

THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

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No. 25.

JOHN KOCH.

John Koch was born in Duerkheim, Palatinate, Jan. 29, 1864. Came to America in 1873, residing in New York until 1885. In the fall of 1885 he started for San Francisco, and has been a resident here ever since. His profession being that of a watch-maker and jeweler, he engaged in business for himself at once. On Feb. 4, 1890, he married an estimable lady, Miss Lottie Dyer, who is also an ardent Spiritualist.

He sold his jewelry business and started the Temperance Grocery Store of Dyer & Koch. Convinced of the truth of Spiritualism in 1888, his heart and soul were devoted to the advancement of the Cause. In 1893 he was chosen as one of the Directors of the Society of Humanitarian Spiritualists, but later he resigned that position.

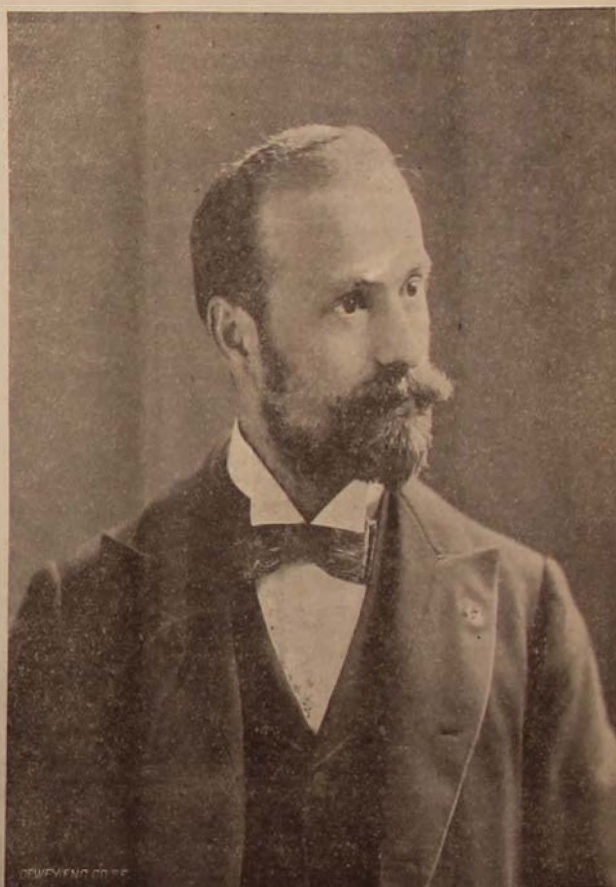
In 1896 he was elected Secretary of the Society of Progressive Spiritualists, and was re-elected the ensuing year.

At the convention of the California State Spiritualists' Association last September, he was elected Secretary, and is indefatigable in his labors for the good of the Cause in this State and elsewhere.

Bro. Koch is a successful business man, respected and highly esteemed by all who know him—skeptic or Spiritualist—and is a strong pillar in the Temple of Spiritualism.

Bro. Koch's example as a zealous worker in the Cause of

Spiritual Truth is worthy of emulation. If all Spiritualists would soon give way to the broader light of the new dispen-



JOHN KOCH.

Secretary California State Spiritualists' Association.

were to follow his example, bigotry, ignorance and superstition | sation which, sooner or later, must come to all.

THE PEARLS CAST BACK.

MARIE HAROLD GARRISON.

Behold, I had a vision in the night:
I saw a woman tall and clothed in white,
That with long footsteps over vale and lea
Strode to an upland jutting o'er the sea.

There from her neck she snatched a twisted strand
Of matchless pearls, and raised them in her hand,
And swept them round in circles o'er her head,
While in a sad wierd voice she slowly said:

"Oh, awful ocean! Oh, mysterious main!
I here return thy pearls to thee again—
Thy precious pearls, too white; I found no one—
No man or woman neath the shining sun,

"With bosom clean enough to wear these things."
Then from that hand those pearls in whirling rings
Shot out and downward to the waiting sea,
And sank 'mid seething foam-wreaths suddenly.

The form majestic standing on the shore
Cried: "Farewell, pearls, long years will pass before
Thou art withdrawn again and offered men;
Aye, even centuries may pass, and then

"But few be loved worthy of a gift so pure.
Remain in thy sea-casket all secure."

The voice ceased: and a curtain like the night
Rolled down and shut the vision from my sight.

—*Reform Advocate.*

Gems Culled from Writings of Rosa Miller Avery.

All the long love-light of June days, all the
aroma of its sweetness and beauty had its concep-
tion of leaf and loveliness in mid-winter; the night
is ever mother of the day, the winter of the spring.

All great fundamental principles and spiritual
truths are of slow growth, and give little promise
of maturity and fruitage; their vitality is their
virtue; they permeate and quicken all the spiritual
currents of unseen forces, turning the tempest of
wrath into rills and rivers which flow onward to
the great Ocean of God's truth.

The divine principles are born in a manger, and
are managed by an unseen host, mighty to save.

Love is electricity, a life-giving and vitalizing
power, all feast and favor, peace and purity. It
is a foregleam of the source from whence it ema-
nates. When this life giving current quickens
and enlarges the heart, it beats responsive to all
that thrills with pleasure or pain the heart of
humanity; keenly feels the hidden complaint, the
shock of unlooked for wrath in the winds and
waves of public opinion, the unfavorable condition
for growth, the hurt of injustice, the palsy of in-
action.

There is no depravity that equals the holding of
the higher spiritual forces in subjection to material
power.

Ministers who are *born for the pulpit* are so indi-
vidualized in the divine life, that any new truth is
but a ray from the source of All-Truth, for the
illumination and salvation of the children of men.

Integrity of conduct in the smallest as in the
most momentous affairs of private and public life
is a halo of glory which sheds its light over the
names and memories of great men and women
alike. The lack of it blackens all talents and
attainments; the possession of it is a never-fading
star in the world of estimation and remembrance.

The woman's movement is the most benefitting
wave that ever beat upon the shores of humanity.

Woman is coming into the kingdom prepared for
her from the beginning, to be a help meet for man,
not so much in material things—for that is his
province—but in the moral and spiritual world,
for the Creator who endowed her with the capacity
for motherhood, made her the first teacher of
religious culture and political economy, and to
limit or obstruct her capacity, or powers of mind
in these directions is to insult her maker more
than herself.

Creative skill and wisdom is the masculine, and
love the feminine principle of Godhead; both
attributes are needed in heaven, and must be given
to earth before it can become a paradise of peace,
love and wisdom.

The highest expression of love is beneficence,
and the most exalted feeling of the soul is found
in aspiration.

Man, instead of "falling from his high estate,"
is slowly emerging from the thralldom of his
senses into the atmosphere of the spiritual age.

