

# THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRIEK, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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No. 5.

## Man's Latent Faculties, and What They Teach.

A TRANCE ADDRESS BY J. J. MORSE.

(Concluded—from page 51.)

But we will confine the question to this plane of life for the present. Has man any latent faculties in his nature? We think he has. And, curiously enough, the arguments we may adduce in support of our supposition may strike you as somewhat inappropriate. Man is dissatisfied—no new statement; of that we are quite well aware. He is desirous of gaining knowledge. The old fable of the Tower of Babel does not appal him in the slightest. He keeps on building his towers, story upon story, and is determined, as determined as of olden times, to get right "up there" and find out what is there. No matter how often he fails, no matter how often his tower, by being clumsily built, comes clattering about his ears, he is persistent and insistent; he will go on. He cannot see far enough, he cannot see steadily enough, he cannot see minutely enough. So he builds him a telescope, he constructs himself a camera, he manufactures a microscope, and so endeavors to see "out there," to hold his eyes steadily on what may be out there, and to look into that wondrous under-world of miniature, and find out what is doing down there in the crannies of life where his eye cannot penetrate. And some are even bold enough to confess a still deeper desire for sight, for sight that shall penetrate the very walls of matter, strike through the things of sense, and see what there is on the other side of that barrier that he thinks hems him in on every side. Does it not seem that this innate unrest, this quenchless thirst for knowledge, which makes him supplement his physical eye by instrumental agencies, does it not argue that he is half-conscious that he feels within himself that there must be another sight, a keener sight, a more powerful understanding, comprehending, knowing of the vast things of life, than he can reach with the agency of his material eye? Take his history all through: Is it not a constant effort to annihilate space, to make all things subservient to his will and minister to his pleasure, his virtue and his well being?

In every direction do you not see the effort that is being made to compel the universe to come within the compass of your hand and render up its treasures? The mind that can conceive the telescope, the mind that can conceive the camera, the mind that can conceive the microscope, the hand that can fashion these aids of human vision must be greater than the things it makes; must be greater than the things it bends to its service—things that in the long ages of the past men did not comprehend and had not the means to make.

If these, then, are the evolution, as indeed they are, of the latent faculties of conception and perception in the minds of men, may we not assume that there is a still undeveloped faculty of perceptible intellect in man's nature that may become a stupendous faculty when developed in coming ages?

Let us stop here for a moment. Some may be inclined to ridicule the suggestion we have just offered to you as being simply absurd, or at best but amplified speculations. But let us put it to you in this form: When, by the evolution of man's mind, formulated in useful inventions, the straits of life have been lessened, and man is relieved from many of the anxieties that oppress him to-day, will he not have more leisure wherein to gain that knowledge that he so desires? to make those investigations he is determined to engage in? and, having leisure then, will not his thought be less hampered, in less conflict with his conditions, than it is to-day? and instead of an Edison appearing as one marvel in a generation of men, most men will become, relatively speaking and by comparison, marvels on their own account; and there will be such an evolution of intellectual faculties, of conception and perception, that it will leave the life of the race as far beyond its present sordid plane of operation as it is to-day lifted beyond that plane of animality that was the life of your hairy ancestors in that primeval forest a hundred thousand years ago. This is purely, you see, from an ethical point of view; and if this development of intellect takes place there must be a corresponding elevation or evolution of brain, of nerve, of organic structure; and the very mat-

ter of your being must undergo a further evolution, and the latent qualities within must be brought to the surface to provide the functional means for the expressions of these higher qualities of intellect that are latent in the nature of mankind to-day.

This looks, of course, to the entire change of the conditions of human life. We take it there is not one person within the sound of the speaker's voice to-night who would for a single moment deny that the present conditions of life do not require change.

But there is another aspect, too, which leads us midway between our second and third considerations. The evolution that we have been referring to of the latent faculties of mind will necessarily functionalize itself, or perhaps we should say specialize itself; and those phenomena which are rare and obscure to-day—the transference of thought, the communicability of sensation, the development of that perceptive faculty sometimes called intuition, sometimes called clairvoyance or clear-seeing, sometimes called merely second sight, will become ordinary experience. The world will consequently become very much smaller, distance will be abolished, you will come into closer psychological relationships with each other, and those marvelous experiences of affinity and antipathy which so largely regulate your social intercourse to-day will be definitely understood, the laws will be comprehended, and people will be able to live much more happily in consequence. There will not be so many false friendships. There will not be so many unwise marriages. There will be a great deal fewer divorces, and an infinite increase of happy home life.

Under such conditions, then, the development of these latent faculties in man's nature will inevitably place man upon the psychical plane of life—will make his world a better world, socially, politically, morally, religiously—humanly, in a word. You are in a transition period still. Transitive periods are always times of strife and of conflict. It is only when the battle is won and peace assured and the relics of the strife cleared away that the world begins to enjoy the fruitage of its struggles in the past. That is the border-line—a border-line that excites more or less of contemptuous pity in the mind of the average scientist and philosopher of to-day. You have only to mention such things to those people, and they look at you with a sort of benevolent skepticism in their faces, and wish they had the power to laugh such nonsense out of your head. But it is the presence of such nonsense that is going to save the world from being frozen to death by the arctic materialism of modern science. That the world needs to be saved from this polar wave of materialism is unquestioned to those who look carefully over the field of modern scientific thought.

On this border-land, then, we find the exhibition, possibly, of latent faculties which will disclose a wealth of reserve and ability in human nature that seems to-day prophetically foreshadowed in the sporadic experiences that are taking place all over the world. But what we wish here to most emphatically enforce upon you is this, apparently,

generally speaking, there is as little probability of these results being made manifest in nature, looked at to-day, as there was for all that you are now enjoying through that ancient ancestor of yours away back there in the primeval forest. And the contrast is no greater in the one case than in the other. The triumph or achievement or fulfillment will be no more miraculous in the one case than it has been in the other.

