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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.

Entered as Second-Class Mail Matter at the Post-Office in San Francisco, Cal.

VOL. 33.

SAN FRANCISCO, CAL., MAY 6, 1897.

No. 18.

Spirit Teachings in Relation to Human Life.

LECTURE BY J. J. MORSE.

When the religious world grasps the facts of Spiritualism, and comprehends more its philosophy, less will be thought of creeds and dogmas; and religious adherents will devote more time to vital issues, and will do their best to improve the material conditions of this life. Spiritualism is not wholly another-world gospel. Spiritualists are not mere dreamers and emotionalists; they are clear-headed, matter-of-fact people, who, having caught a gleam of sunshine from the other world, are endeavoring to illumine the dark ways of this world. Spiritualism has not yet become a matter of doctrine or dogma. It is slowly accumulating a body of moral experience and philosophy, communicated from the spiritual side of life.

The essence of Spiritualism is in the communications made from the spirit world to us. Who are the spirits?—people who once lived on the earth. They are mentally, morally, consciously and personally the same men and wom-

en who once lived in this world. As the mere removal of one's clothing makes no change in the man, so death is only taking off the garments in which we travelled through the world. Because spirit revelations hardly agree with popular conceptions of the after life, they are treated with suspicion and unbelief by religious adherents. Spiritualists think that truth is many-sided enough for all

people to see some ray of light coming from it, and would not think of persecuting others who differ from them. They grant, as they claim, freedom of thought, speech, and belief. Spirits tell us what they know of matters about which we only hold beliefs.

Speaking generally, spirits tell us the truth. Of course some people lied so much on earth that they cannot easily shake off the habit, and consequently all spirit communications are not correct. Still it is reasonable to assume that as the spirits are now in a higher state they will be more careful in their statements, and will cling more rigidly to the requirements of truth. The inhabitants of the spirit world are the ascended sons and daughters of humanity, God's children, who have pass-



Mrs. JULIA SCHLESINGER, San Francisco, Cal. [See page 279.]

ed through the valley of the shadow of death, and are now enjoying the noon-tide glory of the life beyond.

Serious questions are going about. Is it right that life should be a constant struggle between the strong and the weak, the crafty and the feeble-minded? Should there be no happiness in the world but that gained by force and fraud? What do the spirits say? That man is not a mere miracle, created perfect, and subsequently demoralized, that all men are the embodiments of a divine existence. The self-conscious, immortal part of a man is the real part of him; the physical body is only an instrument used during life's journey.

Spiritualists speak of spirits with bodies, and not of bodies with spirits—which is an important distinction. The human race is, and has been, growing. It was not created perfect. The old doctrine of a miraculous creation is untrue. The spirit teachings say that God and nature conjointly produced the human race in its primal condition; and as the world has become what it is through evolution, so the human race has evolved from primal savagery to civilization.

The civilization of to-day is but the foundation of the spiritualization that is to come hereafter. The divine element which is inherent in the race and its individuals is constantly at work, and God is continually energizing through the Universe for his own ends and purposes. Man is meant to be happy. There are degrees of happiness—physical and intellectual. The healthy man is a happy and a useful man.

A celebrated divine once observed "Brethren, you are as much responsible for the health of your bodies as you are for the salvation of your souls. It is our duty to cultivate our thinking and reasoning faculties, and also morality. The world is full of blots and stains on our municipal, political and social life, against which we say nothing, for fear of endangering our own interests. Where would Christianity be to-day if the earlier Christians had taken that view? At least they set us one good example. They had the courage of their convictions, and said what they believed.

It is also necessary to cultivate our spiritual natures, to foster a love of truth, love, wisdom and our higher parts and aspirations. They sweeten life, and bring more sunshine to it. The spirit is the supreme factor in the conditions of existence. The spirits are closely concerned with the conditions of our existence, and the reason gives a new beauty and value to Spiritualism. The spirits were once our own flesh and kindred, and are doing their best to increase the happiness of those left behind. Death has not destroyed one single attribute of their natures, and because they are human still, out of the depths of their divine humanity they have moved to come to us that we may be happier in this life than they were, that our conditions may be better than were theirs, and to give us some encouraging idea of the life and the world to which we are journeying.

PRIMITIVE CHRISTIANITY.

Having carefully perused the first volume of "Primitive Christianity," by the scholar and profound thinker, J. R. Buchanan, M. D., will you kindly allow space in your able JOURNAL for brief reference to a very few of its many salient presentations.

All progressive thinkers of the past eighteen centuries have questioned as to the origin and authenticity of the book called "Holy Bible." These questions and criticisms are the outcome of an earnest desire to know the truth as relates to man's religious life here in time, and his future state of being when passed the portals of the grave, or that transitional period termed death, which awaits all humanity. In these investigations, some of the late admissions and claims, as set forth by the Rev. Moorland of St. Luke's Episcopal Church at San Francisco, as related by Prof. Buchanan, are of deep significance and disclose assumptions, frauds and forgeries of the early founders of the Roman Church—the mother of all existing churches. As reported by the San Francisco Examiner, of Jan. 19, 1896, Rev. Moorland said that the New Testament was not produced by the Apostles but by the Priests. He is reported as having said "The Bible was written by churchmen and placed in the hands of an existing church." "The Catholic Church flourished for many generations before the New Testament was finished." "Long before the New Testament was written the Gospel was the possession of the church." By diligent and extended research Prof. Buchanan proves that this same Roman Church was hostile and inimical to the teachings of Jesus and his disciples, and that the Jewish mob which crucified Jesus, and caused the cruel death of half of the Apostles, acted in conformity to the edicts of this church. And yet theologians and laity claim this fraudulent Roman Bible as the word of God; while the truth is that Jesus and his Apostles, who founded primitive Christianity did not have or use any Bible.

St. John claims that his manuscript of the teachings and life of Jesus, written mostly in the Aramic language, was intended for his own use and that the same is true of St. Matthew's, St. Luke's and St. Mark's. St. John was not familiar with the gospels of the other disciples during his earth life.

