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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.

33RD YEAR.

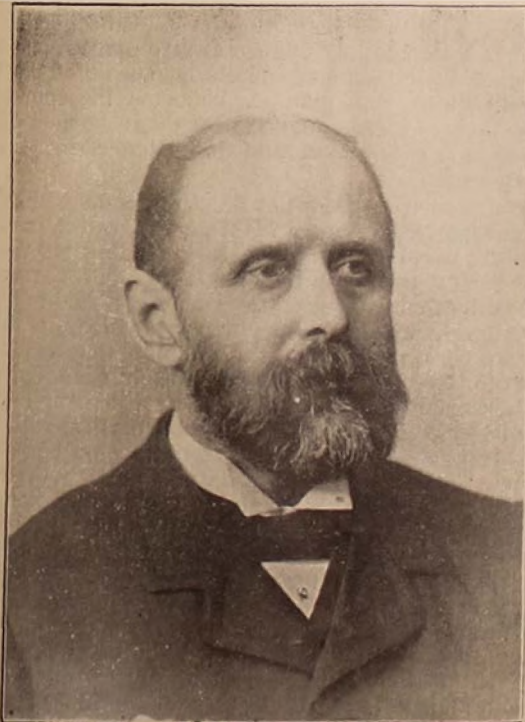
SAN FRANCISCO, CAL., JANUARY 30, 1897.

No. 4.

Man's Latent Faculties, and What They Teach.

A TRANCE ADDRESS BY J. J. MORSE.

The topic for our consideration on this occasion is, "Man's Latent Faculties, and What They Teach." The subject may be approached from several distinct positions. It may be dealt with in regard to those faculties which were latent in



Prof. J. J. Morse, London, Eng.

the original man, when humanity first appeared upon the stage in this world's life. It may be treated from a consideration of powers latent in man's nature now, and which, when developed, shall have their relationships to other and higher forms of terrestrial life belonging to this world, and so argue a greater development of the possi-

bilities of human nature as generally understood; or, it may be treated from that point of view which will suggest that these latent faculties are in process of development while man is living in this world, so that he may be fitted ultimately to exist upon a higher plane of life entirely, what is usually spoken of as life hereafter! Either of these suggestions would provide ample material for consideration at this time. But we purpose in this connection to take a rough and hasty glance at each of these points in turn, so that we may be able to discover something of the past, of the present and its possibilities, as pertaining to this plane of life, and the future as pertaining to those suggestions and intimations of an immortal man, that have been more or less current in the minds of men ever since the dawn of intellectual life.

You will please imagine that you are in one of the tangled forests of bygone ages. You may say that you have traversed back in your fancy a hundred thousand years. And in this tangled forest of primeval times, you will see strange shapes fitting to and fro. You gaze at them with affright not unmingled with disgust. You turn from them with a feeling of repulsion, and you say: "What strange, what hideous animals they are!" Beetle browed, coarse featured, stunted in stature, limbs bearing no proportion to the canons of Grecian art, their bodies covered with rough, coarse hair, and presenting an appearance that certainly is startling, not to say affrighting. These denizens of that primeval forest, living almost as lived animals around them, ignorant of the use of fire, scarcely conceiving the possibility of shelter for themselves, and all unconscious of that other faculty of clothes-making, with which you are so familiar—these hairy, coarse creatures were the first men of the human race. "Ah, but that is a fairy tale of science," some one says. "It cannot possibly be true. For was it not the case that man was made some six thousand years ago, and that he was made perfect in form and feature, and endowed with all the graces which the heavenly artificer implanted in his nature? These fairy tales of science must be dismissed. Why, this world did not exist a hundred thousand years

ago. What an awful sweep of time it is. How it stretches the mind to conceive it. Oh! no. These men of science are presumptuous. They strain their function too severely when they ask us to believe that a hundred thousand years ago the woods were filled with such brutes as these, who are said to be the ancestors of our worthy selves."

Six thousand years ago is a long time, and yet the student of geology knows, if the text book of the rocks be true, that six thousand years is but a second in the ticking of the eternal dial. And to ask him, in the face of the revelations he gathers from his studies, to limit the coming of man to a period dating only six thousand years ago, is to ask him something that perchance excites a smile and makes him marvel how man can still cling to those Hebraic legends that so wofully misinterpret the actual history of the world. To talk like this, of course, is to excite hostility, we know, and make men think that science is opposed to religion, and then that old-time battle is inaugurated once again, and warring clerics, clashing with their own beliefs against the revelations and speculations of scientific thought, stir up the accustomed doubts, and the issue of truth is obscured thereby. But the ground is clearing, the fog is lifting, and frantic efforts are being made from time to time to reconcile the seeming discrepancies of nature's revelations and theological speculations. Alas! that it should be true that many a man whose intellect might have been engaged in a better cause, has endeavored to reconcile the facts of nature with the creeds of churches, and failed, as they ever will fail, whenever such an endeavor is undertaken.

Oh! this hairy monster, this man, ay, this male and female, the ancestors of the race! Whence came he? Shall we say; with Topsy, that "he growed?" There may be more truth than poetry in it after all, if we take her definition. He grew out of the conditions that produced him, as much a flower upon the tree of life as the rose upon the bush to-day, and as much an orderly product on that great tree of life as is that rose upon the lesser shrub that bears it. He grew in accordance with that wondrous law to which men have applied the name "evolution," and there he marks the first passage over the border line that separates him, and forever, from the purely animal ancestor whence he has been derived.

