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# THE PHILOSOPHICAL JOURNAL

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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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### W. T. Jones.

Mr. Jones was born in Remson, Oneida Co., N. Y., on July 23, 1834, of Welsh parents who had strong religious tendencies and convictions, minus *superstition*. His early childhood and manhood was devoted to a strict conformity with church work. He remembers having often heard his father speaking of his mother being "a spiritual woman" having a power to heal the sick; and among her acquaintances her presence and services were often preferred to those of a regular physician. Also that she often saw spirits as clearly as she did mortals.

Mr. Jones accepted the philosophy of Spiritualism many years before he received any evidence through phenomena. When convinced, he at once espoused the cause of Spiritualism. Charges of heresy were preferred against him and he was cited to answer to them, by the Eighth Presbyterian Church of Chicago. His answers to the charges and specifications were so strong that the "session" of the church deemed it best for them to drop the matter without trial. When severed from the old, a new field of labor opened before him — the "Children's Progressive Lyceum." In this field of labor he realized the greatest pleasure of his life and has done his greatest work, serving in every capacity with honor.

Removing to Michigan, he

became identified with the South-western Michigan Spiritualists' Association. He was president of the Coast; and 1890 and 1891 were spent on Puget Sound. He then took an active part in



WILLIAM T. JONES.

of the society two years, resigning after reaching California, in 1887, and deciding to remain on organizing a society in Tacoma, and was elected its first president. Returning to San Fran-

cisco, he was elected conductor of the Children's Progressive Lyceum for the year 1893, and during a portion of the three years following, served the Lyceum as secretary. During the same period he has been vice-president and president of the Progressive Medium's Society. In May, 1895, the Medium's Protective Association was organized to protect mediums against the unjust license ordinance passed through the City Council of San Francisco. He was elected president of the Society, which position he now holds. He was vice-president of the first State Convention, held in May, 1896, pending the organization of a State Association, and has filled all these offices with honor.

#### Continued Life After Death.

One night in October, 1861, under a starlight sky on the Potomac, a group of soldiers belonging to the Fifteenth Massachusetts Volunteers was discussing the old, old problem,—the immortality of the soul. An opinion expressed by one, and concurred in by several, was that, with no hope of anything beyond death, a man is a fool to imperil his life in battle for his country or for a principle. Others, full of youthful enthusiasm and patriotic ardor, claimed that the nation needed the services of her sons, and that every true American should feel that it is sweet and glorious to suffer, and, if need be, to die for his country, with no thought of reward beyond the consciousness of having faithfully done his duty.

A few days thereafter occurred the fierce and bloody battle of Ball's Bluff, in which some of those who took part in this conversation were slain, one of them within two feet of me. As I, who was wounded in action and the morning after the battle was captured by the Confederates, saw the dead lying on the field of carnage, and heard the groans of the dying,—an appalling spectacle,—I recalled the discussion of a few nights before; and I could not help feeling that if, for the poor fellows who, in the flower of their youth, when life

was bright before them, had fallen, fighting for flag and country which they were never again to see, there was nothing but annihilation, then, indeed, justice and right seemed not to exist in the Power that rules the world.

In this thought emotion was probably stronger than reason; yet, after all these years, more than a third of a century from the date of that tragic event,—“all of which I saw, and a part of which I was.”—I am unable to reconcile with justice the death of those comrades who perished in the spring-time of life, if there is no unseen world, supplementary to this, into which their death was a birth, and in which they did and do perform parts in the great drama of being.

If the millions who, for principle, for country and race, have suffered imprisonment, torture, and ignominious death,—if they survive not beyond,—then, indeed, there does seem to be something lacking, something needed to satisfy the moral nature and the heart of man. We admire the self-sacrifice which gives up all and excepts nothing, when truth is to be advanced and humanity is to be benefited; but the thought that the most exalted moral goodness, the most unselfish love, may perish with the effort it makes to help and save those even who cannot appreciate the cost of the blessings which they, through suffering and death, receive, is, to say the least, depressing. It is certainly more in consonance with our feelings and with our moral sentiments to believe that whatever is good and worth preserving persists in an unseen order, or an unapprehended dimension of being, in which will be solved the problems of this life of lights and shadows, of joy and sorrow.