The accepted Bible was first compiled in A. D. 170, when all the writers whose name it bears had been dead for many years. Now since the church had existed a century and more before a Bible had been compiled by priests who had dissensions and wrangles among themselves as to which manuscripts should be adjudged canonical, who knows the origin and authenticity of the scriptures which teach that Jesus Christ suffered and died on the cross to redeem humanity from the sins they may commit? If humanity is only saved by the death and crucifixion of Jesus, effected and executed by a cruel, vindictive Jewish mob, what has become of the millions of like human beings who had lived hundreds of thousands of years antedating this awful tragedy, as well as

☞ No man is beaten until he gives up. To stop trying is the only defeat. Many owe success to the fact that they never know when beaten.

of the millions of like human beings who never heard of this wonderfully loving and sympathetic man of Nazareth?

For the first time the true life and teachings of Jesus Christ—from infancy to his 34th year, the time of his crucifixion—and his apostles, have been given to the world, by Prof. J. R. Buchanan, M. D., in his late book, "Primitive Christianity;" thus verifying the promise of the Christian era, that nothing shall be permanently hidden; "For there is nothing covered that shall not be revealed, neither hid that shall not be known." In fulfillment of this promise, the heroic love and devotion of the Apostles, who went forth to do and to die in a life like his own, that an unworthy world might be uplifted to the reception of heavenly light and truth, although antagonized at the time, and obscured in the long night of the dark ages, is again manifest in the noble, unselfish deeds of all Christ-like philanthropists who are striving to bless the lives of the unfortunate. This love of Jesus is outspoken in every asylum wherein the unfortunate are sheltered; in every home for the aged; in the shielding of dumb animals from cruelties; in all the grand deeds of loyal, noble men and women who are seeking the betterment of the unfortunate.

As Mrs. Besant said in her lectures on "Materialism Undermined by Science,"—"We are going back to ancient customs when every school shall be a temple of worship, every priest a scientist, and all in power shall use it only to serve—when the best and the purest among us shall say, I bring all I have to the service of the world."

Anent the doctrine of total depravity; the fall of man; vicarious atonement; the authority of priests who claim that they are representatives of Christ and God, John the Baptist says: "I would teach the brotherhood of all created beings—I would teach the salvation of self, through the overcoming of evil in self—I would teach that there are none so low, none so far descended into the depths of degradation but that there is inherent within them the divine spark; the divine ego, which if nurtured, will in the fullness of time raise them to celestial heights to become heirs of the Eminent God, the source and essence of all life, of all light and of all love.

Jesus and his Apostles did not teach that his death and crucifixion was to redeem humanity from the sins they may commit. This doctrine was originated and first promulgated by Roman priests and the fanatical church saints. It is repellant to every sense of justice; is incompatible with the decrees of a just, loving omnipotent Power.

On the contrary Jesus taught peace, brotherly love; a human brotherhood. His command to the church was: "Love thy neighbor as thyself"—to his disciples—"Love ye one another." He said: "I am the light of the world; if any man hear and believe not my words, I judge him not; for I come not to judge the world."

In the symbolic "washing of the feet" he taught loyal and humble service to our brother man and sister woman. "He taught the way, the truth and the light, and that no man could come to the

Father but by that way." Many pages would fail to enumerate the tender, loving, fraternal teachings of Jesus, the Christ. Jewish and Roman jealousy of his power and influence procured his death. "In the beginning of all things, the end is involved." As in his life, so in the lives of each mortal projected into this outer state of being. The age into which he was born, comprehending him not, sought to destroy him. In his own words, "To this end was I born; for this cause came I into the world."

In conclusion let me say to these desirous of knowing the origin of Revelation, the teachings of Jesus Christ, the grandest man and greatest medium of earth, of the labors and persecutions of the Apostles of primitive Christianity, founded by Jesus as their head and center, to purchase the late work of Prof. J. R. Buchanan, M. D., entitled "Primitive Christianity," and as soon as read, to subscribe for Vol. II, now ready for the press, thereby aiding in bringing it forth to the world.

And lastly I would ask how can the constituency of the Protestant church accept the Epiphanies of Jesus; first to Mary at the Sepulchre, to whom he said, "Touch me not for I am not yet ascended to my Father," then the same day at evening when the doors were shut where the disciples were assembled for fear of the Jews—again after eight days when he convinced the doubting Thomas and lastly on the shore of Tiberias? How accept the transfiguration on the Mount—the interview with Moses and Elias; the healing of the leper by St. John and others and yet reject like manifestations and phenomena occurring to-day, in the presence of our mediums and attested by competent witnesses?

Modern Spiritualism and primitive Christianity are identical. As of old our mediums are persecuted but the genius of the age forbids crucifixion.

Let us remember the *spirit* of the prayer, "Father forgive them," but at the same time firmly maintain our rights to "life, liberty and the pursuit of happiness," "conscious that we are not alone for the spirit is with us."

Springwater, N. Y. GRACE L. PARKHURST.

"THE PROCLAMATION."

From Canada to Florida, and from New England to California come responses to my "Proclamation of Purpose." It is a roll-call to the devoted adherents of a genuine Spiritualism. The response is, "Here I am; what shall I do?" This is a most important question, and its answer is rightfully demanded by those who have announced themselves as ready for service. But, as it is impossible for me to reply to all letters personally, I ask the privilege of the spiritual press for that purpose.

1. In the first place, read, or cause to be read to all who will listen, the proclamation and send me the names of those who approve. One Society has sent me its entire roll of names.

2. Where there are two or more in a locality, meet and discuss the situation and try to evolve new methods of social reconstruction, not overlooking those proposed by others. Get as many

as possible to meet and join in your discussions, and if you are the only one, work to get others to join with you.

3. Secure all the subscribers you can for the Spiritual papers.

4. Try to inform all the members of your Society of the fact that a movement is inaugurated to secure the practice of brotherhood and overthrow the present hate and selfishness of society. Institute correspondence with those who are in fellowship with this great purpose.

5. Make the camp-meetings of the coming summer the field for diligent and successful work in propagating the truth. Induce the speakers on the platform to voice the great necessity for Spiritualists to assume a higher ethical position, and to consecrate themselves to the work of securing radical changes in our laws, so that liberty and fraternity may become realities instead of mere boastful words.

6. Let those who are able write and send an avalanche of articles to the Spiritual press advocating the all-including character of Spiritualistic philosophy; and hence, its universal applicability to all the relations and duties of this life as well as the future. And, that it includes civic and social life and relations as well as of individuals.

Show up the impossibility of a true growth—a proper preparation for the hereafter—when want and constant toil are the heritage of our earthly life. Proclaim it far and near, that the Spiritual philosophy demonstrates the necessity of a noble life here, in order to commence a noble life in the future; and, that such a life here is impossible to those who are compelled to suffer poverty and ignorance on the earth.

