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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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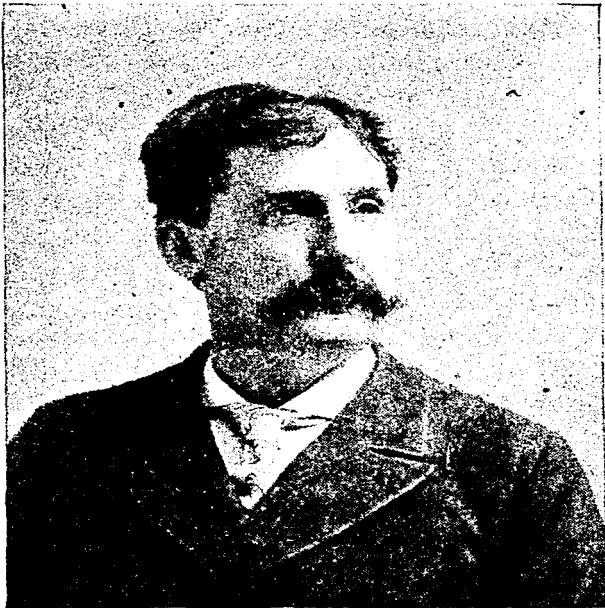
SAN FRANCISCO, CAL., JANUARY 27, 1898.

No. 4.

A NOTED HYPNOTIST.

Dr. C. W. Hidden, of Newburyport, Mass., whose name is widely known, was first led to investigate Spiritualism through a challenge some 13 years ago.

The doctor at the time was a reporter, plying his calling by day and studying medicine at night.



DR. C. W. HIDDEN.

Being an expert hypnotist and magician he felt himself competent to expose Spiritualism and promptly accepted the challenge.

At the outset of his investigations his own medial powers began to unfold, and, to his great surprise, he developed the deep and conscious trance states, as well as clairvoyant, psychometric and inspirational phases of mediumship.

Determined to find some explanation other than that embraced in the spiritual hypothesis, he devoted five years to the study and investigation of the phenomena, at the close of which period he frankly admitted his defeat and proclaimed himself a Spiritualist. He is a fine medium, one of the notable evidences of his ability in this line being his description of the rescue of the Greeley

party, 26 days before the news became known in America.

Dr. Hidden has practiced medicine in Newburyport, his native city, for nine years; he is a registered physician and practices regular medicine, blending therewith his knowledge of hypnotism and his powers as a healer.

He is regarded as one of the foremost hypnotists of the day, his exhibitions being remarkable for the variety and scope of the phenomena evoked; he introduces the most startling feats of the Hindu magicians, and appears to have almost unlimited power over his subjects.

In the work of healing the sick and afflicted Dr. Hidden creates the most unbounded enthusiasm and excitement. He has possessed the healing gift from early boyhood, and the power has increased with his years. Regarding his public exhibitions of healing a single press-extract will suffice:

"Those who came for treatment crowded and pressed toward the platform, and at times the excitement was so intense as to be almost overpowering. Dr. Hidden performed several remarkable cures, and an anxious crowd of invalids were in waiting at every session ready to make a rush for his chair, that they might be healed by the touch of this gifted man."

Dr. Hidden is likewise an interesting and popular speaker. His lectures are conducted upon original lines, he treats subjects seldom touched upon by other speakers, and in fact may be said to occupy a field peculiarly his own. He is described as "a man of easy, graceful stage presence, who holds powerful and eloquent sway over an audience."

In addition to his practice and private business affairs Dr. Hidden is also the author and publisher of beautiful songs and ballads, one of which, "The Organ In the Corner," is being sung all over the land. The doctor is 41 years old, and one of the most active and tireless workers in our ranks. *

There is a remarkable difference between matter and mind—he that doubts the existence of mind, by doubting proves it.—Colton.

THE RELIGION OF SPIRITUALISM.

Some Spiritualists, in the zeal of their opposition to religion, stand so perpendicularly that they lean a little back. They see nothing but evil in religious systems, and have become so far emancipated from the old, that they feel indignant at everything which has even the appearance of retaining any of its qualities. If errors mingled with the methods and theories of ancient times, so also the truth existed there, in some degree, and our purpose is to find it and utilize it, no matter how ancient it may be. We can accept and adopt whatsoever is good and true without fear of ecclesiastical bondage.

That certain principles were made a part of the Christian religion, is not a sufficient reason for rejecting them totally. Those principles had an existence long before that religion was known.

Humanity has wandered far from true religion into the realms of ignorance, barbarism and crime. There are many false ideas of it, many impostures that claim the name to which they are not entitled. The horrible theological doctrines that have dominated the churches are the very antithesis of true religion, and are repugnant to those who are of a religious nature, who will silently ignore those dogmas. Science and philosophy offer more help to a person in meeting death than do any of those dogmas.

The creedal system is called a religion because it professes to be a religion and wears the name of Christ, while the churches have but little in common with him or his teaching. They inherit the husk of ceremony only, while the Spiritualist has appropriated the kernel of spiritual truth and power so abundantly possessed by the early Christians.

The fear of future endless punishment is not an efficacious means of bringing sinners to repentance. It is too remote, too indefinite, to influence human brutes for whom penal laws are framed, and it is not the proper sort of deterrent for those who have fair conscientiousness. We must be righteous "for righteousness sake," and this is the sort of religion that will bear fruits essential to the uplifting of mankind. We should realize the inestimable value of truth, purity, honor, sincerity and unselfishness, as compared with everything that is ignoble and vile.