Finally, what does the evolution of these latent faculties really point to as pertaining to that mysterious bourne, the beyond, from which Shakespeare somewhat unwisely or rashly said "no traveler returns?" What may the evolution of man's latent faculties point to in that direction? If the mind is rising beyond the service of the body, by conceiving instruments to extend its functions and to supplement its powers, as we have already pointed out to you, may there not come a time in the history of that intelligence when it shall be able to rise superior to the bodily organization altogether? Does not thought transference supersede speech? Does not clairvoyance supersede sight? Do not these mysterious functions that are made manifest in psychological experiments extend the boundaries of sensation beyond the ordinary limits, as popularly understood? Do not these things point clearly and conclusively to the idea that, in the course of progress, the mind may be able to supersede its physical environments by bringing into operation faculties that are beyond the range of the faculties of that physical individual, and so open up the suggestion that there may be other planes of phenomenal activity for the human mind to exercise itself upon besides that plane which is related to the nervous and bodily organizations? If so, shall we limit the existence of that supreme intelligence to the continuity of the bodily organization? We are entering into no consideration to-night, if you please, as to the origin of that intelligence, or as to the nature of that intelligence. We are merely accepting its existence, without any question.

Again we ask, shall we limit the continuance of that existence to the continuity of the human organization? If so, farewell, most wondrous thing, when the pale angel knocks at the door, enters the house, stands by the side of the sick, and lays his icy hand upon that fevered brow, chilling with the frost of death the life blood that flows within those veins. Farewell, oh mighty, mighty mind! The one chilling thrust that closes the natural gates of the body dissipates thee absolutely. And man and his mind, locked in the icy embrace of death, shall never know each other more. But if so, why should he have the possibility of latent faculties? If so, why should the whole career of the race manifest progress, evolution, and why should that nameless longing, that nameless something that lifts and urges man forward, the intelligence, the desires for life and knowledge, the reason and intellect, be in their natures? It cannot be true. All nature gives the lie to it. All experiences contradict it. The sublime truth of evolution opposes it on every side. To-day is the foundation of to-morrow. One order of evolution in its fulfillment lays the foun-

ation for the next that rises beyond it, and in those border-land faculties you have the very evidence before you that the law fulfills itself again in man, since they are the imitation of what may arise from the wreck of the organization that you now possess.

They are the functions of the higher man. They are the manifestations of the consciousness of man in relation to higher grades of organic functioning. And death may be, not the destruction of the individual consciousness and intelligence, but the release of it from an organization that can no longer serve it, because it finds itself possessed of a higher plane of operation.

Here, then, the three aspects of the case that we have elected to consider to-night are placed before you. Each of them in turn is found to be prophesied, one of the other. The fulfillments of each precedent prophecy laid the foundation of each succedent evolution. We only ask you to carry the logic of the case to its ultimate conclusion, and feel, nay, realize, that in the culture and development of man's faculties, or, shall we put it in another form, the manifestation of the occult phenomena of intelligence, you catch glimpses of the manifestation of the latent functionings of man's nature, and these latent functions are the argument, and will in time become the evidence of the existence of that higher man that theologians affirm but cannot prove, that material science denies, but cannot disabuse your minds of, and which all of you would give much more than you can conceive in words to know for certain, really did exist. The latent faculties of man are the stepping-stones to higher knowledge, the key that unlocked the mysteries of the yet to-be, and through the darkness and distress and doubt of the present men are groping their way in hopes to find some answer to their questionings.

Oh, ye latent faculties, arise and shine with starry glory in the darkness of human despair. Shed your beauty into the very hearts of men! Illumine their intellect! Inspire their lives! Be as angels leading them through the sorrow and sadness of life, through the darkness of death, out beyond the wild waste of night, into the dawn and glory of the eternal day. And when at last you find rest and peace in that real life, on that higher plane of consciousness, personality and being that lies just beyond the boundaries of time and sense and matter, you will there realize, in the fullness and glory of the faculties that will then be in operation, the fulfillment and manifestation of those prophecies of which your imperfect knowledge of man's latent faculties has already made you the possessors. [Applause.]—*Banner of Light.*

#### VOICE - PHOTOGRAPHY.

The voice-photographing apparatus was devised by Dr. Hallock, to assist them in acquisition of certain data of much importance in their studies. His object was to ascertain accurately what was the acoustic composition of tone generally acknowledged to be good, and likewise that of inferior tone, that by comparing them the domi-

nant characteristics of each might be determined. The scope of this article permits but a brief description of the apparatus and the principles upon which it is based.

A string vibrating to produce tone vibrates as a whole, producing the fundamental or pitch tone, and may also vibrate at the same time in segments, dividing into halves, thirds, fourths, fifths, sixths, etc., producing partial tones or overtones, which are heard at the same time with the fundamental, though except to a very highly-trained ear they are not distinguishable as separate tones. These overtones give to the tone its richness and fullness, and it is by variations in their use that we articulate vowels. The tone of a string, then, instead of being simple, is a composite tone or *klang*. The voice follows the same laws, being practically a stringed instrument and having the same series of overtones, while in a reed, to which it has often erroneously been likened, the first overtone is more than two and a half octaves above the fundamental and higher than the fifth overtone actually found in the voice.

By the use of the hollow brass spheres known as Koenig resonators, each of which is tuned to the pitch of one of the overtones in a given *klang*, it is possible to pick out all of these single tones. The air vibrating within the resonator reinforces the particular tone that has the same pitch, and if held close to the ear will make that tone more prominent to the listener than any other in the *klang*. The apparatus is a modification of that used by Helmholtz and Koenig for tone-analysis, but the plan of photographing the flames is original with Dr. Hallock.—From "Voice-Photography and Rational Voice-Production," by LAURA CARROLL DENNIS, in *January Review of Reviews.*

#### MRS. UNDERWOOD'S AUTOMATIC WRITING.

The tendency to discredit everything which has in it elements that have not manifested themselves in our experience is a very common one. We each of us seem to take for granted that the essentially limited views which we are able to take of the world are so profoundly based on unassailable truth that anything which contradicts them must contain something abnormal and absurd. The whole history of great discoveries and inventions is full of the scum and abuse which were heaped upon the hapless ones whose sole wrong-doing was that they were in advance of their time.

