

# 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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## OUR PACIFIC SUN LAND.

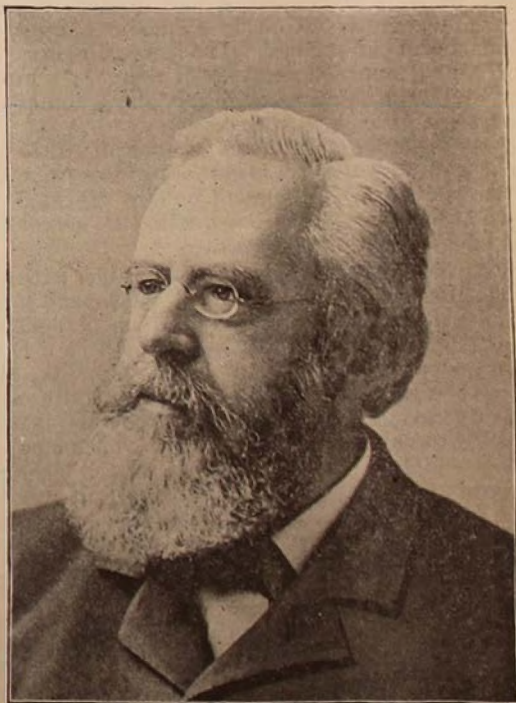
As the PHILOSOPHICAL JOURNAL is now established in the metropolis of the far West, at the Golden Gate of that vast ocean which typifies eternity better than anything else which is earthly, I thought I would give a little talk about my trip here, and about California itself.

Your readers, I presume, have already learned that I have now planted our institution of refined therapeutics in this beautiful city of Los Angeles, California, where the sun makes its royal influence felt nearly every day in the year. If this great orb can do such wonders of cure, even in the East, how much more powerful must its influence be here, where its rays are so triumphant. As our students so generally take our course at their own homes, it does not make so much difference where my location is, and I have thought it best to exchange the more inclement East for California, where I can demonstrate my principles with all the better success.

Leaving East Orange, N. J., we reached Chicago in 27 hours; thence we took the Santa Fe railroad, stopping at Galesburg, Ills., where are located a college of fine arts, a female seminary and Knox College. In this last named institution I spent some time 47 years ago, as my father was then located at Galesburg. Since that time, Deacon White, the great speculator of Brooklyn, and some other celebrities have studied there. One of the faculty, whose knowledge of Latin and Greek seemed to us students almost infinite, was the eccentric and witty Scotch Professor Grant.

The whole distance from Chicago onward through Kansas City, Topeka, La Junta, Los Angeles to San Francisco is traversed in one sleeping car without change, and having excellent fellow travellers to satisfy our social nature, wonderful scenery to thrill our ideal nature and dining rooms that would scarcely dishonor Delmonico's for our physical comfort, the trip was no such wearisome matter as we expected. Mt. Washington, our highest eastern summit that we talk so much about, is a mere pigmy compared with many

which we pass by in this marvelous journey. One of the sublime snow-capped summits which flashed upon our vision for a hundred miles as we rode through Arizona, was the San Francisco mountain. The wonderful clearness of the atmosphere makes it seem very near us as we sweep along, apparently at its very base, but the fact that it stands, seem-



E. D. BABBITT, M. D., LL. D., Los Angeles, Cal.

ingly like the fixed stars, in the same position for hours, shows that it is far away, and fills the mind with awe. The highest of its four peaks, Agassiz, is 12,794 feet above the sea, but a multitude of other mountains of equal or greater height are said to be visible from the rim of the Grand Cañon



of the Colorado, which is about 65 miles distant from Flagstaff, in central Arizona. Travellers have pronounced the Yosemite Valley of California the most remarkable piece of scenery in the world, but this Grand Cañon is now quite frequently pronounced the ultima thule of earth's wonders, being 6,000 feet deep and covering a thousand square miles. It is considered too wonderful for description, and poetic souls have exhausted the powers of language in wrestling with the subject.

Desiring to see Dr. Peebles before he commenced his third tour around the world, we hurried down to San Diego, famous for its climate. The dear doctor rose at 2 o'clock in the morning so that he might finish up his duties and then give my wife and myself a half day's ride around San Diego and suburbs. At this writing he is already in the Eastern Hemisphere, and his overworked brain and body will now be forced to have rest.

Close by San Diego is Coronado Beach, with its marvelous Hotel del Coronado which, in the opinion of many European and other travelers is the finest and best kept affair of the kind in the world. On one side old ocean, with the fascinating curve of its beach, lulls a person to sleep with its gentle booming. On the other side is the park with its gorgeous trees, shrubs and flowers, which transcend what can be done in our colder eastern cities or in any part of Europe. Having a letter to the host, we were shown around and invited to take lunch, which was about as exquisite a meal as human skill can produce. The larger dining room will seat a thousand people at a time. At lunch and dinner an invisible orchestra plays, and every evening it gives a concert.

Another magnificent hotel is that of Redondo Beach, the beautiful ocean gateway of Los Angeles, 18 miles distant. Millions of dollars are said to have been spent on this hotel, with its surrounding parks and its superb pier.

