

THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

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. 2.

IN A HUNDRED YEARS.

The world will be a better place

In a hundred years.

We'll have a brighter, happier race

In a hundred years.

There'll be more faith and less of creed,

Be more of honor and less of greed,

Be more of justice and less of need,

In a hundred years.

We'll have more substance and less of form

In a hundred years.

More love will keep the world's heart warm

In a hundred years.

The laws will aim at the common good;

Religion will be for brotherhood;

And toil will be honored, as it should,

In a hundred years.

There'll be less misery and less wrong

In a hundred years.

There'll be more gladness, there'll be more song

In a hundred years.

Baptized in a new humanity,

Each man to man will a helper be,

And the toiling slaves will all go free,

In a hundred years.

J. A. EDGERTON, in *Boston Investigator*.

SPIRITUALISM MUST DEFINE ITSELF.

When any great fact of being is addressed to the attention of men, the most superficial view is always first in the common consciousness, and is to that, satisfactory. But it requires careful attention and patient thought to grasp all the profound potencies and relations involved, and to deduce the inferences which flow therefrom.

The twitching of a frog's leg, witnessed by Galvani, has required many years to deduce all the wondrous corollaries of our electric science of to-day. And even the masterly analysis of Newton only partially solved the mysteries of planetary revolution. Suppose Newton had been content with witnessing the phenomena? Where would the Principia be to-day? Or suppose he had stopped with the bare assertion of the fact of gravitation. The Arabs had discovered that before him, but he set himself to master the entire problem and we are enjoying the benefits of his success. Thousands had seen apples fall before

Newton, but they had not seen in their fall a law as universal as being itself. Thousands have witnessed spirit phenomena, but it seems that very few have seen in them, principles as universal as human nature in all its relations and possibilities. Therefore it is, that for fifty years we have stumbled on without a Declaration of Principles, because the mass were satisfied with the surface facts, and had no wish to go any further, while those who cast the plummet of thought into the deep waters of wisdom have chafed under the anomalous position in which they have been held.

But we have reached the extreme limit of possible tension. Spiritualism must define itself, or as a distinctive movement it must go down. The human mind is one of nature's systems, and it demands system, and will have it. The attempt to keep a body of people in harmonious action without a basis of principles is as impossible as to hold a revolving body together without the attraction of cohesion. No more demonstrative proof of this position could be furnished than the present condition of the Spiritualists in general.

Take San Francisco as an example and illustration. With some thousands of professed Spiritualists some two or three hundred is the greatest number that can be got out to hear the ablest speakers. Why? We have no base, nor bond of unity. We have an untamed individualism or anarchy which gets up some ten to twenty different meetings at the same hour, with a meager attendance at them all. Envy, jealousy and strife is the inevitable result. There is no harmony, because there is no admitted principles around which to harmonize. No one, of all the petty leaders, has any right to say what Spiritualism is, because the Spiritualists, as a body, have not defined it. Hence, one defines in one way and another in a different one. Perhaps none of them are right, but they all think they are, and who is entitled to say they are not. But the investigating seeker hears the contradictory theories and goes away confused and disgusted.

Again, we are afflicted with more or less fraud. But as a general rule these frauds are declared by very many Spiritualists to be genuine mediums;

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PHILIPPIAN DEPOSIT

and they are patronized and employed on the public platform just as readily as the most honest, and yet they are confessedly dishonest and tricky. But we have no principles declaring that fraud in mediumship should exclude from the platform. Hence, we are charged, and justly too, with aiding and abetting fraudulent manifestations. We have laid down no principles condemning, and have no authoritative method of preventing it. We shall be compelled to decide this question or stand condemned before the world. A clear statement of our principles would compel all professed mediums to subscribe thereto, or else stand outside of the Spiritualist organization. We should thus escape the odium now attached to us by the fraud nuisance.

It may have been best that no platform of principles were adopted in our early history, but the time has now come when a further postponement will work irretrievable disaster. Already thousands have left us and thousands more will follow unless a nucleus of principles is adopted.

J. S. LOVELAND.

NIRVANA.

I will not take any part in the discussion of philologists as to the exact meaning of this word, as interpreted by the sacred writers of Hindoo religions, but I desire to look at the subject from a Spiritualistic standpoint, in which I hope my readers may have an equal interest with myself.

In commencing let me say that the word Christ, in our Bible, is an untranslated word, and that sometimes it means Church, sometimes an individual who has been set apart for a certain work, but never a third part of a supposed trinity. The word means in English "anointed," and should have been so translated in every instance. But so strongly were King James' translators impregnated with the Paganism that was substituted in the early centuries of the Christian era, that they never failed to torture a word so as to mean something entirely foreign to what Jesus himself taught. In one case (John 6:69) they even went to the pains of interpolating both "Christ" and "son" into the English translation without a hint of an excuse in the Greek. The Greek is, *Osti su ei ho hagios tou Theou*, and is translated in our version, "Thou art that Christ, the son of the living God." It is translated "The holy one of God," in the Bible Union and Emphatic Diaglott translations. A proper translation would be, "The consecrated of God," but we couldn't expect so fair a translation by men whose education has been warped by the psychology of the blind leaders in Theology.

Christ then, is not a surname but a title conferred on him as it was on Saul when David called him the "anointed of the Lord," (1 Sam. 24: 6). The word *Christos* *Chrisma*, etc., always means anoint, and should have been translated into English the same as any other words were. If not, then the word in the text just quoted which in the Septuagint is *Christos*, should have been translated Christ. If the word means a third part of God, then Saul himself was a Deity.