Insist that the present conditions, which are producing that ignorance and poverty, must be changed. Mammon must be deposed and justice enthroned. Let there be a movement all along the line for a higher, grander, a more loving life; for an unyielding resolve for unity of heart and purpose, which most certainly will secure unity of effort.

We are living in the most momentous period of human history. The middle of the 19th century was one of the most important eras in all the experience of humanity. Our present civilization has reached its maximum of use to humanity. And the tremendous question confronting us is, shall it go down in blood, giving way to another wave of barbarism, as have those of the past; or, shall there be born from the transitionalism of the present, another—a higher civilization for the centuries of the future?

The philosophic optimist pronounces in favor of the latter proposition. He sees, in the geographical alignment of the nations and the scientific status of the same, reasons why no such utter destruction of civilization can occur as has overwhelmed those of the past. He appreciates the potential influence of the advent of Spiritualism at this "ending of the ages." He well remembers that, nearly two thousand years ago, when the Greek civilization was at the height of its splendor, there was another advent; and that the genius of the Christian advent, in a short time

crushed out the culture of a thousand years, and enthroned the dynasty of ignorance and despotism over the occidental world. Christianity commenced a war of extermination against the science and philosophy of the existing civilization, and was prevented from complete success only by the cimeter of the Saracen. But the genius of Spiritualism is aligned in harmony with the ever-soaring aspiration of all-conquering science. Instead of damnatory maledictions, it breathes peace and good will. Instead of kings and priests to rule, it is a pure democracy. Every man is a brother entitled to all the advantages and opportunities of any other man. Hence, the optimist, though he sees that there will be some war and strife in the near future, yet they will be only the expiring struggles of the dying civil and religious despotisms of the former eras.

It was in the light and warmth of that optimistic forecast that our proclamation was sent out. With a brighter hope we send these suggestions for carrying on the good work. As intimated at first, our work is to be, as far as possible, inside the lines of existing organizations. Those, whose names I am enrolling, are to consider themselves as "the salt of the earth," the leaven in the meal to leaven the whole lump, as the advanced guard of progress to lead the world to brotherhood.

J. S. LOVELAND.

566 11th St., Oakland, Cal.

WAS IT CLAIRAUDIENCE?

In the winter of 1894-5 I was giving a course of lectures on hypnotism in St. Joseph, Mo. One of my subjects was a boy about 15 years old. He could not play the piano. One Sunday evening in Odd Fellows hall, while he was under my control, I audibly suggested to him that after being awakened he would go to the piano and play a bar of "Sweet By and By." I then cautioned the audience to remain perfectly quiet a few minutes, and watch the result of the experiment. I woke him and he took a seat in the audience. He sat quietly for almost half a minute, when he deliberately arose, went to the piano, and played a sufficient number of notes for the audience to recognize the tune.

After the meeting had closed, several persons gathered around him, and, among the questions asked him, was, "What made you go to the piano and strike those notes?" His reply was, "I heard a voice tell me to go and do it while I was sitting there," pointing to his vacant chair in the audience.

Query: What was this "voice" which he heard? He said it was not mine. Was it clairaudience? I have since obtained similar results from purely mental suggestions. B. A. STEPHENS.

☞ The great mass of people do not try to live up to high ideals; but they devote all their energies to live up to established customs, no matter how false or absurd they may be.

LUCY A. MALLORY.

PHILOSOPHICAL JOURNAL

ISSUED WEEKLY AT

2096 Market St., Station B,
San Francisco, Cal.

AT ONE DOLLAR A YEAR.

Official Organ of the California State
Spiritualist Association.

THOMAS G. NEWMAN,
EDITOR.

Assisted by an Able Corps of Special Contributors.

All communications for the Editorial, Literary, or the News Columns should be addressed to EDITOR OF THE PHILOSOPHICAL JOURNAL, Sta. B, San Francisco, California.

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

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

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

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.

MAY 6, 1897.

The Journal's Spirit Guides.

In the April number of the *Spirit of Truth*, Bro. Cook inserts a friendly article on "The Philosophical Journal, as Reviewed by Spirits S. S. Jones, John C. Bundy, the Luther Colby Editorial Band of Spirit Editors, and others, for the Band."

Their review simply enforces the idea that "Spiritualism is the basis of all phenomena, whether called spiritual or not." While this is undoubtedly true, the opposite is also a fact, so far as its *manifestation* is concerned, as we stated on page 117, that "phenomena is the basis of Spiritualism, whether ancient or modern." The philosophy is proved by the phenomena, and rests upon that base.

We are glad to know that the "Editorial Band of Spirits" are still interested in the PHILOSOPHICAL JOURNAL, and help to guide it into "all truth."

That "Spirit Band," referring to our past editorial career, argues thus:

Our Brother Newman was once an earnest stickler for the Christ doctrines of Jesus, which he need not and should not cast from him in becoming a true Spiritualist. For on entering the spirit world and being "born again of the spirit," we fully

realize that the Spiritualism of Jesus was the Spiritualism of heaven: which comes to us, as he explained, from we know not where, and which he likened to the blowing of the wind.

That was nearly 40 years ago, when we were associated with Moses Hull in the proclamation of materialistic Christianity, looking for a material kingdom on earth, with Jesus as the "ruler among the nations," seated, literally, "on David's throne in Jerusalem." Now to us, this is all spiritual—not material. These "Spirit Guides" still further say:

Seeing then, (as can not be refuted), that the Christianity and Spiritualism of Jesus were one and the same, and not based upon mere external or material phenomena, our brother editor of our dearly beloved old JOURNAL, in deserting the Advent Christian Church to become a Spiritualist Adventist, should become far more sincerely and earnestly devoted to the Christ of Spiritualism than ever before. We ardently and hopefully commend this Spiritualism of heaven and Jesus to him and the rest of mankind.

May our dear brother make this dear old JOURNAL, which we were instrumental in establishing more than 30 years ago, a spiritual periodical second to no other on earth. Brother, we, together with all the hosts of heaven, extend to you the ☸ of sympathy; with the hope that you may grow fully into the light of heavenly truths of the Christ, and let them shine with a dazzling brilliancy through every page of the JOURNAL.

