one weighty reason why we should put forth a complete summary of our principles so that the world may know where we stand and what we teach. The query is put forth thusly; if Spiritualism is taught in the Bible, if it is the same as genuine Christianity, why are you out of the church, why do you reject the Bible as a divine book? How can we answer, if we have nothing new, nothing distinctively different from the Church? The fact is that Spiritualism and Christianity are founded upon distinctly opposite and antagonistic principles. Spiritualism is naturalism—the supremacy and universality of law, while Christianity is supernaturalism or the supremacy and universality of miraculism. Spirit return, to the latter is a miracle, to the former as natural as the sending of a message over the wires. We Spiritualists have no prior claim to the inauguration of spirit return, but we have the proud distinction of having discovered its non-miraculous character, and thus destroyed the world-enslaving doctrine of miraculism. Not to declare this strongly and

clearly, is to be guilty of cowardice or dishonesty, or both. To endeavor to placate the church by concealing our real principles is most contemptible hypocrisy. Those who do this ignorantly, as is the case with some, are not fit to teach Spiritualism to the people.

J. S. LOVELAND,

CAUSES OF FAILURE TO ORGANIZE.

Spiritualists are not living up to their possibilities nor engaged in unselfish work for the Cause. Excessive devotion to scientific investigations has resulted almost disastrously.

This condition has brought our aged philosophers to the front waving danger signals. Prof. J. S. Loveland states that thousands have witnessed the phenomena but few have seen in them the universal principles of human nature, and the application of them to individual and society interests. Therefore Spiritualism must define itself.

Prof. Joseph Rodes Buchanan affirms that we must engage in the work of removing the despotic power of the city license system which is an axe raised to cut off the liberties of mediums and healers. Dr. J. M. Peebles wishes that he had lungs immortal and frame of iron that he could proclaim the spiritual truths that are above all price, North, South, East and West. Tell them to every living soul and wonders that Spiritualists have not more enthusiasm. He longs for workers filled with fiery, burning enthusiasm to labor and toil to give to the world this blessed gospel of immortality for all. He abhors creeds and declares that all great souls had none except that "ye love one another." President Barrett states that the cause has steadily progressed but that the work of the N. S. A. has been crippled by lack of funds. This is also doubtless true of State Associations.

Though Spiritualists have not formulated "theories and doctrines" yet through the process of scientific reasoning they have practically applied the principles to individual lives, and as a result our people are on record as the most moral people in the world. They are large hearted, sympathetic, charitable and most considerate of conflicting views on all subjects, therefore the "untamed anarchy" cannot apply to them as a class. Yet there is great reason for alarm. Disaster and disintegration are both threatened. Thus the reasons of these conditions constitute a most momentous problem. It is "with charity for all and malice toward none" that we venture our mode of solution.

Causes of failure to permanently establish organized societies:

1—Spiritualists have tried to build a fraternity solely upon scientific knowledge. This is as logical as to attempt to build a fire out of icicles.

2—Mediums and lecturers are seldom known to plead for enthusiasm and fraternal love, thus, the link which unites all fraternities has been sadly neglected. We can never expect permanent societies without creating and maintaining enthusiastic zeal and unselfish determined labor to establish a true fraternal organization.

3—Societies being neither a fraternity nor an

investment of money, are altogether too easily broken up. (There are some exceptions to this).

4—Dime admission charges on Sunday have robbed Spiritualism of its sacredness, invited indifferent curiosity, hid its light under a bushel, and placed its moral standard on a level with cheap concerts.

5—Church rules will never apply to our societies because churches are kept intact by the fear of God and the devil. Spiritualists are taught to fear neither, therefore we can never become churches, but by proper discipline we can become fraternities.

6—The majority of failures are caused by excessive liberty from which Plato says, "Tyranny springs as certainly as a tree from its roots." This has been the open door through which Jesuit and low forces have boldly entered and overthrown nearly every society that has fallen. These spirits with their poor deluded mediums constitute the "untamed anarchy." "Fools have rushed in where angels fear to tread," and have rudely forced our honest enthusiastic workers to the rear. This has been demonstrated over and over again by disgraceful contentions and by repeated failures.

