

# THE PHILOSOPHICAL JOURNAL

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W. T. JONES  
EDITOR

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No. 53

## Christmas and the New Year.

BY W. J. COLVILLE.

When the bright glowing orb of day  
Grows dimmer to the outward sense;  
When summer's blooms and autumn's  
grace  
Have all departed—vanished hence;  
When day is shortest and dark night  
Reigns long; and when frost arrows fair  
From the snow king's pure bow so white  
Shed chilly covering everywhere—  
'Tis sweet to know the shortest day  
Heralds the birth of spring's warm ray.

When doubt and fear oppress mankind,  
When strife is rampant far and near,  
Translucent beams of holy light  
Shed peace and joy with lustre clear;  
Some new-born Saviour will arise  
When all the nations in their pain  
Are looking toward the leaden skies  
Longing for sunshine once again;  
When days are darkest then appears  
The light of God to gild all years.

If it be as historians say  
Christ was not born in winter time;  
If Jesus came in spring's bright hours  
In lonely form, as babe sublime:  
Yet still the central fact remains,  
When weary nations in the dark  
Were struggling on 'mid grief and pains,  
Lo, then arose a guiding spark  
Of heaven's own beauty, like a star  
Shining through heaven's golden bar.

The Christmas morn the glad New Year  
Must be the birthday of the sun,  
The centre of the living light  
Which hath through all the ages run;  
When fear and grief oppress the heart  
And solitude casts shade so drear,  
Then angels bear with sweetest art  
Their lay of hope to earth most near—  
Lifting the burden from the heart,  
Bidding its grief and fear depart.  
This is the Saviour's birth below  
When a soul new truth doth gladly know

Whence comes the New Year glad and  
free,  
With promise of fair brilliancy;  
Whence comes the new dawn, the new  
light,  
all its fairy radiance white—  
surely eternity must hold  
All time and space—thus all is old—  
Only the form must needs be new  
Through which heaven sends some wel-  
come hue  
Needed by man, that he may know  
The path wherein his steps should go.

All recollections of the past  
Are in the soul, and bound most fast  
With chains the ages ne'er can break,  
Though mighty revolutions shake  
The face of nature, still her soul  
Must ever hold supreme control.  
All dreams and visions disappear  
Into the silence, still and clear  
They slumber in the soul enshrined,  
'Til with some added thoughts entwined  
They gleam abroad in lighted space,  
How th

WISHING ALL OUR READERS

A  
Happy New Year

AND

MANY OF THEM.

"Ring out the old, ring in the new."

AND

"Live for those who love us,  
For those who know us true,  
For the heaven that smiles above us,  
And waits our spirit too;  
For the cause that lacks assistance,  
For the wrongs that need resistance,  
For the future in the distance,  
And the good that we can do."

A new-born Saviour doth appear  
Whenever comes a glad New Year,  
Older than Abraham within.  
Resides a spirit; all the din  
Of outward life and turmoil shows  
The means whereby the building grows;  
The edifice the soul erects  
Through discipline it aye perfects;  
Its habitation then will rise  
More glorious in its native skies.

O let this year be fraught with gems  
Dug from Dame Nature's store;  
O let the glad chime of the bells  
Lead up to the heart; it may explore  
Some new-born star of Bethlehem  
Shining in heaven's bright diadem.  
A glad New Year, dropped fresh and free  
From out God's vast eternity;  
A drop perceived, departing hence  
When it has given its lesson blest,  
Back to the whence from which it came,  
On to the whether a guiding flame.

AN OPEN LETTER  
WITH  
QUESTIONS TO J. P. COOKE.

BY J. M. PEEBLES, M.D.

IN THE PHILOSOPHICAL JOURNAL  
of December 10th, there is an arti-  
cle from the pen of Brother J. P.  
Cooke entitled—"The Spiritual Re-  
vival," which article, to my com-

prehension, is not only involved  
and complex in statement, but al-  
most painfully confusing.