Although to obtain to a higher plane of think-
ing, living and loving, the required effort is not
easy, the discipline is necessary to the soul's growth
for each and every one.

We are living in a spiritual age, where all ques-
tions affecting the destiny of Earth's children are
turning upward toward a spiritual solution.

Columbia complains with shamefacedness that all
the coin in her realm bears her likeness addressed
to Liberty, while the most patriotic and deserving
of her daughters are denied the gift of this boon,
which is granted to her former slaves, and freely
bestowed on all the beggars who drift upon her
shores.

They who worship at the temple of Truth, per-
ceive its manifestations underlying all error,
superstition, and wrong, which in time it will
surely uproot and displace.

All truth is from the source of truth, and all
good government is but a continuation of the divine
government and command.

It is either a half-orphaned and inharmonious
or physically-diseased and morally-corrupt family
where both father and mother do not consider
themselves alike responsible for the well-being of
their children. In the larger family, called the
Nation, it will be as it ever has been, a home lack-
ing all the refining, spiritualizing, uplifting moral
benefits which the mother-heart alone can give it,
without woman's vote.

All desire, pregnant with the germs of truth for
the redemption of the world, will germinate in
a manger or in martyrdom, and in due time become
the marvel and the monument of the world's work
and worship.

It should not be forgotten that all the actuali-
ties of to-day, all the benefits of the present time,
were problems of difficult solution in times of the
past.

The spiritual atmosphere of a home is more to
be considered than its furnishing and adornments.

The family who would quarrel over differing
religious or political opinions, are so lacking in

benevolence or self-control that they would quarrel over everything not in tune with their tempers.

Women whose mental, moral, and spiritual vision have become improved and broadened by studying the science of government, the law of nations, the provisions of the ballot, are not the class of women to have any law of life, however seemingly trivial, seem common, or little to them. The most patriotic women are always and ever the most loyal to their family obligations and relations.

The real as well as ideal marriage is the highest happiness given to mortals, namely a feast for the heart, a home for the soul, a spiritual altar that nourishes and cherishes two lives as one. Rooted and fruitful on earth, it suffers no change by the decay we call death, but finds its highest fruition in that divine life where love and harmony reigns supreme.

God, in making woman the first teacher and educator of the human race, never limited her as to time, place, or space.

It is the courageous, the morally brave hero who wins the heart and worship of the true woman.

The woman's movement, or suffrage sentiment will do more than all or everything else to rid the world of religious bigotry and infidel superstitions concerning women. It is the infidel influence of heathen legends founded and grafted on Christianity that has wronged and robbed womanhood far back as the human race is known. It is the result of material manifestations of power, and not the spiritual purpose of the majesty and oneness of the masculine and feminine elements in the union of their individual and relative strength which makes one the special need of the other in the social, spiritual, political and financial world, as well as in the sacred and limited inclosure which we call home. To spiritualize religion, to humanize politics, to liberalize the lust for creeds and church confinement, is to work directly for woman, or equal suffrage—it is the rock-bottom of all reformers.

Eating and drinking is typical of the sustenance of the spirit and spiritual "waters" without money and without price. It ought to be simplified as a cup of refreshment with a few sweetmeats and crackers, for life is to full and busy with the spiritual workers to look after the physical more than is necessary.

There are no furnishings so good as a well selected library—books are the mind, and understanding, and shadows of the intellectually great and noble, who are all living somewhere, and must come very near to those who can digest the intellectual and spiritual sustenance and dispense it to others.

There is no play or poem, romance or record of human life, love and strife, but has its counterpart in real life in the past or present age, in written or unwritten history.

The ideal world is the real, whereunto we shall attain in the gift of some time.

The saviors and reformers of the world do not depend on numbers or popularity, but on the truth, mercy and justice of the cause.

Gifts of speech and brain power will not take wings and fly away, but will leave their impress

forever and ever. To be the messengers of the glad tidings of living in the light of love and good will to man, free from the darkness and superstition of the ages, to scatter good seed for a new growth of men and women, to make mankind worthy of this beautiful world before singing of the diviner spheres, is work worthy of the angels.

Reformers go through this world with no mention in material things save the grace of their mission in behalf of the life that now is, for there is no preparation for another world that is equal in importance to being prepared to live, for death is but a second step in life—the first step taken aright is surety for the second.

How good it is that when the places that knew our friends are vacant, to know that there is no dissolution of the tie that binds—that no distance can divide or separate the love that lingers around their names and memories—that love will forever abide where they abide!

S. A. U.

IS IT SCIENTIFIC TO IGNORE FACTS?

In a late *Christian Register* I find two articles—"Science and Non-Science," by D. S. Jordan, President of Stanford University. Doubtless this gentleman may be a man of large scholarship and clear thought in some directions. I have read good things of his, but in these articles, whenever he touches on psychic matters he is sadly in the fog. He says: "Protoplasm is as tangible as wheat or molasses, but the astral body, or the telepathic impulse, become the more vague the nearer we approach them. They are figments of fancy, and their names serve only as a cover for ignorance of facts."

If by "astral body" he means the spirit-body "renewed day by day within us," I would respectfully refer him to Paul the Apostle, to the late Professor of Mathematics in Harvard University, Benjamin Pierre, to Rev. Heber Newton of New York and to Prof. Alfred R. Wallace, F. R. S., for some light on that matter, and might add a list of great men in science who would help him out of the fog. "The telepathic impulse" is held as proven by Professor Crookes, inventor of the Crookes' tube, Prof. Sidgwick of Cambridge University, London, Dr. Richard Hodgson, Secretary of the American Psychical Research Society, and a score of scientists of high repute in Europe. The London Psychical Research Society, after most careful collection of facts, admit telepathy to be proved true. Yet President Jordan tells us—"The phenomena of telepathy have fled before every attempt at experiment,"—ignoring the experiments of a company of eminent men and women, among whom were persons high in scientific standing.

"The divining rod is only successful through ignorance or fraud," is bare assertion, contrary to facts. I give one, of my own knowledge. For more than 20 years I have known Cyrus Fuller, of Livonia, 20 miles from this city. Many times I have been a guest in his farm house. He was a Quaker by birth, a man of strong sense and high integrity and intelligence, his wife a superior woman and also of Quaker birth—both were sincere, sagacious, always true to their convictions, and held in high esteem by their neighbors and others. He had the gift of water-finding, and located about 150 wells in his vicinity, always on the first trial, and never failing to find water, save in a few cases where rock prevented the boring or digging. A report of these matters was sent, without his knowledge, to the *Detroit Tribune*, published and commented on as absurd. He went out half a day and easily obtained the signatures of some 20 well-known men, leading farmers and one Member of Congress, certifying to the fact of his water-finding by the downward dipping of the forked rod in his hands, at the first trial, and that the water supply was abundant and permanent—giving the fact without any theory. This statement and names, the *Tribune* respectfully published. As for theory, he had none, save that in some way there was a connection between him and

the running water beneath his feet—for standing water the rod would not move.