It is not strange that many who have no belief in supernaturalism, or special revelation, yet cherish the *hope* of continued life under natural law. In justification of this hope, some point to the progressive development of life on this earth, which has been going on amid struggle and suffering for millions of years. Has humanity, they ask, appeared, after this unimaginable duration, after these millions of

years of preparation, as the final production of evolution, only to be extinguished forever? Is the development of the human race from savagery to civilization, is the ascent of man to the mountain-peaks of intellectual and moral greatness, are all the conquests over wrong, all the victories of virtue achieved through sacrifice and undeviating devotion to principle, all the love and goodness which have brightened and bettered the world, and all the hopes and aspirations which have cheered the human heart and sustained man in the midst of disaster and in the face of death,—are these to be followed by the complete extinction of all life on this planet, and by the return of the planet itself to fire-mist? Will there be left no enduring results of the mental and moral condition which it has taken so many ages to produce? Is not the fact that all which has been and all which will have been achieved on the earth must ultimately be blotted out, so far as it can be, by physical dissolution,—is not this fact, the evolutionist may ask, an indication that the results of this long process of evolution and ascension—intellect, character, virtue—will continue to exist unimpaired by death, even when our planet has run its course, and has been resolved back to the world-stuff from which it was developed?

Darwin, who could not accept as proven the doctrine of immortality, said:—

“Believing, as I do, that man in the distant future will be far more perfect than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long continued, slow progress. To those who fully admit the immortality of the human soul, the destruction of our world will not appear so dreadful.”

There are many like Darwin, who are unconvinced of immortality, yet to whom it seems that human life is incomplete, and that evolution is without rational meaning, unless death is the gateway to a world in which so much that belongs to the dark side of nature may be explained.

Many—most people, perhaps—

have no difficulty in believing in immortality, which they assume to be true, without much interest in arguments for or against the doctrine. During a walk and conversation which I once had with Fitz-Greene Halleck, at Guilford, Conn., he said: "There is no proof of a future life, and we need none." His contention was, as Cicero says, that "there is, I know not how, in the minds of men, a certain presage, as it were, of a future existence." Thomas Paine, the "arch-heretic," declared that "the belief in a future state is a rational belief, founded upon facts visible in the creation"; and Dr. John Fiske, who defends Spencer's agnosticism, says: "I believe in the immortality of the soul, not in the sense that I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work." On the other hand, thinkers like John Stuart Mill and George Eliot have lived and died doubtful of man's survival of death. Let those believe who can: let those doubt who must.

It is probable that most people would live less useful lives here if their attention were mainly directed to a life beyond. If, as has been said, this state is a primary school to prepare us for more advanced stages of instruction, we should learn thoroughly the lessons of this school; and then we shall be better qualified, doubtless, to pass to the higher grades than we should be if we had—like children who are often more interested in getting "through" their books than in mastering what they teach—skipped over our primary lessons. "He who is false to present duty," says Beecher, "breaks a thread in the loom; and he will find the flaw when he may have forgotten the cause." Faith in immortality will not atone for moral shortcomings. Indeed, belief in heaven for one's self may take a very selfish form, as belief in hell for one's opponents in religion or for one's enemies in war may be full of revenge. He who is continually concerned about the salvation of his soul is not likely to have the most valuable soul either to save or to lose. He whose thoughts, as his life closes here, are on the

crown of glory which he expects to receive, may be less deserving of such a crown than he whose last concern is for his country or his family. Charles Sumner's dying words, "Take care of my Civil Rights Bill," were more noble than would have been any mere expression of confidence in the certainty of his "calling and election."

Of course, misinterpretations and perversions of belief in immortality, by which it is made a substitute for character or an excuse for neglect of the practical concerns of life, should not be confounded with the belief itself, which we know is consistent with a life of practical usefulness, and which, to the unselfish and the good, may give not only comfort and consolation in bereavement and sorrow, but hopefulness and encouragement in their labors to benefit and bless the world.

Mankind will never be without belief in immortality. Man's love of life, his moral ideals, the injustice and inequalities of social conditions, the wrongs unrighted, and the virtue unrewarded here, together with the impossibility of disproving the reality of a future life, are, without other reasons perhaps, sufficient to insure general adherence to the belief when the special dogmas and traditions associated with it in the popular mind shall have been outgrown.

B. F. UNDERWOOD.

#### Young Peoples' Spiritual Institute.

There is quite an interest being taken in the organization of Young Peoples' Spiritual Institutes, as a helper to the organized work of Spiritualists.