7—Spiritualists have been trying to build a powerful organization upon the first basic principle of Spiritualism—phenomena, with this result. We have an undisciplined army of followers, who differ in beliefs, from the most radical infidel to the deep-dyed orthodox, representing all isms on the face of the earth, who, after receiving a convincing test of spirit return, tack it to their other beliefs and call themselves Spiritualists. And here we are attempting the erection of temples by using this driftwood unprepared.

MRS. M. E. VAN LUVEN.

DAY IS AT HAND.

We are in the end of the night of the Old Order, and with it, as with the last hour of the night before the sun rises, the darkness is densest.

All the inharmonies in the world are culminating. The general uprising of the nations, as if by a simultaneous and general impulse of madness, is but the delirium of the world-wide sickness. The Death Agony of the Old Order is at hand. Then will come the Advent of Universal Peace, Harmony and Prosperity; for then our desires will be to be guided by love and wisdom.—LUCY A. MALLORY.

THE HOME OF THE SOUL.

Would you have a home in spirit-life that is fair and beautiful, both within and without? Would you have the singing birds, the playing fountains, the fragrant flowers, the shady trees, and the trailing vines you long for here? Then build that home by being fair and beautiful in soul each day you live on earth, by being forgetful of self in your wish to do for others. Then the home of the soul will be builded in the symmetry of beauty, while songs of gratitude, the playing waters of affection, the fragrance of love, the leafy bowers of rest and the ivy-vine of continued thankfulness will be yours, through having earned them by your own good deeds on earth.—*Banner of Light.*

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SAN FRANCISCO, CAL., MAY 26, 1898.

THE ROCHESTER CONVOCATION.

The Jubilee, now in session in Rochester, N. Y., is the International Semi-Centennial Celebration of Modern Spiritualism, and is an event of great historical import to the world. Our friend, J. J. Morse, who spent a year in San Francisco lately, is now in attendance at Rochester as a representative of English Spiritualists. The *Lyceum Banner* thus mentions his mission:

Four days after our Conference our Editor will sail once more for the United States. This is his fourth visit to that country. He goes as the specially invited Representative of British Spiritualists to attend the Jubilee Celebration at Rochester. New York, the place where our cause came into notice 50 years ago. The London Spiritualists' Alliance, the Liverpool Society of Spiritualists, and the Liverpool Lyceum, have each unani- mously invited him to represent them at the celebration, providing him with the necessary official credentials. The Lyceum Demonstration in Manchester formally requested him to convey the official fraternal greetings of that meeting to Andrew Jackson Davis, and doubtless our Union will, at the Conference, take similar action, while our National Federation have availed themselves of the opportunity for doing likewise. Mr. Morse will only be absent some five weeks, as he must return to undertake his share of the labors incident upon our International Congress in London in the middle of June. Our readers will rejoice in the honors thus bestowed on our noted oldest active worker, and wish him *bon voyage* and a safe return. Let us hope he will not be captured as a prisoner of war by a Spanish cruiser.

This Jubilee celebration is under the auspices of the National Spiritualists' Association, and we hope will be beneficial in helping to establish the

Cause on a firm foundation. The departments in connection therewith are:

The Children's Lyceum Department, The Young People's Department, The Spirit Art Department, Department of Music, Literary Department and Census Department.

Among the eminent lecturers who are to assist in the program are Prof. Harrison D. Barrett, of Boston, President of the National Spiritualists Association and editor of the *Banner of Light*; Mrs. Cora L. V. Richmond, vice-president, of Washington, D. C.; Mrs. Elizabeth Lowe Watson, of California; Hon. A. H. Dailey, Brooklyn; Prof. William Lockwood, Chicago, Ill.; J. M. Peebles, A. M., M. D.; W. J. Colville, New York City; N. F. Ravlin, D. D.; Lyman C. Howe, Fredonia, N. Y.; W. W. Hicks, D. D., New York City; Dr. Fred L. H. Willis, Rochester, N. Y.; Moses Hull, Rev. T. Ernest Allen, Boston; Giles B. Stebbins, Detroit, Mich.; J. J. Morse and J. Allen of England; Prof. LeMaire, of Paris, and many others.