Religion, properly understood, should appeal to every human heart as the means of finding the right way of living. It elevates the spirit of man and develops the best moral faculties of his being. It will unfold in the mind a devotional aspect which draws the spirit to a contemplation of higher duties, of grander planes of thought than mere cares and attention to physical existence will do. Thus the one who possesses the religious spirit desires to practically live as near right as he or she knows how, to live in harmony and fellowship with his brothers and sisters of the human family, to live in accordance with perfect justice and encroach upon the rights of none, but accord to all, those privileges and rights which he demands for himself. The man of religion, pure and simple, cannot live a selfish life—he considers the

welfare of his associates, friends, neighbors. This plane and mode of life will engender a devotional spirit—not one that bows to the worship of idols or any man-made image of Deity, but a spirit that calls out the best aspirations of the soul, causing it to seek for the higher and diviner conceptions of the purposes of life—a devotional spirit that leads one to look forward to the future and to question, What of life now and hereafter?

Spiritual intercourse is the foundation of true religion, which rises or falls in the ratio of its fidelity to spirit guidance. Poor mortals reject the best blessings when they refuse to accept or scoff at the precious truths of spirit communion or the sweet companionship which the spirits of beloved earthly friends alone can bring. This is the anchor of the soul, the goal of rest on which we can lean our trembling souls and be at rest. These sublime revelations should be received in the spirit of religious reverence, should constitute the highest, purest, most normal and healthful exercises of our souls' religious faculties.

When we add to the knowledge of immortality and spiritual intercourse the achievements of good character, we shall have touched the truest happiness we can reach in this life. Those who knock at the door of spiritual knowledge, earnestly and honestly seeking for truth, will surely find it. It seems that almost every demonstration has been given us from the spirit side of life—the phenomena placing the priceless gem of knowledge in our possession—the philosophy giving faith in the beauty of holiness or goodness. What more can we ask? What more can spirits do to aid or elevate mankind?

While teaching that each one should be free from harsh judgments; while breathing the utmost charity for human frailty; while teaching that all moral obliquity is imperfect unfoldment, still there is no "scape-goat" in Spiritualism. Individual strength and responsibility must be the basis of spiritual attainment, while no spiritual helps are denied or withheld. Its true ethics is the individual victory over personal imperfections—victory in the midst of human surroundings.

We can testify our deep joy at the redemption of the race from the darkness of hoary superstition and the revivitude of fear; and rejoice in the prospective emancipation and salvation. The sound of the new gospel of life and immortality, as proclaimed by Spiritualism, has gone forth to the remotest parts of the earth with the radiant light of its welcome truth. It is of the deepest significance that the forces called religions, which have hitherto ruled the conscience of the world, have at length come to show their regard for Spiritualism by ceasing, in a measure, to assail its expositors, and by actually adopting into their own systems some of its features, which the world is eagerly waiting for.

The various creedal religions are the inventions of men, while true religion is an acquirement in human experience. Ancient Spiritualism is the root of the tree upon which priestcraft has engrafted the fruits of its dogmas. When the errors and fallacies are sifted from creeds and doctrines, Spiritualism pure and simple, will still remain.

To-day it is with us in greater power and usefulness than ever before, operating as a searchlight by means of which the fallacies of those creeds are detected and dissipated. It throws its electric rays upon the mysticism handed down to us from the remote past, and helps humanity to emerge from the condition of religious slavery. This resplendent light from the upper spheres beckons us onward to new fields of progression.

A. H. NICHOLAS.

MUSIC.

I heard a master once; and afterward,
While yet beneath the magic of his spell,
I sought to put my rapture into words:

Music is the expression of the soul,
The language of the angels; and in us
It touches all the mystic chords of life.
It vibrates through and through us, until we
Become embodied with the sounds we hear.
It sweeps across the soul in fitful gusts
And seeks out every longing, every pain.
It reaches from our highest spirit heights
Down to our lowest depths. It shows to us
The beauty and the terror and the hope;
The very mystery of life itself.
It doth reveal to us, we are divine.

J. A. EDGERTON.

How Much Organization is Necessary.

More than once during the past buried 40 years have Loveland and Peebles crossed swords in bloodless battles over what might be denominated non-essentials; and yet, no man more fully appreciates Prof. Loveland's abilities or esteems him more highly than myself.

Therefore, personally and cordially endorsing, I ask you, dear editor, to republish the following from his sturdy pen, appearing in your issue of the 13th of January:

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.

After stating that there are several thousand Spiritualists in San Francisco, he continues:

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 20 different meetings at the same hour, with a meagre 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.

He further continues: "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."

In a not altogether unlike strain, the reporter of

the late "Cleveland Spiritualist Mass Meeting," says that:

Thirty years ago in this city (Cleveland, O.) was held the fourth National Convention of Spiritualists, with Isaac Rehn of Philadelphia as President. It was a notable gathering—the most notable within my memory. Organization was its main theme. Sound methods and plans were presented and adopted, seemingly with every prospect of success; but as time passed, the best thought of that memorable Convention came to naught, since which struggles to organize and maintain local organizations throughout the country have been, as all workers know, a series of continuous failures. In this city particularly, more societies have been organized and disbanded than perhaps any other one of its size, yet Spiritualism has always had some kind of organization to work through and present its claims. To-day, some of us think who attended that Convention in 1867, organization was premature at that time, while not a few think it was too late.

After informing us that Children's Progressive Lyceums "are languishing all over the country for the want of almost everything that would ensure them success—friends, money, literature, willing and capable workers, appropriate places of meeting and appropriate instruments." He adds: "I may be wrong, but it is my opinion that our hitherto non-success in organization has been largely due to the apathy and the indifference manifested in the long-continued and inexcusable neglect of the proper education of our children in the Spiritualistic philosophy."