But let us look at him. What knows he of the use of fire? of the building of houses? of the planting of seeds? of the reaping of grain? What knows he of clothes, of tools, of arts and crafts? Nothing! His dull eye scarce sparkles when the sunlight falls athwart his path, his sluggish nerve scarce thrills with a passing emotion; his sole attention and activity are concentrated upon feeding himself; for the first and last lesson that Mother Nature teaches you is that of personal nutrition. He has a female with him. What knows he of that mysterious law called the solemnization of matrimony as by the Episcopal Church, for instance? If he inclined in any direction, he might incline to the doctrines that were once flourishing in a neighboring State, and instead of being a monogamous creature, he may perhaps have

been polygamous. And yet from this dull source, from this turgid stream, what waters were destined to flow in crystalline purity. He is the ancestor, remember. His hand untrained, his eye unskilled, that grosser brain of his throbbing in a dull insensate sort of fashion, his purely animal appetites and physical necessities the greatest inspiration of his life. Remember, natural selection has played its part; evolution has done its work, that mighty and mysterious something that has combined all the phenomena of life, has worked through selection and evolution, and lifted the destinies of that hairy ancestor up slowly and surely, not by miracles, not by miraculous interposition; God's hand has not descended and guided the child of the race, but the laws that omnipotence has established have fulfilled their purposes. And the brain grew finer, its convolutions deepened, the nerves grew sensitive, and the eye brighter, and this most marvelous tool that man possesses, the human hand, grew more complex, till at last this brutal man, with yet some remains of his purely animal ancestor, unfolds his nature one step higher; the hair grows less, the eye grows brighter, the body grows more amenable to that something that is behind it, and slowly he learns certain lessons. Not only does he strive for food, but he strives for shelter; not only the shelter that he finds beneath the leafy groves or in the hollows of the earth, but that shelter which he may make for himself to house him and to clothe him, and each step he takes in this direction is something gained for future humanity; and something thus gained is held because of its utility to those who own it, becomes incorporated into their natures, and so is by them handed forward as a possession and inheritance for their successors.

But, you will say, what has this to do with the latent faculties in man? Must we again iterate the statement we have so often made, that there has been nothing put into the nature of the race since the foundations of the race were laid? The faculty to conceive the necessity of food, of shelter, of clothing, of fire, the faculty that enabled men to rise beyond the level of their semi human natures, and bid adieu at last to the brutal elements in them, and merge into barbarism, with all its strange wonders, must surely here be borne in mind. The faculty was a latent faculty in that hairy monster whom we claim as the ancestor of the race. And could you have perceived it, as you were wandering with us in this day-dawn of the past, gazing upon these strange beings, could you have looked upon that low-crowned skull, could you have penetrated that imperfect brain, could you have looked at the mystery of the things there, you would have seen therein the latent elements that afterward laid the foundations of empires, evolved religions, created philosophy, ordered civilization, and lifted man immeasurably by the evolution of his intellect beyond the brute kingdom through which he had formerly passed. The latent faculty that you would then have discovered would have taught you that inevitably as this man unfolded himself, the world's conditions would also improve, and the argument would be,

in a sentence: The improvement of the race ran side by side with the evolution of faculties in man.

Hence, then, this primeval man contains the lesson that the potentialities of human nature were at that time in process of unfoldment.

Let us look at the question from the present. It is not a fairy dream of science that man stands at the summit of all organic development. It is a tolerably well defined and settled opinion among men of science who think upon the experience they are acquainted with. Nature, in producing man—the organic, physical man—has accomplished her purpose under that principle alone. It is scarcely to be expected that she will ever produce a better physical man than she has produced. This, however, may sound as a somewhat noxious statement, and it may be challenged; for we shall be told that it can be demonstrated that this so called perfect man is by no means the equal of many of the brutes and birds; that in many things the birds and brutes excel him. They can see a longer distance; they can smell more acutely; their nervous systems vibrate more rapidly to causes that scarcely affect men. The fish can live in the water; the bird can live in the air; insects can live in the ground; worms, even, can crawl into the soil. Yet man cannot for any length of time do these things. But the friend of man will say: "He can do a great many things a great deal better and more important, and therefore he can well dispense with those unnecessary things that belong to creatures inferior to himself. If he has reached, organically and evolutionally, the highest point of physical development, and there is no further progress for his organization, how can you suggest the consideration of latent faculties? All that is required is made manifest. Therefore it would seem that there can be nothing that is not made manifest."

The weakness of the argument, however, is this: If the present conditions of human life are the only conditions that will ever prevail, then, of course, the present developments of human life, fitting men to live in this condition, are quite sufficient. But if there may possibly be still other conditions not yet manifest, then we shall have to assert that there must be a corresponding variation of unfoldment in the organization of man to fit him to live in those possibly-to-be-developed conditions. Is there any suggestion that this may be the case? Let us go back a little. We must remember that when nature had succeeded in making the prototypes of the human race, those creatures that lie on the outside of the line were but the means whereby the line was crossed, and she, when that line was crossed, left behind the scaffolding by which her building had been erected, so to speak: she had no further use for the agencies in that particular connection and direction, and therefore she left them behind. But as she had created a higher type of organization, it was necessary that a higher type of control for that organization should be evolved. And the leaving behind of the old meant the beginning of the new. The law of evolution is constantly marked by endings and beginnings; and the ending of one series of operations nearly always

marks the beginning of a new series of evolutions. So that when she had evolved an organization that rendered possible intelligent man, that intelligence necessarily manifested itself as a consequence of the requirements and the circumstances of the occasion. When, then, that organization has been perfected, the question arises: Is the perfection of the organization to be accepted as an indication of the fulfillment of the developments of the powers inherent to the organization? In other words, is the perfection of the organization synonymous with the perfected development of the intelligence behind it? May it not be in this case, as in the one already cited, that the perfection and fulfillment of one series of operations which marks their ending may but be the beginning of a still further development of evolution upon a correspondingly higher plane of expression? In each case we may suppose that there are still things to come out of the man beyond the apparent perfection of his organic development, which is only the foundation or scaffolding upon which the future temple is to be built or erected.—*Banner of Light*.

(Concluded next week.)

MALEVOLENCE AND HATRED.

The following statement of Archbishop Magee is quoted approvingly by a Spiritualist paper, and as it illustrates the malevolence and hatred of anything of a fraternal nature so common among church people I quote it:

Christ's kingdom, as he himself told us, "is not of this world:" his laws are laws, not for the world, but for the Church; and the attempt to turn them into laws for the State, enforced by civil penalties, would be, as regards those on whom they were to be enforced, an intolerable tyranny; and as regards the State, an impracticable absurdity.

No State which adopted them as its laws could survive for a week. How could a State exist which forgave all its offenders—that is, all the criminal classes—until seventy times seven? Or which never resisted evil, but turned always its right cheek to the smiter; or which gave to every one that asked, and never turned away from any that borrowed? These are all counsels of perfection given to spiritual men, and only endurable or possible so far as men are fitted with the spirit of self-sacrificing love.