This Paradise, Los Angeles, is lighted entirely by electricity, has six beautiful parks and now 107,000 people, according to the school census. The average standard of its eating houses is higher than the same in New York or Boston, and the prices scarcely more than half as high. Although all countries are represented by its people, it has escaped the lower stratum of the European population, which is such a detriment in the eastern seaboard cities, as well as in Chicago, St. Louis, etc. The number of beautiful school buildings, the fine public library, the book stores or news rooms on every block, the beautiful homes, the exquisite lawns and flower beds betoken intelligence and culture. Every street is lighted by electricity and there are 130 miles of street railroads, mostly electrical. Scores of the streets are broad, clean and finely graded, and such avenues as Figueroa and Adams could not be imitated in New York or Boston, however much money might be employed, because the gorgeous vegetation and floral ornaments cannot be produced in their climates.

Mr. J. J. Morse of London spoke here lately and remarked that "if such a day as the present could be given to London, I fear the people would be

shocked beyond their proprieties and think the New Jerusalem was being let down among them."

Florida is often commended as a resort for getting rid of the cold northern storms, but the hot, humid air generates all kinds of insects, alligators, etc., and the Florida fever carries off many persons, even in the winter. In California, flies are very scarce, mosquitoes seem to be almost unknown, alligators and loathsome creatures are not developed in such pure air, and even in the interior of California, where it is sometimes very hot, sunstrokes are unknown. This proves what I am always contending for, that the so-called sunstrokes are not sunstrokes, but are the result of humid and heated air. Such a location as San Francisco and other coast cities have morning fogs and cold winds, but generally in California it may be said that there are no cyclones, no thunderstorms and no blizzards, although if a person should wish colder air in summer than that of the interior, he can go up on the mountain side, or by the seashore. It surprises easterners to learn that the thermometer in summer averages only nine degrees higher than in winter.

But persons even here have their ailments which occur on account of the invalids that come here or from not knowing how to utilize the magnificent sunlight. Even in case of those who cannot afford to buy sun healing instruments, they could gain a wonderful vitalizing and toughening power, by lying on a bed or couch not far from a window so that the light could come on the bare skin, leaving the head in shadow. But this does not apply to California alone. There is a great deal of sunshine, even in our eastern and middle western states that could revolutionize thousands of systems if they would be faithful in using it. All cancerous and other virulent germs could be destroyed by a systematic course of sun baths. Even the states east of the Mississippi have more sunshine than most of the European countries, although the climate is more changeable than in Europe.

To people who think they are coming to the "Wild West," when they come to California, I would say that I was here six months before I saw a single drunken man, and have never heard any drunken yells at night to make things hideous when we want to sleep. In the *Wild East*, which is more orthodox than it is here and which has bigger churches, these alcoholic disturbances are frequent. As your city of San Francisco is about four times as large as Los Angeles and is still more widely peopled from all the world, you will do admirably if you can present as good a record.

California is a wonderland, everywhere presenting the beautiful and the sublime, side by side; the beautiful in its flower-laden and fruit-laden valleys, and the sublime in its vast mountains, often snow-capped and flashing in the sun. Many men and women of culture and progressive spirit are coming here, and I trust that this state may yet be as famous for great achievements and humanitarian developments as it is for its wonderful scenery and its delightful climate.

E. D. BABBITT, M. D.  
College of Fine Forces, Los Angeles, Cal.



## SPIRITUALISM IN OREGON.

It has not made very great advancement during the past winter, as far as I am able to judge. There has been a lack of concerted action among the avowed Spiritualists of the State, and, as a consequence, a waste of force at various points. Of course, I speak from the practical, material standpoint. Outside of Portland there are but a very few struggling societies, and for the most part they seem to be languishing, on account of the lack of developed mediums. Our state is so sparsely populated that developed mediums usually seek more populous fields of labor.

In Portland, there is one chartered society, more than twenty years old I am informed. It has regular meetings each Sunday in G. A. R. Hall, which is on the third floor of a business block and can be reached only by climbing steep stairs. For six weeks, ending last Sunday, this society was served by Mrs. Ella Royal Williams, of Salem, who spent last winter in the East and South with her friend, Mrs. Loe F. Prior. Mrs. Williams did very acceptable work as a lecturer and test medium. Her tests were almost invariably recognized as accurate, and hence gave most excellent satisfaction.

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Besides the workers mentioned there are a number of private media, and I should have added the name of Mrs. Addie R. Smith, a well-known test medium.

Spiritualism in this State has much prejudice to overcome. And it meets with opposition from some so-called liberal organizations, such as the Secular Union which is openly and avowedly a materialistic corporation; the Theosophical branch society, which opposes—and I am afraid in some instances loses sight of the much-talked-of doctrine, the brotherhood of man—not only mediumship, but the society as well; and, lastly, the Unitarian church. I do not mean to say these several bodies in their organic capacity antagonize Spiritualism, but their influence is understood to be against it always. Add these opposing forces to orthodoxy—

which is very strongly entrenched throughout the entire State—and you may easily see that Spiritualism has a struggle to maintain its ground. But truth is mighty and must prevail. The leaven of spiritual truth is working, and the result will be seen hereafter.