Take this paragraph—"In the  
name of the New Thought the  
ideas and the life of Spiritualism  
is having a revival from one end of  
the country to the other." A re-  
vival of what? I ask. No facts—no  
reason—no specifications are given.  
It is true that Spiritualism was  
never making such rapid progress  
as now, not so much progress in the  
line of external organizations as in  
the diffusion of its great fundamen-  
tal principles. But is it the New  
Thought that is doing it? What  
are the fundamental truths and  
principles of Spiritualism? They  
are the unity—the unchange-  
able oneness of the Infinite Pre-  
sence, imminent in all things; the  
brotherhood of all nations, races and  
tribes; the conscious spiritual germ  
centered in every human being;  
the necessity of soul-unfoldment  
from within; the golden heritage  
of pure thoughts; the importance  
of realizing the fullness and whole-  
ness of harmonial life here to-day;

the uplifting potency of heartfelt  
prayer; the certainty of disciplin-  
ary punishment for all wrong do-  
ing; the beauty of faith in the good  
and true and divine; the health of  
body and the harmony of soul; the  
demonstration of a future, conscious  
existence through genuine spiritual  
phenomenon; the inseparable rela-  
tions existing between the worlds  
visible and invisible, and the evolu-  
tionary upward tendency of all  
things from the moneron to man—  
from man to angel—and from the  
angel to seraphic ecstasies in the  
radiant heavens of immortality.

These, as I understand it, are the  
facts, truths and fundamental prin-  
ciples of Spiritualism.

Mark it well—Spiritualism has a  
wide, a vast series of irrefragable  
and correlated facts, from which  
are deduced the above basic prin-  
ciples. What has the New Thought  
got? Tell me wherein it is superior  
to this majestic truth of present  
angel ministries. Straighten up,  
oh, ye wordy, wordy advocates of  
the New Thought and tell us.

What is the New Thought? Can-  
didly, seriously what new—absol-  
utely new thoughts have been  
hatched out of its pretentious ovum  
—an ovum that there is so much  
cackling over?

"It is the logical mission," writes  
Brother J. P. Cooke, "of Spiritual-  
ism or New Thought to turn people  
to the inward light," etc. It will  
here be observed that this writer  
uses Spiritualism and the New  
Thought interchangeably. Is this  
correct? Are they equivalents? Are  
they phenomenally and philosophi-  
cally synonyms? If so, where is  
the harvest of this much talked-of  
New Thought? Where and what  
are the fruits? Has the New  
Thought produced any spiritual  
phenomenon, demonstrating to the  
materialist and the logic-twisting  
agnostics, the mighty fact of the  
continuity of life—conscious, pro-  
gressive life—self-identified life—  
beyond the clods of the  
the icy chills of the to

Do not infer that I  
ing the New Thoug  
may be, for I am onl

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quirer—a sturdy investigator—a seeker for all the good there is in Christian Science, Mental Science, Metaphysical Science, Divine Healing, etc., etc.

I have read the articles of Henry Wood and Trine—quite good books—all the way down to Martha Foster's namby pamby "New Thought Rhymes and Fire-side Chimes," and Sister Towne's "Solar Plexis," and with all due deference to the above, I must candidly say that there is more solid truth—more mental science, moral science, metaphysical science, spiritual science and profound philosophy in Andrew Jackson Davis' "Physician, Diseases of the Brain and Nerves;" in Prof. J. R. Buchanan's "Psychometry," "The New Education," "Therapeutic Sarcognomy," "Anthropology;" in Dr. Babbitt's "Principles of Light and Color," "Human Culture and Cure," "The Philosophy of Cure;" in Prof. Wm. Denton's "Soul of things;" J. Clegg Wright's "Body and Mind;" and Prof. S. B. Britan's "Man and His Relations," than in a whole cartload of these New Thought books and pamphlets.

These works by Spiritualists above named treat of the nature of the spirit—the mastery of mind over matter—the attitude of the mind in digestion and circulation—the deleterious influence of fear—the potency of the will power to resist pain, and the mind's action upon the procreative functions. These and scores of other subjects of vital interest are therein treated and elucidated in a style at once clear, profound and brilliant; and practically, they are all related to the genius and spirit of true Spiritualism. My own book, written about twenty years ago, "How to Live Essentially and Grow Old Gracefully," one edition of which was printed to 20,000, and was afterwards merged into the larger volume entitled "Death Defeated; or, the Psychic Secret of How to Keep Young," is still selling. And the second edition of my last book entitled "The Demonism of the Ages and Spirit Obsessions" is now selling with unexpected rapidity.