It is not claimed that Jesus was anointed by the application of oil as Saul was anointed king, but by the spirit world. This is the way in which all the social leaders of those days were anointed. Drimakos, Eunus, Sparticus and other leaders of social revolutions before the commencement of the Christian era, who were designated as "Messiahs," received their unctions from the spirit world, and showed the proof of it, that they had been selected by the upper world to lead the slaves out of captivity, by the manifestations about them, as Jesus did. It was not an evidence that they were any part of the Deity, but that the spirit world had chosen them for that purpose. When Eunus went forth at the head of his army, spitting fire, the people had confidence in his claims, that he had been anointed by the gods, that is, the apotheosized dead, of which the spirit of Samuel was one, (see 1st Sam. 28:13). Jesus was anointed of the holy ghost—*pneumati hagion*—a consecrated spirit, when he was baptized (Acts 10:38). Peter tells us that he had been "made both Lord and Christ," (Acts 2:36). In Acts 4:27, we are told that God had anointed him, implying a time when he was not anointed, and therefore not a Christ.

Jesus, being a Christ, did not monopolize that privilege. As a Christ, Jesus had a mission, or supposed he had; that was, to redeem Israel from bondage and establish the Kingdom of Heaven over the land of Judea. That he was mistaken in what was his mission, argues nothing against his being anointed, and we shall see that people were anointed for other purposes than as social revolutionists, or political revolutionists; but Jesus was a social revolutionist, as were all the early Christians and every other person who chooses to mark out a different line of thinking and conduct than that laid down for the public by the Mother Grundys, who rule without sense or reason.

In a number of places Christ, or Anointed, is a title that is applied to the Church, and for the same reason that it was applied to Jesus. (See Rom. 12:5; 1st Cor. 10:17; 12:20, 27; Eph. 1:23; 4:25). And the Church is spoken of frequently as the two worlds blended into one. (See above Scriptures). In 1st John, 2:20, 27, we are told that the disciples were anointed or christed. We also learn in this chapter of an anti-Christ, that is, one who opposes this Christ, denounces the anointed ones as humbugs, frauds, and their manifestations as works of the devil, as do our opponents by Spiritualism. They are against this Christening.

Now, before reaching the development of our subject, let us see what conclusions have been reached:

1. Christ, means anointed from the spirit world, or mediumship.
2. All that are anointed are Christs.
3. This includes the entire Church.
4. The Church is the blending of the two worlds into one. Let us say here that the head of the Church is the heaven, or the spirit world, while the body is upon the earth. (Eph. 1:23; 3:15; 1:10, and other places). There is a figure of speech called the synecdoche in which a part is taken for the whole, which speaks of the spirit

world as Christ, the Church as Christ, and which speaks of the brethren as in Christ. Some places Jesus is referred to as a Christ, on account of his great leadership in this reform, and his eminent and representative qualities, and his conspicuousness. Everything that was anointed from heaven was Christ.

All this is preparatory to some conclusions I wanted to draw, not for our instruction only, but also our profit, on Nirvana, or how we may attain Nirvana, and also its desirableness. By Nirvana, I do not mean the obliteration of the individual in absorption of the whole, as Buddha is supposed to have taught, and yet I mean absorption in which the individual will reach the highest condition of felicity. The idea simply is that we are happier for being members of a community than we should be in isolation. The more spiritual and refined an individual is, the more sympathetic he or she is. Sympathy is an element that brings us into relations with others. Their joys or sorrows become our joys or sorrows, and what is beautiful about it is that while our joys are intensified in some proportion to the numbers of those who are sharing them with us, our sorrows on the other hand seem to be lessened in some proportion to those who sympathize with us. This is taking men and women in a normal condition, but as we become more spiritualized this sympathetic relation is intensified. Spirituality is destructive of selfishness; it leads us out of ourselves and into the great life of humanity, so that what injures one becomes the concern of all, and whatever benefits one makes all happy. The idea can be best illustrated by the relations between the sexes. No individual is so happy isolated from the other sex as when properly mated with one of the other sex. The reason of this is, there is a want of completeness. One sex by itself is just one half of what it should be. Thus the ego naturally includes two persons—one of either sex, and when properly mated, the capacity of both is more than doubled. After all, there is something lacking, even after the sexes are mated. No two persons are competent to meet all the requirements of their finer natures, any more than they are to meet within each other and themselves all their physical wants. There is within us a communal want, and we cannot be completely happy unless that want is met. The blending of the sexes is Nirvana, just that far; but it doesn't go quite, no, not half far enough. Only those who enter into the higher spiritual conditions can form any idea as to what Nirvana is. Every nerve is tuned to every other nerve. The rythm is perfect. All become as one complete man and woman combined. The joy that flows through one soul, leaps from one to the other, running through all alike, so that every throb is felt instantaneously by all. This is Nirvana. And this is what Paul talked about when he represented the Church as having one body and many members (Cor. 12:12).

But how is this to be attained in our present antagonising system of robbing each other. We must rise above this system of commercial warfare and mutual destruction of each other's interests, before we can attain to complete Nirvana. Each

must be willing and eager to serve the whole; not only willing, but happy in such service; then shall we reach a state of felicity but poorly comprehended by us in our present all-for-self way of doing things. When we reach the condition where we are anxious to tender our best service, rather than require it of someone else, we shall reach that state of philanthropy which will render us mutually harmonious to each other, so that we shall all give to each other the best that is in us, and we shall thus be a thousand times compensated.

Norton, Kansas.

D. W. HULL.

AN INTERESTING SEANCE.

I have read with much interest what Mr. Wm. Emmette Coleman has written of seances with Mr. C. V. Miller, and perhaps ought to relate a test received by my wife through Mr. Miller's mediumship.