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Salem, June 19, 1897.

## Our National Flag—The Star Spangled Banner.

[The following poem is by our friend, Judge Edmund S. Holbrook of Chicago, who sends it to us, as appropriate to the present National day. The Judge is over 80 years of age, and still retains much of his wonderful mental force. He was one of the able Spiritualist lecturers some years ago. The *Chicago Chronicle* lately contained a fine sketch of the life and character of this well-known Spiritualist, and this poem was published last month in the *Chicago Inter-Ocean*. It is superior to the famous production of Francis S. Keys, which has this defect as a National Hymn—that it is burdened with too much reference to a locality and the affairs of a day in midhistory—the defects of a fort. To avoid this, Judge Holbrook retains some of the original, and borrows something from others too well known to require reference, and extends the spirit of the poem over a wider field, and limits it to matters of general importance, which will obtain for all time.—Ed.]

See our flag, as unrolled from the hill tops and spires—  
The Red, White, and Blue, and the bright Stars adorning,  
With the Eagle of Freedom, the Shield of our sires—  
As it floats o'er our heads at the dawn of the morning,  
Now it catches the gleams of the morning's first beams;  
Now reflected in beauty from lakelet and streams.  
'Tis our Star-Spangled Banner! Oh, long may it wave  
O'er the land of the free and the home of the brave!

From the North to the South, from the East to the West,  
Over mountain and valley, from ocean to ocean,  
'Tis a view that inspires with the noblest and best,  
And the patriot feels the sublimest emotion.  
It is Liberty's flag, from her temple unfurled,  
The joy of all people's, the hope of the world;  
'Tis our Star-Spangled Banner! Oh, long may it wave  
O'er the land of the free and the home of the brave!

'Tis Columbia's flag as she walks o'er the seas;  
The nations afar shall in honor adore it;  
The slave shall admire as it floats on the breeze;  
The tyrants shall tremble and flee from before it;  
Our streamers shall fly in the blur of their sky,  
Oppression shall know that deliverance is nigh.  
Oh, our Star-Spangled Banner in triumph doth wave  
O'er the land of the free and the home of the brave!

'Tis the flag of the Union—the "Many in One;"  
A Republic of patriots, of statesmen and sages;  
The soldiers can point to their battlefields won;  
The people have builded their state for the ages;  
The gallant and brave—they have rallied to save  
From destruction and flight, from defeat and the grave;  
The Star-Spangled Banner in glory doth wave  
O'er the land of the free and the home of the brave!

Oh, thus be it ever when freemen shall stand  
Between their loved homes and war's desolation!  
Blest with victory and peace, may the Heaven-rescued land  
Praise the Power that hath made and preserved us a Nation;  
For conquer we must, for our cause it is just—  
And this is our motto, "In God is Our Trust!"  
And the Star-Spangled Banner in triumph shall wave  
O'er the land of the free and the home of the brave!

All hail to the country where justice prevails,  
Where the man is preferred before wealth, birth or station;  
Where each of the fruits of his labor avails—  
For these are the strength and the heart of a nation.  
There shall virtue abide, there shall wrong be denied,  
And our ship shall sail safe with the smooth-flowing tide;  
There our Star-Spangled Banner forever shall wave  
O'er the land of the free and the home of the brave!

Not for conquest, but peace, not for cannon, nor drum;  
Not the bugle's wild fire that enraptures with glory,  
Shall so fill the great heart of the ages to come  
As the pipe of sweet Peace, with her genius and story.  
The conquests of Thought, they shall ever be wrought;  
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As it floats o'er our heads at the dawn of the morning,  
Now it catches the gleams of the morning's first beams;  
Now reflected in beauty from lakelet and streams.  
'Tis our Star-Spangled Banner! Oh, long may it wave  
O'er the land of the free and the home of the brave!

From the North to the South, from the East to the West,  
Over mountain and valley, from ocean to ocean,  
'Tis a view that inspires with the noblest and best,  
And the patriot feels the sublimest emotion.  
It is Liberty's flag, from her temple unfurled,  
The joy of all people's, the hope of the world;  
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'Tis Columbia's flag as she walks o'er the seas;  
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Oppression shall know that deliverance is nigh.  
Oh, our Star-Spangled Banner in triumph doth wave  
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'Tis the flag of the Union—the "Many in One;"  
A Republic of patriots, of statesmen and sages;  
The soldiers can point to their battlefields won;  
The people have builded their state for the ages;  
The gallant and brave—they have rallied to save  
From destruction and flight, from defeat and the grave;  
The Star-Spangled Banner in glory doth wave  
O'er the land of the free and the home of the brave!