For the State, which is a kingdom of this world, to impose these as laws upon all men would be, as regards citizens, as I have said, tyranny; as regards itself, suicide. Christian Socialism, so-called, is, therefore, a thing intolerable, if enforced; and only tolerable and possible when voluntarily adopted. It is, as I said, only one of many attempts to make the laws of the State and the laws of the Church one and the same; and, as such, is foredoomed like all its predecessors—the Papacy, the Fifth Monarchy men, and the Puritan laws of New England—to certain and speedy failure.

The editor, in quoting this, says "If the orthodox pulpit of America would rise to the same high (?) plane as did this English divine, they would cease their silly strife to get God in the Constitution and try to get genuine grace in their own hearts."

I confess that I am unable to see the application of the editor's remarks. This bishop is opposed to any such thing as mercy or kindness; to the application of the golden rule in business, to forgiveness, and to all that distinguished the teachings from the *lex talionis* laws of the Jews and taught us to pray that God's will might "be

done on earth as by the angels in Heaven," yet here comes a divine and tells us to disobey these best precepts of the Bible and a Spiritualist editor tells us that if our clergy would "rise to the same high plane . . . they would cease their silly strife to get God, Jesus (who taught these principles) and the Bible into the Constitution." Did he ever think that it is just because they believe in the gospel of coercion, the gospel of hate, the gospel of force, that they want our Constitution amended to include their creeds? Would this bishop forgive this editor for his able criticisms of the teachings of the church, if he had any law he could enforce against him?

After all, what is the bishop opposing? He is opposed to the very system of government taught by Jesus. If anything in the New Testament is more clear than another, it is that Jesus contemplated the establishment of a social form of government in which the "golden rule" was possible. The "Kingdom of Heaven was at hand in his day, and was established in miniature in Capernium, where Jesus had a community with Judas as its treasurer. He never contemplated the enforcement of his kingdom upon this world by any sort of force. It was to be built up peaceably as the Shakers establish their little families, and to grow till it subordinated everything else. The command to forgive extended farther than to mere friends or brethren in the Church.

As already hinted, religion is made distasteful by this continual disposition to punish somebody; to make them do just what you want them to do. There is a vindictiveness about religious people entirely out of harmony with the spirit of the teachings of Jesus. Their continuous talk is, "Make the laws more severe." "Pile on the wrath." "Punish them till they shall be afraid of you." There is no tenderness, no love of humanity. They want to make men good by the imposition of penalties upon them; by forcing them to their way of thinking; by compelling the "Seventh-Day Adventists to keep the first day of the week as a Sabbath instead of the seventh; and by forcing everybody to their way of thinking.

There is something good in everybody, but it can't be developed by coercion. Men cannot be scolded and beat into docility without beating all the spirituality out of them. In proportion as you subjugate them, you brutalize them. You appeal to their most cowardly instincts when you attempt to frighten or terrify them to obedience. That a Spiritualist paper should appeal to these base instincts, or endorse those who do, is difficult for me to comprehend.

D. W. HULL.

SPIRITUALISM AND CHRISTIANITY.

As Spiritualism meets a universal and vigorous opposition from the Church, it is necessary that Spiritualists should understand the relation between Spiritualism and Christianity.

Pure Spiritualism adopts the ethical code of the higher spiritual realm; the same doctrines that were presented so bravely by Jesus in Jerusalem—doctrines for which he surrendered his life. There is, therefore, entire accord between the

ancient Christianity of Jerusalem and the doctrines of modern Spiritualism, and if we would speak with historical correctness we should refer the introduction of Spiritualism to the first 33 years of the 1st century. Then it was that the ancient spirits came to meet Jesus and his disciples—then it was that the marvelous power of healing was fully displayed, with the powers of prophecy and the wonders of materialization. When the great teacher told his reverential disciples that he would return to meet them after his death, he gave the first and grandest materialization the world has ever known; for he came not as a phantom or curious exhibition, but as a great teacher—a master in spiritual science and prophet in religion, to speak with power and urge them to fulfil their missions as he did, at the risk of his life, and they obeyed him.

Never before has the world seen so grand a materialization as the five epiphanies of Jesus—as the church calls them—coming finally on the shores of Galilee and warning Peter that in his old age he would be in prison, which was sadly fulfilled when he died in prison at Rome. Notwithstanding this grand example of the man they profess to worship, the Apostate church has repudiated his example and teachings and made itself the deadly enemy of spiritual communion and materialization.

But why does the Church prohibit us from following the example of Jesus? It is for the same reason that it has always sustained war, despotism and slavery, and resisted every attempt to establish human brotherhood and sustain the rights of the laboring classes.

In the Feudal age, the baron and the bishop united in plundering and oppressing their serfs, and still the Church, which was the bulwark of slavery in this country, is in close alliance with all the combinations of wealth and monopoly against the prosperity of our Republic.

The cause of all this is, that the Church is an Apostate institution. It is not an embodiment of Christianity. It has never had the gospels of the apostles nor any honest scriptural writings. For a hundred years it had no bible at all. It was organized in fraud at Pagan Rome to consolidate the Paganism of Asia in a more powerful form, and every one of its cardinal doctrines, ceremonies, emblems and institutions, from the cross to the eucharist, is borrowed from ancient Paganism, but thinly disguised by the names of Christ and the apostles, mutilated fragments of their writings, and forgeries boldly published in their name. It knew nothing of the history of Jesus and the apostles, and its follower, the Protestant church, is equally ignorant of him whom they claim as their founder.

All Spiritualists should fully understand that the modern Spiritualism of America is a restoration of the ancient Spiritualism founded by Jesus Christ and propagated by John, Paul and the other apostles, while that which is called the Christian church was founded by Pagan priests at Rome upon the principles of Paganism and disguised as Christianity by a fraudulent Bible crammed with interpolations and forgeries, which was

anonymously produced to sustain the Papacy; the compilers and authors of which have never been known.

Christianity was propagated only by spiritual power and eloquent persuasion, but the church founded at Rome, in opposition to Christianity made a holy alliance with despotism to conquer the world by the sword. It has shed the blood of millions and though now in its decadence is still grasping for power.

Its younger Protestant brother had thrown off the yoke of Rome but still adores the Bible forgery from which it can be relieved only by the demonstrations of Spiritualism.