To us, the Christ of Spiritualism shines from within, exhibiting "the fruits of the spirit"—the good and the true; happiness, harmony, and love to all mankind. To this the JOURNAL devotes its energies and its existence, and will not in our hands disgrace its respected founder nor the "Editorial Band of Spirit Guides."

We grasp the extended ☸ of sympathy and fellowship, and shall endeavor to work with "the hosts of heaven" for the triumph of spiritual truth, and to hold up the "light" until its "dazzling brilliancy" shall illuminate the whole world.

In Colors of Nature.

Here is another wonderful discovery made in the closing years of the nineteenth century. It is, however, but one of the many that are coming.

Photographs in minute variations of the colors of nature are exhibited in New York. They were taken in France by the recently discovered process of Villedieu Chassagne of Paris, and while coloring media are used they are remarkably successful

efforts in this new field of photography. All sorts of views are reproduced, and the most minute variations in color indicated in the complete photograph. The color of flesh, varying shades of foliage and colors of jewels or metals are distinctly shown. A plate that has been submitted to certain treatment is used, and after that exposure and development are accomplished in the ordinary way. The media supplying the colors are applied after the print is finished.

Four liquids are used—one colorless, the other three being blue, green and red. The colorless liquid is applied to the print with a camel's hair brush. It is supposed to give the print selective power. Blue, green and red are successively applied, with the application of the colorless liquid between every use of the blue and green. After each application the print is wiped dry. From the blue, green and red solutions applied, the print takes the colors of the original, although none of these three may have been separately present in the original view. Neither water nor turpentine will wash off the color. The liquids which produce these results will be placed on the market by July. The solutions and treatment to which the plate is submitted are secrets of the inventor.

Does not Believe in Death.

The world moves. The best intellects and most advanced thinkers are leading mankind out of the darkness of the past into the light of the ever-living present; but investigation by biased scientific minds is of no value whatever. Such have investigated Spiritualism again and again and called it "delusion and fraud," when liberal and unbiased minds have from the same facts pronounced it true.

A few years ago a man appeared in France who claimed to have discovered a power that, after him, came to be called "Mesmerism." Now the same thing is called hypnotism, the name only being changed.

A biased scientific commission was appointed to investigate the matter, while Mesmer still lived, and they pronounced it all delusion and fraud. To-day there is not a competent thinker on the face of the earth who does not know that a hundred times more than Mesmer claimed is true.

Rev. Minot J. Savage, of New York, in his last Easter sermon, asserted the truth of clairvoyance, telepathy, etc., and then argues thus:

It is said that Ralph Waldo Emer-

son and Theodore Parker were one day walking in Concord when a man rushed wildly up to them and told them that the world was very near an end. Emerson said: "Well, my friend, suppose the world is coming to an end. I suppose I can get along without it."

The suggestion of Emerson is this: If a mind can see without eyes, if it can hear without ears, if it can communicate without a tongue, and that without much regard to distance and space—in other words, if I can get along without so many of these faculties and powers of mind and body, may it not be reasonable to believe that I can get along without it entirely?

The things that are asserted to be taking place in the modern world are precisely similar to the happenings of which the Bible (Old Testament and New) is full—precisely similar facts. There is not a religion on the face of the earth that has not had its birth in the midst of alleged facts of a similar kind.

What are they? They are visions, they are voices, they are messages coming from across the border.

If you are not ready to investigate facts like these in the modern world, why should you believe precisely similar facts two, three or four thousand years old on the testimony of nobody knows who? When you cannot possibly investigate them to find out whether they are credible witnesses or not, or whether they really saw what they asserted took place? I told you that I did not believe that the physical body of Jesus was raised from the dead. I do believe, however, that his disciples saw him and talked with him.

I believe that Jesus was seen. I believe that this magnificent fact is that which inspired the early church and gave us our Easter morn.

Jesus did not want his physical body any more than I shall want mine, and what the early disciples needed was not the belief that his physical body was raised from the dead—for that must die again if it were—but that Jesus lived right through death.

I do not believe in death; I believe in life. I believe I am to go through that process that they call death, no more disturbed or troubled or changed than I am by the fact that I went through the sleep of last night, and waked up this morning.

This is my belief: I believe that Jesus lived; that all live unto him. "He is not a God of the dead, but of the living."

A Clear-Cut Test.

"Frank and Maggie," who knew nothing of Spiritualism, were induced to go to Scottish Hall on April 25, to witness Mrs. Freitag's ballot tests, without having any confidence in them. About the middle of the seance the medium said: "My guides say that there is a peculiar ballot in the pile, and want some skep-

tic to come to the platform to help find it." After some searching, it was identified by the necessary three loud raps on the floor at the feet of the skeptics, and by one of them was held up in full view of the audience. The medium then stated that it read: "If Mary Brown and Theresa Ann Duncan are here, please send a message to Frank and Maggie." Upon being asked if anyone present wrote such a ballot, the first-mentioned lady and gentleman arose, and the skeptic opened and read the ballot, to the astonishment of Frank and Maggie, who had never seen a medium before then. The medium then said that the spirits were present and gave a message from them which revealed the fact that the spirit, Mrs. Duncan, was Frank's mother, and Mrs. Brown was Maggie's mother. The couple appeared to be husband and wife.

Frank and Maggie are now thoroughly convinced of the truths of spirit return. The test was a clear-cut demonstration, and the guides of Mrs. Freitag, knowing that it would do much good, chose this ballot, from hundreds of others to do its legitimate work. She is a powerful instrument, and thoroughly honest and indisputably reliable.

Eusapia Paladino.

It will be remembered that the Cambridge, England, experimenters two years ago were not satisfied with the results occurring in their presence with this medium.

The *Annales des Sciences Psychiques*, gives the following account of some phenomena produced at a villa on Lake Como, at which Eusapia Paladino stopped two days on her way to Paris last September. These phenomena, and those recorded as having taken place at Paris and elsewhere, should prove that if the seance at Cambridge was not satisfactory, some one besides the medium was at fault:

One of the ladies was told to put her hand on the table, Eusapia (not yet fully entranced) placing hers over it. She was then told to lift her hand upwards, when, to her great surprise, the table adhering, rose with it about a foot, and only fell when Eusapia removed her hand from that of the lady. Materialized hands were repeatedly seen and felt by all the experimenters. The hand is stated to have been similar in appearance and warmth to a small-sized human hand. It was projected from the cabinet on a shoulderless arm, in a sleeve of different cut and color from that worn by Eusapia. On some occasions it appeared above Eusapia's head, but

more often it came from below her skirts, rising from the floor, her skirts appearing to be used as a temporary cabinet. The materialized hand took some music off a piano and threw it on the table; it took hold of the feet and knees of some of the sitters. (Eusapia's hands being held and visible); it struck notes on the piano, and carried a guitar over the heads of the experimenters. Applause by invisible hands was produced in the air over their heads (as at Choisy).