Mrs. Lida B. Browne is representing the PHILOSOPHICAL JOURNAL there, and will give our readers a report as soon as it can be transmitted by mail.

SPAIN APPEALS TO RELIGIOUS PREJUDICE.

Spanish rule in the Philippine Islands has been oppressive, both civil and religious, and is very similar to that which prevailed in Cuba, Peru and Mexico several hundred years ago. The Proclamation of its Captain General reads as though it had been dictated by a priest, being an appeal to the people to stand by Spain on religious grounds. The revolution in the Philippine Islands appears to have been more particularly against priests and monks, who have been a scourge to the unfortunate inhabitants, and we cannot be surprised that the people are murdering the representatives of the Romish Church indiscriminately, and so in a certain degree are trying to avenge their wrongs.

It will not be surprising if the present war should be the beginning of the end of Papal rule in Spain. A recent report of the religious condition of the people in the cities and elsewhere, shows that they are deserting the church, and we cannot wonder that the Pope should regret that he had not died before witnessing the present crisis. We cannot but think that this regret was occasioned on account of the loss of life. We are informed that over half a million have perished in Cuba in the last three years, on account of the misrule of the Island by Spain, and yet His Holiness never issued any command to stop that needless slaughter.

This thought recalls the fact that about five years ago a Free-thought Congress was held in Madrid. It was a large gathering, and was in full session when it was forcibly dispersed by order of the Government. This shows that there is a growing dissatisfaction among the Spanish people, and that they are disgusted with the Church and its methods.

The result of the present war may enable the free thinking and acting of the liberal people of Spain and its colonies to free themselves of the present oppression of the priesthood.

Spain, which has been cursed by some of the worst tortures of the Inquisition, both in the mother country and her colonies, may yet be able to throw off the galling yoke; and if the present war should aid in bringing about this result, it will prove to be a blessing to the world, even though it does cost the blood of thousands, and millions of dollars to accomplish it.

In the grand regime of the spirit world this may be the intent of the present uprising of the people, and the unrest and war-like feeling. They may all be intended for the ultimate purpose of freeing the world from the thralldom of religious oppression. We hope this is the case, for unless there be some such ulterior design, there can be no excuse for the awful human carnage, and tremendous loss of wealth, which will result from the present conflict and the complications that may result therefrom.

HERESY IS NOT IN CREED, BUT IN LIFE.

To think is the heaven-born right of mankind, but for ages that right has been denied to man by the tyrannical priesthood of a haughty and persecuting church. To think, and to dare to act on the highest conception of truth, has been called heresy by the churches, and has brought down upon the head of such thinkers the anathemas of a powerful religious despotism, and when backed by the State, has deluged the world with blood.

The great fallacy of the religious world is that all men must think alike, must never grow in knowledge, but must be governed by the creeds of "holy books" of past ages. They forget that man is endowed with reason and intelligence for a purpose. They forget that to think is his inalienable right, as well as to act out his best thoughts. They forget that he has been invested with a conscience to guide him in his pursuit of knowledge, and when he has finished his education in the physical form, that conscience will be his judge—that instead of being judged by another, he will judge himself. Conscience individualizes man,

isolates him and would make him in tune with the infinite. Its approval is of more value, more comfort, more lasting benefit than all else in the world.

We cannot all think alike—diversity is the rule. We cannot do it here in the physical form, and shall not do it in the next advanced step—the spirit plane. We must do our own thinking, not leave it to others to do it for us—whether it be priest, pope, king or emperor. And if we are true to our best ideal, we shall win the respect of all right-minded persons, and enjoy the best condition in the future world.