Organization is absolutely indispensable to success. This is true all the way from a common school district up to the President's cabinet. In union there is strength. Harmony opens the door to an influx of truth and wisdom from the higher spheres of immortality. The difficulty in organization and the adoption of a declaration of principles is that Spiritualism is blessed with so many "exceedingly great men and women," all scrambling for the highest seats in the synagogue—all considering themselves born to rule; and if they cannot rule, then they will seek to ruin. Or, once in power, they constitute themselves into a sort of central propaganda, running the organization in the interest of themselves and a few pet associates. Psychic thinkers look at them—pity—and pass on.

The rankest individual and the most despicable bigotry often go hand in hand. Neither is justifiable—neither becomes the cultured Spiritualist. Regretfully do I say that there are many Spiritualists enrolled and belonging to the *great unorganized* who professedly can see no good in a declaration of principles, in Spiritualists' organizations, nor in any religious organizations, even though they erect homes for the aged; retreats for the poor, and infirmaries for the sick. In consonance with this line of thought, Mr. Barrett the able editor of the *Banner of Light*, writes thus:

The true Spiritualist, having a knowledge of the law of consequences, should be universal in his nature, and broadly tolerant of the opinions of his fellow-men.

To state that every religion except Spiritualism is false, to claim all of the world's advancement is due solely to Spiritualism, to denounce Christianity and all other religions as menaces to civilization, is bigotry personified. It costs nothing to render credit to whom credit is due, neither does it lower us as men and women to accept the revelations of truth from any and all sources.

Spiritualists need substantial organizations; a

straight-out declaration of principles, neat and commodious edifices with noble architecture, exquisite sculpture, beautiful pictures, devotional exercises of some kind, emotional and sublime music, platforms and desks decorated with flowers, mediums calm, conscientious and receptive to heaven's inspirations and an enthusiasm like unto that which flamed in the souls of the martyrs of old. These are among the prizes to struggle for—once attained the victory is ours.

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

NOTES AND COMMENTS.

The Rev. A. C. Dixon of New York, in a discourse recently given in his church, condemned Spiritualism, Theosophy and Christian Science, all of which he said were instituted by women. Spiritualism, according to the Rev. Dixon, is unspeakably vile, and its female advocates are "a powerful adjunct of wickedness," while "Christian Science is an example of how fallacious and wicked may be the doctrines taught by women." Theosophy is "another example of woman's baneful influence"—and "Madame Blavatsky, in her idiotic mental wanderings, shows how women can lead men into error." He deplored the fact that women are ever licensed to preach. "Her place," he said, "is in the home, not in the pulpit. In her sphere she can be a power for good."

In his estimation, no doubt, her proper business is to bear and rear such specimens of manhood as himself. Well, it is a consoling fact that weaklings, like him, are usually unable to reproduce their kind. If the Rev. Dixon has a wife, and she has any self-respect, she will get a divorce.

That is a unique movement started by the ladies of Grand Rapids, Mich., who pledge themselves to always speak the truth. Don't the ladies know that the most disagreeable person on earth is the one who speaks the plain, blunt truth? That is what sent Jesus to the cross. The truth, too, or what was believed to be the truth, stood back of all the martyrs of all the ages. There is nothing the average human being can so illy endure as the plainly spoken truth.

Rev. W. D. P. Bliss has been in Los Angeles two weeks, and expects to remain a month longer. He is organizing a society of the "Union Reform League," a movement in favor of public ownership of railroads, telegraph lines, etc. He calls himself a Single-Tax Socialist, though he does not believe the single tax (government ownership of all land) would be sufficient. The entire system, industrial and commercial, he says, must be changed, and will be changed in time, whether we do anything to expedite the change and shorten the suffering or not. He has met with great success here. It is not strictly a church movement, although his work is mainly among church people. It seems to me that Mr. Bliss and many other ministers have awakened to the fact that a great change in human affairs is impending—a world-wide change—and that unless churchmen place themselves in the van of the movement they and

their theological system will be stranded. Whatever force is impelling them however, I wish them success, for it will shorten the struggle and pain of transition.

W. N. SLOCUM.

THE YOUNG PEOPLE'S INSTITUTE.

The Young People's Spiritual Institute is proving its ability to be of great aid to the organized cause of Spiritualism.

It is a mistaken idea that the Y. P. S. I. is for children. While none over 50 years of age can hold office, none under 12 can join. It is for adults of all ages, and yet it is to encourage young men and women, and to afford meetings for sociability and mediumship away from public interference.

The Institutes now organized are very enthusiastic and are rapidly increasing in membership. The meetings and entertainments being held, show such marked interest that the public local Society already realizes the great help the Y. P. S. I. is to be. Wherever there is a Society or Lyceum, the Y. P. S. I. should be organized, and where these do not exist, the public work will soon follow.

A good organizer in California is now desired. But Institutes can be organized anywhere without other than the help of some person to present the plan. Address me for help or appointments.

G. W. KATES.

234 Monroe Ave., Rochester, N. Y.

A LYCEUM PAPER.

The future historian of the great spiritual movement, when he writes of its periodical literature, will be called to give instances of unparalleled self-sacrifice, and devotion on the part of editors and publishers. There has not been a single publication that has not been sustained by individual effort and at the cost of the means and time devoted thereto. There has never been a sustaining fund to equalize the burden, which has oftentimes been of crushing weight. So great has been the obstacles to the maintenance of such publications that the much needed journal for the young has not been attempted.

The Lyceum movement, which is at the foundation of Spiritualism, as educating the youths in the new philosophy of life, urgently called for such a periodical, and constant demands were made from those interested in this work.

The editor of the PHILOSOPHICAL JOURNAL issued a prospectus, but the response was not assuring even to his zeal.