We attended one of his trumpet seances last August, strangers to him and to every one else in the room. Voices were heard, apparently issuing from a tin trumpet or horn, at various points in space above the heads of all. Some of these voices could be heard clearly and distinctly; others, indistinctly. Names were given, and nearly all of them recognized; sometimes a brief conversation would be carried on between the voice and one of the sitters. Finally the name of one of my wife's guides was spoken, but not clearly. As no one responded, the name was repeated three times when she recognized it and received a message that to her was clear, pointed and convincing, but unintelligible to the others. So far as we know, not a mortal in the room ever heard of the spirit manifesting, and certainly no one on this Coast ever heard the name in connection with her. He has been in spirit life less than two years; neither of us ever saw or communicated with him while he was in the body, and he was in no way related to us.

I also attended a seance held by the same medium at the residence of Mrs. Julia Schlesinger. A quantity of flowers was distributed from the cabinet by a lady who was called forward to receive them. How they got into the cabinet I do not know, but the controls claimed to have procured them. I wanted one of the flowers, but was overlooked in the distribution, as I supposed. But such was not the case, for at the close of the seance I found on my hat, which I had left in the hall, on the newel-post at the foot of the stairs, a fine large double fuschia. I saw no other flowers in the hall.

It seems to me that Mr. Coleman's account of the test seance held by himself and the editor with Mr. Miller is alone worth more than the price of a year's subscription to the JOURNAL. Under the circumstances detailed therein, it seems to me unreasonable to suppose that both Mr. Coleman and the editor were either deceived or mistaken as to the manifestations.

I recently undertook to act as amanuensis for an aged Methodist minister in the preparation of his autobiography, and during our last interview he detailed a most remarkable dream which he

had many years ago—remarkable in that it was repeated three times in succession the same night, and literally fulfilled within a very few days. If I can obtain his permission to do so, will send a copy of it to the editor in the near future.

We have in this place an orthodox preacher who represents the same denomination that H. J. Becker, president of the Anti-Spiritualists Association, has been connected with. He is pastor of the United Brethren church, and was formerly a trance medium. He was controlled by what purported to be the spirit of an Indian chieftain, long since dead, who spoke, or caused him to speak, in an unknown tongue of which he could not understand a word. He sat with a circle for investigation, rapidly developed as a trance medium, and a young lady developed the ability to translate the messages given through him. For about six months the messages were all good and true; after that time, however, they became uncertain, and sometimes false. At the end of a year and a half he came to the conclusion (I do not know by what process, except inferentially) that he had not been controlled by the spirit of an Indian at all, but by the orthodox devil! So he resisted his satanic majesty, the circle of which he had been a member broke up in a sort of pandemonium, and he became an orthodox preacher. He laughs at the preachers and people who pronounce all the phenomena fraudulent, knowing better. Like the Adventists, however, he says it is produced by the Christian devil.

Of course, he is still a sensitive. Clairaudient at times, he hears what he believes to be the voice of God or "the Holy Spirit," addressing him. Once the Lord told him to go and visit one of his lady parishioners who was ill. He promised to go the following day, but becoming fearful and doubtful—as orthodox Christians sometimes do—failed to fulfill his engagement. The voice returned when he was praying the next day, and said to him: "You didn't do as I directed, and I will not bless you again until you obey." So he again promised to go, and did. He found the lady very ill. The physicians had concluded to take her to the hospital for a surgical operation as a last resort, but the prognosis was unfavorable. Obeying the voice, he obtained an interview with her, accompanied by his wife, and prayed with and for the invalid. While he prayed a mighty power came upon all of them. His wife remarked that she had never been in such a place before; that the power fairly rained upon them. Two or three days afterward the invalid appeared in her accustomed place at church declaring she was well, and a local paper printed an account of her restoration, attributing it to faith and prayer.

While a youth he attended orthodox Sunday schools; became habituated to prayer; and, while "investigating" Spiritualism, was a staunch believer in the Bible as God's only book, and in the commonly-accepted orthodox doctrines, so when inharmony crept into the circle and the messages became uncertain he betook himself to more earnest prayer, and he of the unknown tongue could not withstand the influence! All this I had from the good man himself. I have not

mentioned his name, because I do not wish to annoy him in any way. In the brief interview I had with him, he was gentlemanly and communicative, apparently ready and willing to talk the matter over in a friendly spirit. Indeed, he talked more intelligently on the subject than any other orthodox preacher with whom I have discussed it.
Salem, Ore. WALTER P. WILLIAMS.

THE CAUSE IN THE SOUTH.

My first Xmas spent in the "Sunny South" is of the past, and one thing which struck me very forcibly and odd for that day was the snapping fire crackers, the roaring torpedoes, red, white, green and yellow lights, all of which are a part of the ceremony analogous to Xmas day. We who have lived in the North and West expect to explode fire crackers on the day of Independence, but here it is not so, as we are told more powder is burned on Xmas than on the Fourth of July. We have tried to find out the origin of this custom but have not been able to do so. Another thing which we noted with sorrow was that the young men seem to feel it a sacred trust to become intoxicated upon that day. It seems to us the lines, "Where lives a man that has not tried, how mirth can into folly glide, and folly into sin," are very appropriate.

Our work in the South seems to be bringing forth good fruit, as we note with pleasure that our meetings are attended by a more intellectual people—doctors and lawyers, etc. We know that Spiritualism in the South is on the upward road. As yet, we have not had to fight the untrue quite as much as have the North and West. There is such a large field to work in here, that we often wish we could have assistance from others. It is a rather one-horse load, but with patience and by perseverance, we hope to win our way through. We have found a number here who are readers of the PHILOSOPHICAL JOURNAL, and all speak in commendable terms of it, and hope that the new year may spread its circulation. We pledge ourselves to do what we can for it.