What matters it, if men do call us heretical? The only *real* heresy is that of living an untrue life—a selfish or immoral one. Honest belief is never heresy, but dishonest or disreputable living may always be considered heretical. Not to be true to your highest ideal, to grovel when you ought to soar, to be ensnared by the delusive ambitions of the earth plane, when your mind and heart should be pure and bright, to be living for self when you should be living for others, to be mean when you should be lofty and good—these things constitute heresy which should be despised both in earth and heaven.

The one who lives nobly is not a heretic, no matter whether his creed be short or long; but the one who lives a mean, contemptible, selfish life, no matter what his creed may be, is the genuine heretic. The church has always reversed this. The one whose creed is orthodox, may be forgiven for all his evil deeds—may transfer them to another, as a "scape-goat"—may be even granted indulgences in advance to do his diabolical work, and at last have the innocent suffer for the guilty—all provided that his creed be of the approved pattern. Then the church says, "Well Done," even though his deeds may shock the world by their barbarity and cruelty.

Live true to your noblest ideals,
You cannot make them too high;
For the longer the struggle, the harder the fight,
The grander the by-and-by.

There's never a high ideal
But will be Real some day,
If we follow with patience the Path of Love,
As the true and only Way.

THE POWER OF SPIRITS.

Many persons think that spirits possess almost almighty power and knowledge; but this is a mistake. Though their sphere is all the time enlarging, it is still limited. Why should it be thought that when a person passes the change called death, he should come into possession of unlimited knowledge? Of course he is free from the limitations of physical existence and his opportunities

are enlarged, but he is the same personality that he always was—with the same mind, opinions and prejudices. We must not expect too much of our spirit friends. They will not do for us what we can do for ourselves. Why should they?

THE POWER OF CONCENTRATION.

Concentration is a power but little understood, yet it holds in its grasp the wonderful secret forces of the Universe. This is forcibly illustrated by the following incident:

It is related of Mr. Edison that he met a committee of gentlemen one evening at some hotel, in order to exhibit one of his patents. During the conference it was suggested that if some change or improvement could be effected it would more than double the economy and utility of the machine, as well as its value. Edison at first thought it was impossible, but pondered a while in silence, then starting up nervously he asked the gentlemen to order another room for him where he might go off alone, leaving emphatic injunctions that he should not be disturbed. The hours of the night wore into the morning and the daylight appeared, yet no Edison. Finally the committee became much concerned lest something fatal had occurred.

It was deemed best to open the door and look in. At first a look of alarm passed over the faces of the committee as they beheld their inventor sitting much relaxed in an arm-chair, with arms limp and head bowed on his chest; but when they drew closer, they saw that he was in what seemed to be a profound sleep. Touching him gently on the shoulder, aroused the slumbering genius again into activity, and Edison jumped up with the exclamation, "Gentlemen, I have it"—and out of those long hours of negation, silence, concentration and thought, with the body as passive as death, was born one of the greatest inventions of modern times.

A MATTER-OF-FACT DREAM.

Mr. W. J. Colville, in the *Faith and Hope Messenger*, tells the following curiously matter-of-fact dream:

Almost always when any crisis is coming in my life or any great event is about to occur, I dream it all out before it takes place, which leads me to accept a theory of "dreaming true," and to believe the old proverb that "Coming events cast their shadow before." My belief is that everything that finally happens outwardly has already taken place in the psychical state; therefore we dream about what has already taken place on the dream plane. I will mention a case which serves to illustrate

my theory. One night, all of a sudden and quite unexpectedly, I began thinking of an acquaintance whom I had not seen for two or three years, and with whom I had never been on terms of intimate friendship. As I fell asleep thinking of this person, who was fully 2,000 miles from me, I passed into the dream state, in which I saw him in possession of a then unoccupied room in a suite I was renting. I distinctly saw the man and all his belongings stowed away in the room in question, and was even informed in my vision of minute details relating to his dress and occupation. Two days after my dream, without notifying me in advance, this man arrived and told me that he had already decided to occupy a room which I had to rent. It seems that a friend of his with whom I also was acquainted had told him of the room. He said that he was an absolute stranger in Chicago, where I was living at the time, and had just come from San Francisco, where our mutual acquaintance was living, and that he had taken the liberty of appearing at my door with his belongings. He went right on to say that in travelling between the two cities I had appeared to him in a dream.