The lesson which mankind are so slow to learn is the one of patient toleration of the new and strange so that the due opportunity may be given for examination and sifting of the real from the unreal. A phenomenon of a more or less portentous sort is not, therefore, to be waved aside with complete indifference, but is to be subjected to that process which will enable us to size it in its true bearings, to find in it what is of permanent value, to make of it a genuine addition to what we have found and proved instrumental to the mastery of the scene we are obliged to play our part in.

The above may be very justly urged with a phenomenon like that of automatic writing. The

## THE HIGHER LIFE.

stranger the facts about it may be, the more need of clearly seeing just what they are, and endeavoring to find out just what they mean. When we come to an effort, sincere and scientific, to present these facts, and to estimate them, we should give that effort due attention, and refrain from letting our pre-judgment run away with us and make us more blind and mistaken than we were before.

In Mrs. Underwood's remarkable and suggestive volume, we have the purpose to state simply what occurred, to present the communications just as they came, and to leave the reader to draw such conclusions as may seem to him just and right from the abundant data furnished him. That Mrs. Underwood came to her experiences with no great affection for them, is plain at the outset of her narrative, and that she reached her final opinions in regard to them only after much travail of thought and with considerable reluctance is equally plain. Hers was a mind trained to severe scientific reasoning, and accustomed to an atmosphere of logical accuracy of thought, skeptical of the conventional beliefs which an inner faith does not even allow itself to question, agnostic as she herself says; yet she has become the means of communications which completely contradict the ideas on which her intellectual life had long bared itself. To quote her own words:

"More than a year ago my interest in psychic phenomena was awakened by reading the reports of the Society for Psychical Research, but it has been my own personal experience that created a profound impression on my mind. I can give only a statement of some things which do not seem explicable on the hypothesis of mind-reading, thought-transference, hypnotisms, or sub-consciousness. In all these experiments I have been in a perfectly normal state."

Mr. Underwood says in his calm and lucid introduction to the book:

"Several times Mrs. Underwood's views on subjects in regard to which she has very pronounced opinions, have been vigorously combatted and long discussions between herself and the intelligence using her hand have resulted. She has, to my positive knowledge, written, in this automatic way, statements which included matter-of-fact information, unknown to her and unknown to me, showing that the intelligence which supplied the thought and controlled the hand to write, had access to sources of knowledge beyond the conscious reach of the psychic. These are curious facts."

They are indeed curious facts, and therefore demand serious and continuous scrutiny. The facts themselves often are in dispute, and one of the things which Mrs. Underwood zealously essays to present, is, the facts as they come to her in their purity. She deserves high praise for the simplicity and clearness of her narrative, and for the judicial tone which is maintained throughout. She has done her part courageously and excellently, and it was no easy thing to do, bearing in mind her intellectual antecedent and habit of mind. On these vexed questions she has thrown much light, and her book will have wide dissemination and large attention. LOUIS J. BLOCK.

All great poets are inspired. Writers who stir the chords of the human soul, dip their pens in the fountains of inspiration. Orators, who sway their auditors as the breeze sways the boughs of the pine tree, are breathing in and pouring out upon their hearers the streams of living inspiration.

Mediums, under spirit control, not only come *en rapport* with their controlling band, but through them, with the minds with whom they breathe in concert from the higher sources of inspiration, and, under favorable conditions, they can rise to the upper heights of seership and scan the horizon of the distant future.

True inspiration comes when the medium and the exalted spirits meet midway along the mountains of progress extending from the earth sphere to the sphere of wisdom; there, for the time, in harmonious rapport, they blend soul with soul and thought with thought until the two worlds become one.

This road of progress may be a long and wearisome way to the sensitive medium before he reaches those grander elevations where the blended harmonies of the different spheres mingle to the sensitive medium before he reaches those grander elevations where the blended harmonies of the different spheres mingle to form the inflowing stream of living inspiration, yet it is attainable, in a degree at least, to mediums who put forth all their energies to ascend these beautiful heights, and who will not allow any obstacle to turn them from their purpose.

This thought should literally *inspire* all mediums to renewed efforts, to awakened energy, to increased diligence and added zeal, that they may overcome all obstacles which impede their progress, free themselves from errors which drag them down, and, seeking only for the pure, the true and the noble, rise into communion with those spheres of Spirit life which are ever illuminated by the sun of wisdom and watered by the living streams of divine inspiration. To attain this condition, self must be submerged in the general weal, the two sides of life with their relations and bearings one upon the other, must be carefully considered, the powers and possibilities of spirit closely calculated, and then, in the superior state of ecstatic delight and spiritual exaltation, the medium will be borne on the wings of light to bathe in the fountains of living inspiration, where the human becomes infilled with the divine, and the incarnated divinity becomes "one with the Father."—Exchange.

To live is to take part, however little that part may be, in the benefits for mankind, and in the world's great humane work; to feel that we do something, though little, perhaps, to help along good causes, which make our might of aid felt in the happiness of those round about us and those afar off, whom we never see or know. This satisfies the conscience and enlarges the character.—H. V. Blake.

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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.

FEBRUARY 6, 1897.

## Unity of Action.

We cannot hope for a unity of sentiment—a unity on articles of belief or knowledge—because men think and grow, and some are more apt to progress than others. This thought was elaborated by a late sermon by the Rev. B. J. Shaw, who shows that he has progressed far beyond his creed. He said:

"No society of living, thinking men and women can keep in perfect agreement of thought, and so we can never have a unity based on that. The only real unity is unity of the spirit, the unity of the living, growing, aspiring, progressive life—the life that is seeking the best thing for all.

The law of love is the only bond of unity. If we look into the churches to-day we do not find this bond of unity there. They don't love men, but certain notions and opinions they call truth. Their zeal is for the truth, and that zeal leads them to hate and persecute those who do not believe in what they believe—leading to the separation of man from man.....