The desire is to enlist the young and middle-aged friends of Spiritualism into an interesting system of holding meetings and to develop the social spirit now so sadly lacking in our spiritual societies.

The fact is potent everywhere that young people do not find congenial conditions in the public work of Spiritualism. They are mostly interested in things not so serious as spirit communion, lectures upon obtruse subjects, and the soul's salvation.

Hence the church has found the Y. M. C. A., the Christian Endeavor society, and various social features, necessary to unify and attract the youth.

Among the Spiritualists very few of the young members of their families attend Spiritual meetings. They go to the churches mostly for its social advantages. And we can hardly blame them! The writer suffered socially in young manhood from a close alliance to the cause of Spiritualism. Not all are willing to do that, nor is it right that they should suffer. We should make Spiritualism attractive to the youths. The Children's Lyceum was organized in hopes that it would remedy the need for young people in Spiritualism; but it has not fully interested those most needed—the young men and women. The Lyceum has not lacked for children so much as for leaders and officers.

My experience in Lyceum work is that where an efficient corps of leaders and officers are obtained the Lyceum becomes a success and never is wanting in sufficient numbers of children.

The elder Spiritualists pass away and leave no younger workers growing in the work enthused by its spirit and thus perpetuating public life. Workers must be converted instead of being developed. This is the prime cause of so many wrecks of societies and continual reorganization. Examine the record of spiritual societies now existing and see how many have had a decade of existence. And how many of these give promise of perpetuity?

Some of these defects can be remedied by a proper organization of Young Peoples' Spiritual Institutes; and that is making a good start. It cannot be perfected in a year—but this semi-centennial year is a good time for a new impulse to be given to the spirits' cause, and I believe they have ushered in the proper movement in the Young Peoples' Spiritual Institute.

It is to be co-operative and uniformly organized; will meet each Tuesday evening; all persons over 12 years of age may join, but none over 50 hold office in a local Institute.

Each society existing should

organize an Institute—and where no society now is organized, 12 persons can perfect the Institute and prepare the way for public meetings.

I will cheerfully send full particulars and a copy of the Articles of the Association for a local Institute to any interested persons.

G. W. KATES.

Rochester, N. Y.

### True Philosophy of Phenomena.

The discussion of fraudulent mediumship has called out many wild expressions respecting phenomena indicating a very superficial thought upon the subject. As this discussion is bound to go on until frauds are eliminated from the Spiritualist fraternity, in some way, it is especially necessary that earnest persons should plant themselves upon a true scientific and philosophic basis. In no other way can we come to any rational conclusion, or save ourselves from becoming the laughing-stock of careful thinkers. Not a few writers, in our periodicals, assume, as though it was a self-evident truth, that phenomena are the basis—the foundation of Spiritualism. I beg leave to demure to this proposition, and to submit that it is not only not self-evident, but that it is not true at all.

#### WHAT IS A PHENOMENON?

The word is Greek and signifies an appearance, something which addresses the eye. In other words, a phenomenon is an effect—it is something produced by some form of causative energy. It is not, cannot be the basis of anything, as it must necessarily rest upon its producing cause as a basis or foundation.

The lightning flash and the thunder roll are phenomena, but they are not the basis of electrical force, but the effects. The great, moving panorama of nature is a wonderful display of phenomenality, but it is not the basis of that tremendous energy which moves suns and worlds in their orbits.

Suppose we stand in a room where an intricate piece of machinery is in operation. Can we say that it is the basis of some special form of force? Of course not; but we can say it is the

effect, so far as its motions are concerned, of some form of energy. Can we say what form from the motions? No! It may be steam, or water, or wind, or electricity. So we see at once that phenomena do not of themselves determine the character of the force producing them. Of the machine itself as an effect, we affirm at once, it is the product of a designing intelligence, for it accomplishes a purpose. So also, very much of the so-called spirit phenomena proves, on its face, to be the result of mental action, in connection with natural force or energy. But the phenomena are effects, not causes; hence, they cannot be the basis.