All this is demonstrated beyond doubt in "Primitive Christianity," which will be published in February, 1897, having been delayed to introduce valuable matter.

JOS. RODES BUCHANAN.

Obituary.—Passed to spirit life at her home in San Francisco, on Dec. 21, Mrs. Elizabeth Kelley, a spirit medium and a most worthy worker in the field of truth. She has convinced many skeptics by her truthful messages. She was recognized by the State Spiritualists' Association, also by the National Association, at Washington, D. C. She will be greatly missed by her family and a large circle of friends. Mrs. Kelley was treasurer of the Peoples' Spiritualist Society, having been appointed to fill an unexpired term, and at the last semi annual election, she was re-elected. The society will miss her pleasant face and regret her passing on, knowing that her seeds of kindness had been sown for the reaping which has come. Mrs. Kelley received through her guides much inspirational poetry, the following being the last she received on this earthly plane.

HATTIE D. WRENN,

215 Larkin St., Sec'y, P. S. S.

Chase away all shadows,
Let light come to the soul;
Onward go rejoicing,
Each day is nearer home.
We shall meet our loved ones
Across the mystic sea,
In spotless robes of white,
Waiting to welcome thee.

CHORUS.

In that home of peace and love,
Never to part any more,
But dwell with friends forever,
On bright and glorious shore,
For life is but a fleeting show,
With naught but grief and pain,
When our dear ones pass over,
Don't wish them back again,
But turn our thoughts to Heaven,
To angel friends above,
That we may be united,
At home with peace and love.

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THOMAS G. NEWMAN,

EDITOR.

Assisted by an Able Corps of Special Contributors.

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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.

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JANUARY 30, 1897.

Religious Persecutions.

Judge Remy once boasted that he himself had been the means of putting to death in 16 years 800 witches. Luther states that 7,000 witches were burned at Treves; 600 by a single Bishop of Bamberg; 800 in a single year in the bishopric of Wartzburg; 1,000 in the province of Como; 400 at Toulouse at a single execution, 500 at Geneva in three months, and 48 in Sweden. To these may be added thousands in Europe and America, who were mainly psychics through whom the angel world were trying to work, and show us the wonders of spirit existence and the spirit world. These were cruelly persecuted, tortured and finally murdered, by religious fancies steeped in ignorance, prejudice and bigotry! Burned, because priestcraft demanded it—because the churches feared any spirit messages not coming through its channels—because they could not account for the manifestations, and dared not investigate the phenomena! Is not priestcraft the greatest curse which ever afflicted the world?

Photographing a Spirit.

Willy Reichel, in *Psychische Studien*, quoting from an article describing in a German Journal, the experiments of Dr. Baraduc of Paris, as to Photographing magnetic emanations, of which it was asserted by Dr. B. that more than 300 had succeeded viz.: Cloudy masses presented themselves on a dry plate when the right hand came in contact with it and appearances of rain-drops when the left hand was thus presented. Thought forms were also procured on the plates.

Mr. Reichel adds that he was requested by a patient who was an amateur photographer to hold his hand before her photographic apparatus with the result—though conditions were not most favorable—of obtaining on the plate not only the appearance of a fluid but also a spirit head, though not very distinct.

Occultism in France.

France with its Mlle. Couedon, and the strange performances at Valence-en-Brie, is quite active in presenting new phases of occult belief. It has seen the advent of a new journal devoted to Spiritualism, *Revue Scientifique et Morale du Spiritisme*, the 5th number of which was dated November, 1896.

It seems to have the editorial supervision of Gabriel Delanne well known for his works on Spiritualism. It is a monthly of 63 pages printed on rather poor paper but a valiant defender of the philosophy and doctrine of Spiritualism as enunciated by Allan Kardec.

The contents will give an idea of its trend: "Essays on Actual Investigations of Spirit Phenomena;" "Spiritualist Morals;" "The Unity of the Occult;" "Advice to Medium Painters and Designers;" "The Spiritualist Movement in Paris;" "Profession of Faith of a Spiritualist;" "How I Became a Spiritualist;" "Experimental Spiritualism," etc. Published at 5 Rue Manuel, Paris, France.

Spiritualism on the Stage.

From Paris comes the news that M. V. Sardou has written a play on "Spiritualism" for Mme. Bernhardt. To an interviewer, the famous writer said: "I am a convinced Spiritualist, and have been one for a long time. For forty years I have taken up the subject of Spiritualism. You have

before you a man who has seen everything in these matters. I have seen flowers fall from my ceiling. I have even been a surprisingly good medium, and have done a great deal of slate-writing. To-day, the greatest savants in the world—geologists, chemists, and most renowned physicists in England—are beginning to believe in these inexplicable phenomena."

The *Daily Chronicle* gives the following from its Paris correspondent:—

More than unusual interest is shown in the new piece which Victorien Sardou has just completed. Its title, "Spiritisme," is enhanced by the fact that the great French playwright is a fervent Spiritualist, and thoroughly versed in the teaching and practice of modern Occultism. Frequent seances have taken place at his country house at Marly, with the most startling results. "Spiritisme" will, therefore, be no satire, and during the three acts every phase of the nebulous doctrine will be covered.

The scene will be laid at St. Jean-de-Luz and at Quiberon. Madame Sarah Bernhardt will play the chief role of Madame Robert d'Aubenas, an impassioned woman who is enthralled by what she sees around her, and who is the victim of a worthless lover named Manuel Clavajol. The other marked feminine role will be that of Countess Thecla Vasilevitch (Mlle. Marguerite Caron). There will be two physicians in the piece—one a Dr. Parisot, a skeptic and materialist; the other Dr. James Douglas, a Scotch scientist, who in his daily practice takes in the impalpable as no mean factor.

Tyrannical Persecution.

Psychische Studien contains a curious account of a so-called witch trial, being in fact a trial for perjury, in which however witnesses testified to certain magical performances whereby a cow was cured of disease by prayer; to certain enchantments; to cures of insanity given up by experts. The prisoner admitted having borrowed many prescriptions from a "Book of Spirits" in which priests were shown to have applied certain formulas of cure. Having been charged with driving out evil spirits with a certain sign he designated it as one mentioned in the Scripture where the Israelites before their departure from Egypt put a certain sign on the door post, etc. He was shown to have been encouraged in his studies into the "Occult" by a certain Dr. Tafel, librarian of a University, at Tuebingen. He was found guilty and condemned to a punishment of two years' imprisonment, deprivation of civil rights for five years and payment of costs.