I have walked by his side across his kitchen, holding the ends of his dry forked stick (a hazel or apple twig) in my fingers, feeling and seeing it turn down as we crossed and recrossed a line on the floor, and making sure that his hands did not move at all—muscle and nerve quiet. I asked, Why is this? He led me out to the pent-stock in the rear, whence flowed water ample for his live-stock and house, and showed how the pipe ran under that line in the kitchen floor where the rod turned down. At other times I tested the matter carefully elsewhere. In sight of his house were a dozen wind-mills, pumping water for farmers' use from springs he had found by his rod, as some of them whom I knew told me.

His fee was small: he never sought fame, but chose to do honest work on his farm and with his water-finding rod.

His method was to walk slowly in the field, rod in hand, allowing persons to be near, but not to talk much, and when the rod turned down to mark where it turned most, find sometimes a crossing of some spring beneath, and at last stop, set his foot down and say, "This is the spot." Often the water would spout up before he left, if the digger or borers are at work.

At last he gave up all else, and was for years the tender nurse of his invalid wife. Both were about 80 years old when their transition came. Of those at his funeral, I think none could be found who doubted his integrity. He was a Spiritualist, and a very careful investigator. Those who signed a certificate as to his water-finding were, orthodox or heterodox, honest men. Experiences like mine could be had from many lands. To me the assertion of President Jordan is a trifle light as air.

Of clairvoyance we are told:—"Tested by precise instruments it becomes a myth; such truth as its alleged phenomena are explainable in simple ways."

Years ago my wife and myself stood by the bedside of a daughter, with her mother and two or three others. She was very ill with brain fever, and the physician had said, "I can do no more, unless I magnetize the sick girl to equalize the circulation of the blood. If you wish I will try that, or I will ask any physician you choose to consult with." He stood high in his profession and had a large practice, and, from the hour when we stood there, her recovery of health begun.

The doctor thought she had the clairvoyant faculty and experimented a little, saying to her: "Can you go to your grandfather's house (in Lockport, N. Y., a thousand miles east as the crow flies), and tell me who is there, what they are doing, and how the furniture of certain rooms is arranged."

She softly said, "Yes, perhaps," and lay as in a sweet sleep some fifteen minutes, and then began her descriptions quietly, which were found afterwards to be correct in every detail. While the description was going on the mother whispered, "She is mistaken about the furniture. I was there a few weeks ago and it was not arranged as she tells us." But when they heard from Lockport it was found that the rooms had been re-arranged and that the daughter was correct, cutting off the possible influence of the mind of the mother on the daughter. The family were intelligent and accomplished orthodox church members, and had no special interest in or knowledge of psychic matters.

When President Jordan has explained this fact in some "simple ways," I might offer him a few more, from high authorities, for solution. His suggestions as to common sense and care in all investigations are good, yet, in the cases cited from his article, he asserts what no man can find facts to prove, but abundant disproofs by facts.

Buckle said:—"We know little of the laws of matter because we know little of the laws of mind." The trouble with this learned man is that the study of man's inner life, as a spiritual being, is consigned, in his mind, to the "uncanny" and absurd. "Spiritism" he puts in that category.

Are there no spiritual laws to discover—laws natural, yet wonderful?

His own words may be commended to his attention.—"The whole of no phenomena is known to man. * * * The unknown surrounds, on every side, all knowledge we possess." When he studies the spiritual life of man, and the great truth that the unseen, the Infinite Intelligence,

rules and shapes the seen, he will not wander in the fog, and assert what cannot be proved, or treat with poor contempt the great company of spiritual investigators and thinkers of our age.

Detroit, Mich.

G. B. STEBBINS.

A NEW DISCOVERY IN HYPNOTISM.*

QUESTOR VITE.

Dr. Moutin calls attention to the fact that if an operator with strong vital radiation, holds his hands lightly on a subject's shoulder blades for a few minutes, hyper-sensibility is induced, accompanied by polario-attraction. The subject's body is attracted by the operator's hands; suggestibility is induced without his being made to sleep, consequently leaving his consciousness uninfluenced. The subject's body executes the operator's orders, and is attracted or repulsed, or made to kneel down, etc., against the subject's will.

Dr. Moutin says that man's nervous radiation presents great analogies with electricity: it invades the subject's nervous system and determines the reactions described, probably by induction. The nerve cells are now admitted to be independent of each other and cannot consequently transmit their action by a continuous current, but by induction only.

Dr. Moutin then quotes the case of Angelique Cottin, who radiated a force that propelled heavy objects away from her, without contact; of Prof. Boirac, who, acting from several yards distance on the sleeping subject, attracted his limbs and caused them to rise in the air, or attracted them by transmitting the influence through a wire, from another room.

Dr. Moutin concludes therefore that to attribute the phenomena of "suggestion" to an idea simply, as is done in the Nancy school, does not suffice to explain the process. The operator's idea is transmitted to the subject's senses through the intervening ether (which Professor Lodge has lately inferred may perhaps be found to be identical with electricity, while Keely has shown that its motion is identical with that pertaining to magnetism, as taught by Ampere) by a vital radiation, which is similar to electrical induction in its character, and constitutes a psychic lever acting at a distance.

This induction acting on the subject's sensor nerve cells and system, which is receptive, negative, it is transferred by so-called reflex action, to the positive, motor nerve cells and system, and by them transformed into an action. But as already pointed out, these nerve cells are not continuous; consequently so-called reflex action appears to be identical with electrical induction. The transformation of a sense-relation into an action appears, therefore, to pertain to an electrical induction process, and the idea perceived in the subject's mind appears to be equivalent to a "conception" resulting from the interaction of the negative and positive neuric or vital elements in men.

It is well known that the outflowing portion of an electrical circuit is positive, propulsive, while the returning portion of the same circuit is negative, attractive. A similar law obtains in the electro-magnet, with regard to the production of attracting magnetism, by the action of propulsive electricity. It would appear that similar laws apply in our nervous system. Sensation or sensibility, as it has been called, pertains to man's magnetic vitality; to his psychic soul; while the propulsive motor system would, in accord with the above laws, appear to be electric and to pertain to his spirit. And these two elements in man will probably be found to be associated with his sympathetic-ganglionic nervous system and his cerebro-spinal system, respectively, which stand to each other in relations as of feminine to masculine, or negative to positive.