Greetings to all in the far West. I hope that the new year may be a bright and prosperous one for all.
MRS. LOE F. PRIOR.

Atlanta, Ga.

A PECULIAR DEFENSE.

Nine colored men who were arrested in an Indianapolis stable and accused of gambling made the peculiar defense that they were simply organizing a club for the purpose of going to hear a sermon. The colored preacher whom they said they were going to hear testified that he had invited them to a special service, and as no gambling device save a solitary die was found about the place, the men were acquitted of the charge of engaging in a crap game. Things have come to a pretty pass when the colored brethren cannot organize for religious purposes without being suspected of playing craps.—*Exchange.*

Re-mail this Journal to a friend, after reading it.

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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.

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

SAN FRANCISCO, CAL., JAN. 13, 1898.

DECLARES HIS LIFE A MOCKERY.

A millionaire, Henry Morehouse Tabor, of New York, made a remarkable will, considering he was a trustee of a New York Presbyterian Church. He passed away on Dec. 24, 1897, and in spite of the fact that Mr. Tabor was President and Treasurer of the Board of Trustees of the First Presbyterian Church, in the opening clauses of his will he denounces all religions as a sham and as having its origin in superstition. He requests that no services be held over his body and that it be cremated. Two children, Sidney Richmond Tabor and Mary Tabor, survive him, and to them the entire estate, valued at over \$1,000,000, is given absolutely. The will is in the handwriting of the testator and contains the following:

"Believing that all religions, including Christianity, are superstitions; that the basic doctrine of the Christian religion—"the fall of man"—is utterly and absolutely false, and that its opposite—the rise of man from the lower orders—is a scientific fact; that beliefs in so-called miracles are hallucinations of the brain and never had the slightest existence in fact; that the chief characteristics of what is termed the "Word of God" are injustice, cruelty, untruthfulness and obscenity; that the effect of orthodox teaching is to encourage ignorance, selfishness, narrow-mindedness, acrimoniousness, intolerance, wrong, and mental slavery; that Christianity, so-called, is not the religion of Christ; that it supplants ethical culture and true morality with meaningless theology and unbelievable dogmas; that it puts an unknown (and probably unknowable) imaginary being in the place of nature; that it gives a name and a personality to evil—an equally unknown and imaginary being; that it so works upon the credulity of its adherents as to invite in them a fear of that most horrible of doctrines, eternal punishment—I say, believing all these, in all kindness and in all

earnestness, request that over my remains there be no religious services of any kind, nature or description whatever.

"I also request that my body be cremated at Fresh Pond, or some other crematory, and that all my ashes be left there."

Mr. Tabor was a Director in several Insurance Companies, Banks and other institutions.

His will shows how little influence the Church creeds can have on men who think. Had he known of the philosophy of spirit existence and the true objects of life, he would not have been living such a dual life. Creedal churches make infidels.

This affair has caused such consternation in orthodox circles that the San Francisco daily *Examiner* of January 6, publishes a symposium of opinions from local spiritualists. One expressed in Mr. Tabor's will. Of course each one "kicked the dead man" and for Mr. John A. B. Wilson, pastor of the Bowland-street M. E. Church, went out of his way to boast of the hospitals and charitable institutions that Catholics and Protestants had erected, and taunted infidelity with its lack of such institutions.

If orthodoxy has built charitable institutions, it is but a partial reparation for the millions they have slain in "holy wars," massacred (as they did the Huguenots), or burned at the stake—and for no other reason than that their victims dared to think, or were accused of witchcraft. But let us glance at history and see when Christianity began its charitable work.

Rev. R. B. Westbrook, D. D., in "Girard's Will," commencing at page 124, makes some startling confessions on this subject, one of which is:—

The first asylum for the insane was established by the Mohammedans in the 7th century, and it was 700 years later before Christians followed the example, through the influence of a monk in Spain.

The same is true of hospitals and other charitable institutions—they were established by the "heathen" Mohammedans centuries before Christianity thought of building them.

But do Christians build the institutions they claim? If we accept the hypnotic power of their clergy as the important factor, perhaps they do, but it is usually the money of the infidel business-man that foot the bills—or perhaps the infidel church member, like Mr. Tabor, who belongs to the church for policy's sake.

Mr. Tabor evidently believed there was salvation from the sin of hypocrisy in a death-bed confession. It will doubtless help him to progress in the life beyond, having started on the right road in the material world; but a confession at the time of his conviction of the truth would have been far better for his soul.

HOME FOR INDIGENT SPIRITUALISTS.

The Waverly Home which has been purchased by the Veteran Spiritualists' Union, of Boston, Mass., is in debt to the amount of \$6,500, and before opening it to the true and tried in our ranks, who have fallen by life's wayside, it has been decided to raise the amount of the mortgage. Dr. C. W. Hidden, 14 Purchase street, Newburyport, Mass., has engaged to raise the amount. The value of the Home and lands is \$16,000, and as soon as it is clear of debt, the sheltering doors of the only Spiritualists' Home on the earth will be thrown open to receive worthy Spiritualists from every section of the country.

Dr. Hidden writes thus about the work of raising the means:

Let me say to Spiritualists of means: One noble gentleman stands pledged to be one of 65 to give \$100 each to raise the mortgage; he is willing to be one of 33 to give \$200 each, or one of 22 to give \$300 each for the same purpose. Who will be the next to give me a pledge? I shall be glad to hear from all who are interested in the opening of our Spiritual Home.