Oh, thus be it ever when freemen shall stand  
Between their loved homes and war's desolation!  
Blest with victory and peace, may the Heaven-rescued land  
Praise the Power that hath made and preserved us a Nation;  
For conquer we must, for our cause it is just—  
And this is our motto, "In God is Our Trust!"  
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Not the bugle's wild fire that enraptures with glory,  
Shall so fill the great heart of the ages to come  
As the pipe of sweet Peace, with her genius and story.  
The conquests of Thought, they shall ever be wrought;  
The temples of Wisdom and Truth shall be sought—  
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It were sweet, for our country in peril, to die;  
Such greatness, such hopes for the future upon her!  
It is ours her bright standards to raise to the sky,  
And there to maintain them in glory and honor.  
'Tis high Heaven's command that for Freedom we stand,  
And we'll pledge it to all, with our heart and our hand.  
Oh, the Star-Spangled Banner forever shall wave  
O'er the land of the free and the home of the brave!

Now let eloquence, poetry, music and song  
Join the people's grand peans of millions of voices—  
Sweet children, kind women, and men that are strong—  
While Nature accords and all Heaven rejoices.  
'Tis an anthem of Love—aye, the Spirit, the Dove—  
While the patriot martyrs look down from above.  
Our Star-Spangled Banner forever shall wave  
O'er the land of the free and the home of the brave!

Chicago, Ill., May 28, 1897.

EDMUND S. HOLBROOK.

### SOUL AND SPIRIT.

Spirit is the soul-making force in all flesh. The inward parts of man's nature, his individuality, are fashioned by Spirit and pulsate with Being in a peculiar activity unmanifested in other forms of life. In the inward-life is freedom and self-creative power—I call it "soul." Soul is the result of a perpetual influx of Being as Spirit, if we in free activity become a tabernacle for the indwelling-spirit, and in self-creative acts, convert Being to actual existence. Spirit acting upon flesh makes out of it a vehicle for its own life; and that vehicle I call "soul." The whole operation is a movement within a movement. Spirit is the essential man as a manifestation of Being, but man proves himself a reality by becoming a living soul under the quickening energy of Spirit. In his relationship to externals, a similar movement within a movement is observable. As Spirit is the original in man, so he, as soul, becomes the original to externals in the second creative movement of the Divine outflowing. From the standpoint of "the above," soul is merely a vehicle and an ultimate; from the standpoint of "the below," soul is a climax and the creative agency. Spirit descends and becomes soul in order to reach out of itself; the inanimate longs and sighs to rise to soul. "Give me soul!" is the cry of the stone.—BJERRE-GAARD, in *Intelligence*.

### KNOWING AND UNDERSTANDING.

I think we may know many things that we cannot understand. We know (or some people do) that a ball can be thrown from the hand in such a way as to describe a curve. It is a fact easily demonstrated, and yet I cannot understand it. Others may; but when I see it done, I know it, and though there may be a philosophical explanation easy to understand, after careful study of all the factors involved in the impelling energy, and atmospheric influence, I know the fact without understanding it, and I do not know that anyone understands it.

I know that some intelligent power can write messages between two closed slates, with a tiny bit of pencil, not larger than a grain of wheat, and within a space not more than half an inch deep, but I cannot understand it. I know that, by some means, I think, and am able to connect my thoughts with my body, so as to direct my pen to put on paper certain signs, visible to the eye, which con-

vey my thought, or a shadow of it, to the minds of others; but I cannot understand it. I may surmise many things as explanations, but in the last analysis it is beyond my depth.

I know that incarnate beings can so associate themselves with matter as to present a human hand, apparently as really physical as my own, and can use it to write, and handle me, grasp my hand and shake it, and can produce a voice as really audible and objective as my own, but I cannot understand it.

I think we may know as much of the spirit world—when we have studied and experimented sufficiently—as we do of this world, except in some narrow grooves of experience, which can no more be trusted to explain the great world of kindred laws and experiences in the outlying fields of matter, than can our limited knowledge of ourselves and of nature—human and divine—grasp and comprehend the extended life of this same human world across the Great Divide. If we can trace a bubbling fountain into the rippling rill, follow it down hills and precipices, leaping and singing its way among the groves, under the fringe of ferns and flowers to the convergence of others, and then trace them along the larger stream in confluence to the lake, and thence to the great ocean; and by general knowledge of water and its tendencies, understand the relations, activities, changes of temperature, transformations into mist, cloud, rain, dew, and the rainbow-hymns that shine in the storm, why not, by the knowledge we possess of human life, here and now, follow it along the devious ascent of childhood to maturity, watch its impulses, measured by our own, study the law and tendencies from change to change, analyze the needs and supplies that merge into each other from year to year and cycle to cycle, until it converges with all the antecedents, and, binding all in one climax, opens the gate of death, and moves forward through its mystic portals to join the larger ocean of being, composed of the same constituents of human nature as the one bounded by the barren cliffs and snowy borders of material nature?

Whatever is absolutely without antecedent, or correspondence, in this world, might be difficult to reveal to us, except by such contact as our spiritual natures can realize through the dissolving veil of sense. But we are taught that we are spiritual beings to-day, and have within us all the faculties and possibilities that eternity can evolve. To these latent qualities the spirit world may appeal in many ways, and open to us realizations of the life they, of the unseen, are living, and render them more real to us, at times, than any sensuous experience can even reveal this world, by bodily contact.