As already shown, it is the interaction of these positive and negative elements in man, of his spirit and soul (which are respectively masculine and feminine) when set in interaction by sense relations with things eternal, that gives rise to conceptions, or ideas, in man's mind. That the word conception is used for idea, in itself displays the similarity which must exist between the mental and vital processes of generation, i. e., the generation of particularized thoughts and of individualized lives.

*Le Diagnostic de la Suggestibilité, by Dr. Moutin. Société d'Éditions Scientifiques, Paris.

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THOMAS G. NEWMAN,

EDITOR.

Assisted by an Able Corps of Special Contributors.

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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.

SAN FRANCISCO, JUNE 24, 1897.

Not a Religion

Judges are often swayed by their prejudices rather than reason or law in making decisions. This is shown by legal decisions in past ages, especially in those which concern religion or politics, as well as in the present day.

Among those of the present day we may mention that it was decided in the equity session of the Superior Court of Boston by Judge Sheldon on June 3, that the Theosophists of that city and State were debarred from the privileges of religious denominations in regard to the exemption of their real estate from taxation. The decision of the Court practically states that Theosophy is not a religion, and that therefore its adherents have no rights in common with religious bodies.

This ruling has caused much disappointment among the Theosophists in New England, who indignantly protest against it. It is possible that the matter may be brought before the Supreme Court at Washington, when, for the first time in the history of the United States, the highest court will be asked to define just what constitutes a religious denomination.

Memorial Day Manifestations.

For ten or more years, it has been predicted that a powerful band of spirits has been organized to give demonstrations of spirit power in materializations in broad daylight, without a cabinet, without a circle and without a medium. This has now been accomplished, as is shown by the following from the Haverhill, Mass., *Gazette* of June 9, 1897, to which we call special attention:

SPIRITUAL PHENOMENA.

To the Editor of the *Gazette*:

I enclose a report of physical phenomena occurring Sunday, May 30th, at Brittan Hall, the nature of the manifestations being etherealized faces.

To those who may not be familiar with spiritual phenomena, I would say that an ethereal face bears the same semblance of a human face. We can see them distinctly, but they are so ethereal that we can distinctly see objects behind them. We can pass our hands through them, for they are only semi-material shells, yet sufficiently dense to be perceptible to our mortal vision—but to none other of our material perceptions.

This event will be of historic moment to the Spiritualists the world over, for I believe it is the first instance on record wherein these manifestations have occurred in such an independent manner. And as history records the fact that the little Fox girls received the first spirit rappings at Hydesville, N. Y., nearly 50 years ago, so will it be recorded that the children of the Haverhill Progressive Lyceum received the first etherealization of spirit faces in broad daylight, with the sunlight streaming in through the window, without a cabinet, a circle, or any known medium for that phase being present.

To those who had the opportunity of witnessing this phenomena, it proved to be a beautiful exemplification of the continuity of life; that our loved ones who are called dead do live, and can return and manifest their presence under certain favorable conditions.

I have so far received the names of 16 adults and of 18 children who had a good view of the manifestations, and who have certified that they saw the faces. Anyone desirous of learning more about these manifestations will be cheerfully received and the desired information willingly given at any session of the Lyceum at Brittan Hall Sunday mornings at 11 a. m.

The following statement has been prepared and forwarded to the Spiritualistic press throughout the country:

On Sunday, May 30th, 1897, at 11 a. m., the Haverhill Children's Progressive Lyceum held a Memorial session with exercises appropriate to the occasion.

During the exercises my attention was attracted to the children in one

of the groups who were intently gazing at the flags on the platform.

Mrs. Hattie E. Jones, the assistant guardian, informed me she understood that spirit faces were visible.

I requested Mrs. Jones to sit among the children and report to me what she observed.

Mrs. Jones took her seat among them and in about five minutes returned and reported that she had seen three different and distinct faces, and described them! one was that of a man, the other two were women.

The spirit faces appeared amidst the folds of the flag (using them as a background), and after remaining there for sometime, would come forth a little and then dematerialize.

The older members of the group soon became interested in the phenomena, and Mr. Samuel W. Jones, a veteran of the late war, arose, and said that he recognized one face as that of Capt. Jack How, afterwards Major How.

The other members of the group corroborated the statement made by Mr. Jones; although they were not personally acquainted with Major How, their description of the face seen, confirmed his statement.

Mrs. Martha A. Kimball, a member of another group, who knew Major How personally, recognized his face, at the same time that Mr. Jones did.

About this time Mrs. Jones, who sat next to me, became controlled; the controlling intelligence purporting to be Mrs. Carrie Frost (our one member of the Lyceum now passed on to a higher life), she manifesting her presence by extending her hand to greet me. I mentally requested that if spirit faces were visible she should try and manifest in that way. After the session five members of the Lyceum informed me that they had distinctly seen her.

The phenomena lasted nearly an hour and was visible to nearly all those present who had a view of that side of the platform where the manifestations took place.

OTTO HENCKLER,
Conductor Haverhill Children's Progressive Lyceum.

The 16 adults and 18 children who were present signed the following:

"We hereby certify that we were present and saw the etherealized faces at Brittan Hall, during the memorial exercises of the Haverhill Children's Progressive Lyceum on Sunday, May 30th, 1897, between the hours of 12, m., and 1, p. m."

ADULTS:—Flora E. Hasseltine, Mary B. Gay, Elizabeth L. Nott, Walter E. Chapman, Martha A. Kimball, Chas. L. Lakin, Lucy H. Carl, Hattie E. Jones, Emma L. Nason, Sarah E. Smith, Etta M. Huntington, Gertrude E. Winslow, M. Lizzie Fifield, Estella S. Bean, Samuel W. Jones, Frank S. Reed.

CHILDREN:—Elmer F. Allen, Bessie S. Rich, Albe S. Noyes, Arthur Smith, Wesley Whitehouse, Mamie Chapman, Rosa Hastie, Clinton Rich, Annie Tyler, Homer Nason, Harry Salkins, Bertha Andrews, Grace Chapman,

Lottie G. Rich, Mary A. Howarth, Weldon E. Allen, Sarah Connolly, Clara Leland.

If the angel world can find a responsive chord among the inhabitants of the earth plane, and the necessary conditions are provided, there is no knowing what may be accomplished!

Not only faces in the folds of our National emblem, without cabinet, medium or circle, but *whole forms* will walk and talk with us in our homes, and on the highways, or on the mountains, or in the valleys. They only await the conditions we can make, and will be delighted to show their interest in mundane affairs, and exercise their clearer sight and higher powers to our advantage, comfort and consolation.

Earth-Bound Spirits.