This is a humanitarian work and should have the support of all Spiritualists. Any sums will be gladly welcomed, for all count in the aggregate. Dr. Hidden adds:

I believe the opening of the Waverly Home will do more to advance the cause of Spiritualism than any other project, and I sincerely hope and trust that before the Jubilee Year is far advanced I shall be able to proclaim the good news that the mortgage has been paid—that the Waverly Home has been opened—that our worthy veterans who have sustained the brunt and storm of battle and hardships have found a haven of rest within the walls of a Spiritual Home, owned and supported by Spiritualists. Will the reader help me lift the mortgage from the Waverly Home?

Dissatisfaction in Theosophical Circles.

From a correspondent in New York we learn that there is in the words of one of the "advanced" enthusiasts of the Theosophical Society, a "violent row" in the organization manifesting itself both in America and abroad. It is said to be due to dissatisfaction with Mrs. Tingley, the American head of the esoteric body. Some do not approve of Mrs. Tingley's high position in the society. Their number is growing so fast that already two esoteric presidents have resigned and the resignation of others is expected.

News came from England on Dec. 27, that Archibald Keightley of London, president of the society in Great Britain, had resigned, and his

wife, Mrs. Verplanck Keightley, had followed him out.

Dr. Keightley has been reckoned as pretty far "advanced" in the mysteries of the order, and he has given money freely for carrying on the work. He visited this country and was duly honored on the occasion of the society's last convention. Mrs. Keightley is an American and is credited with "tremendous occult power," and with working magnificently in the astral realm.

The information received from London included a strong intimation of the intention of one of the other European presidents to resign shortly. Complaints are made that the society no longer studies Theosophy, and has been converted into a charitable organization.

EPISCOPALIANS IN TROUBLE.

A factional fight has broken out in the Protestant Episcopal diocese of Arkansas, over the recent election of a bishop coadjutor. Arch-deacon William Montgomery Brown of the diocese of Ohio was elected and accepted the office.

It now seems that the leading church men of Arkansas have split into two parties and one of them is attempting to prevent the consecration of the bishop coadjutor. He cannot be consecrated without the consent of a majority of the bishops and diocesan committees of the country, and one faction has sent to them notice that a protest against consenting to the consecration is being prepared, charging that the election is illegal because of unfair methods and manipulation practiced by the party that succeeded.

No charge is made regarding Arch-deacon Brown, as he did not seek the honor that has been tendered him.

Cullings from Messages from the Unseen.

Miss Ella Dare, the celebrated poet and psychic, sends us the following beautiful messages, which came to her from the Spirit World:

The following are a few extracts from automatic writing, which I have made for the columns of the most excellent PHILOSOPHICAL JOURNAL.

"Touching life upon this side, we will say that it is fuller, larger, more complete. Here the soul's inmost desires, by means of nourishment and answered needs, grow into bloom and ripe fruition. Happiness is attained by reason of congenial activities that expand into powers and possibilities beyond the measure of all words."

"Live up to the fulness of your understanding, and try to add to that understanding just a little every day, and thus build one more step to mark the way toward truth."

"There is much that you can do for other people by letting the sun that is in you shine on all those who come within your influence. The world needs sunlight more than the putting down of evils, for evils will not live in the warmth and brightness of love and light. Just shine on, and good seeds will grow in the soil that your souls nourish. The flower of happiness blooms in the sunlight of good cheer. Let it bloom through your endeavor, and your mission will be a blessed one!"

"Motives are the measures of the spirit. Even though they do not bear fruit on earth, they are rooted here in everlasting growth. So guard your hearts from ill, from censure and bad feelings toward those who know so little, and your days will be full of pleasantness and peace. There are many lessons which we cannot describe to you—but there is one by which we learn how earthly trials are needed to carve our characters into greater comeliness."

"Many souls coming here are freighted with the rigid thoughts that bound them to dogmas, and to creeds, and first the great work of unloosing must be done before they can enter upon the freedom which they should by right have attained while living in the earthly body. Therefore, do all that may be done in sending God's gospel of love and justice and eternal growth to every living creature!"

MORE INNOVATIONS IN THE CHURCH.

It is surprising how rapidly things are liberalizing in the churches. The stern rigorousness of the dark ages is fast passing away—giving place to more reasonable methods. The Columbus (O.) *Dispatch* has the following:

The latest church innovation is a dancing class to be organized in connection with St. John's Episcopal church, of Jersey City. The rector, Rev. E. L. Stoddard, announces that he will soon furnish instruction in the terpsichorean art at six cents a lesson. When 40 names are enrolled, a dancing teacher will be engaged to begin the work.

INVESTIGATING SPIRITUALISM.

The Rev. E. H. Caylor, the Anti-Spiritualist, went to Chicago last week to investigate Spiritualist phenomena. He remained there a week, and in a letter to a friend he remarks:

I had a time in Chicago. I think that no other man ever entered the Windy City with such auspicious opportunities to investigate Spiritualism as I possessed. That I made the best of them you may believe. My mind when I undertook the investigation was an utter blank. I dismissed all beliefs, opinions, experiences, and opened up a clean page for impressions and influences. I was void of all prejudice and had no fear of the truth, be that what it might. My experience and observation of the week are voluminous. I find that a single hour's experience in some instances when woven

into a sketch will make a small volume. When I tell my story, the ears of the world will tingle. I was kindly treated in the city and I intend to be fair and logical. That the subject is intricate, I admit.

COMPARATIVE RELIGIONS.

The comparative value of religions is their comparative plasticity and power of evolution. A religion that fails to allow of free thought and enlarged knowledge, fails of universal utility. There is no one religious development that has ever been fully tolerant of opposition and divergence. No religion has ever proved adaptable with equal readiness to all races. Mohammedanism fails wholly to suit itself to the needs of Europeans; but it is adaptable to the negro races of Africa, and is more efficient than Christianity in moralizing and civilizing them. Protestantism has proved inferior to Catholicism in this lessened degree of adaptability. It scorns human weakness; has less apology for human frailties; and it thunders out its denunciations without compromise. It belongs only to the higher races, and gets its hold intelligently only upon the higher classes. Theism is the religion of scholars. Its hope for universal acceptance lies in the fact that there is a growing internationalism of scholarship. It is the most plastic of all, only in this sense, that it refuses to formulate any creed except one that is constantly amendable to the newer development of science—*New Unity*.