True, if some plant, tree, or flower were discovered in Africa or elsewhere, that bore no resemblance to anything ever seen elsewhere, having a color unlike any ever before observed, it might be impossible to describe it, even approximately. But the very fact that it is a vegetable growth implies some correspondence to the rest of the vegetable kingdom, and if it had any form at all, it could be described by the geometrical lines, curves and angles, which, in a great variety of



ways characterize and differentiate the thousands of floral types, all related by certain universal laws: and if a new color were presented, it must bear some correspondence to colors in general, or it would not be color. If as claimed by spiritual philosophers, the physical cosmos is the shadow of the spiritual, the realm of effects of which the spiritual Universe is the animating cause, and the two reciprocally interchange energies and activities, then it would seem that to acquaint ourselves with the spiritual significance of this world, and come into close correspondence with the Spirit of Nature, and her highest fruit—humanity—would be to understand a good deal of the real life of the denizens of the spiritual world. Facts do much to establish certain scientific specifications of spirit power and intelligence. They lead the way to deeper researches, which leave the shadowy background of phenomena far behind, and the pilgrimage of the valley educates the spiritual nature, by touches from the Morning Land, soft breathings from the shores that throb with the heart-songs of heaven, quickening thrills as life touches life through the magic of love, the divinity of hope, and the silent communings of soul with soul, sweet, peaceful and holy.

LYMAN C. HOWE.

### THE FUTURE WORLD.

The following is a digest of a lecture delivered by Dr. J. M. Peebles, in Melbourne, Australia, last February, just as he was leaving for India, as reported for the *Harbinger of Light*:

Observation recognizes three methods of dying: death by accident, purposed death, as in the case of suicides, and death by old age. The last named only is natural and normal to humanity. Every person should live to a good old age, and go out gradually, as does the lamp for lack of oil. Every furrow in the face is a warning. Every white hair is a dead hair. Death generally commences at the extremities, and the process may continue for years. The memory becomes treacherous, the instincts become dulled, the passions die, the digestive powers die, the heart beats irregularly, there are a few beats and then a cessation, the pause between the beats increases, the pulse is no longer perceptible, the hands and feet are cold, the spasmodic action has ceased, the heart-beats are finished, the cycle of life completed—and all is stillness in the death-chamber save the half-repressed sobs of the tearful watchers! So the aged sleep away into death—rather into life immortal! Nature, as a tender loving mother, rocks the cradle, and darkness fades away into the radiant brightness of eternity!

Accidental death, being a shock to Nature, usually commences at the heart or brain. This condition is technically called coma, and the dying first lose control of their physical sensations and volitions. The muscles lose their power of action; the heart fails to get its nervous supply from the brain; the physical contortions increase till death closes the scene. And yet, in these last hours there was probably no consciousness of pain. The physical organism is so constituted that it can

endure only a certain amount of pain and suffering; when these limits are reached, unconsciousness mercifully ensues. There is no pain in physical death. The dread of death is educational—the fear is only comparable to the fear of the young bird to trust its wings. The spasms, throes and seeming anguish attending the last hours of earthly life are no proof of pain, but rather do they show the strugglings of the spirit to release itself from the impaired, out-worn body.

"If I had strength enough to hold a pen," said William Hunter, "I would write how easy and delightful it is to die."

Montaigne in one of his essays describes an accident which happened to him, leaving him senseless. He was taken up for dead. On being restored, he said: "Methought my life only hung upon my lips, and I shut my eyes to help thrust it out and go."

Genuine Spiritualism is good to live by, and better still to die by; because it proves conclusively that the silence of the "two worlds *has* been broken," and that "sounds and words" *have* come to a cloud of living witnesses.

When that devoted Spiritualist, Mrs. Fenn, was about to leave her frail, feeble body, she said: "They are coming for me—here they *are*! My lone-gone companion brings a white robe. Oh, how pleasant his features are, and how bright he looks! 'In a few days I shall come,' he says, '*in a few days!*'" The next week she passed over death's peaceful river.

The Rev. J. W. Bailey, a very spiritually-minded man, would sing at times before his death. Mrs. Bailey said: "Does it not tire you to sing so much?" "Oh, yes," was the reply, "but I am so happy I can't help it." A little time before he left the body he exclaimed smilingly, "I can see over the river. I can see on both sides. It is beautiful here, but glorious, *glorious* over there. They beckon to me to come. I see Ellen. I see many loved ones. I am going. . . . I am happy, *happy!*"

E. H. Sears nobly, inspiringly says; "In the other life appears the wonderful paradox that the oldest people are the youngest. To grow in age is to come into everlasting youth. To become old in years is to put on the freshness of perpetual prime. We drop from us the *debris* of the past; we breathe the ether of immortality, and our cheeks mantle with eternal bloom."