It is often asserted that the spirits which communicate with us from the other shore are those who have not risen above the earth plane, and who still haunt the region of their lives in this material existence. This is no doubt a philosophical statement of the case, for "like gravitates to like," there as well as here. If those who have passed to that state of being, had not risen above the plane of materiality before departing from earth-life, they will not be found far above it "over there." The millionaire who did not use his wealth for the good of the Cause as well as the one of humbler means, will "weep, wail and gnash their teeth," and have to remain in an earth-bound condition, until their progression is made possible by the "helping hands" of friends in the higher spheres as well as those on the earth plane.

In his Easter sermon, Dr. R. Heber Newton remarked on this subject as follows:

One of the best known women in the country writes over her own name of how certain spirits came to her from the other world and gave pitiful accounts of their remorse as they looked back to earth and realized now for the first time their grave responsibilities in the neglect to use aright the wealth intrusted to them upon the earth.

One of the elders of the Shaker settlement at Lebanon within a few months reported that the spirit of John Calvin came to him. You will recall that one great stain upon Calvin's character is his burning of Servetus, that brilliant heretic who ventured within the reach of the grim master of Geneva and paid the penalty of his daring, at the stake.

As the shaker elder reports, the spirit of Calvin told him that he had

not as yet succeeded in finding heaven; that wherever he had turned seeking the blessed regions he was confronted with the direction to find out Servetus and obtain his forgiveness before he could enter.

Let us strive to act our part here, that what we have possessed of earthly things may not hinder our progress "over there." Better to make glad the hearts of those in trouble here, and assist the workers in the vineyard of eternal truth, so that they "may rise up and call you blessed," and be a source of strength and power to uplift, when such help is much needed in spirit life.

Bigotry Unveiled.

As a sample of the bigotry and intolerance of 200 years ago, we copy the following letter from a prominent clergymen of that time, which speaks for itself:

SEPTEMBER 15, 1682.

TO YE AGED AND BELOVED MR. JOHN HIGGINSON:—There be now at sea a ship called the *Welcome* which has on board an hundred or more of the heretics and malignants called Quakers with W. Penn, who is the chief scamp, at the head of them. The general court has accordingly given secret orders to Master Malachi Huscott of the brig *Porpoise* to waylay the said *Welcome* slyly as near the Cape of Cod as may be, and make captive the said Penn and his ungodly crew, so that the Lord may be glorified, and not mocked, on the soil of this new country with the heathen worship of these people.

Much spoil can be made by selling the whole lot to Barbadoes, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great service by punishing the wicked, but we shall make great good for His ministers and people.

Master Huscott feels hopeful, and I will set down the news when the ship comes back.

Yours in ye bowels of Christ,
COTTON MATHER.

Do Spiritualists Read Their Own Literature?

—A correspondent in *Light*, of London, England, writes: "I am afraid the above question must be answered in the negative, as far as the majority of Spiritualists are concerned. There must be many who, while spending money freely for a novel, will not buy the books of such writers as Dr. A. R. Wallace, Mr. Crookes, and Mr. Desertis, on the plea that they are *dear*; but it seems to me that there is another class to whom such books would be as welcome as the summer sunshine, were it not that their cost seems such a large sum."

What is needed too often is not the money but the *will* and inclination to obtain such books. It is a shame that Spiritualists do not sufficiently realize their duty to themselves, their families and friends, to be more liberal readers of their own literature. To have books on hand to give or loan to their friends, and in that way show their love for the truths they have been entrusted with—is a duty all owe to the Cause.

Falsehoods it is said travel like lightning, while truth creeps like a snail. Here is the latest verse about it, entitled "Lowell, with variations":

Truth crushed to earth will rise once more—
So is the story told;
But lies when crushed get up and soar
A hundred thousand fold.

How cruel it is, then, to assist the latter, by repeating the floating lies, now so prevalent. *Stop it.*

Premium Book.—The copies of "John Brown's Mediumistic Experiences" due to subscribers, as a premium for paying a year in advance—are now all mailed. If any have mis-carried, please notify us at once, that others may be sent.

All new subscribers can have this book as a present, by mentioning it when sending on their subscriptions. Or they may take a copy of "Heaven" by Mrs. Duffey, as they may select.

Now let every reader pay all arrearages, and one dollar *wholly in advance*, and we will mail a copy of this intensely interesting book, as a premium! If the time paid for has not yet expired, you need not wait for that time to come, but renew for a year from that time, and you will get the book *now*. This is an opportunity of a lifetime to get a 50 cent book as a premium by paying one dollar for a year's subscription in advance.

We can now send any quantity of these books—so rush in the subscriptions, and keep a clerk busy in putting them up for the mail.

The wide-awake Lucy A. Malory says: "Materialism is the man asleep; Spiritualism is the man awake." That may account for the many dreamers found everywhere. The great majority are asleep.

A sample copy sent to anyone, is an invitation to become a subscriber for the JOURNAL, which only costs two cents a week—one dollar a year.

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.

Queen City Park Camp-meeting opens July 25 and closes Aug. 29.

Edward K. Earle gave a test seance at his parlors on Wednesday evening—for slatewriting.

Paul Albert, of Chattanooga, Tenn., is still in the saddle fighting for the spirituality of Spiritualism.

Lafayette, Ind., has a new society with George Fosnot as president and William Robertson as secretary.

Rev. W. W. Hicks delivered a rousing memorial address at Empire Hall, Syracuse, N. Y., on the 30th ult.

Mrs. W. J. X. Robinson has returned from Stockton, and is again located at 207½ Polk street, San Francisco. Read her advertisement in this issue.

Mrs. H. A. Griffin's advertisement appears in this issue. She is located at 426½ Grove street, San Francisco.

Dr. Schlesinger has gone to Portland, Ore., where he is to give his usual convincing tests for a few weeks.

Lyman C. Howe delivered the funeral address over the remains of E. B. Bonsteel, a veteran in the Cause, at Lily Dale, on the 1st inst.

Mrs. G. W. Shriner has returned to San Francisco, and is located at 311 Van Ness avenue. See her advertisement in this issue.

Mrs. Maude L. Freitag gave many striking tests at Scottish Hall, San Francisco, last Sunday evening, also at the camp in the afternoon.

At the annual meeting of the First Spiritual Association of Washington, D. C., Mr. F. A. Wood was elected President, and J. V. McIntyre, Secretary.

The Onset Bay Camp-meeting opens July 4 and closes July 30. Enclose stamps for program to Maj. C. F. Howford, Foxboro, Mass., or H. E. Gifford, Onset, Mass.

Prof. Loveland, the president of the camp at Trestle Glen, has been confined to his home for several days on account of having taken a severe cold. We hope he will soon be at his post again.

Any good medium going south might stop over at Visalia, in Tulare county, and find a good field for doing missionary work, by writing in advance to Mr. E. M. Jeffers, the county auditor.

Fortunate mining investments made by Mr. Drake have resulted to the advantage of Mrs. Maude Lord-Drake, of which her many friends will be glad to learn. She is now in San Francisco.