SPIRIT RETURN.—The further we go back in the great historical religions, as well as in the primitive beliefs of savages, we find that all men's gods are the corpses or the ghosts of their ancestors. However imposing the ultimate evolution of the idea, its basis, its root idea, is always to be found in the belief of spirit return. Mr. Grant Allen points out the numerous influence by which the primitive ghost or mummy or spirit passes gradually into a deity of unbounded glory and greatness and sanctity.—*Review of Reviews*.

PHOTOGRAPHING THOUGHT.—Mr. Thomas Edison, Jr., son of the great inventor, has invented a process for photographing human thought by means of the X-rays, hypnotism, a hard-thinking man, and a mysterious appliance—the secret of which he carefully guards. He has already succeeded, it is stated, in transmitting to a highly sensitized film an outline of a dollar, on which the object's mind was closely centered.—*Daily Mail*.

It is amusing to see how the newspapers "discover" things. From Paris a report of a "marvelous eyesight" is going the rounds of the press. A doctor has found a young woman who is clairvoyant, and can read writing in a carefully sealed-up envelope, and a great stir is being made about it, as if it were a new thing. Where have these doctors and journalists been living? *Two Worlds*.

Covert's Detectives Foiled.

On Oct. 10th, last, D. J. Moran, of Denver, Colo., accepted Hagaman's \$2,000-challenge to any medium to produce any phase of mediumship that he could not duplicate or expose. Mr. Moran stated that he had two children, attending school, in whose presence manifestations occurred that he challenged Hagaman, Covert, or anyone to explain as fraud or delusion.

Covert sent his detectives to Denver to expose them. One of the detectives asked Mrs. Moran if she was a trance, test, and a clairvoyant medium, as she advertised. Being answered in the affirmative, they flashed golden badges, and in an insolent manner said they wanted a test, Mrs. Moran standing in the centre of the floor, with her five-weeks-old baby in her arms. Addressing the spokesman, she said: "Gentlemen, you came here to expose me and my children. Your mother requests me to tell you your name is George and her name is Elizabeth. You came here to organize a Society opposed to Spiritualism. You will fail. If you do not heed me, you will regret it very soon. There is a lady who stands by your side whose life you ruined. She is a blond."

The proud detective of a moment before, with hat in hand and bowed head, said: "Madame, every word you told me is true. The description of my mother and her name is correct. I ruined a young lady such as you described. We came here to expose your children. We are exposed. I leave Denver the day after to-morrow for home. Good-day, lady; good-day, gentlemen."

This ended the interview, and now Mr. Moran makes this proposition:

Messrs. Hagaman and Covert, deposit your gift in any solvent bank, subject to conditions that will be fair to any impartial mind, and I will meet you or any of your representatives in any city in the United States, and there demonstrate the truth of spirit return, and you nor your fake mediums cannot reproduce or expose the spiritual gifts of those two little children. These children are not looking for an engagement, and have never appeared in public except for charity's sake. They go to the Ebert School in Denver.

Durrant was executed last Friday, after joining the Catholic church, and receiving absolution of his sins and extreme unction—that church being the only one which offered to give him a clear passport to eternal joy, as an innocent man.

Prof. James G. Clark, last week, speaking through a prominent sensitive, sent greetings to all his old friends. He says he found the spirit world far beyond his earthly expectations. It was such a pleasure to him to meet the noble souls who had passed on to that plane of existence. He said he was just as much interested in the affairs of this world as he was when in the body. He wants to see the spiritual movement placed upon a higher plane, and is still working for that object.

The new book by Dr. J. M. Peebles will soon be ready for delivery. It relates his travels around the world for the third time, and contains valuable information, interesting to every Spiritualist. The price is \$1.50 and will be for sale at this office as soon as it is issued.

Please Remember that the more you do to circulate the JOURNAL at meetings and elsewhere, the more you are helping the Cause, and aiding your society.



A Reception Seance.

TO THE EDITOR:

As a sequel to the Christmas tree festival given by Mrs. Walling's little girls to the old Veterans of the Soldiers Home, near Santa Monica, (a full account of which was given in the JOURNAL), I desire to say that the Veterans responded handsomely by the presentation to the family of an organ valued perhaps at about \$100.

This handsome and useful present was delivered at their home on New Year's day from a dealer in Los Angeles, and is highly prized as a token of love and friendship.

As an evidence of the high esteem in which the family is held by those who know them best, it is made doubly valuable to them.

On the Sunday night following the delivery of this handsome present a reception seance was given to those who had made the present and the eldest girl Francis (12 years old) went into the cabinet. Soon after the curtains were closed there came a male voice from the cabinet saying, "Put out the light." This being done we were in total darkness for a few seconds when a beautifully illuminated form came forth, passed around the circle and gave her name; when she returned others came and made known who they were.

After about 15 minutes had elapsed,

Minnie, the younger girl, by permission, went into the cabinet. Soon after this a young lady came forth, crossed the room, took a seat at the organ and began to play. She was followed by a girl, apparently 12 or 14 years old, who took a guitar from me, stepped to the center of the circle, and began thumbing it. While all this was going on a small child came to the door of the cabinet and cried out in a child's voice "give me a bell; give me a bell," shaking her hand vigorously, as though she had one.