Mrs. Annie Besant, Madam Blavatsky's successor as leader of the world's theosophists, is now in India. She, with Mr. Bertram Keightly, was accorded a reception at Bombay, birthplace of the Theosophical society. The members of the Bombay lodge filled their rooms to overflowing and gave the new High Priestess a most enthusiastic reception. Among other things Mrs. Besant said that Theosophy was progressing; that its books were selling by the thousands; that self-respecting newspapers were no longer speaking with disrespect of the wisdom religion. In London especially was this manifest. Mrs. Besant is still young in spirit, and exemplifies her religion in her daily life.

Our Two Bodies.—Materialization is very common nowadays, but among the miraculous wonders known to students of the occult, but not yet presented to the public, is the materializing of a medium's astral form at a distant point, writes a correspondent in the *Light of Truth*. Now, as we have no record of this, I want to suggest that some medium who claims ability in this line have photographs of himself and astral body taken simultaneously at different points, before competent witnesses, put upon record, that unbelievers and revilers may be able to substantiate such facts when brought to their notice, and not be left in doubt as to the reputation for credulity, veracity and sanity of their Spiritualist informer. Let someone file the proofs without further delay.

Prof. J. J. Morse was heartily welcomed upon his return to England. At Liverpool he was presented with an illuminated address, appropriately illustrated, and beautifully finished in colors, and mounted in a handsome white and gold frame. The presentation was made at a public meeting; many speeches of cordial welcome gave abundant proof of his popularity at home, as well as in America.

The National Association needs funds in order to place active missionaries in the field and to publish its reports and some new Tracts. Those who have charge of the wealth of the world now should see to it that some of it goes to Washington to aid the cause represented by our National Association. Address Francis B. Woodbury, Sec., 600 Penna. Ave., S. E., Washington, D. C.

Prof. W. J. Colville writes the following personal item to the *Banner of Light*, concerning California and her Spiritualist needs and coming opportunities:

Mr. and Mrs. Newman of the *PHILOSOPHICAL JOURNAL* are among the earnest, active Spiritualists of the Pacific Coast, and since that paper has removed from Chicago and become a California institution, it has done a great deal to spread the truths of Spiritualism on the Pacific Coast. Typical Californians are so devoted to the Golden West that they want a literature and everything else home-raised, and as the great new West is a monstrous field for activity in all progressive lines, the time has evidently come when great spiritual enterprises will take on material form and thrive luxuriantly west of the Rockies.

Youth is a Birthright.

Just before starting around the world Dr. Peebles wrote to Bro. Day, of the *Banner* thus:

Personal friends write me, "You are too old, doctor, to take such a journey alone; you cannot stand what you could when I knew you 50 years ago." Old! I am not old; but in the morning-time of eternal youth.

True, the hairs may have whitened, but the silvered hairs are not me. The brow may have become wrinkled, but the wrinkles are not me. The knees may be weaker, stiffer than 50 years ago, but the knees are not me. The hands may be a little tremulous, but the hands are not me. They are but the instruments that I use. This body of mine is not me, but the tabernacle, the tent, the house that I live in. I've fashioned it very much to my taste. The head is the topmost story, the mouth the front door, and the hairs the shingles upon the roof. Age has whitened them. But I, the ego, the conscious myself, am not growing old. I tent this evening in the center of eternity. I am young, and life to me is afire with youthful hopes and towering aspirations.

Growing old is only a delusion of the senses; the inmost soul, a divine entity, a potentialized portion of God, cannot grow old. Eternal youth is its birthright.

I can only compare myself to an old, time-worn oak, standing on the hillside quite alone, battered by storms and torn by wild tempests, awaiting the call of my compeers from the other side—waiting only to renew the battle for the right over there.

This life is only rudimentary. And it matters little to me whether my body go down into the depths with green sea-weeds for a winding sheet, or perish upon a Hindoo pyre aflame with bamboo and sandal wood. If I do not return to America in body, I shall in spirit. The universe is my home. All human beings are my brothers and sisters. My peace, my love, I leave with them. God reigns, and all is well.



Organization Necessary.

TO THE EDITOR:

The change in the location of your publishing house will add to its usefulness. Surely no paper in the interest of human progress and spiritual truth can boast of better appearance or more intellectual contributors than the PHILOSOPHICAL JOURNAL, or one that gives greater satisfaction to the Spiritualists and progressive minds in general.

That the advanced thought and spiritual literature is not better patronized and supported is due to the disorganized, unsettled condition of the spiritual ranks as shown in the past, and still fetters and binds the wheels of progress.

But a brighter dawn appears kindling new glories in the west and thrilling heart and soul with the prophecy of a new day, as we peer up the vista of the past and see the vantage ground gained in a half century, for—

"Step by step since time began
We see the steady gain of man,
That all the good the past has had
Remains to make our own time glad;
And still the new transcends the old
In signs and tokens manifold."

BISHOP A. BEALS.

The Circle of Harmony.

TO THE EDITOR:

This is the first Sunday for many years that I have not held a public meeting; and why not to-day? I will explain briefly:

Our little hall at 20 Eddy street, San Francisco, had become so crowded that I thought best to go across the street to Washington Hall, not thinking for a moment but that all would go with me who had enjoyed perfect freedom on my platform for years. Judge of my surprise on the following Sunday to find a sign on the little hall, "Universal Spiritual Meeting, from 12 to 4 Every Sunday. Free Platform, Free Admission, and no Collection."

Some of the best old staunch Spiritualists kept with me, until such a very large hall seemed too chilly (as it was on the shady side), yet not a Sunday but someone said they liked Mrs. Logan's "Circle of Harmony" better than any meeting in the city—dating their conviction and conversion to the Harmonial philosophy inculcated in our Hall several years ago, and some more recently, showering upon the leader of this group many encomiums, and mediums saw her crowned with wreaths of immortal flowers, etc., until tears started from my eyes in gratitude to the angel world for inspiring the work of originating and carrying forward, praying ever to be

worthy of so high a calling. It will never be known on the earth-plane how every nerve has been wrought to its highest tension, all my vitality and psychic force being used to aid the timid and unsophisticated ones to unfold into harmonious proportions, that their lives might be useful to the masses, not in putting myself forward and giving vent to the inspirations that welled up in my soul, but in holding the forces in harmony that the angels might do their work through others.