Again, the self-evident fact that mind is the purposing agent in the production of the manifestations does not prove that decarnate spirits are the producers. All the thinking and intelligent opposers of Spiritualism affirm, as positively as we do, the agency of mind in the phenomena. But again the question is, What mind? Is it the mind of decarnate men and women, or of those still in the form? They have strong and subtle arguments drawn from the admitted, the demonstrated facts of psychometry, clairvoyance, telepathy and hypnotic suggestion, and every student of these sciences is compelled to admit that at least 75 per cent of all our phenomena are solvable without any necessity of an *ab extra* spirit interposition.

But, let us come back to phenomena. They are not the basis of Spiritualism, but on the contrary they rest upon spirit energy operating through natural law. Spiritualism, in its full meaning, is the basis of the phenomena, instead of resting on them. Phenomena are shadows, not the reality. They are expressions, not the thing or person making the expression. They are pointers, directing us to the power producing them. The falling apple seen by Newton was not the force of gravitation, but it pointed him to the infinite energy operating through universal being. But it took something more than the mere fall of an apple to evolve and demonstrate the law of gravita-

tion. And it requires more than a rap, tip or slate-writing to prove the agency of decarnate spirits. The falling apple said to Newton that some form of energy compelled its fall, but it required all the genius and profound learning of that great man to evolve, from that common and simple phenomenon, the laws which hold and revolve suns and worlds in their orbits. So also the raps, or other phenomenon, does not demonstrate Spiritualism. It is motion, or change in matter, and we must go back of matter, we must master the relations—the actions and interactions of matter and spirit, to settle the question of causation. We must define with some show of scientific accuracy the limits of mental power while in the form, before we can be warranted in any positive affirmations about spirit interposition in the manifestations.

Now then, when many of the most earnest and thoughtful Spiritualists protest against the indiscriminate presentation of the multifarious phenomena of hypnotism, telepathy, psychometry and Spiritism on the public platform, it is not because they oppose, or undervalue phenomena, but because they see the whole process of a true scientific and philosophic method distorted. What would be thought of a teacher who should perform scientific experiments before a class and withhold all knowledge of the substances used and the proportions necessary to success? He would lose his position very soon, and no pretense that he had shown the phenomena would save him. How much would a class learn in such a case? But that is substantially what we are doing with the people. We are surfeiting them with outside show. We are not pointing out the relations of mind and matter. We are not showing their occult actions and reactions. We are not seeking to expound the extent of human possibilities in the wide field of psychometry, telepathy, etc., but many are ignorantly or dishonestly trying to force onto the world those purely human phenomena as evidences of spirit return and manifestation. We call a halt; not to ignore phenomena, but to

place them where they belong. Instead of waving them as a banner, place them where science has always placed them—stepping stones in the upward path of investigation. Instead of an end, regard them as a means to an end. Instead of making them the products of a quasi miracle, inducing a crass credulity, we demand that they induce earnest study, a scientific comprehension of mediumship; and hence, a fitness to lead the world into the truth. Phenomena are the challenges which nature makes for investigation. They are questions which she addresses to us and demands that we answer them. They present the grand problems of being, and solicit a solution.

They are blossoms on the tree of being, heralding the glory of the coming fruit—the twilight rays of morning hinting the coming of the glorious day. They are the material instruments, through and by which the potential spirit enunciates its glory and power. Blessed are the eyes which see the true light, instead of the bewildering “will o’ the wisp.” Blessed are the ears which hear the voice of wisdom, instead of the siren song which leads to destruction.

J. S. LOVELAND.

#### A Prophecy.

During the year 1883 I received an overwhelming impression that the United States would at no distant date be divided into three separate republics—North, South and West; but a band offensive and defensive, in case of war, would exist between the three, so that to the outside monarchical nations a grand and mighty Republic would present itself, stronger than before the division—much stronger internally because of the removal of local differences and antagonisms. The northerly and southerly line seemed to run along the summits of the Rocky Mountains, with a deflection to the eastward near the northern terminus.

During the years 1886—7 I received an overpowering impression that the Pacific States would one day be a republic by itself. It would be famous for its immense institutions of learn-

ing and its many patriots. It would be the home and centre of Spiritualism, and the eden for mediums. In all three Republics, all the present lines of States were abolished, and each had one general legislative body.

I have recently received a letter from Mr. B. W. Barge, of Atlanta, Ga. He has recently developed as a seer and clairvoyant. A spirit, dressed like an ancient, came to him many times. He made motions on a map which hung on the wall. Mr. B. for a long time did not know its meaning. The map, I should say, was not of material, but a spirit map, and after examination he found it to be a map of the United States, divided into three parts by heavy black lines. The divisions were North, South and West.