I told him that I would gladly accept him as a tenant at three dollars a week, for we had already concluded the bargain in dreamland. Had this man been a professional "psychic" or a private "sensitive," I should not have thought so much of the occurrence, but he was a plain, everyday business man, laying no claim to special clairvoyant or mystical power, so the circumstance was decidedly astonishing. Of course, in a general way, he could have gained a partial knowledge of the room from his friend in California, but he declared that he had seen every article of furniture and its exact position, and had become acquainted with all particulars concerning the actual business arrangements which took place between us after his arrival. I can only suggest as an explanation that we had really met on a psychical plane of communion and arranged matters between us, even to the minutest detail. Such words as imagination and coincidence, left unexplained, offer no theory which reason can deal with, but actual psychical or telepathic intercourse is a conceivable interpretation.

It took several years to undermine Hell Gate, the great rock that impeded navigation in New York harbor. Thousands of explosives were connected with electric batteries, and when all was ready, the vast pile was blown up in a moment. So the causes of Hell and discord in this world have been slowly but surely undermined by the Divine Essences of Love and Wisdom during the past two decades. The dynamite of the spirit has been placed in all the strongholds of darkness, and the final explosion, in which they shall all disappear suddenly, leaving unimpeded the spiritual navigation to more progressive planes of endeavor, is right at hand.—LUCY A. MALLORY.

Better is bitter truth than blessed error; for truth always heals the wounds which error inflicts

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.

The camp at Cassadaga, N. Y., will begin on July 15.

Mrs. Loe F. Prior is to be at the New Era Camp from July 2 to 25.

The two days convention at Binghamton, N. Y., was very successful.

Drs. Peebles & Burroughs have moved to Battle Creek, Mich. See their advertisement on the last page.

Societies in the South generally take a vacation, beginning the first of June.

Chas. J. Anderson, the Boy Orator, will attend the New Era Camp during July, in Oregon.

Mme. Young held an interesting test circle last Sunday evening at 605 McAllister St., San Francisco.

Dr. G. W. Carpender gave an interesting lecture at 909 Market St., San Francisco, last Sunday.

Frank T. Ripley is now occupying the platform of the First Spiritual Society, South Bend, Indiana.

The camp at Mesick, Mich., will open on the last day of July and close on August 14.

John Slater has returned to San Francisco for the summer and will hold meetings on Sundays and one or more week evenings.

Dr. and Mrs. McLaine, psychics and healers, are located at Room 95, Yosemite House, 1045 Market street, San Francisco.

"The Power of Thought" was the subject of a lecture by the Boy Orator at Oakland, for the Union Society last Sunday afternoon.

D. W. Hull, Norton, Kansas, will attend the Liberal Missouri Camp Meetings on August 20 to 28, and at Carthage, Mo., Sep. 10.

Quite a number of Societies in the Eastern States will hold no meetings next Sunday, so as to allow speakers and hearers to attend the Jubilee.

Mrs. Lois Waisbrooker lectured for the Society at Santa Barbara, Cal., on Sundays, May 15 and 22. Her health is improving in Southern California.

Mrs. Kate Hoskins, a good spiritual medium, lecturer and healer, is now located at 322 South Spring street, (Room 9), Los Angeles, Cal.

The regular monthly Ladies' Aid Social will be held on Friday evening, May 27, at Occidental Hall, 305 Larkin St., San Francisco. There is an excellent programme, and a good time may be expected. It will conclude with a dance. Let there be a large attendance.