But the truth of God is a unity, and all who know it must be in harmony. The great fundamental mistake of all the churches is that they have mis-

taken the partial for the universal, their imperfect thought of truth as the whole divine revelation, their methods of salvation as the only channels of divine power, their select societies as the only saints, and their small enclosures as the only places of shelter and safety.....

It is ignorance and selfishness that separates man from man. It is when men see that the whole truth is the love of and zeal for the good of men that they come to live in harmony. There is a powerful movement in society drawing human hearts and minds to one great centre. There are men who are growing tired of Sectarianism, they are longing and seeking a larger and happier fellowship. There is a vast unuttered prayer rising up from the hearts of a great multitude outside of all the churches, a prayer expressing itself unconsciously in all the discontent with creed and ritual, in the very throes and strivings of modern society—a desire for a greater unity.

## Some Solid Facts.

Often is it asked and reiterated on the printed page, "What has Spiritualism done for us?" It has done wonders. It has driven away a vast amount of superstitious rubbish from our pathway. It has planted our feet solidly on eternal truth, instead of leaving us to blind faith. It has illuminated our pathway with light from above, and cheered our hearts with loving messages from our friends on the other shore.

A more-pertinent inquiry would be "what have Spiritualists done for Spiritualism?" The *Banner of Light* thus comments very correctly on the latter question, and we commend its thought to all our readers. It says:

Where are our hospitals, homes, temples? Yes, where? We do not support the meetings as they should be. The spiritual papers are not in all homes, as they should be. Many Spiritualists send their children to orthodox churches and Sunday schools, and when they are grown they look upon their parents as a "little off" when they try to tell them of spiritual truths.

Do we support our mediums? We use them when we need a word of advice or encouragement, but when we do not need their services, do we concern ourselves whether they have the comforts and necessities of life? Do we think whether they need a cheering word, whether their hearts are sore and lonely, with none to comfort? The best is not too good for an honest, genuine medium. They can give us more comfort than ministers can give their flock, and we should certainly take as good care of them as the ministers receive.

If Spiritualism is worth anything, it is worth standing by, and this can only be done by supporting all its true

representatives—the papers, meetings, mediums and healers. I cannot think it takes any bravery to stand by your own belief. Keep Spiritualism pure—then stand by it! Someone has said that there are no such mediums now as in the early days. I cannot say about the early mediums, but I know we have good, honest, and sincere mediums now.

## Questions Answered.

A correspondent asks the following questions:

1. What is meant by the spiritual organization?

It is the ego, the I, the conscious soul of man, either in or out of the flesh—the imperishable substance.

2. On page 361 of "Spiritualism Scientifically Demonstrated," by Prof. Robert Hare, he says: "Take the spirit world from him, [man] and he ceases to exist as an immortal soul." What does he mean?

The book referred to has long been out of print and we have no copy to hand for reference, but evidently the author meant to say that were there no spirit world to precede it, there could be no mortal, or material world—the latter could not exist without the former. Or, he may have simply meant to say, were there no spirit world there could be no future state of existence for man.

3. In case there is a spiritual element in air, does it sustain, or cause to grow, mind or a form called spirit in distinction from the human form of flesh?

The spiritual element permeates all things of earth, water or air—it is everywhere, but it does not "sustain or cause to grow" any individual soul that had not a pre-existence in the material form, where it is individualized and disciplined.

The *Lyceum Banner* for January is on our desk. Since its editor, Bro. J. J. Morse, has returned to his post it has been enlarged and vastly improved. This is a double number, containing 32 pages, about the same size and shape as the *JOURNAL*. It is beautifully illustrated and the reading matter could hardly be improved.

We advise all our American Lyceums and their friends to subscribe for the *Banner*. As there is no immediate prospect for our having an American Lyceum monthly, let us patronize and support the English one, edited by our mutual friend, Prof. J. J. Morse, at 26, Osnaburgh street, Regents' Park, London, N. W., England.

## Catholicism and Spiritualism.

*La Union Espiritista*, a monthly Spiritual review published at Barcelona, Spain, has the following item, which shows the attitude of the Pope towards Spiritualism:

The appearance of *La Campana del Matino*, of Naples (Italy) has agreeably surprised us. We are sorry that 24 numbers of this periodical have been published while we were ignorant of its existence. It is Catholic, twice blessed by the Pope, and founded expressly to combat Spiritualism. We rejoice, because its work will result, as all such efforts by the Catholics have resulted, in building up our cause. The editor affirms the phenomena of the Spiritualists (which will propagate Spiritualism) but attributes them to the devil—a double propaganda, for in this being no one believes.

In the number which we have received is published a letter from a priest in Madrid (Spain) who is horrified at the rapid progress of Spiritualism, and announces the probable appearance in the near future, in the Spanish capital, of a Catholic anti-Spiritualistic review. We hope the announcement will be verified.

Annie was the name of our little niece who passed to spirit life some 50 years ago, and has there developed into a beautiful spirit. She loved us dearly, and we mourned for her during several sad years, after she was suddenly taken from earth-life on a Sunday 50 years ago. She has since then often sent us messages of love, and last Saturday, January 30, when Bro. James R. Little, 218 10th street, Oakland, called at this office, after some business conversation, his hand moved and he called for paper and wrote the following verse, also describing the spirit of our niece, perfectly, as standing near us, with her bright eyes and curly hair:

The roses may bloom, the roses may wither;  
Their fragrance departed wait not in the air;  
Flowers bloom in the spirit world forever,  
In perfume and beauty which none can compare.  
ANNIE.

Bro. Little was a perfect stranger to us—we had never met before, and then only conversed on business until the above incident.

Many of us have been called fools for acknowledging ourselves to be Spiritualists because of the odium it brings—but if we are not manly enough to stand up for the truth, are we not cowards in life's battle? Are we not unworthy of the age we live in, and the blessings which its philosophy offers to its advocates?