But the call has at last found a response. Thos. Clifford, of Cleveland, O., a practical printer and head of a printing house, has assumed the responsibility. He has issued *The Lyceum*, an 8-page weekly, wholly devoted to the Lyceum, at the low price of fifty cents a year. He guarantees its publication for one year, and his word is as good as his bond. The publication must be a labor of love for the good it will do. Officers of Lyceums who seek for instructions in "Lesson Leaves," and other means to interest their groups will find in its pages all they seek, and all members are called

upon to contribute to the interest and usefulness of the paper.

Deeply interested as I have always been in the Children's Progressive Lyceum, and believing it to be the most vital movement in advancing not only Spiritualism, but Liberalism, as well, I hail the advent of this exponent of its principles, and solicit the aid of all Lyceums for its success. The churches have special funds to distribute their Sunday-school papers and lesson leaves, free or at cost, and every Lyceum can easily raise funds to give a copy of this useful paper to each member.

A contribution of a cent a week will do this, or the proceeds of a public entertainment given for the purpose.

HUDSON TUTTLE.

WHERE DO WE STAND.

We cannot escape responsibility by blindfolding our eyes to prevent seeing the facts. It would be like the sheep on my father's farm, when pursued by dogs. A number of them in despair, lay down and hide their heads under a log, in the vain effort to escape their pursuers. No my friends; this is a question which to the honest Spiritualist will not down. And there are no real Spiritualists except honest ones. The fact that those starving millions in India, were (or are) a few thousand miles away, signifies nothing as to the principle involved. More emphatically is this true, since in these days of invention, distance is annihilated. Party lines are all erased in the presence of supreme emergency. Those India sufferers are our wards.

What did we do for the sufferers of India? If we simply shut our eyes and said conveniently, "this is a case in which I am not my brother's keeper," then have we injured ourselves, and tarnished the fair face of the sun of Spiritualism. How shall we atone for this? Let me whisper in your ear, my brother and sister Spiritualists. Atonement for this neglect, can only come through your suffering and mine. Because, as we have said, Spiritualism is practical or it is nothing. I have learned, in my brief experience as a Spiritualist, that in my own case, no single factor, is so potent in producing sympathy for suffering humanity, as an experience of suffering in one's own person.

A poor man is quoted as saying "the poor ye have always with you, but me ye have not always." I interpret that in the following words as expressing his exact meaning: "The poor ye have always with you, but none so poor as I." Garfield said, "I always feel like taking off my hat when I see a working man at work." Abraham Lincoln whose large heart, glowed with the fire of the humanity impulse, loved one poor little black picanny with his hoe in his hand, more than all the Astors, Vanderbilts and Goulds that ever graced the earth, as millionaires, and for the best of reasons, because that little black waif in his innocence merited that love. And millions of them, both on earth and in the spirit world to-day, merit this superior love, and many of them consciously enjoy it.

In saying this, I must not be understood as

arraying myself against the person of any man or set of men. I write this not as the enemy of the millionaire, but to inform him once more that he makes himself his own worst enemy and that he does this by the abuse of extraordinary power. In this way, he has turned what should have been an extraordinary blessing, into an extraordinary curse. This curse falls heaviest upon himself. Not because he has not in many cases exhibited much generosity in dispensing the gold, which by a freak of fate, or accident, has been placed in his hands; but because he suffers himself to fall into line with 99 per cent of his fellows who exist under the spell of the same curse with himself. That curse is avarice, the evidence of one-sided development. The greed instinct within him has been cultivated beyond all reason. The humanity instinct and sense of comradeship, has been correspondingly neglected.

Now I apprehend that the millionaires are not alone chargeable with the fault of avariciousness. Right here I utter a truth as old as the history of perverted human nature, namely, that avarice crushes the soul of the avaricious. Spiritualism and avarice are terms mutually exclusive of each other. The avaricious man is not a Spiritualist. As well declare that a lump of mud is a diamond as to say that a man who loves gold more than he loves his fellowman, is or can be a Spiritualist.

THOMAS H. B. COTTON.

THE EAR AN UNFAILING CLOCK.

George Henderson, a colored man, of Zanesville, Ohio, noted for a remarkable peculiarity, died recently. He was endowed with a phenomenal power of being able to tell the time of day correctly by simply placing a finger in his ear. At such times he claimed that a light flashed through his brain, revealing to him the positions at which the hands of a correct watch were then pointing. His powers were well-known to residents of the city, and he was never unwilling to oblige anyone with the time of day.—*Times-Herald*.

TOO MUCH CHURCH AND STATE.

There is altogether too much church and State in our Federal, and some State, institutions. J. B. Thomas, Governor of the Soldier's Home at Dayton, Ohio, has forbidden the freethinkers from holding meetings, saying that he recognizes only two churches, Catholic and Protestant. The State and the Nation, as legal bodies, should ignore sects, parties and religious beliefs.—*San Francisco Star*.

☞ Fellowship is to be sought where alone it can be found, not by preaching inflexible dogmas nor by tightening any of the cords of organization, but by essential oneness of spirit, aim and work.—*Exchange*.

☞ Marketable conditions do not include independent thought.

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THOMAS G. NEWMAN, EDITOR.

Assisted by an Able Corps of Special Contributors.

The Editor is *not* responsible for any opinions expressed in the communications of correspondents.

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

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

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

SAN FRANCISCO, CAL., JAN. 27, 1898.

REMOVAL.

The office of the PHILOSOPHICAL JOURNAL is now removed to 1429 Market St., San Francisco, where our friends will hereafter find us. We have opened a BOOK STORE there, and intend to keep a stock of Occult, Liberal and Spiritual Books, and Periodicals, as well as Stationery, Magazines, etc. We shall be pleased to have the Spiritualists of the Coast call here when in the city, as well as those who reside in San Francisco and vicinity. Please remember the new address, 1429 Market street San Francisco. *As this Store is located very near the Station B Post Office, where we are well known, mail addressed to our former No. will not be delayed or miscarried.*

PREVALENT DISHONESTY.