I think Dr. Temple, Cordon White, Maggie Waite, John Mullen, John Slater, Mrs. C. D. Pender and a host of others will bear witness to what is herein written, and never would I have suspended the meetings if halls and advertising had been as free as my services have been for many years.

True loyal souls have done what their limited means would allow, and begged me to continue, but this class were those whose "treasures are in heaven." I miss their happy faces and "God bless you," to-day, but it may so transpire that I shall resume in a few weeks with renewed strength and power, and come more to the front with inspirations and healing than for some time in the past. I feel it coming and a trip to other localities for a few weeks may prove a mental blessing.

I shall present the merits of the PHILOSOPHICAL JOURNAL and Mrs. Schlesinger's beautiful book, "Workers in the Vineyard."

MRS. F. A. LOGAN.

Oakland, Cal.

A Spiritual Missionary Bureau.

TO THE EDITOR:

I would like to briefly outline a plan which I wish to bring before the notice of every Spiritualist in Kansas and Missouri for the advancement of our cause in those states. The plan is to establish a missionary bureau to be located in Kansas City, Mo. Its objects are to arrange regular meetings in those places where none are now held. To arrange routes for speakers so that their travelling expenses may be reduced to a minimum and thus enable them to work so as to meet the requirements of the present close financial times, providing enough Spiritualists will cooperate and help to arrange meetings in such a way that speakers may be constantly employed.

A bureau of this kind would be of great benefit to both speakers and the public generally, because a variety of speakers could visit each place in succession.

It would also be an advantage to those who wished to secure the services of a lecturer for funeral services or special meetings, as the whereabouts of each speaker belonging to the bureau would at all times be known at headquarters, and a message could reach them through its agency in a very short time.

A temporary home might also be established for those needing rest.

I wish to hear from all persons

interested in this plan of work *as soon as possible*, so as to get the bureau in operation.

All speakers interested and all Spiritualists who will assist in any way to make this work a success, are invited to address me at once, enclosing stamp for reply.

WILLIAM E. BONNEY,
720 E 12th St., Kansas City, Mo.

Topson Faircliff, and the Fools of a Day. Book 2, "How She Found Her Soul," by Alta Ventura. Price 50 cents. For sale at this office.

This is an interesting story of 23 chapters (188 pages) founded on fact. It is a *real* Spiritualist novel and will be read with much pleasure by all who can avail themselves of the privilege of doing so.

Religion as Revealed by the Material and Spiritual Universe, by Edwin D. Babbitt, M. D., illustrated. 365 pp. \$1.50. For sale at this office.

The author in his preface thus defines true religion: It is "the heavenly side of science, the divinest motive power of philosophy, and yet it is the very angel of every-day life which sanctifies and sweetens human loves, and tends to lift up the humblest soul." Every one having a spark of religious emotion should read it, and find out what true religion is.

Premiums for Clubs are offered as follows: For a Club of 3, we will mail a copy of Spirit Writing, in paper covers. For a club of 5, the same bound in cloth, or any book or books on our List on the last leaf of this JOURNAL, to the same amount. This is in addition to the copy of "Heaven" by Mrs. Duffey, which is presented to every new yearly subscriber.

Psychical Research.—The proceedings of this society are not easily procured, as they are supplied only to members, but we have a few copies which we offer at 50 cents each, the regular price being \$1 each. They are dated as follows: "Dec. 1885; April and July 1891; Feb., June, July and Dec., 1892, and June, 1893. Order at once, as they may be gone.

Studies in Theosophy, Historical and Practical, by W. J. Colville. A manual for the people. This fine volume, the latest exposition of theosophy, supplies a want that has long existed for a clear, concise, and comprehensive setting forth of its tenets. 504 pages, cloth \$1.00. For sale at this office.

Obituary.—Passed to spirit life in San Francisco, Dec. 22, Mrs. Della G. Davis, a charter member of the Peoples' Spiritualists Society. She was a great sufferer and looked forward to the happy meeting of the loved ones gone before.

HATTIE D. WRENN, Sec.

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

Drs. Muehlenbruch and Haworth are holding regular meetings in Oakland every Sunday evening.

Drs. Tryon & Southall give magnetic and electric treatments, at 997 Market street, San Francisco, Cal.

Mrs. Emma F. Jay Bullene is filling a lecture engagement with the Psychological Research Society of Sterling, Kas.

The Children's Progressive Lyceum will give its next social at 909 Market street, San Francisco, on Friday, Feb. 5, 1897. All are cordially invited.

Dr. N. F. Ravlin gave a discourse on Sunday for the First Society of Los Angeles, followed by Mrs. Petersilea with tests. The Doctor holds seances for development at the Savoy, corner Hill and 4th streets.

A single man about 50 years old, who is thoroughly acquainted with farming in California and who is a Spiritualist, can find a permanent life home. For particulars address B., San Diego, Calif., enclosing stamp.

The Ladies' Aid Society will give a social and entertainment next Friday Jan. 29, at 326 McAllister street, San Francisco. Mrs. Maude L. Freitag will give tests, and there will be good music, followed by a dance and refreshments. All are cordially invited.

Dr. W. P. Haworth, electro-magnetic and mental physician is now located at the Brunswick Hotel, cor. 9th and Washington streets, Oakland, Cal., and is a duly-authorized agent, to take subscriptions and make contracts for advertising for the PHILOSOPHICAL JOURNAL.

Georgina McIntyre, mystic healer and teacher of Occult science, receives those who are interested in these subjects, at her home, 1891 Washington boulevard, Chicago, every Thursday from 2 to 5 and from 8 to 10 p. m. These meetings are made enjoyable with music and recitations, and in the evening with refreshments. All are welcome.

The free meetings held by Dr. Schlesinger at Mozart Hall, San Francisco, Cal., on Monday evenings are attracting widespread attention, and the hall is packed every night, "standing room only" being the rule. The doctor's tests and proofs of the continuity of life are hard nuts for the skeptics to crack, and the convincing words spoken by Mrs. Irene Smith, who works with him, are also a power for good in enlightening the seeker for truth.