Mr. B. had been reading some Adventist books, and he was impressed to get mine entitled, “The Marriage Supper of the Lamb.” After reading it through several times he became convinced that “The great city” which was divided into three parts under the 7th vial of wrath (Rev. xvi:19) is our own country, the United States, and his spirit guides have in several ways confirmed his previous convictions. I had never known or heard of Mr. Barge, previous to receiving his letter. Although my prophetic impressions were by no means forgotten when writing “Marriage Supper of the Lamb,” I was not impressed to place the prophecy in the book, my guides evidently preferring that it be given to the world later on. What is said regarding this matter in “Marriage Supper of the Lamb” will be found on page 78 of that work.

B. F. FRENCH.

[The book referred to can be obtained at this office, for 25 cents, postpaid.—ED.]

#### Phenomena at Public Meetings.

With astonishment I have observed the course of certain leading writers and speakers, and I have been wanting to take a small part in the discussion of this important subject. These new crusaders advocate “the exclusion of all forms of phe-

nomena from the public platform.” What do they mean? Are they insane? or have they turned over to the enemy? Have they fundamentally changed and become converted to a new theory? How will they reconcile their present attitude with their former professions, in which they based their belief of a future life on knowledge derived from phenomena? An apology is due from them.

This new scheme is like playing Hamlet with Hamlet left out. Modern Spiritualism was born in mediumship; phenomena are its chief bulwark. We cannot consent to have them disappear nor even become secondary. Mediumship cannot be regulated by human authority, but it may be destroyed or limited in public exercises. Fraud may appear at times, but true mediumship can take care of itself if left upon its merits, and the truth will ever come uppermost. The phenomena, philosophy, ethics, can never be divorced from each other, and in the public assembly is a proper place to teach and demonstrate them. Spiritualism without phenomena of the public platform will simply be on a par with other religious systems.

These crusaders sneer at the idea of “old Spiritualists wanting tests.” It is not “tests” that we are seeking. We like to receive communications from our spirit friends and others, which we often do in the public assembly. This is spirit communion—a part of our religion—and we appreciate it more than any thing else. It is a misnomer to call such, “tests.” We like to contemplate “the sweet by-and-bye” and the sweet now, and in all this we are not ready to admit that we are “the victims of delusion.”

A. H. NICHOLAS.

Recent explorations at Nineveh, Babylon, Sippora, Tello, Ur and Nippur lay bare the history of man back to eight thousand years ago. The excavations show that at that remote time the world around Chaldea was in an advanced state of civilization.

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SAN FRANCISCO, SEPT. 30, 1897.

## Risen from the Dead.

W. A. Laufman, of Minneapolis, Minn., had a strange experience. Poison had been administered to him, and he was taken to a hospital, and this is his version of the result, which has been published in many papers:

At 11 a. m., Dec. 26, 1896, under the influence of a sleeping draught, which the doctors gave me, I sank into a condition which they believed to be death, from paralysis of the heart, and my body was taken to the undertaker's office. From there they telegraphed my brother in Des Moines, Iowa, to come and arrange for the funeral.

Some minutes after I had been placed on a table in the mortuary, I had a strange sensation, which began at my feet and gradually spread itself through my whole body. It was as though something dragged itself loose from me, grew in size, and gradually took upon itself the shape of a man at least three feet taller than I. I stood suddenly in the middle of the floor in the large hall with the long tables, and saw my dead body on one of them.

After I had viewed it a while I left the hall and met in the corridor one of the hospital doctors. It surprised me that he did not speak to me, but as he probably was hurried I did not stop him, but went down the stairs and out on to the street. I had taken but a few steps when I saw an old friend, Mr. Blese. I tried to slap him on the shoulder in greeting, but my arm went clean through him. I did

not speak, but tried the same thing again and again with the same result. It was not possible for me to attract his attention, though I followed him through several streets.

I returned to the mortuary, went up the steps, and along the corridor to the hall. The door was shut, but I could see into the room. I tried to go through the door and I succeeded. I stood awhile looking at my dead body, and then went again out in the corridor, where two doctors stood discussing my death.