Not alone among the Spiritualists but in every class and creed, are there found those who practice rascality, even among the clergy there are numberless cases of dishonesty and lawlessness.

In Jamestown, Cal., on Jan. 14, the Rev. E. A. Jones was arrested for forgery, and in the night broke jail, and fled. Here is what the San Francisco *Call* of Jan. 15, says about it, in a dispatch from Stockton, Cal.

Deputy Sheriff Black was sent from Stockton last night with a warrant for the arrest of Jones, who was charged by Clerk Cramblitt, of the First National Bank of this city, with having forged the names of Mrs. Mary Putnam and Mr. E. Van Vranken, both of Clements, to a promissory note for \$155, payable to Cramblitt. Jones has an unsavory record in this city as a "beat."

SPIRITUALISM AMONG THE CHINESE.

It is quite surprising how the spirit world is operating in a quiet way to open the eyes of people in every country and clime. The following special dispatch in the San Francisco *Examiner*, of Jan. 16, tells its own story of the interest the spirits are taking in Victoria, British Columbia. It says:

Mow Chung, known to many whites as well as to half the inhabitants of the Chinese quarter as a skillful maker of artificial flowers, is dead. His body lies in state awaiting removal to his native land, and his widow and three children, at their home on Cormorant street, are rejoicing instead of being cast down. They expect no sympathy, but congratulations, for Mow Chung is, they believe, "promoted" by the spirits. Round about his death is woven as strange a story as ever Oriental mysticism and fatalism combined to produce.

The tale is thus related by E. W. McLean, interpreter, who vouches that this is the true version of the wonder that all Chinatown is talking about:

"It was at the beginning of the present Chinese year," said McLean, "that Mow Chung claimed to have been visited by the heavenly spirits, who called upon him, became visible to him and talked with him at his work, telling him that he would soon be translated—that he would pass from this life to become a great mandarin in another world—an honor beyond his fondest dreams.

"Mow Chung was not ready, however. He told the spirits he had an aged father and many relatives in China whom he wished to write before obeying the summons hence. His strange visitors considered his requests, and finally announced that his tenure of life here would be extended as he besought; that the call would not come until 6 o'clock on the 19th day of the 12th month, the 19th of Shap Yee in the Chinese Calendar, corresponding with the 10th of January in our reckoning of the flight of time. No obligation of secrecy was placed upon Mow Chung, and he promptly told all his friends how the fates had favored him, in that he was to become a mandarin in the world beyond.

"All this, however, was a long time ago. Mow's friends had almost forgotten his strange communion with the spirits and the spirit's promise, until reminded of it last week by his putting his affairs in order and bidding them farewell. Even then they thought it no more than an odd fancy that had taken possession of him, but made a note of the eventful day in order to give him a little surprise.

"Last Tuesday afternoon a number of Mow's most intimate friends, including Too Lung, formerly secretary of the Chinese Benevolent Society, called at his home, bringing chickens, ducks, roast porkers, confections, wines—in fact, all the essentials of a Chinese banquet, which was soon in merry progress. Mow Chung did not share in the general jollity, but gravely offered food and drink to the spirits which he declared were hovering about him, but which none of the others could see.

"Then while the feast was at its height Mow

laid himself down upon his cot. He closed his eyes and to all appearances slept well.

"Some one laughingly asked the time. It was 6 o'clock.

"They looked at Mow Chung, bending over him. He was dead."

An autopsy revealed no malcondition of any organ and medical men are fairly puzzled as to how Mow Chung's translation may be scientifically accounted for.

Significance of California's Golden Jubilee.

This week San Francisco is enjoying the greatest festive occasion in its history, in commemoration of the 50th anniversary of the discovery of gold in California, and the "pioneers of '49" are gathered here from all parts of the world to celebrate the event.

It is significant that while those pioneers were braving the wild waste of plains and mountains, and the still wilder savages who sought their lives—all in search of the delusive yellow metal,—there was another band of pioneers at Rochester, N. Y., braving the scoffs of a skeptical world and the violence of mobs incited by a bigoted priesthood, to investigate the raps and other phenomena produced by angel messengers through the little Fox girls. They, too, were in search of gold—the gold which "fadeth not away," which thieves cannot steal—the immortal gold which shines eternal "in heaven's jeweled crown." Each band of pioneers fulfilled their mission—one found the material gold; the other, the gold of immortal life.

PHENOMENON IN CLEVELAND, OHIO.

The Cleveland *Plain Dealer* contains the following story, which it says "is vouched for by the narrator, and the narrator is a person of high standing in local society:"

A Mrs. Blank, a lady in somewhat straightened circumstances, was sitting with a book in her hands in her humble home on the West Side, one day, a few weeks ago. Suddenly a blank shadow fell across the page she was reading. She looked up hastily and was astonished to find that there was no cause for the sudden shade. It still laid across the page as she looked back, but almost immediately began to fade. It faded slowly, and several times Mrs. Blank looked up and tried to discover its origin. The day was cloudy and there certainly was not enough sunlight to throw a shadow.

The dark tint continued to grow dim and presently it was gone. Mrs. Blank rubbed her eyes. She thought her vision was affected.

Then, just as suddenly as came the shadow, a broad ray of sunlight streamed across the self-same page. It was so bright that Mrs. Blank could almost pick out the colors of the spectrum.

Again she looked up. The sun was hidden. The sky was gray and cold.

The dazzling gleam faded just as the shadow did. Darker and darker it grew. Then it was gone.