The sound of the organ and guitar mingled with the voice of the child crying for a bell, made things somewhat interesting for some time, but was suddenly stopped by a man's voice from the cabinet saying: "Come back or you will injure the mediums." At this all ran back into the cabinet like school girls. Although the room was perfectly dark, their clothes were illuminated so that all could plainly see them.

This being the first time the children had ever been in the cabinet alone, the phenomena was considered remarkable. When the circle closed, a light was made and the girls were found in the cabinet sleeping in each others arms in sublime innocence.

The light displayed in the clothes is electrical in appearance, emits no odor and lasts as long as the form remains out of the cabinet—sometimes as much as ten minutes, with no perceptible change. At other times it will fade and brighten up again, as electric light sometimes does. Flowers, stars, letters, and even names often appear in this beautiful light. One alleged mother came to her son, with "Mother," in large letters printed across her breast, so plain that all could see.

Some of our wise men tell us that solid blood and bone materialization cannot take place, and that all such manifestations are fraudulent. Shall we believe them and stop investigation, or shall we ask them that naughty and impudent question, how they know? and continue our investigations until a satisfying answer is given.

As we are investigating for truth's sake, and no chemist or electrician in the circle, we would be glad if some reader would explain in what way the clothes can be so beautifully illuminated as described. We want no vapid theorizing. The voice of ignorance is around us, and many are willing to tell just how the thing is done. What we want is to know how this clothing can be lighted as described, by some known process: the method to be one that can be verified here, by actual test, or established by the record of scientific experiments that are accepted by the scientific world as reliable.

Until we can find some process by which this phenomena is produced we propose to rest upon the assumption that the mediums are innocent until proved guilty by honorable means, and that the whole thing is done by spiritual beings who understand natural law, which is not yet understood by mortals.

CORWIN PHELPS.

Letter from Butte, Mont.

The Reviewer.

Spiritualist News.

TO THE EDITOR:

The members of our reading club are making good use of the books I got for them. They meet two evenings each week, and some few are developing nicely in psychometry and clairvoyance. We have now organized a small circle for physical manifestations, as several have shown remarkable powers in that direction—one gentleman getting independent slate-writing. We try to read understandingly and gain all the knowledge we can both spiritual and material. I do know that all are earnest and honest seekers for the light and truth, that our beautiful philosophy will give us.

Our club has been invited to meet with the Theosophical reading club which we intend to do some time. It will be "come let us reason together."

Mrs. Ruth Wadsworth, G. M. of O. O. M., has been here and organized a Temple of the Order of Magi. I have joined the order, as have several of our club, in fact so far all who have entered the Temple are Theosophists and Spiritualists.

I was sorry indeed to hear of D. D. Belden passing over, but still as Mrs. Belden says, he was so strong in the knowledge of the beautiful home awaiting him, and with the little son Charley, who passed on many years ago, he is enjoying that "Beulah Land" that he so well earned. He is missed here. All who ever knew him loved him. I have reason to know and speak as I do, as at one time (the darkest hour of my life) he came to me with words of comfort and cheer, as well as money, which I greatly needed at the time, when my son met with the accident in Denver, that caused him the loss of his leg. Judge Belden was a grand and noble soul. I know the loss and the loneliness of his faithful wife. She was his staff, his guard, his comforter, his all. My heart goes out to her in sympathy for her great loss, still I know how much stronger and more able she is to walk the few years of earth life alone—so much more than he could, if she had been called first, for well she knew—

There is no death.

And ever near us, though unseen,
The dear immortal spirits tread,
For all the boundless Universe
Is life—the there are no dead.

Butte, Mont. MRS. M. A. LOGUE.

None of the magazines I take are looked for with more delight than the *PHILOSOPHICAL JOURNAL*, and the only regret that I can express is that I finish the reading of it too soon.—JAS. M. MEANS, Texas.

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.

Whose Soul Have I Now?—A novel, by Mary Clay Knapp. Rand, McNally & Co., Chicago and New York. Cloth: cover-design by Denslow; 75 cents. For sale at this office.

In the form of autobiography, experiences are narrated which illustrate views of absorbing interest. Love is shown to be the dominant element of life. Telepathy is asserted as an indisputable fact in certain natures. A woman's will, at the expense of her vitality, combats insanity in her husband.

A man, cross and selfish, and a woman of highly spiritual nature, meeting as friends, make profitable interchange—spirit increasing in him and bodily strength in her.

Thought—and soul—transference are shown to be possible, and, in Margaret's case, there has been such interchange of spirit with others that the question is suggested: "Whose soul have I now?"

These and other kindred themes are handled in a bold and skillful way. And although the plot is of the simplest, the author, by the use of direct narrative, keeps her reader interested from the first page to the last.

An important question, "Should the Government Establish Postal Savings Banks?" is propounded by Charles S. Burwell in the January *Chautauquan*. The author's personal view, an affirmative answer to the query, is sustained by telling statistical facts and cogent reasoning therefrom.

The *American Monthly Review of Reviews* for January publishes two remarkable letters of Count Tolstoy on the land theories of Henry George. One of these letters was addressed to a Siberian peasant and the other to a German disciple of George.

The January number of the *Homiletic Review* opens with increasing interest the 35th volume of that standard periodical. The publishers have shown their enterprise by securing the contributions of the ablest thinkers and preachers and homiletic teachers and writers of the English-speaking world. The readers of the *Review* have learned always to expect things fresh, timely, and forcible along the practical lines in which they are interested. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3 a year.

Hopken's *Comic Monthly* is devoted to wit and humor, and is published at Alameda, Cal., at 25 cents a year, and contains 40 pages of light reading.

Free Advice to Spiritual Investigators, and Free Clinic for the poor: 12 to 1 p. m., at 505 Turk street, San Francisco. DR. PETERS.