Edward Bellamy, author of "Looking Backward," passed the change called death last Sunday morning at his home at Chicopee Falls, Mass. Aged 48 years.

"The Science of Right Living," was Mrs. R. S. Lillie's subject last Sunday evening, at 305 Larkin St., San Francisco, for the Society of Progressive Spiritualists. Mr. Lillie conducted the song service, as usual.

Dr. and Mrs. Dobson-Barker passed through the city last week on their way to attend the Rochester Jubilee. The Union Society of San Jose has given Dr. H. M. Barker credentials to represent it at the Jubilee.

By unanimous vote of the First Association of Spiritualists of Washington, D. C., Mrs. Cora L. V. Richmond has been requested to continue as pastor for another year. Free admission is the rule of that Society.

Dr. Max Muehlenbruch gave spirit messages and psychometric readings, and answered questions last Sunday evening at the Pythian Castle, San Francisco, and Charles Anderson, the Boy Orator, gave a lecture.

Mrs. Elizabeth Lowe Watson started for the Rochester Jubilee last week. She represents the California State Spiritualists' Association at that meeting, and bears credentials from the State Association for that purpose.

The Spiritual and Ethical Society of New York is composed of enthusiasts, who are very harmonious. Mrs. Brigham is the speaker and is beloved for her spiritual and inspired teachings. We wish she might have thousands to attend her ministrations.

Mrs. D. N. Place has been again elected president of the Ladies' Aid Society of San Francisco, to fill the vacancy made by the resignation of Mrs. Eager, who found that she could not spare the necessary time to attend to the duties attached to that office. Mrs. Eager was persuaded to accept the vice-presidency.

The Independent Club of Newburyport, Mass., (Dr. C. W. Hidden, grand master) has closed its hall meetings for the season, with all bills paid, money in the treasury, and a snug sum in bank to serve as a nucleus for its building fund. During the summer the Club will unite with the Haverhill Spiritual Union in a series of picnics in the woods and at the seashore.

After the celebration of the Jubilee in Rochester, N. Y., there will be a day's love-feast in Buffalo, N. Y. The First Spiritual Society have invited all who can to their Temple on June 3, to hold a special Jubilee. Moses and Mattie Hull are to be installed as pastors of the Society at that time. Dr. J. M. Peebles, Lyman C. Howe, Prof. Lockwood, A. J. Weaver and others are to be there.

Dr. M. A. Pottenger, a powerful magnetic healer, is located at 536 Guerrero St., San Francisco, where he holds classes for spiritual development on Thursday evenings.

Another of the prophetic messages given by Dr. Muehlenbruch was fulfilled last Sunday in the railroad disaster near the mole in Oakland, when the engineer was seriously scalded, the fireman killed and several passengers slightly injured. The prophecy was briefly stated on page 198 of the JOURNAL, dated March 31, 1898.

"Freedom's Battle Cry," is the title of a patriotic war song, words and music by Arthur Groom, a member of the First Association of Spiritualists of Philadelphia, Pa. It was written under inspiration. It is on the present war with Spain, and both words and music, while entirely original, are filled with that peculiar inspiration found only in the Marseilles, and a few other hymns of the nations. It is destined to be famous. Price 20 cents.

J. C. F. Grumbine will issue on June 1st, the initial number of a new quarterly, entitled, "Immortality."

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Psychometry.—Mr. W. H. Terry, the editor of the Australian *Harbinger of Light*, and a prominent Spiritualist during 40 years, in his issue for April states that he sent for a reading to Dr. Mühlenthal, and though a complete stranger and 10,000 miles away, the reading "is certainly a demonstration of his lucidity as regards the past, also with regard to our temperament and characteristics," and then adds this endorsement of it:

There are at least eight distinct events in our past life referred to by the Doctor that have never appeared in print, and half of these are not known of by our most intimate friends. We doubt if the few persons who knew of the other half at the time of their occurrence have any recollection of them now, as they occurred many years since. With regard to the future, three incidents are mentioned, all to occur in the present year. We do not make these public lest it might induce some persons to instigate their fulfillment, but if any of them occur we will promptly publish the fact. We may mention, however, a couple of public prophecies with which the reading is supplemented as follows:—" '98 will see for your country peace, good will, and plenty. Also three large discoveries of mining—much prosperity. My country, America, will see dark times, war and much upheaval for '98-'99 and most part of 1900, but after a hard struggle she will finally win. The U. S. A. flag will wave over Cuba the last of this year. Now you may not be interested in these prophecies, and why I gave them to you I do not know, but here they are."

We hope the first one may be fulfilled, but would be quite satisfied for the second to miscarry.

The Secret of Life, or Harmonic Vibration, by Prof. Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

It teaches how to cultivate and use the *Electric and Magnetic Forces* of the body, How to fully develop the *Muscular System and Nerve Energy* without mechanical means (the only natural method of physical culture), How to acquire Grace, Beauty of Face, Figure and Expression, How to possess Robust Health and Great Mental Vigor, Natural Voice Culture and Artistic Deep Breathing, A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers.

It is a \$2.00 book. To any purchaser who desires it, we will present the JOURNAL for one year, if mentioned at the time of ordering the book.

See our Book List on page 334.



The Editor is not responsible for the opinions of correspondents.

The Golden Roll of Honor.

TO THE EDITOR:

As special financial agent of the Veteran Spiritualists' Union, I am keeping a record of all who pay money or make pledges to me, to aid me in raising the mortgage on the Waverly Home, the same to be published in the Spiritual Press and to constitute a Golden Roll of Honor. The contributors to date:

Theodore J. Mayer, Washington, D. C., and William P. Davis, Charlestown, Mass., have paid \$100 each.

The following have paid \$25 each: Mrs. G. S. Leigh, Wenonah, N. J.; Mrs. E. N. Kruth, Brooklyn, N. Y.; Mrs. Mary F. Perkins, Hopkinton, Mass.

The following have paid \$5 each: Hon. A. E. Stanley, Leicester, Vt.; Ludlow Patton, Orange, N. J.; Mrs. J. W. Wheeler, Orange, Mass.; Miss S. C. Clark, Cambridge, Mass.; Mrs. Mary M. Perkins, Hopkinton, Mass.

[Here followed a list of names of persons who have paid \$1 or less to the fund, also a list of pledges, for which we cannot give space at present.—ED.]

Mrs. J. W. Wheeler, Orange, Mass., pledges me that she will furnish a room at the Home when it is ready, and I have received notice of several legacies and bequests in which I am named in the will as executor.

Permit me to say that I shall be glad of any assistance in this, to me, sacred cause of the Waverly Home. Send all money to my home office, No. 14 Purchase St., Newburyport, Mass. C. W. HIDDEN.

A Psychic Traces Train Robbers.

TO THE EDITOR:

For several weeks following the Sheep Camp express robbery, the robbers went nearly every night to where the money was buried, until they finally concluded to move it near San Francisco. They had removed it from the sacks, placing it in a tin box, and had buried it at one end of a culvert on the railroad, a short distance from San Francisco. The place where the sacks were afterwards found, was not the place where the money was buried. The sacks were empty when buried.

Brady was the most deceptive of the two, as the following will show. He went to a place where the money was buried, emptied it in a satchel, boarded a vessel as a stow-away, thinking it a coasting vessel, but which proved to be a fishing vessel, and was brought back to San Francisco. There he met Browning, who had discovered his

duplicity, and together they started north, leaving the train at Redding. A detective boarded and went through the train there. They pursued their way on horses towards Portland, Ore. After they had ridden their horses down, they traded them to a rancher in Oregon for ponies.

On arriving at Portland, they sought a gambling-house, losing considerable money there. Then, after a few days, they proceeded by train East. After leaving the Dalles, and on the next train following them, were two detectives looking for them.