The philosophy of death when rightly understood is beautiful. It is simply a separation of the physical and spiritual bodies. These grow up together, the soul being the molding force. It is well known that an aura surrounds and that a spirit-substance permeates every object and entity. And so the grape, the peach, the orange—all fruits and all foods are dual, constituted of physical and spiritual substances. Cutting open a delicious pear one day in my library, I said to the spirit, "Aaron Knight, will you have half of this?" Smiling through the medium, "Thank you, sir," was the prompt reply, "I've already eaten the real *pear*; that is, I have imbibed and appropriated the refined spirit-substance, which was the life of it—the exterior remains for *you*." The grosser physical parts of fruits, and divers kinds of foods,



satisfy the earthly body; while the spiritual portions of these foods, together with the auras, invisible emanations, and etherialized essences of the spirit-world supply and build up the more permanent spiritual body. The reaper, death, cuts these two bodies asunder. That is, as the physical birth of the infant is death to its placenta-envelope, so birth into spirit-life is death and disintegration to the physical casket. The process, as natural as it is beautiful, involves no disorganization of the spiritual body. Clairvoyants should not mistake the vapory, cloud-like atmosphere around the dying, for fragmentary particles of the spiritual body. The bird in hatching does not leave the shell in parted fragments to assume shape and consciousness after a time; neither does the spiritual body become disintegrated, passing up in a vapory, cloud-shaped mist over the head of the dying, to reform or reorganize into human shape. The *soul*—a conscious magnet—is so interrelated to the life-essences of the spiritual body, that it holds it in a continuous organized unity. The analogy of reason as well as the testimony of spirits confirm this position.

Those who have lived calm, truthful and good lives do not for a moment lose their consciousness in dying. The change is more real than dreams ever are. It is passing out of a semi-dark room into one more brightly illuminated. It is moving up one step higher. It is leaving the schoolhouse for the academy.

It is that grand triumphant arch  
Through which the good to glory march.

We dwell in the suburbs; they in the metropolis of immortality. We are in the basement: they, if good on earth, are in something like the royal chambers of princes. We are on this, they are on the other side of the crystal river, shaded by the tree of life and lighted by the sun of righteousness.

Judge Edmonds was the warm personal friend of Isaac T. Hopper. This good Quaker finally became ill; and it was evident that his useful pilgrimage was ending. The Judge, naturally social, frequently visited him. Calling on a Thursday about four o'clock, he found the invalid friend very weak and low. He thought, however, he might rally and survive several days—possibly months. This was the evening for the Judge to hold his weekly seance. The party assembled at eight o'clock. All seated, and the seance opened in an orderly manner, a member of the Judge's family became influenced, and it was written with considerable rapidity, "I am in the spirit-world," and signed I. T. H. Who is that? was the passing inquiry.

None seemed to know, until the Judge, adjusting his glasses and looking closely, exclaimed, "These are the initials of Isaac T. Hopper, but it can hardly be possible, for I left his residence a few hours since; he was very feeble, and yet comfortable."

Judge Edmonds throwing on his hat and cloak, and repairing to the residence of his Quaker friend, found the body a corpse and the friends weeping. Returning after a little time to the circle he had left, the medium's hand was again controlled, writing the following: "I am in the spirit-world, and I now understand what the apostle meant

when he said, 'We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye.' I have not slept. I have not been unconscious for a moment; but I have been changed. I have changed the earthly for the spiritual body. I was met by those whom I knew and loved.

I. T. HOPPER."

Those who die through purposed violence, or accident, remain utterly unconscious for a shorter or a longer period of time, depending upon their state of spirituality. The first thing usually cognized after death is the fact of life. I *live*, is the first perception—I maintain my identity, is the dominant reflection. Of these grand realities I am conscious! exclaims the resurrected soul.

The pale, gaseous, cloud-like flame seen by seers above and about the dying, is there placed by guardian spirits during the time of receiving and clothing the newly-born spirit. As there were those expecting and awaiting our ingress to this world, so are there thoughtful loving ones ready to receive us at our second birth and clothe us in garments immortal.

The conduct of this life determines the commencement of the future life. Each at death, gravitates to his appropriate plane—but a spirit, owing to the condition of the spiritual body, cannot become a permanent resident of a higher spiritual plane than he is spiritually prepared for. The law of adaptation attracts, *chains* them temporarily to the plane of their own preferences.

That better land is real and substantial. It is the paradise supreme—the goal of all the fondest hopes of mortals. There are green meadows; deep, mossy banks; clear, meandering streams; shady bowers; stars of diamond beauty; harps studded with pearls and precious gems; fields, fountains, gardens and massive libraries; schools, lyceums, sanitariums and universities—everything to charm, educate and harmonially unfold the human soul.

We are the dead—*they*, (the invisible around us) are the living. Earth is a mammoth cave. Above is light and life eternal. Beautiful and glorious are those homes of mutual love embowered in roses; those palaces of art tinged with electric light; those golden temples of the gods; those heavens of the poets; those brotherhoods of philanthropists, congresses of sages, and parliaments of angels—all adding to the beatific glories of life, that obtain on, and along the shining shores of immortality.

#### Gems Cull'd from Writings of Rosa Miller Avery.

Love does not use force; its mission is to inspire, uplift and redeem—no soul can be dragged to a higher plane of existence.

Let us talk of the dignity of human nature both male and female—instead of its depravity.

Do the profoundest thinkers hold that when a man sinks into vice it is because he is handicapped by nature? No, but because he falls from his natural high estate, and becomes degenerate.

Any amount of sophistry will not hide the truth that if man and woman are made for each other and to dwell together in unison and happiness, they must have been created equals, spiritually and morally.