On June 7, Dr. R. Greer and his

wife, of Chicago, celebrated their golden wedding. A feast, flowers in abundance, a love poem by the doctor to his aged wife, and a good time generally were the result.

Mrs. Hoskins, Mrs. Dunham, and Mrs. Keegan in the afternoon, and Mrs. H. A. Griffin, Mrs. Dunham and Mrs. Waters gave addresses and tests last Sunday evening at 909 Market street, San Francisco, Cal.

Dr. Muehlenbruch gave another of his wonderful psychometric readings, with spirit messages, last Sunday at 511 14th street, Oakland. He also answered many mental questions to the satisfaction of the enquirers.

Mrs. Nettie Riley has been re-elected president of the San Diego, Cal., Spiritual Society, Mr. Norton, Vice-President, Mr. Newcomb, Secretary, and Mr. McPheters, Treasurer. The Society is very harmonious and prosperous.

At Trestle Glen Camp last Sunday Dr. Sivatha gave a lecture in the morning of more than usual interest. In the afternoon Mrs. R. S. Lillie gave a grand inspirational lecture, when she was followed by the wonderful ballot tests of Mrs. Maude L. Freitag. In the evening Hon. Charles Dawbarn gave a lecture, followed by convincing tests by Mrs. J. J. Whitney. Through the week there will be lectures each afternoon, and tests each evening. Next Sunday will be the last day of the feast, and will be specially interesting to all who may attend. The Sunday audiences are very large. Following is the program: 10:30, a. m., lecture, Mrs. R. S. Lillie; 2:30, p. m., lecture, Mme. Montague; spirit messages, Mrs. J. J. Whitney; 7:30 p. m., grand spiritual, literary and musical event, Mr. and Mrs. Carlyle Petersilea's entertainments. Closing remarks by Mrs. R. S. Lillie.

Oakland.—A correspondent in Oakland, Cal., writes thus of the work being done there for the spread of the truth: As your valuable paper is the best medium through which the growth and spread of the truth contained in the phenomena and philosophy of Spiritualism is transmitted to the spiritually hungry; I ask the privilege of adding one more item, and that is, of an interesting meeting of Spiritualists at the home of Mr. Palmbaum, 856½ Isabella St., Oakland, Cal., on June 16. Mrs. Cowell gave a good number of fine tests in her usual lucid manner, which were all recognized by the recipients, and were appreciated by all present. Mrs. A. Smith also gave good tests, and Mrs. Breen several good readings. Mr. Palmbaum as an earnest worker in general and healer in particular is excelled by none. These meetings are held every Wednesday evening.

Vox.

Earthquake Shocks were felt all over the country surrounding San Francisco last Sunday at 12:15 p. m. There were two or three distinct vibrations, causing the cracking of walls and in some places their falling down, ringing of door bells, stopping

of clocks, falling of plaster, breaking of glass in windows, twisting of walls, falling of pictures, glassware, and all movable objects, etc. While many were injured, no loss of life is reported. The vibrations were mostly from east to west. The latest vibration, an hour later than the first, was from north to south. The greatest consternations were in the churches, where the congregations had not yet been dismissed.

Camp Meetings this year are announced as follows:

Lake Brady, O., June 27 to Aug. 29.
Northwestern, Minn., June 20 to July 25.
Onset, Mass., July 4 to July 30.
Peoria, Ill., July 15 to Sept. 1.
Devil's Lake, Mich., July 11 to July 25.
Mantua, O., July 18 to Aug. 22.
Chesterfield, Ind., July 22 to Aug. 5.
Sylvan Beach, N. Y., July 25 to Aug. 8.
Grand Lodge, Mich., July 25 to Aug. 8.
Clinton, Iowa, Aug. 1 to Aug. 29.
Gilbert Lake, Minn., Aug. 1 to 16.
Vicksburg, Mich., Aug. 6 to 29.
Oakland, Cal., June 8 to 27.
Escondido, Cal., July 1 to 22.
Summerland, Cal., July 18 to Aug. 8.
New Era, Oregon, July 9 to Aug. 1.

Charged with Electricity.

So highly charged with electricity is Mrs. Robison, of Oakland, Cal., that by the mere snapping of her fingers she can ignite illuminating gas, and the brushing of her hair in the dark, throws out electrical sparks.

She had to give up work because of rheumatism and had tried many remedies but none afforded relief. Some one suggested the old family remedy of alcohol briskly rubbed into the skin by the hands. This was so simple that she determined to try it.

One afternoon last week while taking her alcohol rub suddenly a flash and a blue flame swept over her body and ignited her light clothing. The alcohol that she had been using had ignited from the friction and she was burned severely. Her husband tore off the burning clothing and thus saved her life.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proved catarrh to be a constitutional disease, and therefore, requires constitutional treatment. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

Address, F. J. CHENEY & CO.,
Toledo, O.

Sold by Druggists, 75c.

The June number of *Rays of Truth*, published in Oakland, Cal., contained over 100 pages, and portraits of some 50 mediums and workers in the Cause. It is a handsome magazine and this number costs 15c.



Letter from Mexico.

TO THE EDITOR:

We held our first meeting on Sunday, June 6, in a vacant house, so as to be in better harmony among ourselves. We obtained no manifestations outside of our "automatic writer," whom I might say is very good.

I find the people have studied the philosophy from some French writers, and we opened by an oration from a book used here, containing orations for closing, opening, and for spirits in distress. A spirit asked through our automatic writer for the prayer, and thanked us. Another greeted us and informed us that one of the party present would see him soon, so I hope we will soon have a clairvoyant.

I enclose the writings, thinking they might interest you. I have given you as good a translation as possible with my limited knowledge of the language.

LYNN R. CODY.

Guanajuato, Mexico.

[The automatic writing consists of 7 pages, coarsely traced in different styles of writing, showing progressive development.—Ed.]

The Work in New York.

TO THE EDITOR:

I spoke at the North Collins annual picnic, N. Y., June 3 and 6, and heard Carrie E. S. Twing in Buffalo, N. Y., last Sunday evening. She had a large audience, and all seemed much pleased.

My camp engagements for 1897 are, July 25 to Aug. 2, Freeville, N. Y.; Aug. 7 and 8, Lake Brady, Ohio; Aug. 11 to 20, Cassadaga, N. Y. In October I speak in Pittsburg, Pa. Am yet free for the winter months.

Fredonia, N. Y. LYMAN C. HOWE.

That Four Days' Meeting.

TO THE EDITOR:

In the fifties it was the lot of the writer to occupy the chair at a four days' spiritual meeting in the East, and as the season of camps is near, I will relate a circumstance which came near making that meeting a failure, notwithstanding the presence of many first-class mediums and speakers.