But to come more directly to the point, allow me to request Brother J. P. Cooke to answer at his earliest convenience the following questions:

1. What is thought?
2. Are thoughts really things?
3. What does the New Thought stand for?
4. Who has been the principal assassin of these assumed New

numerate and class-English some of ghts.

6. Do thoughts create or produce physical realities without purpose, skill and energy?

7. Do the New Thoughtists have any interest, or devote any especial time to the study of trance, vision, clairvoyance and spiritual phenomena—which phenomena demonstrates a future life and the moral relations of this, to that life?

8. Do the New Thoughtist lecturers invite Spiritualist lecturers and the Spiritualistic sensitives upon their platforms, that the people may see and hear and judge for themselves?

This is an age of thought, of investigation, and of profound research into all the so-called mysteries that pertain to this life and the life immortal; and I hope and trust that our good Brother Cooke, in replying, will fully answer these questions through the columns of the JOURNAL.

Battle Creek, Michigan.

#### A PLAIN DUTY.

American citizenship carries with it certain duties and responsibilities that no loyal man or woman can honestly shirk. Duty to the State, to the municipality, to the home and to the social order, the responsibility of sharing the dangers to the peace of the State, through the unabsorbed increment in the human family, the enjoyment of the blessings of liberty and fraternity, and the giving unto others all the rights and privileges man claims for himself are cases in point. Since the recent Presidential election certain conditions have arisen that make plain the fact that another duty of the gravest importance rests upon the Spiritualists of the United States. President Roosevelt's overwhelming victory has given rise to all sorts of speculations and predictions, with respect to the probable results that may flow from it during the next four years. The secular press has teamed with matter of this kind, and predictions have been made of the most specific character regarding the downfall of existing political parties, and the establishment of a new form of government.

President Roosevelt's probable policy has also been freely commented upon, and his future career made the subject of all kinds of prophecy and speculation. Spiritualists have indulged in criticism and speculation with great freedom. Many of them have recalled several predictions made by reliable mediums in 1900 to the effect that McKinley and Roosevelt would be elected—that McKinley would be assassinated—that Roosevelt would fill the unexpired term, and be elected his own successor by the greatest majority ever given any candidate for the high office; and that, after a year's service, he too would be removed by assassination. It is not strange, in the light of re-

cent events, that these prophecies should be recalled. They have all been fulfilled, with the single exception of the one relating to President Roosevelt's death by violence.

Strange as it may appear, these prophecies have found their way into the secular papers, and have been made the subjects of brief editorials in a number of instances. Many mediums are devoting themselves to the work of forecasting the future, and some of them have been rather free in predicting the violent transition of the President. Within the past thirty days no less than four such predictions have been made by honest, reputable mediums in the presence of the writer and dozens of other people. Four years ago the writer listened to a most remarkable prophecy, with the request on the part of the spirit controlling the medium that the strictest secrecy be observed. Its fulfilment up to date warrants the writer in calling the attention of the Spiritualists of America to the plain duty that is now theirs.

The utterance in public and in private of these prophecies of the coming transition of the President is a suggestion to some Guiteau or Czolgoz to repeat their terrible crimes. Suggestion in therapeutics is known to be more powerful than medicine either for healing the sick or for destroying them. These prophecies are fraught with grave danger to the undeveloped sensitive who is brooding over real or fancied wrongs, and catches the psychic suggestion that Roosevelt is going to be killed. There are scores of men in whose mind this thought, once being lodged, are capable of putting it into execution. Let these prophecies be recorded and witnessed if need be, but in the name of all that is good let us keep them from suggesting harm to the official head of our nation or to any one else.

This is a matter that rises far above personality and partisanship. The President is the embodiment of the spirit of the nation and is expected to work its will. Between the office and the man who fills it there is always a great difference—a hiatus too broad to be bridged even by the popularity and statesmanship of a Washington or a Lincoln. The office should typify the highest ideal of freedom, progression, patriotism and enlightenment to every true American. Unless it does this our nation is no safer, no freer than are the monarchical governments of the old world. We should therefore, as loyal citizens, do our very best to protect that high office and the one who fills it. It is our plain duty to do it if we wish to be worthy of the heritage that is ours.