A Startling Test.

E. K. Earle and John Slater are giving test seances at Los Angeles to crowded houses. The *Medium* says that Mr. Earle gave a startling test to a prominent skeptic, and records it in these words:

"This man was given several names, but failed to recognize them. Finally the medium told him the exact words he had used before coming to the hall namely, that 'Earle couldn't give him a test.' He acknowledged the remark, whereupon Mr. Earle expressed his conviction that he could do so, and proceeded to describe a thrilling scene in the man's life as a sailor, when he sprang overboard to rescue a drowning woman. It was a vivid picture of the affair, and the ex-sailor grew white and red by turns as the various incidents were described, all of which he acknowledged to be correct. Then the medium described and gave the full names of a brother, sister and other spirits present, with messages from them. At this point the overtaxed nerves of the man gave way and he fell over in a dead faint. He was conveyed to an adjoining room where restoratives were applied, and was very soon fully recovered; but his skepticism was gone, and that of many others present was severely shaken by this incident, which is another proof that the spirit world has divers ways and means of forcing the truth into the befogged minds of the children of earth."

Holy Communion.—Speaking of the high moral tone of the spirits with whom he communicated, and the great benefit to be derived from communion with them, M. A. Oxon, in his book "Spirit Identity," said: "Nothing has more impressed me than the breadth of charity and love, the purity and zeal for truth which such spirits show. To commune with them is to be raised above the cares of earth, and to see with keener insight 'the one thing needful,' as the traveller who ascends the mountain side looks down on the mists and fogs that wrap the valley below."

Mrs. Mary C. Robbins in her article of Park-making as a National Art in the January *Atlantic* suggests the possibility of a system of parks from New York to San Francisco. This suggestion, while startling at first, becomes more and more possible as time goes on and the growth of park-making in our cities continues. Houghton, Mifflin & Co., 4 Park St., Boston, Mass.

Miss Laura Carroll Dennis, writing in the January *Review of Reviews*, describes recent developments in what is called "voice photography" and also the bearing of these developments on a possible system of voice production.

Dr. Peebles once said:—"The fires of Gehenna are permanently quenched. While travelling in Palestine, I walked across this now well-cultivated valley of Hinnom, Gehenna hell-fire. The worms had died, the fire had been quenched, the soil had been tilled, the grasses and grain were growing there luxuriantly, and in the vineyards there, our Palestine party plucked and feasted upon most delicious grapes. Think of it—grapes in hell—the Gehenna hell of the New Testament."

Der Meister is the title of a new Occult German Monthly, published at Beloit, Kansas, edited by Dr. P. Braun and Emma Braun at \$1.00 a year.

The January *Arena* is the most interesting number that has appeared in many months. It is of special interest to legislative bodies, physicians and lawyers on account of the article on "A Court of Medicine and Surgery," written by A. B. Choate, the prominent lawyer, at the request of leading physicians.

The PHILOSOPHICAL JOURNAL has moved from Chicago to San Francisco, Cal. California is to be congratulated on the accession of this able journal, to her literary galaxy. The PHILOSOPHICAL JOURNAL has made a good move. The great spiritual wave that will flow forth from the Pacific Coast will need many able exponents of its high significance to the world. The subscription price has been reduced to one dollar a year.—*World's Advance-Thought.*

The *Open Court*, of Chicago, has been changed to a monthly after having been published weekly for eight years. It is an improvement which we think will be appreciated. \$1.00 a year.

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Calm soul of all things! make it mine
To feel, amid the city's jar,
That there abides a peace of thine
Man did not make, and cannot mar!

The will of neither strive nor cry,
The power to feel with others give!
Calm, calm me more! nor let me die
Before I have begun to live.

MATTHEW ARNOLD.

Pay the Mediums.

Mediums are very frequently criticised because they charge for their services. Those who complain do not take into consideration the fact that mediums must have food and clothing and shelter, and these supplies cannot be had without money.

The majority of mediums are poor, for this class, it seems, can be more easily reached by the spirit influences than the affluent. The best mediums must give their entire time to the work, and consequently must have remuneration in order to live. As a rule they are kind and sympathetic and give their services freely to those who are too poor to pay.

There are few mediums who do not give more free than paid sittings, and they are always ready to give their services in charitable work. They are frequently imposed upon by those who are amply able to pay. Some of these people will visit a medium, get a good reading, perhaps one that moves them to tears, then murmur, "I thank you so much," and then take their leave. If reminded of the fee, they "have no change."

If a person gets a good reading from a medium it should be paid for, same as anything else, and he or she who complains of the charge, or makes a practice of "sponging" tests and messages from the spirit world, has a very small soul indeed.—*The Medium.*

A Gem.—It was after having descended from gulf to gulf, and from horror to horror, even unto the seventh circle of Inferno, that Dante, returning, and mounting, so to speak, on the shoulders of the Devil, ascended, consoled and victorious, towards the light. We have performed the same voyage; and we return before the world with calmness upon our brows and peace in our hearts. We come tranquilly to assure mankind that Hell, the Demon, the Bottomless Pit, the Dragon with Three Heads, and all the rest of the fearsome phantasmagoria, are but the nightmare of madness—that the Infinite Spirit, alone real, alone absolute, everywhere present, fills without leaving any void—fills, I say, the limitless immensity with the splendors and eternal consolations of the sovereign Reason.—ELIPHAS LEVI.

An Energetic Canvasser, who is not afraid to work, can find employment by addressing X. Y. Z., care of the JOURNAL, 2096 Market street, San Francisco, Cal.

The PHILOSOPHICAL JOURNAL has moved from San Diego to San Francisco, Cal. There is no good reason why the Spiritualists of the Pacific slope should not support a paper like the JOURNAL very handsomely. ☐ The JOURNAL is well edited and is deserving in every way of a liberal patronage.—*Dawning Light.*

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What Phoebe W. Couzins says, in her illustrated article of Queen Isabella, New York Herald, Sunday, Oct. 16, 1892:

"En route for Chicago in the interest of World's Fair matters, I chanced to stop at South Bend, Ind., and there learned for the first time, that 12 historical pictures of the discovery of the new world, were immortalized on the walls of the University of Notre Dame. They are painted in large heroic figures, the coloring rich, varied and harmonious. The whole ensemble strikingly beautiful and realistic, the result of the most careful study which was afforded the artist by the Pope, by request of the venerable Father Sorin, the founder of the University of Notre Dame. The work is the product of 11 years of patience and toil of the great Italian artist Luigi Gregori.