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.

Many of our subscribers are in arrears, and as we now need every dollar due us, we are obliged to request each one to send us a remittance, to aid us in meeting pressing obligations.

Brothers M. Muehlenbruch and James R. Little, of Oakland, made a pleasant call at this office last Saturday. They are enthusiastic workers for the prosperity of the JOURNAL.

Mr. John W. Day, who succeeded Mr. Colby, as editor of the *Banner of Light*, has retired, after being connected with it for the past 30 years.

The *Spiritual Advocate* is the name of a new weekly published at Cincinnati, O., by T. F. Grady, at \$1 a year. It is nicely printed and contains an abundance of good reading matter.

Thomas Paine's birthday anniversary occurred on Jan. 29. We have an address delivered by Brother John Brown, Sr., at San Francisco, on that occasion, which will be given in next week's JOURNAL. We could not give it space this week.

The *Light of Truth*, an excellent Spiritualist weekly published at Columbus, O., gives us the following very friendly notice:

Our contemporary, the PHILOSOPHICAL JOURNAL, has removed from San Diego to San Francisco, Cal., post-office address Station B. We think this a good move for the old JOURNAL and a good thing for San Francisco. We need a guard at the Golden Gate and Thomas G. Newman is the right man in the right place there.

Thanks, brothers Hull and Melchers, for your kind words. We shall endeavor to labor in harmony with all "workers in the vineyard," and to help guard the Golden Gate, so as to keep out undeveloped spirits, but keep it wide open to admit the good angels, who come with messages of peace and love for all.

## The Reviewer.

**Encyclopædia** of Biblical Spiritualism, or a Concordance to the principal passages of the Old and New Testament. Scriptures, which prove or imply Spiritualism, by Moses Hull. 392 pages. \$1.00.

This is the largest, and by far the most entertaining book that ever came from the pen of Moses Hull. It contains references to over 500 places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in an entire new light. Besides this it contains a brief sketch of what is known of the origin of the books of the Bible. Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over this book.

**Language of the Stars.**—A new edition, by the author of the "Light of Egypt." Price 50 cents. For sale at this office.

This pamphlet is nicely printed and illustrated with special plates. It is a very important primary work, and is the first practical exposition of the Astro-Magnetic forces of Nature—in their relation to man—that has yet been issued by the American press. It contains fourteen special lessons, embracing each department of human life, in such plain, simple language that a child can understand the elementary principles laid down. And in addition to these lessons is an Appendix, containing a full explanation of all technical and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro-Dictionary.

The principal topics treated editorially in the February *Review of Reviews* are the Anglo-American arbitration treaty, the Cuban situation, the prospects of the Nicaragua Canal, the recent elections of United States Senators in the different States, and the relation of the great corporations to political campaign funds. There is also the customary *résumé* of the significant foreign events of the past month. The editorial pages, like the other parts of the magazine, are fully and suitably illustrated.

Stephen Crane, author of "The Red Badge of Courage," who was recently shipwrecked on a filibustering vessel while on his way to Cuba, has written a story in a new vein for the February *Century*. It is called "A Man and Some Others," and is a tale of the Western plains.

The Chicago *Free Thought Magazine* for January is largely devoted to obituary notices of the late Samuel P. Putnam and May L. Collins. Mr. Putnam's most intimate friends, Messrs. George E. Macdonald, Thad-

deus B. Wakeman and Dr. E. B. Foote each furnish an obituary notice of Mr. Putnam. Josephene K. Henry, the special friend and admirer of Miss Collins, furnishes a most graphic, interesting and touching notice of her.

### Los Angeles Notes.

On Jan. 24, Prof. W. C. Bowman delivered a very instructive address on "Man and His Destiny," in the afternoon. He was followed by Mrs. Maude Lord Drake who entertained the audience in her usual fascinating manner. In the evening Mr. Earle gave his usual convincing tests.

On Thursday evening Jan 28th the Ladies' Aid Society gave a very interesting entertainment consisting of tests by E. K. Earle and Mrs. Fred P. Evans and psychography by Prof. Fred P. Evans. These proceedings were interrupted with excellent music and closed with a dance.

At the First Spiritual Society Dr. N. F. Ravlin lectured both afternoon and evening. Mrs. E. Dee, of Cincinnati, followed both services with excellent tests. Mr. Carlyle Petersilea as usual contributed largely to the entertainment by rendering several fine selections of music; he was ably assisted by Mrs. Lunt and Mrs. Lyon. We understand that Dr. Ravlin has been engaged by this society as pastor for a time.

The Truth Seekers' still draw crowded houses both morning and evening. Several very excellent tests were given by Mr. Wm. Green at the hall of this society on Sunday evening Jan. 24.

The Light of Truth Society have secured their charter and commence ordaining mediums on Sunday, Jan. 31.

The Mystic League still holds very interesting meetings on Monday evenings. Two fair-sized developing classes have recently been organized which gives promise of much good in the future as one of the principal aims of this society is to enter the missionary field.

We would suggest Mr. Editor, in the interest of the good of Spiritualism, that some means be undertaken during the present session of the Legislature, to have a law enacted prohibiting societies without the sanction of the State organization from ordaining mediums. The public are being imposed upon too much by half-developed mediums.

FRANK.

Mrs. Anna Olcott Commelin's story, "Phrenology Versus Credentials," is published in the January issue of the *Phrenological Journal*. Our readers will do well to get it for perusal.

☞ We acknowledge the receipt of a fine photo of Prof. Geo. W. Walrond, lecturer, clairvoyant, psychometrist and scientific astrologer; also of a pamphlet concerning his mediumship. He is now located at 1228 15th St., Denver, Colo.

## 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.

Mr. and Mrs. Lillie intend to be in San Francisco for a short time. Address them, care of this office.

Chas. Anderson, "the boy orator" will lecture next Wednesday evening at 997 Market street, San Francisco.

Miss Ethel Hodge, a new materializing medium, has given some very convincing seances in San Diego, Cal.