The committee informed the chairman that he was at liberty to invite any speaker or medium to take part in the exercises except one, and that one was a young lady medium from a distant State, and very many of the audience had heard and were delighted with her mediumship and inspirational powers, therefore as a matter of course, expected to hear her at that meeting.

What was the trouble? Why, a gentleman had accused her to the committee of plagiarism, and on the

strength of that, without investigation, they refused to let her take the platform.

Some of us being convinced that a narrow, fault-finding, ungenerous feeling had prompted the charge, the writer informed the lady how the matter stood, and said that should her prompters be disposed to bring her to the rostrum she would not be evicted therefrom by the chair.

The first day came and passed under a dark, oppressive and lifeless cloud that gave its conditions into the entire audience, and the chair struggled in vain to infuse life enough into the people to break the gloomy spell. The second day, up to a late hour, passed in like manner, until the chair finally arose and related his own experience as a speaker, and made the application in a manner that touched with force and sympathetic power not only the audience but also the angel watchers about us, including the lady's band of spirit friends, to the extent that they immediately brought her to her feet, and after a splendid and loving speech, the cloud was lifted and rent into shreds. Shouts of joy arose from the crowd, and even the committee returned thanks for the change.

It is to be hoped that committees of meetings will guard against putting their feet on the necks of mediums to gratify the foolish prejudice of others, for there is danger in doing so.

ECLECTIC.

Timely Thoughts.

TO THE EDITOR:

Again I venture penciling in my homely way the thoughts newly awakened while reading "Due Warning" on page 325 in the JOURNAL. My duty is to present to view lines of thought naturally neglected or ignored. Though not personally acquainted we need not hold the stranger's bar between us, and linked together by spirit association we must not divide or ignore a common interest in a common purpose.

I read "Due Warning," with interest and I thought it only fair to remind the readers that "Due Warning" overflows with bold significance. Ah, the angel world would do much if we would furnish conditions enabling them to do in their strength, but we care most for childish amusements, and the opportunity for angelic beauty display is seldom present.

We are so easily upset that they dare not suggest the putting away of pet notions that serve as stumbling blocks in their way, hence their efforts are a leap in the dark though their efforts are not devoid of hope to awaken us sufficiently to perceive the rainbow that might connect heaven with carnality, and used as a convenience for escape from the mirage of degraded human environments.

Instead of "Thy will be done," we act. "If you love me do as I want you," (an expression to me from a girl of four years while at Denver, Colo., two years ago).

Angels are above whipping us into

proper line of action, preferring that we open the window of our earthly temple, glance about and see for ourselves the pathways that leadeth up or down.

A few willing servants are worth infinitely more than a whole world of unwilling ones.

The duty of imparting to the world of Spiritualists and the world at large, that which angels consider unpleasant: the thought causing them to shrink in fear of disturbing our peace, falls upon me and I do it willingly and fearlessly.

It matters not now, the time is at hand when we can share in the glory of angelic display, or rest midst our indifference, but we'll hardly escape the flood of evil that naturally follows. The angel world has exhausted its strength with us as we are: and if we persist in carnal and poisonous practices, they can do no more, and will retire to fields of action which will reward them with a harvest that implies appreciation and gratitude. The foul emissions that flow, because of carnal and poisonous practices, compel angels to remain at a distance, and all they can do is to instruct intermediates who are willing to brave the evils in order to accomplish—what the situation permits—much like some, when inspired with the positive hope of saving life, brave the threatenings of fire and smoke.

Are our earthly temples really fit places for angels to dwell in? Something is wrong, else the spirit and glory of deity would manifest boldly! Most of us are burdened with conceit when we fancy that anything or anyhow will do. Do you know of ten obedient servants who will assist the angel world to save the city? Do you know of five? If there are any who will signify their willingness to respond to the mandates of law the angel world will rally their forces and show to the world the beauties of angel life—holiness.

There is no perfect humanity in carnal practices however slight: that tree of life has not been known to produce angels. I refer to angel purity, not our angel loves. Angelhood is simply a degree in culture towards perfect humanity and to that we are all tending, though slow; but when we discover we must, we enter the way and see that the reward for our efforts is sure and ample.

Shall we as Spiritualists of this day and generation play the part of the "little leaven hid in three measures of meal?" The whole lump became leaven! If we will we can, and if we do, the world will rejoice because of our day and generation. There is a golden harvest for all people and all time, and it is only our duty to grasp present opportunities, gather and garner the golden fruit for our use in our present day. We must seek until we find the kingdom and righteousness of God and all the glory related to angel and godly life will be added unto us.

DR. C. B. BURNISH, V. D. & V. M.
Paulsboro, N. J.

See our Book List on page 399.

CHAIN LETTER.

Department of the Chain of Occult Correspondence

Silence.

"Come unto me all ye that labor and are heavy laden and I will give you rest," so said one who came into this world to soothe the sorrowful, give rest to the weary and comfort to the afflicted. Do we know how to come unto him that we may have rest and be soothed and comforted? "Enter into thy closet and when thou hast shut the door, pray to thy Father who sees in secret, and he will reward thee openly." "Ask and ye shall receive, Seek and ye shall find; Knock and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh, the door will be opened."

Now, this we have heard over and over again, have we heeded it? Have we really understood what it meant? The language is plain enough, and if we will begin now to follow its directions, and keep up following them for a few months, we shall begin to realize what is meant by: "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive" the blessings in store for those who will stretch out the hand and take them.

There was once a man who came down the mountain side, weary, fatigued, and did not know which way to turn for help; he sat down in despair upon a large stone, looking this way and that, wondering which path to take. As he sat there in silence, the thought came to him to go forward until he came to a well at the foot of a big tree; he did so, and there he found food and drink; exhausted as he was, being refreshed by the food and drink, he sank into a sound sleep, and he dreamed that he must go to a spot where there was an orchard in full bloom. He followed, on awakening, the direction given in the dream, and there in the orchard he met a man who invited him to go home and sup with him. On entering the house he saw a beautiful woman, who was and had been an invalid for many years. The same small voice that he heard at the foot of the mountain and also in his dream said "Arise and walk, my sister." He uttered the words, at the same time holding out his hands, which she took and walked, to the astonishment of all in the house.

There is no need of anyone being sick, or poor, or sorrowful or lonely, or disappointed—listen to the still small voice that speaks, or will speak to every one of us. The voice and the helping hand are always with us. The only trouble is we are too busy, too much occupied with the little nothings of every-day life to heed its invitation to be well, comfortable and happy; a blessing to ourselves and all about us.