Haunted Houses.

People now talk about seeing "ghosts," and describe their visits to old haunts, with so much unconcern now-a-days, that they readily admit what we claim about spirits and their return to visit and communicate with those in the flesh. And were it not for priests, who assert that "it is all of the devil," because they see that "their craft is in danger"—the people would never question the matter for a moment.

Last week the *Daily Call* of San Francisco, contained an article with large head-lines like this "Keefer's Ghost." "Mlle. Hassler saw the spirit wafted by her," etc. Then the *Call* states that "the ghost of Windsor A. Keefer is nightly stalking through the halls of the building at the south-east corner of Geary street and Grant avenue," and then adds:

Mlle. Hassler, the artist, who has been the mining man's neighbor is authority for this statement.

"I saw him, and I therefore know of what I am speaking," said she.

Windsor A. Keefer is the well-known mining man who was one of the principal owners in the Jupiter mine in Calaveras County. In March last he left this City for the mines, and the last that was seen of him was when he started out hunting over the mountains with President Thompson, his friend and associate in Calaveras mines. The two men separated during the hunt, and only one has been seen since that time. What has become of Keefer is a mystery to every one but Mlle. Hassler, who is sure he is dead.

Her story might well be taken up by the California Psychical Society.

"I knew nothing about the disappearance of Mr. Keefer," said the lady, "until I descended the elevator one day. The man in charge told me he was missing.

"This is how I knew he was dead," Mlle. Hassler explained. "I had gone into the bathroom down the hallway, the night previous, to water my flowers, as I do every night. The door was open and I had a good view of the hall.

"Strange as it might appear, a feeling of chill and fear came over me. I heard no noise, but something indefinable caused me to turn and look out into the hall. I was frightened when

I did so, for there before me, I saw Mr. Keefer, or what was a white-garbed, deep-sunken-eyed representation of him. The vision, for it appeared almost transparent, seemed to float down the hallway.

"The ghost silently passed from my view as a dissolving mist when it reached the door of Mr. Keefer's apartments."

So despondent are Keefer's relatives of his being found that they have opened his room and practically taken charge of the effects.

Awake! Duty Calls!

Dr. Peebles, after making his arrangements to leave Australia, was invited to lecture in various places. He replied in the *Harbinger of Light*, saying that his coming was announced four months before he started, and they should not have been so tardy—that his ticket for Ceylon was purchased, and his route through India up into the Himalayas and Thibet outlined, and he could not tarry longer. He then adds this stinging rebuke to the Spiritualists who do not care to take, read and support the periodicals devoted to the Cause, which are ever on the alert to further its interests:

Do I hear some Spiritualists say, "I don't take the *Harbinger of Light*?" The more the pity! The truth is, some Spiritualists are slothful and indifferent; others are deeply buried in self-interest, money-making, politics and fashion; and others still are lethargic, cold, dead, and for the health of the living should be buried—they are buried in graves of selfishness and moral lifelessness. Their funeral sermons should be preached.

I clipped the following a few days since from a Sydney daily:—

A special meeting of the Council of Churches has passed the following resolution—That this council considers it of the utmost importance that in the constitution for federated Australia there should be a recognition of God as the supreme ruler, and that provision be made for such acts of common worship as should be deemed suitable in a legislative body.

A committee was "appointed to further deal with this important religious subject. When this Supreme Ruler is put into the federated constitution, with an act to regulate "common worship," together with the ostracism, persecution, and quite likely the imprisonment of such heretics as Spiritualists, it is just possible that you may arouse from your stupid drowsiness and do something worthy of the day and the hour.

Spiritualists should drop their childish ambitions, their little petty jealousies, and organize: come together, and work together, and so present one solid, serried host of Spiritualistic co-workers, to face the theological foe of progress and all spiritual work.

Awake—arouse, ye Spiritualists. Come together with the olive branch

of peace and the sword of truth, organize, and so become active co-workers with angels and glorified spirits, who, leaving their sun-bright homes, come to rob death of its sting, the grave of its victory, and demonstrate the soul's immortality.

We commend these ringing words to American Spiritualists whose selfishness and inactivity are hindering the Cause and dampening the ardor of faithful workers. *Awake ere it is too late!*

Secretaries of societies are requested to order copies of the JOURNAL to place on sale at their meetings, with other Spiritualist papers, and are authorized to receive subscriptions for the JOURNAL. Brief reports of anything of interest are solicited in every locality.

Heaven, if it is established within our own conscious being, when the transition takes place, we shall carry "over there" with us. Then we shall

"Be at home over there,"

because at ease in that state, and well acquainted with the inhabitants.

We Obtain more new subscribers through the kind efforts of our readers than from any other source. The reason is because they know the value of the JOURNAL and its aid in unfolding the truths of Spiritualism, and in preparing the mind to receive them. We therefore request those who do not keep a file of the JOURNAL, to mark articles which seem to be appropriate, and then mail them to friends, to do missionary work.

Mexican Spiritualists have shown their zeal for the Cause by entering upon an active campaign against creedal religion.

In Jalapa, on the occasion of the annual conference of the protestant ministers of Mexico, Jan. 21, 22 and 23, in that city, the Spiritualists published a pamphlet for the propagation of Spiritualism, dedicating it to all the evangelical institutions in Mexico, and the Methodists in particular. These were distributed in great profusion throughout the city, and a copy of it, together with a copy of *La Union Espiritista*, a monthly periodical of Barcelona, Spain, was handed the president of the conference, a Methodist bishop.

Here is an example worthy of emulation by American Spiritualists.

Half-Price Book List on page 287.

A Worker in the Vineyard.

Mrs. Julia Schlesinger, whose portrait we present in this issue of the JOURNAL, is one of the most widely known spiritual workers on the Pacific Coast, having been for ten years the editor of the *Carrier Dove*, an illustrated monthly Spiritualist magazine, which she evolved into the *Pacific Coast Spiritualist*, a large 8-page weekly paper, which she was obliged to give up on account of ill health from overwork at the editorial desk.