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.

A successful entertainment and dance was given by the Young People's Society, on last Saturday evening, at Crystal Hall, 909 Market St., San Francisco.

Mrs. Colby-Luther passed to spirit life on Dec. 26, from Muncie, Ind. She was one of the most eloquent and popular lecturers ever on the Spiritual platform. Many welcomed her to her home "over there."

Chas. J. Anderson, "the Boy Orator," expects to be in San Francisco and the North in the spring, and invites all those who may desire his services to write him at San Diego, Cal. As a public speaker, he is one of the wonders of the age.

The Ladies' Aid Society will give a testimonial benefit on Jan. 14th at 805 McAllister street, San Francisco, for President H. D. Barrett. The farce, "The Quiet Family," will by request be repeated, as given at the Young Peoples' Progressive Society. The music will be furnished by Prof. Blanchard's Band. Admission 10 cts.

Last Sunday the Society of Progressive Spiritualists met in their new quarters in El Dorado Hall, Alcazar building, 120 O'Farrell St., San Francisco. Mrs. R. S. Lillie gave an eloquent lecture and the guides of Mrs. J. J. Whitney followed by answering written questions and giving convincing spirit messages.

Madam Montague, in a lecture before the Oakland Psychological Society, referring to the Salvation Army demonstration at San Francisco, said that the country might well be proud of such men as stood on that platform New Year's day—men of intellect, character, acquirements, refinement and education; great leaders of the people, representatives of grand organizations and administrations, all joining in a great movement to relieve suffering and poverty. All working together to solve the labor problem of the day, providing practically what three millions of destitute men and women seek to obtain in this land of plenty—employment and opportunity. She concluded by saying that such a demonstration is prophetic of the days to come when the message of love, peace and good-will shall be understood and practiced by every member of the human family.

R. A. Stitt test and healing meetings Sunday & Wed'y at 8 p. m., and Sun. at 2 Developing and test circle, 10 c. at 335 McAllister-st. Nita, Evans, Hargrave Meekin & others. Office 1431 Market.

See our Book List on page 31.

Prominent Churchman in Jail.

Wm. H. Kent, a lawyer of Brooklyn, N. Y., a prominent member of Plymouth church, and the organizer of the Penny Savings Bank, connected with the Bethel Mission Sunday school, a branch of Plymouth, is in jail at Brooklyn, having been arrested for forgery.

Kent is accused by Mrs. McCord, of Brooklyn, of falsely certifying and acknowledging a satisfaction of mortgage. She says that her name was not put there by her hand or with her consent.

Assistant District Attorney Caldwell stated that Kent had taken no less than \$40,000 from his clients unjustly.

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

Mrs. Sara A. Underwood, formerly an 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.

This is an excellent book for a holiday present. Bound in cloth \$1.50. In paper covers \$1.00. For sale at this office.

American Advance-Thought, on occult subjects. London: H. A. Copley, Canningtown, E. 304 pp., on heavy paper, cloth bound. Price, \$1. For sale at this office.

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.

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.

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.

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

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.

The only "Telegraphic Rapping Medium"—Novel, convincing and accurate. 1236 Market st., room 86. Hours 12 to 4. San Francisco, Cal.

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Simple Remedies.

Try pop-corn for nausea. Try cranberries for malaria. Try sun-bath for rheumatism. Try ginger-ale for stomach cramp. Try clam broth for a weak stomach. Try a wet towel on the back of the neck when sleepless. Try hot dry flannel over the seat of a neuralgic pain, and renew it frequently. Try cranberry poultice for erysipelas. Try swallowing saliva when troubled with your stomach. Try snuffing powdered borax up your nose for catarrhal cold in the head. Try taking your cod-liver oil in tomato catsup if you want to make it palatable. Try breathing the fumes of turpentine or carbolic acid for whooping-cough. Try a cloth wrung out in cold water, put about the neck at night, for sore throat. Try a saturated solution of bi-carbonate of soda (baking soda) in diarrhoea troubles; give freely. Try walking with your hands behind you if you find yourself bent forward.—*Health Monthly.*

Astrological Almanac.

Ormsby's Ephemeris, almanac, business and weather guide for 1898 shows what the future has in store for the people of this Great Republic. Price in paper cover, 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. Wednesdays for business at 218 Stockton-st.; benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 605 McAllister st., San Francisco.

MRS. F. A. Logan's meeting, called the "Circle of Harmony," every Sunday at 11 a. m., in a sunny, quiet hall, top floor, 909 1/2 Market st., San Francisco. All participate in the exercises.

UNION Spiritual Society, meets at Loring Hall, Oakland, Sundays, at 2:30 & 7:30.

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When we were yet together
Around the family hearth
And braved all kinds of weather
With you while still on earth.
But since we have departed,
Preparing homes for you,
We have not grown faint-hearted,
But would be kind and true.
We see you gravely ponder
The problems born of earth,
And slowly growing fonder
Of things of real worth;
And when crushed down by sorrow
Or sighing with despair
And every new to-morrow
Seems loaded down with care,
We will, dear friends, be near you
And lift your heavy load,
And softly guide and cheer you
Along your winding road.
And when perplexed and waiting
To know what would be best,
Thoughts true and elevating
Shall give you needed rest.
Let not your faith be shaken
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You never are forsaken,
Therefore be not afraid
And now the old year slowly
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To elevate the soul
Has been repelled by fraud or force
Before it reached the goal.
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Therefore the age of peace;
This veteran worker in this cause,
For one, will never cease.

Go on, go on, bold hero, go,
Unfurl Truth's banner till
It rings in the new, rings out the old—
The bell keeps ringing still.
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The power of progress know,
Till "the Medium of the Rockies" sings
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