Every one who desires, can not only be well and prosperous, but can give what is worth more than houses or lands or food or raiment to their fellow man. They can teach them to become as little children; listen, heed,

and all things they need are ready for them. What is the trouble, then, that there is so much suffering among the children of men? It is that they do not realize or understand that a small part of each day devoted to silent communion—will enable them to learn to reach out and take what is already waiting for them, as a baby has to learn. We will have to become as little children before we can enter into the kingdom of heaven, and as that kingdom is within us, this silence each day is the way by which we are to know ourselves.

THERESA F. COGSWELL, (Link No. 11)
Washington, D. C.

The JOURNAL is for sale at Cooper's book store, 746 Market street, San Francisco.

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

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

We will present a copy of Mrs. Underwood's book on Automatic or Spirit Writing (in paper covers), to any one sending a Club of 3 New Subscribers for a year, or 6 subscribers for 6 months, with \$3 to pay for them, just to pay for the time and trouble of procuring these subscribers. Or we will present this book, bound in cloth for 5 subscribers for one year; or for 10 subscribers for 6 months, with \$5 to pay for them.

Electrotypes of Engravings—covering a multitude of subjects, suitable for illustrating magazines, pamphlets and newspapers. Proofs may be seen at 2096 Market street, San Francisco, Cal., and they will be sold singly or in quantity at a very low figure.

Sign your name to every communication intended for publication in the JOURNAL. We have lately received several communications, not signed. Such are only fit for the waste-basket. If called in question, we should have no one to hold responsible for the opinions expressed. It is not necessary to publish the name, if not desired, but we must have it for reference.

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

See our Book List on page 399

"Workers in the Vineyard."

For a Club of 4 subscribers for one year with \$4 to pay for them, we will present a copy of Mrs. Schlesinger's handsome volume with 56 portraits and biographies, entitled "Workers in the Vineyard," also containing a comprehensive history of Spiritualism. We make this very enticing offer to encourage missionary work and pay those who do it, as well as to help spread the light and truth. You can give your friends a chance to learn about our glorious philosophy, and at the same time get a beautiful book for yourself, and any one of the premiums offered in the JOURNAL to each subscriber.

Another extraordinary offer is: To anyone sending us \$1.50 for this elegant book: "Workers in the Vineyard," we will give a year's subscription to the PHILOSOPHICAL JOURNAL. This offer is limited to August 1st. Lose no time in accepting it, or you may miss it. If wanted by mail, add 25c for postage.

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Over 70 Years a Medium.

Twenty-four years before the Rochester Rappings, Mopoloquist introduced himself to John Brown as his guardian spirit, and has since led his youthful steps through dangers dire in the Rocky Mountains in the "thirties" and "forties," when few white men ever penetrated those regions and returned in the flesh; has warned him of the tomahawk of the savage; the bullet of the assassin; the fangs of wild beasts, and told him and his friends how to escape; and has foretold the unusual events of each coming day with the accuracy of history.

When A. J. Davis and the Fox girls appeared upon the scene, through his spirit guide Mr. Brown had already grown wise in spiritual philosophy, a thousand miles from the haunts of civilization, though no education was his, save what the spirits taught him. He had visited the spirit world and had foretold the advent of Modern Spiritualism, and that it would have its journals, speakers and mediums.

Mr. Brown considers his spiritual powers so sacred that he has always preferred to gain a living by labor, to using his mediumship for gain.

The following index will give a faint idea of the magnitude of John Brown's "Mediumistic Experiences:"

INTRODUCTION.—The History of Spiritualism not yet written. The Several Centers of Spiritualism. Origin of Spiritualism and Christianity compared. Three distinct Phases of Mr. Brown's Mediumship. Medium nightly visited by his Spirit Teacher. Failure of Efforts to Defeat his Predictions. An Explanation Demanded. Transcendental Action of Spirit. The Spirits' Methods of Teaching. Why the World has not been Enlightened. "California Admitted." Why the gift of Prophecy left Brown.—High Moral Tone.....10

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Fearless of the frown of folly,
Bravely went he forth to seek,
Full of high and noble feeling
For the darkened and the weak.

With the scoffs of leaden lunk-heads
Ringing lightly in his ears,
Strode he forth with valiant footsteps,
Trustful of the future years.

Wild the pathway, land-marks lacking,
Angel tones alone to cheer,
But the treasures that he found us
Will out-span the jest and jeer.

Back from yonder unknown region,
With the trophies of his quest,
Told us wondrous tales of forces
That would bow to man's behest.

And "the healing of the nations,"
Would a dream no longer be,
But a living light of gladness,
Glowing over land and sea.

But the great of earth were scornful,
They but spurned the proffered gold;
Great in little were those masters,
Fashioned in a shallow mould.

And they raised their swords in anger,
Menaced him with mortal thrust,
If he dared disturb the slumbers
Of the sleepers in the dust.

Slaves of pent-up superstition,
Firm your masters stood and well,
But the truth at length will triumph
O'er the turbid tribes of hell.

Glory crowns the great explorers,
Who have scorned the Afric's sun,
Or the icy breath of Boreas,
When the perils all are done.

But no rushing shout of welcome
Greeted him, the Pioneer,
Back from new discovered highlands,
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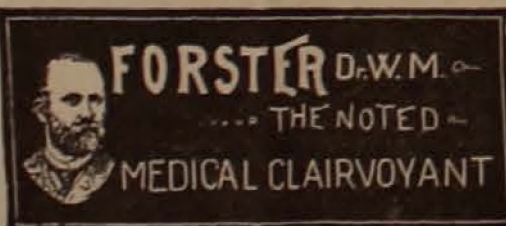
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On the shore of the tranquil bay,
The lights gleamed faint and dismal,
And the ships like spectres lay.

While rolling over the ocean
Came in the mists with the tide,
And the rays of the sun were fading
Beyond the waters wide.

And like the days of childhood,
That soon are past and gone,
So faded the scenes around me
And vanished one by one.

And I thought of Life's great ocean;
Of the mists that spread it o'er,
And how sadly we long for the sunlight
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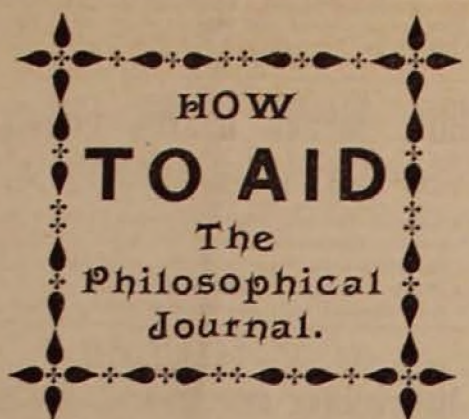
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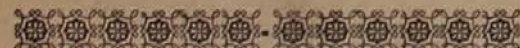
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MY DEAR MRS. DOBSON:—I herewith enclose \$1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell, as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,

REBECCA LEVY.

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WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.