Mrs. Schlesinger is also a contributor to other publications, including the two leading San Francisco daily papers. But her last and greatest work is that magnificent volume entitled, "Workers in the Vineyard," containing a comprehensive history of Spiritualism, particularly upon the Pacific Coast, and the biographical sketches and portraits of 56 prominent speakers, writers and mediums of the Coast (including some of the best inspirational lectures and poems of many, and a record of the most remarkable phenomena of others), together with some of Mrs. Schlesinger's own inspirational addresses, poems and editorials from the *Carrier Dove*. Altogether, a perusal of "Workers in the Vineyard" ought to convince any reader of the nobleness of our teachers, the genuineness of their phenomena, and the truthfulness of our philosophy.

Father Morosco, a good old priest of this City, was endowed to a remarkable degree with the powers of healing, and devoted his life to the cause of humanity by curing all who came to him. Some five or six weeks ago he passed to spirit life, and last week manifested himself to Mrs. E. O. Gardner and Mrs. Batchelder, at Oakland. He said that he had not finished his work and announced that through Mrs. Batchelder he would continue to heal the afflicted. That lady is now showing the same marked powers which he for 40 years possessed, and many are being healed through her by the spirit of the old priest.

State the address from which it is desired to change, as well as the one to which the JOURNAL is in future to be sent. We can find it in no other way, as there are often several persons on our list of the same name. It is a good plan to enclose the old wrapper label, to make sure of correctness.

A Marvelous Offer.

The celebrated John Brown, one of the most wonderful psychics of this generation, is known as "The Medium of the Rockies." His "Mediumistic Experiences"—covering a period of about 70 years, including marvelous escapes from savage Indians through spirit guides—have been published in a dollar book, and two large editions have been sold.

A new edition is now being prepared, containing additional matter expressly written by John Brown—who is now 80 years of age—and others, which confirm many of the incidents and prophetic visions therein recorded as well as giving additional mediumistic experiences and visions of great interest to the people of this age. It is strongly bound in manilla paper covers and will be mailed for 50 cents to any address in the world.

Being desirous of obtaining thousands of new readers for the PHILOSOPHICAL JOURNAL we make this astounding offer: Having procured a quantity of these books, we will mail a copy to every person sending one dollar to this office for one year's subscription in advance to the PHILOSOPHICAL JOURNAL, during the next 60 days—whether renewals or new subscribers. This marvelous offer should bring hundreds of subscriptions daily.

Treasure Found by a Dream.

By the San Francisco Call of April 24, we learn that last Feb. 15, a family at Bertha, near Portland, Ore., received notice that Mrs. Marriott's father had died at Marietta, O. The Call adds:

Five nights later Elsie, the eldest daughter dreamed that her deceased grandfather appeared, and giving her a map of his place near Marietta, instructed her where to dig and recover his buried cash. He admonished her to delve for it in person.

Next morning the girl related her dream at the breakfast table, and to the amazement of the others, Mrs. Marriott stated that she had a similar dream the preceding night, with the exception that her father told her none but Elsie must unearth his buried money.

Just before the panicky times in 1893, Mrs. Marriott's father had considerable money on deposit in the banks, but when the crash came he frequently said that he had not lost a dollar. He had withdrawn his funds a month or two before.

Elsie returned to Ohio the middle of last month, and she and her brother Harold began an investigation. Elsie wrote that Harold had plowed over 20 acres of ground and struck an old coal-

oil can at a depth of about two feet. It contained the money and bonds her grandfather had taken out of the banks. In all they amounted to \$17,000, of which \$10,000 was in gold coin.

Passed to the Higher Life from Bolton, Mass., Sunday morning, April 4, Mrs. Julia A. Woodbury, aged 63 years. Mrs. Woodbury was the mother of Francis B. Woodbury, Secretary of the National Association of Spiritualists. An attack of "la grippe," of short duration, suddenly assumed a fatal form.

The funeral took place from the home, Thursday, April 8, at 2 p. m., and was conducted with much unanimity of feeling by Rev. W. J. Leonard and the writer.

The many floral offerings were exquisite and beautifully arranged. Her son's thoughtful love had garlanded the low sewing chair with flowers, and fair blossoms rested on the work-basket, where all remained as "mother" had left it, with "Frank's" last letters among the things with which her hands had wrought love's last labor.

"Crape on the door" gave place to flowers, eliciting from the pastor, Mr. Leonard, words of approval, as he considered the trappings of mourning out of place on such occasions, and inconsistent with the heroic, noble life ended in the mortal.

JULIETTE YEAW.

Mr. Leonard is a Unitarian minister and a believer in spirit return. Some 24 years ago he was converted to this by his mother appearing to him on the train, at 3 a. m., as he was *en route* for her residence, being summoned there on account of her illness, but she had passed to spirit life ere he arrived, at the very hour she "appeared" to him. He was engaged in business with the editor of the PHILOSOPHICAL JOURNAL at that time, but neither of us then believed in spirit-return. In fact, that was one of the first things to open our eyes to the truths of Spiritualism.

The Teacher is the name of a quarterly issued at Darrowville, O., by the Mapleville Camp, at 25 cents a year. Moses and Mattie Hull are the principal contributors.

We often wonder why a professional doctor, lawyer, professor or preacher should be regarded as a gentleman, while a professional medium is thought to be a suspect! Why should a small fee to the medium *degrade* him, while the large fee to the preacher dignifies him. If the "fee" for time, energy and service rendered, does not *taint* the doctor or preacher, why should it *taint* the medium?

Cal. State Spiritualist Association.

HEADQUARTERS—2096 Market Street,
SAN FRANCISCO, CAL.

PRESIDENT, THOS. G. NEWMAN, 2096 Market St.
VICE PRES. T. C. H. WADSWORTH, Noe & Jersey sts.
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DIRECTORS—Prof. J. S. Loveland,
Dr. H. M. Barker, S. D. Dye and M. S. Norton.
Press Committee.—T. G. NEWMAN, M. S. NORTON.

A special meeting of the Board was held last Thursday. Several Protection Certificates were granted, applications referred to the Investigating Committee, and general routine business attended to. The next regular meeting will be held on June 4.

The Investigating Committee of the State Board of Directors meets on the second Wednesday evening of each month at 2096 Market street, San Francisco.