Mr. Leander, an excellent slate-writing medium, who has been in Sacramento about a month, left for Portland, Ore.

Miss Lydia Allen is now filling engagements of several months in Texas, and her talents will not fail of appreciation wherever she has a hearing.

The Lyceum at San Jose, under the direction of Mrs. H. L. Bigelow, held a very enjoyable Christmas entertainment which will not soon be forgotten.

The "Church of the Soul," Mrs. Cora L. V. Richmond, pastor, now holds its Sunday meetings in the evening, at Room 412 Masonic Temple Building.

Mrs. Elsie Reynolds has gone to Tampa, Fla., to give seances before the Psychical Research Society there. There will, no doubt, be some interesting results.

Theosophists have purchased 132 acres near Point Loma, San Diego, Cal., where they "will establish a school for the revival of the lost mysteries of antiquity."

Mrs. Annie Besant is to lecture in San Francisco on her return from India, and it is promised will present some special information concerning the "adepts" she found there.

Prof. J. S. Loveland has been engaged by the Psychical Society in Oakland for the coming 3 months. He will lecture every Sunday evening at Fraternal Hall. His residence is 556 Eleventh street.

A mass convention, under the auspices of the National Spiritualists' Association and the Michigan State Spiritual Association, will be held on Feb. 5, 6 and 7, 1897, at Lansing, Mich., in the Star Theatre.

The California State Spiritualists' Association has arranged to give a reception to the editor of the *PHILOSOPHICAL JOURNAL*, and his family, at 418 McAllister street, on Feb. 3, including refreshments and a dance.

A reception was given last Friday evening, to Mrs. E. L. Watson, by Mrs. Henrietta E. Robinson, at the residence of her daughter, Mrs. G. M. Bernhard, 22 Hill street, San Francisco, Cal. It was a very pleasant gathering.

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*.

G. W. Kates and wife may be addressed until April 1, at 97 Edinburgh street, Rochester, N. Y. They will there hold a special observance of the 49th anniversary of Spiritualism, and on March 29 and 30, endeavor to organize a New York State Association of Spiritualists.

There was an interesting meeting at the Spiritualist Hall, National City, Cal., on Sunday, Jan. 24, and Mrs. Mullen came out in a new phase of mediumship, calling upon the audience to write questions on slips of paper. She answered them all correctly, much to the satisfaction of those present. So says the *National City Record*.

The Philadelphia Spiritualists' Society, Handel and Hady'n Hall, have had during January, Prof. Wm. M. Lockwood, of Chicago, and Mrs. Maggie Waite, of California. So anxious are the people to listen to Brother Lockwood, and the phenomena given by Mrs. Maggie Waite, that it is difficult to accommodate the crowds that come to hear them.

The first grand Mass Meeting of the National Spiritualists' Association of Washington, D. C., will be held in the First Spiritual Temple, corner of Newbury and Exeter streets, Boston, Mass., Tuesday, Feb. 2, 1897; morning at 10:45; afternoon, 2:30; evening at 7:30. The admission will be free to all sessions. Hon. H. D. Barrett, President of the National Spiritualists' Association, will preside.

### San Jose Items.

We were favored on Sunday, Jan. 24, with the presence at our meeting of that veteran speaker and writer, Lois Waisbrooker. She gave us a good talk in the morning meeting.

Sister Cooley can be with us but one more Sunday, as she goes south to join her husband at Santa Barbara.

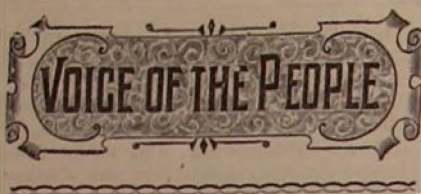
The "Union" gave a social, literary and musical program and a dance on the evening of Jan. 26. Sisters Cooley, Marcen and Seal, each graced the platform for a few minutes, doing their part to entertain.

In various ways the program was very enjoyable. Refreshments were served.

We shall miss Sister Cooley when she leaves us, as we do all the good mediums we have had for a time, and we know that she will be well received wherever she goes, for she is working for the best interests of the Cause.

Our Lyceum is increasing in numbers, as is also the senior class, which meets every Sunday afternoon with Brother Spence as leader.

BORN—in San Jose, Cal., Jan. 26, to Mr. and Mrs. W. D. J. Hambly, a daughter.  
H. L. BIGELOW.



### Mrs. Babe's Bequest.

#### TO THE EDITOR:

A brief notice recently appeared in the columns of your valuable paper to the effect that Mrs. Mary A. Babe, of Washington, D. C. had left a portion of her estate to the National Spiritualists' Association. This bequest is not immediately available, and will not be for some months to come. It is, however, a precedent by which other Spiritualists of this and other lands may be guided. A complaint has been made for the past 20 years that the wealthy Spiritualists of America had no institutions to which they could make bequests. The statement was rendered obsolete by the incorporation of the National Spiritualists' Association some four years ago.

Recognizing this important fact Mrs. Babe, true to her Spiritualism that was a light to her feet through more than 40 years of her earthly pilgrimage, bequeathed a portion of her little all to the religion of her soul. She has shown the world that an established institution with the scope and purposes of the N. S. A. is worthy of considerate support. In so doing she has set an example to the thousands of Spiritualists all over this fair land of America. It is without doubt the first step towards stemming the tide that has so steadily set against Spiritualism for more than forty years.

Our cash has gone into the coffers of the orthodox churches and to the support of sectarian institutions. Our wealthiest men and women have gone into the higher life without leaving one dollar to that which made them what they were and gave them their only knowledge of immortality. To those who have been bound by custom and tradition, this example of Mrs. Babe's is one that will certainly bring them to a realization of their duties to their fellow men.

Mrs. Babe made no pretences to ostentatious display and ever sought to have her good deeds done so that one hand would not know what acts the other one performed. In going into spirit life she has builded better than she knew, for she has not only benefitted her own soul in its upward progress, but has led the way for others who are striving to find the light.