Spiritualists, as a step toward that goal let us suggest, unitedly and heartily, that President Roosevelt is not only going to live out his full term, but that he is going to give our nation one of the best

administrations it has ever had. Let us say daily in the silence of our souls and forceably aloud, when we hear direful predictions of his violent death—that he will live—live on in perfect health, and with a clear brain to do the will of the people whose servant he is. Let us meet the suggestion of death by violence with the counter-suggestion of continued life and health for the head of our nation. This is our duty, fellow Spiritualists, and we must meet it as patriots if we desire to continue our enjoyment of our present moiety of freedom.

This is not written in any political sense whatsoever. The writer's political views are well known, and he is by no means a hero worshiper, hence he is not actuated by any spirit of partisanship. Patriotism is beyond partisanship, and the defeat of one great political party does not make its adherents traitors, nor does it make them pessimistic followers of Schopenhauer and Van Hartman. It is not Roosevelt's personality as a man, but Roosevelt's personality as the embodiment of the spirit of America that the writer desires to protect. Every citizen owes it to his conscience and to his God to render cheerful support to everything that is just and right in the works of the Roosevelt administration that is to come. Therefore let us send forth the strongest possible suggestions for life, health, strength and a wise and patriotic administration for Theodore Roosevelt to March 4th, 1909. Let us put away all contrary suggestions and show the world that good is always the master of evil, no matter what form the latter may assume in the thoughts, words and deeds of every Spiritualist.—Yours for patriotism and true Spiritualism,

HARRISON D. BARRETT,  
President, N. S. A.

Pittsburg, Pa.,  
Dec. 21st, 1904.

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D. S., San Francisco.—With this influence I get a condition of worry—things are not as bright as you would like they were, but there are changes for you. You must bring about a more cheerful mind. You are so apt to look on the dark side of life, that we would ask you to reverse the general order of things, and look more on the brighter side. You will find it will be to you an advantage, as your life will shape itself more satisfactorily by so doing. Get out into the open and take deep breathing study the hidden mysteries of the mind, and the world will be to you very much brighter, and you will understand yourself better than you have heretofore.

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Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 2nd, floor, 10:30.

Friendship Hall—At 335 McAllister St. Lecture and Messages. Mrs. C. J. Meyers

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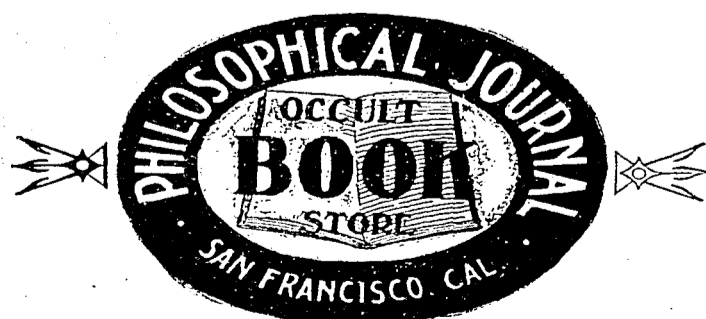
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**W. T. JONES,**  
EDITOR.

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SAN FRANCISCO, DECEMBER 31, 1904

COMMENTS.

THE Rev Dr. Lyman C. Abbott has at length reached a conscious understanding of the affirmation of his creed that God is omnipotent, omniscient and omnipresent. Had it been expressed in simple Saxon instead of in cumbersome Latin derivation, the boy would have comprehended its meaning. But it meant nothing to him, and childhood's impressions linger long. So the MAN has been saying omnipotence, omniscience and omnipresence till full of years, before his consciousness awoke to what is their meaning.

It is an excellent illustration of what the New Thought teaches. Make the statement often enough and at length the mind will become conscious of its truth. Or the old adage is demonstrated—"Truth is mighty and will prevail."

Lyman Abbott has not changed Truth. He has changed his point of view, and the Liberal world is glad he said to the Harvard students—"My God is a great and ever-present force, which is manifest in all the activities of man and in all the workings of nature. I believe in a God who is *in* and *of* and *through* everything; not an absentee God, whom we have to reach through a bible or a priest or some other outside aid; but a God who is closer to us than hands or feet." Clearly he is putting in to terms of modern expression the archaic phraseology of the ancient creed. Words that may have meant something to those who formulated it, but which have been repeated so often as to have lost the spirit of the original.