Endorsements by Societies of applicants for Protection or Ordination by the State Association should state the qualification and reputation as well as the fact of being a member in good standing.

Protection Certificates will now be issued to mediums, for a year, and the fee is \$1.00.

Copies of the Constitution and By-Laws can be obtained free at the business office of the State Association—2096 Market St.

Any questions or requests for information, should be sent to the president or secretary.

QUESTION.—Has the State Association authority to hold any other meeting than the Annual Convention?—A MEMBER.

ANSWER.—Most assuredly. While it can hold but one "regular annual" delegate Convention [Art. 4, Constitution], it is fully empowered by Art. 2 to hold as many other meetings as it deems necessary "to devise ways and means by which the interests of Spiritualism may be advanced in this State." This is done by other State Associations, and the National Association, whenever the Board of Directors deem such meetings desirable or necessary.

Camp Meeting.—As president of the California Camp-Meeting Association of Spiritualists, it becomes my duty to call the officers and directors of the Association together for the purpose of taking suitable action, with reference to our camp-meeting for the approaching season. I therefore earnestly request that all officers be present at said meeting which will take place in Los Angeles on Monday evening, May 17, in the parlors at 431½ S. Spring street.—S. D. DYE.

A thought wave is desired to be sent to all patriots on May 27, from noon to 1 p. m., and on the 27th of every succeeding month—that wars may cease and freedom prevail everywhere; that suffering millions may be employed and suffering and want known no more.

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.

Prof. W. J. Colville goes to England for two or three months, leaving our shores about the first of June.

At 333 McAllister street, San Francisco, last Sunday, some splendid tests were given by Mrs. Heussmann, also Mr. Humphrey.

Mr. and Mrs. Freitag held an informal reception at the St. Nicholas Hotel last Wednesday evening. Quite a number were present and a very pleasant evening was spent.

Amæ Wheeler intends to be at the North Western Camp Meeting, which convenes June 20th, at Twin City Park, for ten days, and for the month of July at Lake Minnetonka.

Mrs. Lillie lectured at 111 Larkin street, San Francisco, last Wednesday evening on the benefits of organization and unity of action among Spiritualists. It was, as usual, eloquent and soul-stirring.

The Spiritualists of Pioneer, Texas, have organized a new society, called the "First Spiritualist Society of Callaghan County," with 22 members and the following officers: F. C. Lilly, president; E. H. Brooks, vice-president; Charles Allen, secretary; Mrs. Laura Allen, treasurer.

Amæ Wheeler, the materializing, trumpet and independent slate-writing medium, will answer calls for lectures, seances, funerals and marriages within a radius of 150 miles of Lincoln Neb. He is a public test medium and will fill engagements at camp-meetings the coming season.

Address Gen. Del'y, Lincoln, Neb.

The address of Theodore F. Price for the month of May, is Buffalo, N. Y., as he speaks for the First Society of Spiritualists during that month. His permanent address is Cape May, N. J. Mr. Price opens his fall season at Indianapolis, Ind., during October; Pittsburg, Pa., November; Milwaukee, Wis., December; has open dates later in the season.

The Children's Progressive Lyceum had a May-day celebration last Sunday, at 909 Market street, San Francisco. The exercises were very interesting, and the hall was crowded. Little Miss Triphena Pritchard was crowned "Queen of May." She is a very bright and attractive girl of about 7 years of age—a perfect prodigy in elocution and a natural actor. The Lyceum holds a social on May 7, to which all are invited.

Mimeograph for sale, cheap; also a papegraph. In good order and complete—at less than half-price—\$3.00 each. Apply at this office.



Help to Hold up the Light.

TO THE EDITOR:

I am so delighted with the article in the JOURNAL of April 8 and 15, by Annie J. C. Norris, entitled "Thoughts That Live," that I feel anxious that it should reach more who are interested and desire to know themselves. Oh, if I had the money to spare I would send the PHILOSOPHICAL JOURNAL broadcast, for it is so full of precious, helpful suggestions.

Why is it that those who have a heart to help their brother man, have so little money, and those who have so much money, so little heart? Maybe our dear sister, Mrs. Annie J. C. Norris, can give a ray of light on this question.

Of course I know we can all do much good by sending out kind, good, noble thoughts—but they do not send the valuable JOURNAL into every home that would appreciate its wonderful teaching. Please send the JOURNAL to the names sent herewith, and I will try to get them to subscribe for it.

THERESA F. COGSWELL.

[That is a good way to do missionary work. We will gladly send sample copies of the JOURNAL to those who may be induced to become subscribers, if our readers will send us their names and addresses.]

Those Spiritualists who are now rich in material wealth, and who selfishly hoard their money, instead of trying to do good with it, will have a terrible "ordeal" on the other shore. Many of such every day send back messages bemoaning their condition "over there," regretting the mistake they made in not more liberally using the wealth here entrusted to their care, for the advancement of the Cause and to help humanity. Now they are *poor indeed*, when they could have been wealthy spiritually. Beware, reader, and do not repeat the same mistake.—Ed.]

Materializations.

TO THE EDITOR:

The materialization and etherealization seances by C. V. Miller, in this city are very convincing. To see your loved ones with the mortal eye, just as in life, is proof that we, too, live beyond the grave.

This medium has been developed only a few years, but his seances reveal much of the spirit world which no ordinary experience can give.

Skeptical investigators, bringing the most disagreeable conditions, would say: "There are more things in

heaven and earth than are dreamed of in any philosophy," if a fair chance is given your loved ones to come through this medium. S.

Lyceum Organized.

The Leadville Occult Society held a public meeting in Leadville, Colo., on Sunday, April 4, which was largely attended, says the Reporter.

"The Hindu Element in Occult Science" was discussed by Dr. Ewell. The speaker then gave his own experience and the causes which led to his faith in Spiritualism. His life was despaired of by his physicians and the spirits came to him and promised to cure him if he would devote his life to the propagation of Occultism.

During the first year after his recovery, he diagnosed and treated successfully many diseases. This he accomplished while entranced and used medical terms whose meaning were utterly unknown to him in his normal state. Dr. Ewell then delivered an inspirational poem on the "Natural Law of Physical Life."

The Lyceum was organized with a Mr. Kohen as superintendent, and singing and responsive reading from the Lyceum Guide followed, and also a discussion on "What is Spiritualism," each class giving an idea of what it thought of it. There are 12 classes, emblematic of the 12 signs of the zodiac.