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LESSON 7.

Q.—Have you a soul?

ANS.—Yes; not as a something separate from me, but that which I conceive of as me, the ego or individual.

Q.—What proof or evidence can you give of being a soul?

A.—I am conscious of perceiving, reasoning, feeling, willing and acting, and I have no evidence that the body of itself can do either, hence I conclude that the soul must be something which exists independent of the body.

Q.—If I should stick a pin in your body, would it not be the flesh of your body that would feel the pain?

A.—No, for matter has no capacity for sensation.

Q.—What is it then that perceives the pain?

A.—The mind or soul.

Q.—Why do you call the soul mind?

A.—Because we cannot think or speak of one without involving the other.

Q.—What evidence can you give that the sensation of pain is not in the flesh?

A.—Because when the soul leaves the body at what is called death, the flesh can be cut into pieces without the least sign of pain.

Q.—Can you give any other reason?

A.—Yes; it is frequently demonstrated, as in the case of hypnotism and trance, by which, for the time being, consciousness is withdrawn from the body, so that it can be punctured and even parts of it amputated without the least sign of feeling, all of which goes to show that sensation is not in matter.

Q.—What is sensation?

A.—A consciousness of pain or pleasure in varying degrees.

Q.—If the body has no sensation, of what use is it?

A.—As much use as tools are to a workman. The wonderful powers of the soul are brought into manifestation by means of its connection with the body.

Have you forgotten to send us the amount due for subscription? These small sums aggregate thousands of dollars. The stringency of the times may have deferred the payment, but please remember that it is doubly hard on publishers. We are willing to help, but cannot go beyond our means. *We need every dollar due us, and ask each one to send us something on account as soon as possible.*

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Look ever on the bright side,
Deny the fear within;
Strive e'er to see the light side—
Discouragement is sin:
A sin of mighty magnitude
When once we grant it birth.
'Twill bring forth doubts—a multitude—
To weigh us to the earth.
Look for the light and beauty
That ever may be found;
The pathway plain to duty
May be o'er stubble ground,
But through the sod the flowers
Are springing to the light,
Brought to our view by *showers*
As well as *sunshine* bright.
Amid the rocks and thistles
That crowd the path ahead,
Where brier or sharp thorn bristles
To mark with pain the tread
Where crowd the prickly brambles
Most thickly on our way,
Will find, while on our rambles,
Pushing to meet the day,
Some modest fragrant flower,
Some graceful trailing vine:
With what persistent power
They force their life! A sign
They bring to men—a lesson,
And difficult to learn,—
That trials have their mission;
Their use, our minds to turn
To higher thoughts and duties,
To give us needed strength
To see in life new beauties,
That banish gloom at length;
To teach that deepest troubles,
When wisely pondered o'er,
Will disappear like bubbles,
If we but learn to *soar*
Above all gloom and sadness
That shrouds us in despair,
And only look for gladness
To make our lives seem fair.
Dark clouds and stormy weather
Are just as much a need
To cause the fresh, green heather
To grow beneath our feet,
As sunshine in its glory,
Or dews of cooling cheer;
And e'en the frost so hoary
And wintry winds so drear,
Have both a part in nature,
And both a work to do;
And every pleasing feature
Of growth to grace the view,
Results from storm and clear days;
Then should *we* hope to shun
All darkness in our pathways
If victor true be won?
Then let us take our storm-days
As necessary ills,
And seek to find the highways
To sunlight on the hills:
Grope from the gloomy valley
And climb the mountain side;
And every power rally,
And in God's strength abide.
Look ever on the bright side,
Drive out the gloom within:
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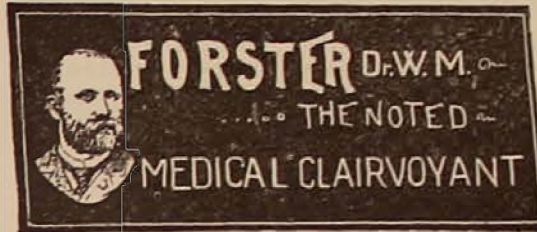
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As on the wings of fancy led
I see the past once more.

I cannot think it all a dream—
These forms that come and go—
Their radiant faces often seem
So free from worldly woe,
I gaze into their tender eyes
That beamed so fondly here,
Where all the wealth of heaven lies
To light their loving sphere.

At each return of eventide
They stir the ambient air
And like a sunbeam softly glide
Within my heart of care.
It moves them by their tender grace
As like a starry schene
Heaven breathes o'er each loving face
When at eventide I dream.

And when at morn the sunshine's glare
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The other steers lightly the even pathway,
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The port she sailed for, a warm or cold
clime.

Thus ever in life guard and guide well
The tiniest beginning, who can tell
The result, when attained, may surprise
all thought
Which in the beginning our ideas had
wrought.

The beginning of this little circle may end
Away in the heights. Who can portend
The unfoldment of soul, so perfect may be,
Each all the beauties of heaven may see.

The beginning is here, let us each try to do
All in our power, that we way attain to
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\$27,000,000 have already been expended in improving Southern harbors and their approaches.

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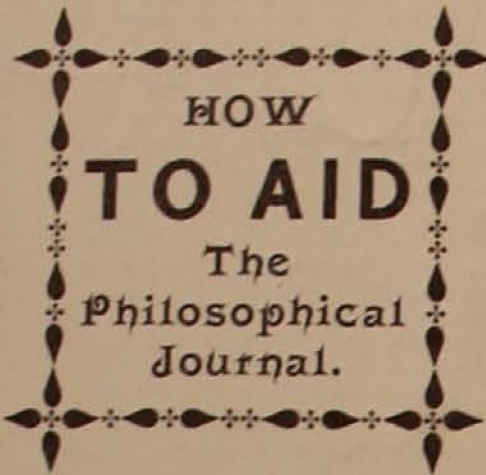
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