Thus fulfilling another law, known to both physical and metaphysical scientists. A vibration too long continued loses its vitalizing power—becomes a decomposing force instead.

May not Spiritualists have sounded one note too long? And from being a power of attraction become one of repulsion? Surely the widespread disintegration that is growing more and more apparent, calls for close study of both cause and cure.

Mrs. York's letter from the north shows the force is at work there, and the reports from Oakland speak of a society there withdrawing from the State Association.

These are indications of advance or retrogression according to the point of view. Some of the brightest minds in Spiritualism feel that there has been so much effort at uniformity that spontaneity has been well nigh destroyed.

The attempt to formulate a creed for Spiritualism has not been altogether a success. Creeds have a very stifling effect upon progress. It would have seemed that the movement might have been willing to be led by an idea. As the Unitarians have followed the gleam of the idea of unity, so Spiritualists might wisely have followed the gleam of the idea on which their *ism* is based.

Charles Dawbarn's closing article comes out of the "fog," and gives a clear view of one phase of the *ism*. A phase that many do not wish to have discussed, for fear it will prejudice the public against the cult; as though Truth needed aught but a hearing.

COMMENTER.

**Christmas in San Francisco.**

PEOPLE'S CHURCH.

At the People Church on Sunday evening Christmas was fittingly observed. The hall and rostrum was tastefully decorated with seasonable foliage and holly berries. The pastor, Mrs. Gillespie, gave a Christmas sermon explaining its significance and meaning from the standpoint of Spiritual teaching and philosophy. Special music of merit was rendered by the choir. Duet, Miss Gardner and Mr. Gillespie; piano solo, Miss Linda Zink; recitation, Miss Leah Ford; vocal solo, Edith Morton; "Glad Hosannah," by the choir; followed by spirit messages with full names by Mrs. Whitney. Four new members were received into the fellowship of the church. As the benediction was being said, the audience seemed moved with a feeling of greater desire to work for the upbuilding of the society and the cause of Truth in this city.

THE LYCEUM.

At 10 30 Sunday morning the Hall No. 8, Odd Fellows' Building, was filled with the happiest people in San Francisco. Why? Because more than one-half of those present were children, representing the best-behaved, the most-deserving and the best-talented of Santa Claus' children. The hall was beautifully trimmed with evergreen, holly berries and a variety of flowers. The exercises were specially prepared under the leadership of Mrs. Anna L. Gillespie, consisting of Christmas carols, vocal solos, piano selections, Delsarte and dumb-bell exercises and marching. Every child present received a gift, and every adult who participated in this celebration and who contributed to its success were made the happier, and in the future will reap a rich reward in knowing that some little pleasure was added to the happiness of the dear little ones on this bright, typical California Christmas morning.

CHRISTMAS TREES.

There were many Christmas trees laden with tokens of friendship and love brightening many a home in San Francisco, but one in particular as deserving of special mention was at 1416 Sutter Street on Friday evening, the 23d inst., by request of Rosie, one of the guides of Mrs. Clara U. Myers, that she might have the pleasure of making each member of her class a present. Twenty-five of her class were present and a merry evening was spent, each one carrying home a loving remembrance.

CHURCH OF THE SOUL.

Mrs. Sarah Seal delivered an impressive discourse on the true meaning of Christmas when rightly interpreted, at 619 McAllister Street, Madame Young following with spirit messages and psychometry. Professor Young furnished special music.

ORIENT HALL.

Orient Hall, 1416 Sutter Street, has become an attractive place for many on Sunday evenings. Short addresses, songs and spirit messages are the main features, and those who attend find much to instruct and to comfort.

COVENANT HALL.