Then my brother came: I saw his grief at the sight of my body, and I followed him all day, but was unable to attract his attention, and I sat all night by his bedside in his room at the hotel. The following day I accompanied him to the mortuary, where a doctor met us and asked permission to make some experiments on my body with an electrical apparatus. My brother consented, and I went with them to the spot where my body lay, packed in ice, to witness the experiment.

The instrument was adjusted to my feet, and I felt quite plainly a strange sensation, though still standing in the middle of the floor. The next minute I felt terrible pains in the whole of my body, and found myself lying in the ice box.

My recovery was very rapid; in a few days I was fully restored to perfect health and strength.

## ANOTHER INCIDENT,

just occurred in Santa Monica, Cal., is thus reported in the San Francisco *Call*:

In the suburbs live William Graham, his pretty girl-wife and their two-year-old son. Consumption claimed Graham for a victim, and for months has been taking his life. As long as he could he labored to provide for his family, but for weeks he has been in the last stages of the disease and suffering intensely. Ten days ago his physician said his hours were numbered, and last Saturday night it was apparent that the end was near. When the last breath had left the body, the woman was told that it was over and taken from the room. An undertaker was summoned from the village and, with the nurse, was caring for the stiffening body.

Fully twenty minutes had elapsed when the frenzied wife, breaking away from restraining friends, rushed to the bier and caught the body in her arms, screaming to her loved one to come back and not leave her. It was some minutes before she could be persuaded to release him, and then it was noticed that a slight shudder ran through the body. The frantic wife worked heroically: restoratives, massage, everything within her reach was applied, and within an hour Graham was able to speak. He said that he went out of this life and journeyed into another country—one that was far more beautiful than this.

He said the feeling of release was exquisite. All pain and suffering dropped from him like a garment cast aside and he was in another country. He says his father's presence was

with him for a while and sustained him; that he felt so buoyant and free that he was anxious to start out on the shining road that stretched before him.

He described beautiful fields with waving grasses that rippled with a soft breeze. The trees especially claim his wondering memory, for never did earth grow such stately monarchs with such wonderful, shining, brilliant foliage. The strains from distant music were in the air. And from all this he was forced to turn back to the weary body, and he is longing for the second call.

Describing his return to the body one of the women present said: "I shall never forget that awful sight; it was harder than his death."

Lest the doubters should think this story exaggerated, the *Call's* correspondent asked for statements from some of the people present, which were most willingly given. These statements were signed by Thomas Graham, Jane Welch and Ida H. Nelson, and gave the incidents as they occurred. All three of these persons had often witnessed death, and all declared that it was death and return to life, vividly describing the final struggles—"the agony, the sweat, the labored breathing and the last gasping." His first words on returning to the body were:

"Oh, who brought me back? Everything was so beautiful! I was so happy!"

## Spiritualism:

WHAT IT IS AND WHY IT SHOULD BE ORGANIZED.

On this topic an able address was delivered on Friday evening, Sept. 3, before the California State Convention by William Emmette Coleman, in which he remarked as follows:

What is Spiritualism? Is it a science, a philosophy, or a religion? or is it all three of these? In the first place, Spiritualism certainly is a branch of the nineteenth-century science; it forms an integral part of the Neo-Psychology of the day. Its myriad mystic phenomena, of unique and transcending import, have engaged the attention of many of the leading scientists of the world, and are now being most carefully investigated, and as a consequent are being scientifically demonstrated and verified by the London Society for Psychical Research. In its phenomenal manifestations, Spiritualism is one of the most important and far-reaching sections of psychological science. Next,

## AS A PHILOSOPHY,

Spiritualism, in its highest phases, is all-comprehensive. The far-extending sweep of the Harmonical Philosophy embraces the totality of being; reaching from the highest heaven, the great central sun of the spiritual universe, down to the most infinitesimal.

mal atom vibrating in rhythmic harmony in ethereal space—a philosophy inclusive of God and man, of heaven and earth, of angel and mortal, of lowly, boorish peasant and of choiring, enrapt seraph. Interblended with this philosophy are the phenomena of Spiritualism, neither being possible without the other. Like spirit and matter, like body and soul, each forms an integral part of the other, as it were. The Spiritualist phenomena, how wondrous have been their might, majesty and power during the last half century! Penetrating into the nethermost parts of the earth, the tiny rap and its attendant phenomena of trance and inspiration, of clairvoyance and clairaudience, of psychography and materialization, have taken captive by the million the sons and daughters of earth. Good and bad, rich and poor, learned and illiterate, scientist, philosopher and peasant, men, women and children, too, of every clime, of every station in life, of every nationality and hue,—all have acknowledged their truth.