While still west of the Colorado Junction, Browning said to Brady, "What time will we get to Cheyenne?" Brady told him that they would get there before morning. After some little time had elapsed, Browning said: "Ab, what time did you say that Uncle Frank's funeral takes place to-morrow?" Ab answered: "At 10 o'clock to-morrow." Browning said: "Then we will get there in plenty of time." Instead of going to Cheyenne, they got off at Colorado Junction. Having disposed of their valises, we find them inside a freight car going towards Denver. They went to Boulder first, and from thence to Denver, staying a few days in a place; and after returning again to San Francisco, they planned and attempted the robbery near Marysville, with the results known to the world.

I followed these robbers, by psychic power, at that time, and now relate the result to the world.

Maitland, Mo. DR. R. A. DAVIS.

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If two hearts are bound together;
Bound together in love, for life;
With true love for each other—
For each other without strife,
Without strife and in kindness,
Help each other in their calling.
Live only for each other's needs,
And forgive each other's failing.

CARL EBERHARDT.

The Sivatha Book of Palmistry, or "The Hand of Isis," by Dr. Sivatha. 56 pp. For sale at this office. Price, 35 cents.

An Essay on Mediumship, by Prof. J. S. Loveland, 160 pages.—25 cents. For sale at this office.

The 60 days having expired, no more Psychometric Readings will be given by Dr. Muehlenbruch, as a premium for new subscribers.

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

See our Book List on page 334.

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Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

Societies & Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion. ONE INCH [10 lines], \$3.00 per month.

Cal. State Spiritualist Association.

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

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Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' Aid Society meets at 2 p.m. Wednesdays for business at 305 Larkin-st.: benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 305 Larkin-st., San Francisco.

MADAME MONTAGUE holds meetings at Occidental Hall, 305 Larkin-st., San Francisco, Wednesday evenings at 8 o'clock.

UNION Spiritual Society, meets at Loring Hall, Oakland, Sundays, at 2:30 & 7.30.

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Human Life.

Life, thou art a mystery;
Sweet flowers, year by year,
Will scatter fragrance to the wind
And leave their ashes here.

Why speak of death? for over all
The veil of sleep must come;
We shall awake somewhere, some day,
When earthly toil is done.

The flowers cast their fragrance forth
Far out upon the wind,
Perhaps that very fragrance was
The essence of a mind.

There is a mighty soul somewhere
That formed the sea and land,
And all the flowers, and mighty trees,
And rocks and mountains grand.

Perhaps our soul the fragrance is
Of this poor mortal frame,
And if it floats out into space
It speeds from whence it came.

It is but fair to reason thus;
Since everything in life
Gives evidence of living on,
E'en though its form be dust.

JENNY WARD HAYS.

On another page will be found our remarkable premium offer, "The Secret of Life, or Harmonic Vibration," by Prof. Francis King. No family can afford to be without this valuable book.

Echoes of Thought, a melody of verse, by Emily E. Reader, author of "Light Through the Crannies," "Voices From Flower-land," etc. 146 pp., cloth, 75 cts. London and New York: Longmans, Green & Co. For sale at this office.

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A thousand blossoms fair;
Hum of insects' busy chant,
While I in rapture hark
To the echo of the music
Of the spring-time meadow-lark.

Ah! the meadow-lark's sweet singing
Brings to view the long ago,
When we were happy lovers,
Free from every shade of woe,
When I bent my head to listen
To your accents fond and true,
And I told you of my heart-love
That was beating all for you.

Ah! the meadow-lark is singing,
Vibrant is all the air,
And I bow my head in silence
And rise on wings of prayer;
And on waves of music wafted
To the gates of light above,
I feel again your presence
And the glory of your love.

Hum of insects, scent of roses,
All the earth is now aglow,
And I mount on wings seraphic
To the scenes of long ago,
While my heart beats gladly, and life
No longer seems so dark
As I hear the soft repeated songster—
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