Out of the abundance that many of our Spiritualists have accumulated during their years of activity should be given, in some form or another, that which will make the religion which made it possible for them to secure their fortunes, a power for good in the land. Mrs. Babe has led as well as shown the way to this class and her name will go into the history of our movement as the benefactress of Modern Spiritualism in the truly practical sense in which she served it.

Unitarianism has only progressed by means of its organization through which the diffusion of its literature has been made possible and its missionary work so well accomplished. Organization will do the same for Spiritualism if other philanthropists like Mrs. Babe will but follow her praiseworthy example, and prove to the world that Spiritualism is their support at the time of transition, as well as in their palmy days of money making and money getting.

Each and every member of the Board of Trustees of the N. S. A. feels especially grateful to our arisen sister, and this letter is prompted by the honest desire to do simple justice to one who has built so wisely and so well as has she. In the meantime, let the readers remember that this bequest is not available for 12 or 15 months, hence the N. S. A. is more than ever in need of their active support and interest now. Some twenty people have joined the writer in his \$10.00 offering to the N. S. A. We want 980 others, or 80 others, or even 20 others to do the same thing. Now is the time to come forward and do your duty, friends, and be worthy of the example that sister Mary A. Babe has set you. Send all donations to Francis B. Woodbury, Secy. of the N. S. A., 600 Penna. Ave., S. E., Washington, D. C.

Yours for Truth,

H. D. BARRETT, Pres. N. S. A.

### Welcome to San Francisco.

#### TO THE EDITOR:

An aged woman and rather a recent convert to Spiritualistic philosophy, now tenders to you a most hearty welcome to San Francisco, the place of future publication of the PHILOSOPHICAL JOURNAL of which I have been a reader ever since its location in San Diego.

The rapid advance of the Cause will be the result of your important move. Here beyond any doubt is the place for the JOURNAL. I have thought much on this, but powerless to aid financially, could say nothing. That this great and growing city should be the home of the best representative of Spiritual philosophy, is as it should be. The people will now feel an incentive to aid which was previously indifferent, or at least dormant. A church member all my long life—and believer in theological nonsense—I appreciate the new philosophy as perhaps few do.

Mrs. C. PARISH.

San Francisco, Cal.

### Mrs. Annie Lord Chamberlain.

#### TO THE EDITOR:

You always have my best wishes for health, prosperity and usefulness. We miss you much and send many thought-waves in your direction.

I want to tell you of the improvement of Annie Lord Chamberlain. She has been at Mrs. Clark's house three weeks, except a few days at Chula Vista, with Mrs. Morrill. A few days after she went to Mrs. Clark's, taking treatment every night,

she was kept in a trance 36 hours, the spirits giving directions that she was not to be disturbed on any account. In the presence of Mrs. Clark they materialized hands and gave Mrs. Chamberlain such a vigorous treatment as to be heard in other rooms, and carried flowers from the table, scattering them all over the bed, and told Mrs. Clark to take away the crutch and leave the cane, which latter is all the support she has used since, and sometimes she walks across the room without using that. Of course we are all greatly rejoiced for her.

It has been a long time since she has given a musical seance, but the spirits permitted a brief one to a few devoted friends, six in all, and the guitar was carried about the room, playing beautifully, and in various styles of music, sometimes very lively and again weird and solemn. A large music box was opened and set to playing, whispered voices and hands touching each one, three vases of flowers brought, taken from a small table, the cover spread on Mr. Clark's shoulder's and the table overturned.

We begged the spirits not to tire the medium as we were as well pleased as if they had done much more—as they used to do when she was well.

We have many written messages which were given to Mrs. Chamberlain clairaudiently.

L. M. DELANO.

### Psychometric Readings.

#### TO THE EDITOR:

I have just written to Mrs. Dr. Wyant to thank her for the trouble she has taken to give me a psychometric reading, every word of which was true.

How wonderful that we are just waking up to know these powerful forces that govern every one of us, and that all who are willing to lead a pure life, may attain the knowledge of the power.

Mrs. THERESA F. COGSWELL.  
Washington, D. C.

### Railroad Half-Rate Passes.

#### TO THE EDITOR:

The Western Lines Passenger Association has kindly furnished the National Association with a copy of its rules under which interchangeable permits are granted to all ministers of religion for the current year. As this office is held responsible by many of our Spiritualist lecturers and missionaries for their inability to secure this half-rate courtesy, I wish to call the attention of all such to the rules, which clearly show that the N. S. A. is not responsible for the deprivation of any one of his or her clerical tickets.

All Spiritualist speakers settled as pastors of societies are entitled to rates, but the mere fact of ordination as a minister of the religion of Spiritualism carries with it no right whatever to clerical tickets, unless the person so ordained is in charge of a society as a settled speaker or em-



ployed as a missionary by some State or National Association under a salary from the same. This will rule out all missionaries appointed by any Local, State, or National Association, if they give their service gratuitously. All missionaries, however, who are compelled to travel constantly when holding commissions from State or National Associations, upon furnishing proper proof that such is a fact, may receive rates: even then it is discretionary with the Railroad Authorities, whether they receive them or not.

Ministers, lecturers, speakers, or mediums, making application for clerical rates are required to state that their names are registered at the State or National Association office of the denomination to which they belong. They must also have the endorsement of their local Railroad Agent and some clergymen of their respective denominations to whom the Railroad Authorities can refer.

If any speaker or missionary sells books, establishes agencies of any kind, solicits insurance or receives any compensation whatever from other than religious work, he or she is not entitled to rates.

It is also a fixed rule that each application for permits must be accompanied by a fee of 50 cents and no application will be considered unless such fee is forthcoming.

For these rules the N. S. A. is in no wise responsible, hence cannot be held accountable by any one for his or her inability to obtain time or annual permits.