Mrs. Blank was again inclined to blame her eyes for the peculiar vision. She laid down her book and bathed her forehead with cold water. Not for a moment did she ascribe her singular experience to an occult source. She couldn't forget the circumstance, however. It haunted her all that day and through the night.

The next morning she received a telegram announcing the death of an uncle of whom, when a young girl, she had been very fond. He had died in a far Western town, a fact which greatly surprised Mrs. Blank, because when she had last heard of him, a dozen years before, he was in Australia.

Five days later she received a letter from a firm of San Francisco lawyers notifying her that she had fallen heir to her uncle's wealth and asking instructions.

And this is the reason why Mrs. Blank has looked upon that strange shadow and sunlight episode with considerable awe.

She can't help but think it was a message to her—a mingling of good and bad news.

The sunshine of gold gilding the shadow of death.

GOD IN THE CONSTITUTION.

According to the Cleveland, O., *Dispatch*, at the Ohio State Spiritualist Convention, held there on Dec. 30, speeches were made opposing the addition of the name of Deity to the Constitution of the United States, and financial aid was promised to the bureau that has been established at Washington to carry out the movement. This is the topic now which should be agitated. The God-in-the-Constitution cranks are at work and will endeavor at this session of Congress to provide for such an amendment to the Constitution. The *Dispatch* adds:

Secretary Francis B. Woodbury, of the National Association, said in the course of an address that there were about 152,000 Spiritualists in Ohio, and that Cleveland had more than any other city of its size. He said that so-called magicians did things which mediums accomplished, but the former resorted to trickery, while the power of the latter was due to spiritual influence. He said there was little difference between the mesmeric and trance conditions, and, inasmuch as there was no doubt about the genuineness of the former, there should be no doubt about the latter.

Over 300 towns in the Middle West, have passed the curfew ordinance, requiring children under 15, without leave of absence, to be at home by 8 o'clock in winter and 9 o'clock in summer. This regulation has diminished youthful arrests from fifty to seventy-five per cent.

Mass Meeting in Chicago.

A mass convention will be held in Chicago, Ill., on Feb. 22, 23 and 24, and it is intended to make it the greatest mass meeting ever held in the interest of the National Spiritualists' Association. Here are the official notices:

Washington, D. C., Jan. 17, 1898.

To all whom it may concern:

In pursuance of instructions given to the incoming Board of Trustees of the National Spiritualists' Association, in regard to Mass Meetings or Conventions, at the last annual convention held in Washington, Oct. 19, 20, and 21, the Board of Trustees, at its January meeting, empowered Mrs. Cora L. V. Richmond to arrange for and conduct a mass meeting in its interests, to be held in the city of Chicago sometime during February, 1898. FRANCIS B. WOODBURY, Sec.

Washington, D. C., Jan. 17, 1898.

To all whom it may concern:

In accordance with the enclosed, I hereby call a Mass Meeting, to be held in Handell Hall, 40 Randolph street, in the city of Chicago, February 22, 23 and 24, in the interests of the National Spiritualists' Association.

All preliminary communications should be addressed to me, care of National Spiritualists' Association, 600 Penna. Ave., S. E., Washington, D. C.

Mediums and speakers who can be present will please communicate with me at above address.

CORA L. V. RICHMOND,
Vice President N. S. A.

Washington Letter.

Officers of the Children's Progressive Lyceum for 1898, were elected as follows: Conductor, Francis Bailey Woodbury; Assistant Conductor, Mrs. G. S. Clendaniel; Guardian, Mrs. Francis B. Woodbury; Assistant Guardian, Miss Jennie White; Secretary, Geo. S. Clendaniel.

The First Association of Spiritualists is in a flourishing condition. A recent Bazaar netted \$400.00, and the Sunday evening audiences are limited only by the seating capacity of the hall. Mrs. Cora L. V. Richmond, the pastor, attends about seven meetings a week, and has also travelled 700 miles on her wheel since she came to Washington, is well, contented and doing a magnificent work.

Mrs. E. V. Wilson writes thus: "I think of you, Bro. Newman, as an old friend of my husband, E. V. Wilson, and I sincerely thank you for your kind remembrance and desire to help me in my weakness and ill health. I feel that E. V. is often with you, aiding you in your good work. May the new year be full of prosperity for you and the PHILOSOPHICAL JOURNAL."

See our Book List on page 62.

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.

C. V. Miller has returned from the South and is now giving seances again at 409 Leavenworth St., San Francisco.

Dr. Coonley has returned from San Jose, and gave a lecture with spirit messages and fine music at 909 Market street, San Francisco, last Sunday.

Mrs. R. S. Lillie gave an excellent lecture at El Dorado Hall, San Francisco, last Sunday, which was followed by spirit messages and the answering of questions by Mrs. J. J. Whitney.

Madame Montague occupied the platform of the Oakland Psychical Society at Fraternal Hall last Sunday, with spiritual phenomena. She also holds a meeting on Wednesday, Jan. 26, at 8 p. m., at Washington Hall, San Francisco, opposite the Tivoli. She will give readings and answer questions.

G. W. Kates and wife will accept camp-meeting calls: also have open months next fall and winter to serve local societies. They will also accept calls to organize the Y. P. S. I. Address them at 234 Monroe avenue, Rochester, N. Y.

With its new officers the People's Society is forging ahead in a manner that augurs well for the good of our Cause. Its meetings at 111 Larkin street, every Wednesday evening, are always interesting and afford one an opportunity of hearing a good lecture and witnessing phenomena of a high order, from one or more good mediums—and all free.

The usual Annual Session of the Tuskegee Negro Conference will take place in Tuskegee, Ala., Wednesday, Feb. 23. The Workers' Conference, composed of officers and teachers of the various Colored Schools in the South, takes place Feb. 24, at Tuskegee, Ala. These conferences present an opportunity to study the condition and the progress of the Negro that is afforded nowhere else. Further information can be had from Booker T. Washington, Tuskegee, Ala.