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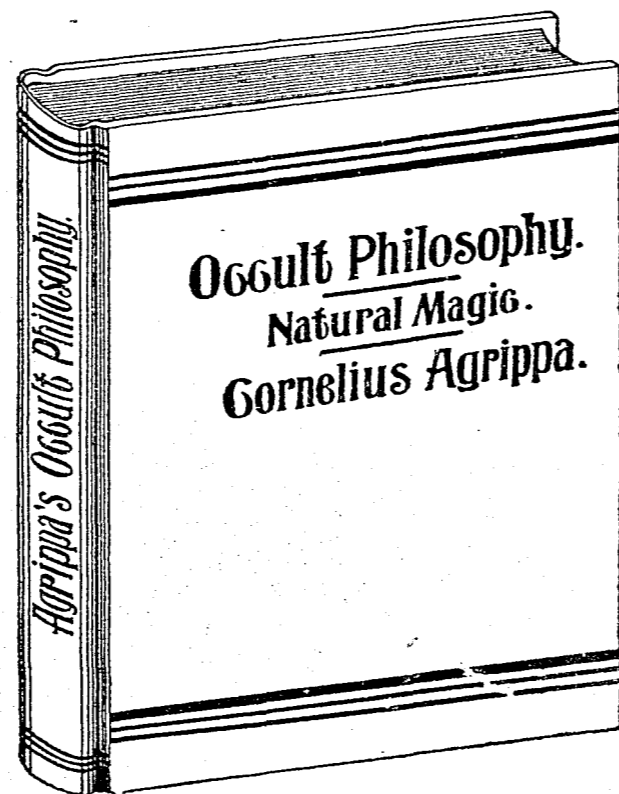
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**Please make note**—Persons who received as loan, Badges belonging to the Ladies First Spiritual Aid Society, also Delegates Badges belonging to Cal. S. S. A. and worn during the recent convention are requested to return them to Mrs. A. E. Wadsworth custodian 1429 Market street.

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**GONE ASTRAY.**

Again we are compelled to disappoint the readers of the Message Department. Alice's Messages were mailed but failed to reach the editor, which we very much regret.

**BAND OF HARMONY.**

The Band of Harmony held an open meeting on Monday evening, the 26th inst., at Orient Hall. A goodly number was in attendance and a very pleasing programme was rendered.

**A MUSICAL FEAST.**

A musical entertainment was given on Saturday evening, the 17th inst., in the parlors of Mrs. Clara U. Myers, 1416 Sutter Street. The numbers presented were of a high order, consisting of instrumental and vocal music. Those assisting Mrs. Myers and taking part were—Mrs. F. G. Morris, Miss Bess Mathews, recently from Tennessee, Mr. O'Bryan and others. There were twenty present to enjoy the pleasure of the evening, and at the parting hour mentioned in praise of the entertain-

**IMPORTANT ANNOUNCEMENT.**

As the tenth annual convention of the California State Spiritualists' Association is to be held in San Diego in September, 1905, a club of not less than sixty members is now being formed to secure a low rate of transportation. Arrangements have been completed with S. P. R. R. Co. for two coaches for the round trip, including side trips and sleeper at the low rate of twenty-four dollars each person. All wishing to avail themselves of this opportunity can do so by securing from the Secretary of your nearest auxiliary Society, or from W. T. Jones, 1429 Market St., Secretary of the C. S. S. A. A card explaining terms etc., which can be filled out and forwarded to the Sec'y.

**SOCIAL MEETING.**

The bi-monthly social of the People's Church was held at 610 Fillmore Street on Monday evening, the 19th inst. This one was given by Mr. H. M. Johns, a young gentleman who very recently united with the society. He was assisted in the entertainment of his many guests by Mrs. H. U. Prindle, in whose parlors the social was held. While this gathering was not as large numerically, yet it was conceded that Mr. John's had by several points engineered the most successful social, financially speaking, of any preceding one.

**A HOME CIRCLE.**

A home circle has been formed on Tuesday evenings by Miss Mae Hunt, to meet at her parlors, 346 Oak Street, the seating capacity being seventy-five chairs. These meetings are so conducted that all who attend are free to take part. They are opened with an invocation, followed by the reading of a poem or other suitable selection. Then a subject is suggested for the evening's lesson, which elicits many interesting remarks, which are helpful to both speakers and listeners. The guides of Miss Hunt closing the meeting with practical illustrations and applications of the lessons to daily life. The lesson for this week being "Thoughts are Things, Possessing Force and Power."

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