It would be well for all speakers and mediums having ordination papers from regularly incorporated societies to file copies of the same with the N. S. A., together with a letter naming the society over which he or she is now presiding, the compensation received as salary, and the exact character of the work performed by such speaker or medium. This will enable the N. S. A. to furnish references for the Railroad Association when desired. The registration fee of \$1.00 should invariably accompany all copies of ordination papers filed with the N. S. A., as a guarantee of good faith.

H. D. BARRETT.

Col. H. Winchester, Lower Lake, Cal., is 85 years old and without means. He has 20 vols. of the *Banner of Light*; 18 vols. of the *RELIGIO-PHILOSOPHICAL JOURNAL*, all bound and some 20 other volumes which he offers for \$20, or any single volume at \$1.00 delivered at the express office. Who wants to buy them and help an aged brother?

We received the holiday *JOURNAL* and was pleased to see the interesting pictures it contained. It certainly ought to attract patronage more than ever. The subject of each picture shows at a glance the drift of the contents of the *JOURNAL*. I hope the *JOURNAL* will have the increased circulation it deserves.—WM. MASON, Fond du Lac, Wis.

THE HISTORY

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Month after month and day after day the thinking, progressive public get more weary of the old drug system. We are more highly educated and our bodies are more refined than our ancestors, and the drastic practice of those olden days would kill nine-tenths of those upon whom it is practiced to-day. It is the educated physician with unquestioned psychic powers who has the best success. Dr. J. A. Burroughs possesses these qualifications and the following communications, demonstrate the success which he is achieving along the lines of advanced healing. Every mail brings similar communications. His psychic treatment is a pronounced feature of his practice.

South Pittsburg, Tenn., Dec. 16, '96.

Drs. Peebles & Burroughs:—I am suffering with pains in my arms and shoulders, shifting from one place to another. Perhaps the pain will be in my arm, and in an hour it will be in my hip or back. It is always more acute just before a change in the weather. MRS. MARY M. DOWNING.

South Pittsburg, Tenn., Dec. 24, '96.

Drs. Peebles & Burroughs:—I have received your diagnosis and feel that you have described my case better than I could have done myself.

MRS. MARY M. DOWNING.

South Pittsburg, Tenn., Jan. 4, 1897.

Drs. Peebles & Burroughs:—Very much to my surprise, I have not had a neuralgic pain since receiving your diagnosis. Before that I had not been free from pain for over three months. The medicines are doing me a great deal of good.

MRS. MARY M. DOWNING.

South Pittsburg, Tenn., Jan. 13, '97.

Drs. Peebles & Burroughs:—Only a line this morning to say that I am still improving under your treatment. Am entirely free from the rheumatic pains. MRS. MARY M. DOWNING.

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GIVEN AWAY

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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QUES.—What is the necessary step to be taken before we can hope to witness a peaceful and beautiful condition in society?

ANS.—Instruction of the masses.

Q.—What is the word instruction when rightly defined?

A.—It signifies the science and art of unfolding the entire nature of the to-be-instructed individual.

Q.—What is the purpose of science?

A.—To enable one to do easily difficult things.

Q.—What is the science of mankind?

A.—The beginning and end of sound human instruction.

Q.—What must a general instruction embrace?

A.—What every human being needs to know and experience in order that he or she may live a normal, healthy, useful life.

Q.—What attainments are necessary to peace and harmony?

A.—The right development of persons and a due regard for the rights of others, while individual traits and qualities must be respected.

Q.—What is a moral man or woman?

A.—One who observes the entire moral law as it concerns general human welfare.

Q.—What should be impressed upon every child?

A.—That he or she is a container of wealth, and that this inward possession can be evolved through the process of instruction.

Q.—What is the object of a general instruction?

A.—It teaches all children to be cleanly, healthy and happy, regardful of each other's rights, and active members of society.

Q.—How can we learn that the life experiences of many great men and women have made the world better by their having lived?

A.—By studying the pathway they have trod in the direction of cultivating to the full the special qualities of their peculiar natures.

Q.—What does true instruction teach?

A.—It teaches every child at a tender age to rejoice in some special mode of activity.

Q.—What is needed among reformers?

A.—A distinct plan of action whereby the whole nature of the child may be brought into play during the course of instruction.

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Oh must I live my life away  
From all the charms of time;  
No dear caressing arms that may  
Impress a love sublime.

No fragrant monographs of thought,  
Of golden moments, gnostic gem,  
Wavelets upon the shores of naught,  
Stars of the eternal diadem.

The human mind may grasp afar  
With thought divine, a second sight,  
Leaping from star to still remoter star,  
Lifting the veil from shoreless night.

So, tis fate, to live my life away  
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I'll murmur not, for brief's the day,  
Till I shall feel that love sublime.

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The most conservative investors, old shrewd bear operators on the stock exchange, have bought this stock and confidently predict it is sure to pay large dividends and sell at over \$200 a share as the Railway and Dock Construction Co. commence business under much more favorable conditions than did the Bell Telephone Co. whose stock rose from about \$10 to over 110; or the original Edison Electric Co., whose stock rose from 45 to \$3000 a share, or the many other companies owning useful inventions whose stocks rose rapidly in value while paying large dividends to the alert original investors.

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\$27,000,000 have already been expended in improving Southern harbors and their approaches.

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Railway and Dock Construction Company build indestructible jetties of the same size at the bottom as the top and save this enormous waste of stone and labor.

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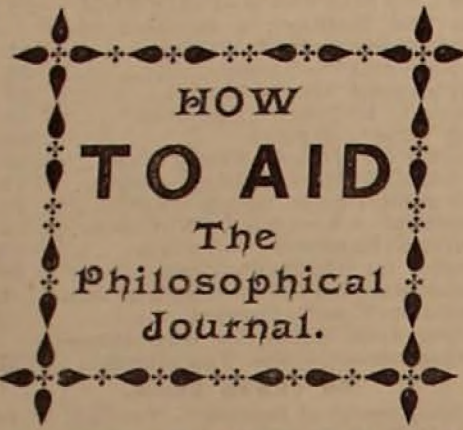
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