Dr. Ewell went into a trance, and his "control"—Starlight—talked to the adults and children.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Prophetic Message.

The following is a prophetic message of Thothmes III. of the XVIIIth dynasty, aforesaid Pharaoh of Egypt:

To the People of Ma*, Greeting:

Behold how the great Sun sets o'er the brow of Libya: darkness falls o'er Khem† and the wide waters of Father Siher‡ from the far Arabian hills.

I, Khepe-ra, the Osirian, aforesaid Pharaoh of Khem, reigning in the imperial Tâpé||, send this message, hoping that through the great wall of darkness a ray of light may fall upon the apprehension of Noohm.¶

I, Khepe-ra, have seen the great wheel of time go round, the Empires of Khoom|| rise and fall like bubbles on the water: yea firey isles, Aeions blaze from the deep—in silence burn. New empires rise, gathering the strength of the hoary ages, but at dawn shall spread the phantom wings of adversity o'er the house of man. Silence shall reign o'er the great plains of Khoom. The symbol of an inexorable judgment.

G. DIURUN YOUNG.

*Ma—Truth. ||Tâpé—Thebes.
†Khem—Egypt. ¶Noohm—Mortal man.
‡Siher—Nile. ¶Khoom—The Earth.

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(INCORPORATED 1893.)

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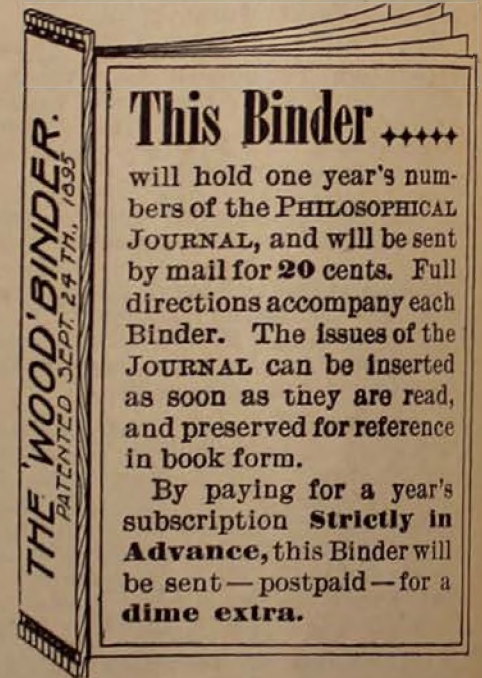
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Lyceum Lessons.

Suggested by Brother Joseph, as Used at National Avenue, San Diego.

LESSON 16.

Q.—Is nature to be held responsible for all of human actions?

A.—If you mean by your question, Is the cause of all action (whether we call it good or bad) to be found in the bosom of nature, we are constrained to answer in the affirmative, for if the word nature involves everything that is in existence, it is impossible to conceive of any cause, or inciting force to exist outside of nature.

Q.—Then I suppose the logic of your argument is this: That the being of which nature is the expression and manifestation, must be held responsible for whatever takes place in nature, no matter what our opinion may be about its moral quality?

A.—From such a logical conclusion we see no way of escape at present.

Q.—If that is true, then who can be to blame for what they say or do?

A.—We prefer to answer this important question by a quotation from Dr. Child's book, entitled, "Whatever Is, is Right," page 146. "You say, if I fathom your meaning, you claim that man cannot help acting as he does act. I mean precisely this: No law of nature can be controverted, stayed, altered or broken. There is no human deed without a cause, and no cause that is not grasped by a law of nature. * * * Man neither creates his condition, nor the laws that govern his condition. God holds every man in his own hand more surely and loving than a mother holds an infant babe to her bosom. A divine hand made human conditions, and a stern demand of nature makes every man do that which he does—act as he acts, and a higher, truer condition of the human life, will not see or attribute any blame to the so-called evil actions of men. Charity accepteth all things, believeth all things. There surely is a point of progress to which the human soul will attain, wherefrom it shall see no blame; it shall know no condemnation; then it shall see more of God than it now does in its earlier existence; then it will see the hand of God in hell as palpably as in heaven; in what is called low life as necessary as in what is called high life; in darkness as in light. The pure in heart shall see God everywhere. When we are men and women grown in spirit we shall not condemn the infancy of our existence. The soul comes up through all the gradations of human development from the most evil to its highest virtue in progress. When it has passed the temptation of an evil, its blame and condemnation for the commission of that evil in others ceases—not before. It is then a man sees the hand of God in an evil, and it is no longer an evil in its consequences to him; for he has gained by natural growth a power over it, and his charity for those who commit it is perfect. You speak of lying, stealing, murder and other heinous crimes, and ask if a man is to blame for committing them. Where shall we go for authority on this subject? Let us go

to the volume of nature—the truest word of God revealed to humanity. Turn over her pages and what do we read there in answer to this question? Where shall we find in the whole volume of this gigantic book, fresh from the hand of God, the chapters of blame and responsibility?"

The JOURNAL desires to secure a good agent in every Spiritualist Society in California.

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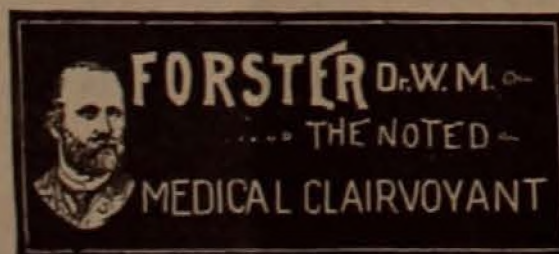
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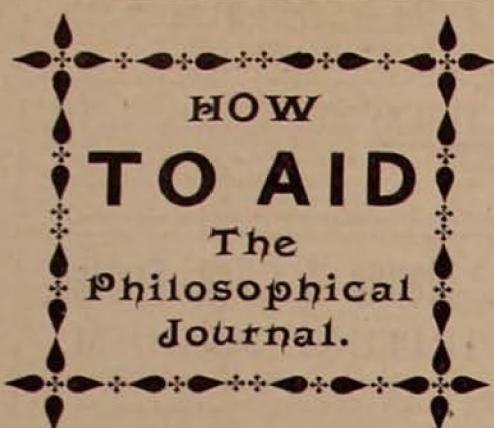
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