Lois Waisbrooker, the well-known humanitarian speaker and writer, whose books have given pleasure to thousands, will be tendered a complimentary testimonial by the People's Spiritualist Society, on Saturday evening, Feb. 5, at 909 Market St.; (Pythian Castle), in Crystal Hall. A fine literary and musical program will be rendered by some of the best local talent, after which there will be dancing. Admission 10 cents. There will doubtless be a large attendance, for Mrs. Waisbrooker has hosts of friends in San Francisco.

At the Spiritualists' church, Green Bay, Wis., on Dec. 25, there was a Lyceum Christmas tree, with its glittering ornaments, bags of confectionery and many presents for the children, and also for the officers and leaders of the Lyceum. Thirty-six of the children spoke pieces that were taken out of the PHILOSOPHICAL JOURNAL; music and songs by the young ladies and young men of the Lyceum. After this, sweets were passed to all who were present, and at the close of the entertainment there was a fine lecture from Dr. J. B. Everts.

The Southern Cassadaga Camp-Meeting, near Lake Helen, Volusia county, Florida, will commence Feb. 6, and close March 20, 1898. First class speakers and mediums will be present. Tourist tickets can be purchased in all large cities direct to Lake Helen. For particulars, write to EMMA J. HUFF, Corresponding Secretary, Lake Helen, Fla.

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.

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.

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.

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WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.



Mrs. Georgia Cooley.

TO THE EDITOR:

The First Spiritual Society, of Chicago, Ill., is being entertained by the ministrations of Mrs. Georgia Cooley, of Summerland, Cal., who has been clairvoyant and clairaudient from childhood. Beautiful messages and spirit names are given by her while on the platform.

As a lecturer she is a teacher of spiritual laws that pertain to life in the mortal and spiritual realms. In the three months Mrs. Cooley has been serving the Society, she has been ready to assist in every meeting besides filling her regular lecture work.

Her experiences in the realm of spirit would make an interesting volume; her inspirational songs, copyrighted in 1894, are largely in public use; her daily readings are of a spiritual and business nature, and those developing under her spiritual guardians report most favorably.

We hope that she may be with us for some time and assist in the organization of the State Spiritual Association. Mrs. C. H. HORINE, *Rec. Sec.*

Los Angeles Notes.

The engagement of Mrs. Maude L. Freitag by the Harmonial Society expired on the 9th inst., but at the urgent solicitation of the trustees and many friends, she has consented to remain longer. Mr. and Mrs. Freitag are to visit Australia in May, in response to a cordial invitation from prominent Spiritualists there, hoping also that the voyage will be beneficial to Mrs. Freitag's health.

C. V. Miller, medium for materialization, left on the steamer of Jan. 15, for San Francisco. Those who have attended his seances here, believe his manifestations genuine, but cannot testify to the fact because the light was insufficient.

Dr. Schlesinger is still in Los Angeles, although wanted in Santa Barbara. On Sunday evening, the 16th, he gives tests on the platform of the Truthseekers, and on the 23rd will do so for the Ladies' Independent Aid Society, at both of which an admission fee will be charged for the benefit of the Society—the usual custom being to have open doors. The Doctor's address is 324½ Spring street.

The many friends of Mr. E. Z. Barnett will be glad to learn that he is in fair way of recovery. He has had several "sinking spells" within the past three weeks, in each of which his revival seemed hopeless, but he is now (the 14th) apparently out of immediate danger. Although Spiritualists have little fear of death, and the other life may appear to them better than this, yet the severing of strong

earthly ties are as painful to them as to others.

Mr. Frank T. Ripley, after two months' successful service in Santa Barbara, is spending a few weeks in Los Angeles prior to his return East. He occupies the platform of the Ladies' Independent Aid Society on Jan. 16th. There is nothing sensational in Mr. Ripley's style, but he is worthy the support of all true Spiritualists, and I hope he may have other calls before leaving Southern California. San Diego, San Bernardino, Escondido, and societies in other towns should write to him. His address is 318 S. Hill St., Los Angeles, Cal.

Mrs. Mary C. Lyman, inspirational speaker and test medium, at present in Denver, Colo., is corresponding with the Spiritualists of San Diego and Los Angeles, preliminary to a contemplated visit to this State. She is highly recommended.

Mr. and Mrs. Petersilea continue to give musicals and psychical entertainments in Los Angeles, Sunday and Thursday evenings.

Prof. W. C. Bowman, at the hall of the Truthseekers, Sunday evening, the 16th inst., will give an account of his late visit East, his spiritual work in North Carolina and Tennessee, and something about the National Convention at Washington, to which he was a delegate. W. N. S.

Letter From W. H. Yeaw.

TO THE EDITOR:

I should like to answer through your valuable JOURNAL the many inquiries concerning my unfortunate injuries, and why I am being detained so long from my home and duties.

I recognize the fact that those with whom I hold business relations are especially entitled to a specific answer to their enquiries.

I employed a good surgeon to attend to my case, and he has done all that human skill could do to assist nature in repairing the injuries.

My broken knee-pan was skillfully set, and for a time it seemed to form a perfect union, and I felt very much encouraged, but nature would have its own way, in spite of science and art, and the two parts, supposed to be partially knit together, separated, and now I am patiently waiting for that slow mysterious something we call nature to make the necessary repairs.

In the early part of my sickness I expected to get home in about eight weeks, but under the new order of things I shall have to wait much longer.