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SAN FRANCISCO, JULY 1, 1897.

## The Day and the Hour.

The present moment is the one we should improve with all our might. Then to-morrow never comes—it is blotted out by the ever-living and transcendent present.

"Present truth" and "present work" are the only kinds which demand the consideration of persons worthy of the momentous times in which we live. What is most needed now, is more definite demonstrations of Spirit presence and Spirit energy. If it is contended that such can be attained only as the spirits may be able to perform their work—then we would add that we must be co-workers with them—must give them the necessary material conditions for the performance of the spiritual work.

We are all mediums, more or less developed, and we should place ourselves in the proper condition to allow the intelligences of the unseen world to demonstrate their power. Give them the opportunity, by forming "home circles" for development, in every hamlet, town and city. Where there may be found only a single one, there should be hundreds, and where a medium shows special adaptation for any particular phase, let a circle

of sympathizing friends "sit" to secure development.

We must have good surroundings—form good lives, and be such men and women as the angel world can and will work with and through. Realize our position, and as "gods" assert and demand our rights, and reach out into the angel world and clasp hands with our "guides," while we work together for the good of humanity.

Do you think that one could be guilty of wrong-doing, if it were realized that our angel friends were at our sides, watching our every act, and witnessing our mean actions? The influence of the knowledge that our loved ones in spirit life are continually near us, must be helpful and must largely prevent our stumbling by the way—restraining our passions and helping our infirmities.

We well know that thousands are anxiously asking: "Where can I go to get communications from my friends who have gone to the other shore?" This makes public mediums necessary, but they should be carefully developed, and every good medium is interested in the cultivation of their powers to give the best results, and to prove the genuineness of the grand philosophy by unquestionable phenomena. Let all such things be done *in the light*, so that there may be no chance for fraud. Such mediums are needed—and they can be well sustained anywhere. The public have no use for trickery or fraud—such should be driven from the ranks by the pure and true.

Improve our public meetings, by having better singing—better presiding officers—better lecturers and better audiences. Exclude the sensational, and welcome the visitors. Organize the members, cultivate urbanity read the literature of Spiritualism, and then prosperity will follow as a natural consequence.

This we verily believe is "the duty of the hour," and if we can find even a few who will join us in bringing about this state of affairs—we will be glad to form a nucleus to be added to and enlarged until like the leaven it "will leaven the whole lump." We invite co-operation, and a hearty response will inaugurate the movement at once.

**No Eternal Torment.**—Isabella Beecher Hooker says "There is one very comforting fact that we learn from Spiritualism. It is that the suffering in the spirit-world is reformatory, and not everlasting; that

erring and perverse souls, when they have suffered for a time, perhaps for years, and have come to see and feel ashamed of their evil-doing, repent, and are uplifted and forgiven, good spirits helping them to find the way to the light.

## Remember the Cause.

Alexander McIlroy, who passed away recently at his residence in Philadelphia, left about \$15,000 to build a hall for Spiritualistic meetings and to generally advance the cause of Spiritualism. Good enough. Now let more of our Spiritualists remember the Cause in their Wills. Far better to do so, than to fool it away as some do, on matters that will only prove fat fees for lawyers, and do no practical good.

An ardent Spiritualist lately passed away in the East, and left his great wealth to endow a college, provided the County would devote a similar amount to the same object, (which is doubtful)—and yet when a worthy brother applied for assistance to help sow the seed of spiritual philosophy, he would not devote a dollar to the Cause! Inconsistency and shortsightedness, in view of the Spirit World!

## The 40th Anniversary.

The Harmonial Society of Sturgis, Mich. was chartered 40 years ago, and its anniversary occurred on June 12 and 13. The speakers were Mrs. Cora L. V. Richmond and Mrs. Jackson, and a royal time was enjoyed at the celebration.

Mrs. Richmond, among good things said:

Forty years ago I was present at the dedication of this house. What changes have occurred since then; how the world has advanced in enlargement of understanding and toleration; in freedom of thought and expression; in unity and co-operation, and in love and wisdom in those countries which deserve to be called "civilized." She exhorted the Spiritualists of Sturgis and of America to keep alive the altar-fires. If you differ with your brothers and sisters on questions of theology and worship, you can, at least agree that the hungry need to be fed, the naked to be clothed and the sorrowing to be comforted. You cannot disagree on these subjects, and you can work together to lessen the sum of human suffering. Souls are not separated by creeds—hearts are not held apart by dogmas. Love is the fulfilling of the law. I lectured in the city of Glasgow when 30 clergymen of different denominations were present and, when I ceased, some of them came forward and said



## 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. Transcorporeal 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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**Question Department**

Answers by "PHILO."

**Colors in the Spirit World.**

**QUES.**—Do we perceive the same and no more colors, that we know here, and their combinations in spirit life?  
C.

**ANS.**—All the beauties of the material world, such as trees, plants, flowers, etc., are but the perishable shadows of the real, which are eternal in the heavens, and perceptible and tangible to spiritual beings as are the material shadows to us.