As a supplement to the above I will say I have a claim against the town for damages, and if we can settle the same mutually, I shall adjudge myself fortunate indeed, but if I have to resort to the courts for justice, when I shall be able to return to my home, becomes a very uncertain problem.

I wish to express to you the great satisfaction I experience in the regular once-a-week arrival of the dear old JOURNAL. I watch expectantly and impatiently its coming as I would the arrival of a long absent friend. It keeps me in touch with our glorious

spiritual movement in the beautiful city of San Francisco, and the country at large.

It is true the many private correspondents that I have, keeps me posted about my friends, but without the JOURNAL I should feel completely lost in this far-away land.

This is a beautiful town of more than 10,000 inhabitants, an enterprising business people who have scarcely known hard times. There are lots of true believers in our philosophy, but they have not one spiritual organization in town, and yet 30 years ago I ran a Spiritual meeting here for a long time with crowded houses. I am surprised at the apathy and indifference among our brothers and sisters. Where are our missionaries? This is a splendid field for them to display their ability in organizing Spiritual societies in Massachusetts. W. H. YEAW.

Leominster, Mass.

Mediums' Meetings.

TO THE EDITOR:

The weekly Wednesday evening meetings at Dr. Palinbaum's, 856½ Isabella street, Oakland, Cal., show, by increase in numbers, an interest in Spiritualism. These meetings have been made interesting by the presence and assistance of Mrs. Newton, of Kalamazoo, Mich., an inspirational and trance speaker of high order. After Mrs. Newton's address tests were given by Mrs. A. Smith and Mrs. J. Breen. If one may judge by the appearances of an audience, the tests must have been satisfactory, for all looked happy and beaming. One of the marked features of these meetings is the freedom from stiffness and happy social atmosphere that prevails there. The hour of opening is 8 p. m., that of closing, 9:30, but before 7, people begin to come to enjoy the tests. Vox.

Only One Honest Man.

A story was recently told of how a preacher tested the effect of the hard times upon his congregation. At the conclusion of one of his sermons he said: "Let everybody in the house who pays his debts, stand up." Instantly every man, woman and child, with one exception, rose to their feet. He seated the crowd and then said: "Let every man who is not paying his debts stand up." The exception noted, a careworn, hungry individual, clothed in his last suit in front of him. "How is it, my friend," inquired the minister, "that you are the only man in this large congregation who is unable to meet his obligations?"

"I publish a newspaper," he meekly replied, "and my brethren here, who have just stood up, are all my subscribers, and—"

"Let us pray!" exclaimed the minister.—*Exchange.*

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

For a Club of 4 subscribers for one year with \$4 to pay for them, we will present a copy of Mrs. Schlesinger's handsome volume with 57 portraits and biographies, entitled "Workers in the Vineyard," also containing an interesting history of Spiritualism.

We make this very enticing offer to encourage missionary work and pay those who do it, as well as to help spread the light and truth. You can give your friends a chance to learn about our glorious philosophy, and at the same time get a beautiful book for yourself, and any premium offered in the JOURNAL to each subscriber.

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.

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

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.

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.

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.

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.

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The Positive and Negative Powders have been household remedies in thousands of families for 25 years; and, in many cases, they have been handed down to the second generation.

Many physicians have used the Positive and Negative Powders in their practice with unvarying success, and will, no doubt, continue to use them as long as they follow the practice of medicine.

The Positive and Negative Powders are as safe and as harmless as they are sure and efficacious. The doses are small and pleasant to the taste, causing no nausea, no vomiting, no purging, no narcotizing, nor any other violence to the system. They simply supplant or outflank the disease, and the patient is well.

Buy the Positive Powders for pains and aches of all kinds such as Neuralgia, Toothache, Earache, Rheumatism, Sciatica, Colic, all kinds of Inflammations, all kinds of Fevers (except the Typhoid and the Typhus, which require the Negatives), Derangements of the Stomach and Bowels, such as Dyspepsia, Indigestion, Nausea, Vomiting, Diarrhoea, Flux, Dysentery, also Asthma, Heart Disease, Kidney Disease, Bronchitis, Consumption, Constipation, Coughs, Colds, Catarrh, Female Diseases and Derangements, Dropsy, Fits, Scrofula, Scrofulous Sore Eyes, Seminal Weakness, Sleeplessness, St. Vitus' Dance, Threatened Miscarriage, Worms, Whooping Cough, etc.

Buy the Negative Powders for Typhoid Fever, Typhus Fever, Paralysis, Sterility, and loss of Sight, Taste, Hearing, Feeling, or Motion from Paralysis of the Nerves.

Buy the Positive and Negative Powders (that is, a box of half-and-half of each kind) for Chills and Fever, Intermittent Fever, and Dumb Ague.

THOMAS C. NEWMAN, Editor & Publisher
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PATENTED SEPT. 24 TH. 1895

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Eventide.

The solemn hush evening spreads o'er all, Nature answers to the call. The song of birds, the hum of bees, Even leaves stop rustling on the trees.

'Tis nature's communion—eventide— Stars peep out, and side by side Tall elms stand in silent repose. The water lilies and the rose,

Close their cups in blissful quiet, Their beauty hidden out of sight. Ah blissful calm of eventide, A silent joy spreads far and wide.

I close my eyes, my spirit leaves To realms beyond, where nothing grieves, Where joy and peace reigns all supreme, Where pain and sorrow are never seen.

STELLA B.

Light of Truth Album, containing the photographs of over 200 prominent workers in the Cause of Spiritualism, with short biographical sketches of their lives. It is an elegant volume of 100 pages, nicely bound and lettered in gold with silver embellishments. Price \$1.00. Postage, 25 cts. extra. For sale at this office.

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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.

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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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If hour of birth cannot be given, please mail portrait, and state height, stature, color of hair and eyes, and general disposition.

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