As flowers are more brilliant and beautiful in the "Sunland" of Southern California than in the East, so are the colors in the "Summerland" still more brilliant, ethereal, celestial—no more, no different (to take all the colors of earth with their combinations, as a whole), but more intensified and indescribably gorgeous.

**Perception in Spirit Life.**

**QUES.**—In the body we perceive and gain knowledge by means of five senses. After our spiritual birth shall we have more methods of perception?  
G. C.

**ANS.**—The five physical senses are only organs for conveying perceptions to the spirit in its house of materiality. When freed, it perceives and comprehends all; it is able to "read" the soul of things without the aid of words; to perceive music without etheric vibrations upon a tympanum; to perceive bright colors without the vibration of light-waves upon the retina. In short, the sense of feeling is the only real sense of the spirit, and as our spiritual natures unfold, we find less use for the other four organs of sense even while yet in the body.

There are records of physically-blind clairvoyants and physically-deaf clairaudients, who see and hear as well by soul perception as we do with our physical organs of sight and sound.

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**LIGHT OF EGYPT;**

—OR—

**The Science of the Soul.**

BY AN INITIATE IN ESOTERIC MASONRY.

The secrets and Occult mysteries of Astrology are here revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

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**From San Jose.**

TO THE EDITOR:

I have returned from Summerland, where I spent a few weeks' visit, enjoying the communion of spirits, visible and invisible. Some there are climbing the ladder of progressive thought; others following a little behind, but by the law of growth will "get there" in time.

I visited Liberty Hall, where I found the "Boy Orator" lecturing in the morning. I gave a lecture in the evening with psychometric readings, and listened with pleasure to some discourses by local talent. I also visited a branch of the State Society and found a very good Lyceum in excellent condition, conducted by two able educators.

Perhaps the camp-meeting will be of some benefit in that community this year, if mediums show by their example as well as precept that they live true spiritual principles.

C. R. McMEERIN.

San Jose, June 18, 1897.

**From the Sunny South.**

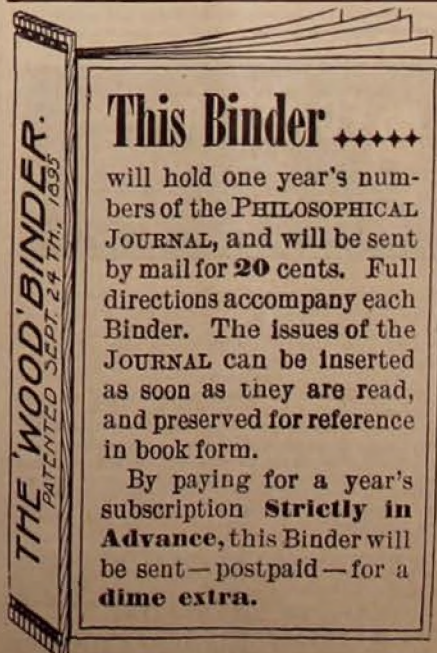
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I think this is the most delightful place I have ever visited. I am at Montecito, the home of Mrs. Spring, president of the Summerland Camp-meeting Association. I am speaking both at Summerland and Santa Barbara, and am having successful meetings at both places. The Summerland Camp-Meeting opens on the 18th of July and continues for three weeks. I think it will be a very interesting meeting. I expect to be there. I wish you and the JOURNAL success.  
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There are hours we mount on airy-fleet wings,  
To pierce the deep vista of space,  
And thoughts into musical cadences ring  
Too beautiful for mortals to trace.

There are prophecies born of ecstatic delight,  
Foreshadowed in the dreams of the soul,  
Piercing the gloom and the depths of the night  
That earth can never control.

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Its texture too great for a pen  
To trace to its depths—its meanings lay bare,  
Or all its deep mysteries win.

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Of the gardens of freedom above  
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I stay my haste, I make delays,  
For what avails this eager pace?  
I stand amid the eternal ways  
And what is mine shall know my face.

Asleep, awake, by night or day,  
The friends I seek are seeking me:  
No wind can drive my bark astray  
Nor change the tide of destiny.

What matter if I stand alone?  
I wait with joy the coming years;  
My heart shall reap where it has sown,  
And garner up its fruit of tears.

The waters know their own and draw  
The brook that springs in yonder height;  
So flows the good with equal law  
Unto the soul of pure delight.

The stars come nightly in the sky,  
The tidal wave unto the sea,  
Nor time, nor space, nor deep nor high  
Can keep my own away from me.

Serene I fold my hands and wait,  
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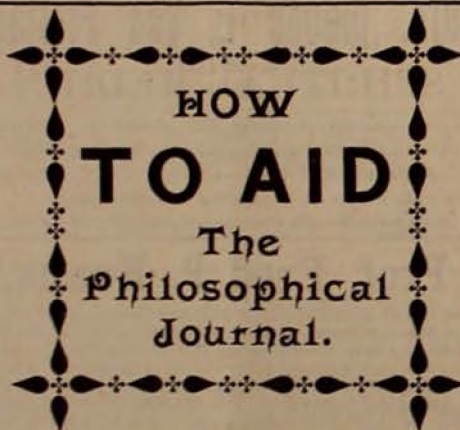
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