#### IS SPIRITUALISM A RELIGION?

Some say yes, some say no. I say, most emphatically, yes. As a system of thought and action, it includes every point covered by the word "religion." Its teachings embrace a consideration of the being and nature of God, the nature of man and his duties to his fellow man, the immortality of the soul, the origin, nature, and destiny of the soul or spirit, the being and nature of the future life, and of the rewards and punishments, both in this world and in the spiritual worlds, the existence and character of heaven and hell, the nature and utility or inutility of prayer and other religious exercises and observances, the supremacy of the most exalted moral code,—these and much more of cognate nature constitute Modern Spiritualism. If these are not a religion, then I should like to know what a religion is. Spiritualism has its Sunday services, like other religions, in which are sung religious hymns, and in many cases prayers are offered. Its societies ordain men and women as ministers of its gospel, under State laws, who solemnize marriages and perform other ministerial functions. It is classed as a religion in the census reports of the United States, Australia, and other countries, and in official and encyclopedic publications generally. Personally, I know that Spiritualism has been my religion for nearly 40 years, and I shall die an out-and-out Spiritualist in religion and nothing else.

As a religion, Spiritualism emphasizes the inherent divinity of man. Instead of a vague, shadowy deity, far removed from earth in some remote heaven, the religion and the philosophy of Spiritualism are centered in the God of Nature, whose highest expression and unfoldment is in humanity here in our midst. In every leaf and bud, in every stream and cascade, in every hill and vale, is our God expressed; but most of all in humanity, the highest outcome of deific manifestation. God in man we behold on every side. Children of God are

we all,—all bear the impress of the divine signet. A germ of deity is centered in the soul of each one, constituting him or her heir to the glorious heritage of immortal life.

We see, then, that, in its widest and best sense, Spiritualism comprises within its amplitudinous folds all of religion, of science, and of philosophy. The three it unites in one; indeed, these three constitute the immortal trinity of Deific truth. They are the three sides of the Universal Prism, the three forms of manifestation of the one great primal, original substance of things.

#### SHOULD SPIRITUALISM BE ORGANIZED, AND IF SO, WHY?

Primarily it should be organized just because it is a science, a philosophy, a religion. Throughout the world the sciences, philosophies, and religions are organized. Without organized and co-operative effort, what would the sciences, philosophies, and religions of the earth amount to? What would they accomplish for themselves and for humanity? To accomplish any lasting result, to secure any permanent and definite end, any system of thought must be organized.

From the inception of Spiritualism, in 1848, to the present, it has been through organized effort that much of its success has been attained,—that is, through local organization. "In union there is strength," is a trite truism; and Spiritualism, like all other systems of thought and endeavor, needs the practical materialization of this principle if it would subserve the best interests of humanity.

Spiritualism, we are convinced, embodies certain great truths, important truths, distinctive truths, unique truths,—truths not found in practical objectivity in other philosophies and religions. We are also convinced that the world needs these truths, and our Spiritualism teaches the Brotherhood of Man,—that it is our imperative duty to assist our brothers and sisters on earth in all possible directions. As Spiritualists, then, we should do all we can to propagate the truths of Spiritualism, to extend its sphere of usefulness and beauty among earth's benighted children. The world is hungry for the nutritious spiritual bread of which we are partaking. To aid in the work of propagandism, to spread the gospel of Spiritualistic truth, organization is needed, both local and national; yea, and international too. And all this in time will come.

Another potent reason why organization in Spiritualism is required is that

#### IT IS MUCH NEEDED FOR PURPOSES OF PROTECTION,

—protection from foes both within and without its ranks. Demonstrating, as it does, the irrationality and untruth of much that forms the essence of the church-creeds of to-day, the honest adherents of those creeds, and the dishonest ones, if such there be, naturally are antagonistic to Spiritualism. Antagonism to Spiritualism is also engendered through the

ignorance of non-Spiritualists as to its true character. Many persons are misled about Spiritualism by the folly and knavery of many who call themselves Spiritualists. The knaves and fools in Spiritualism are really its worst enemies. The conduct of silly, weak-minded persons calling themselves Spiritualists, and the rascality of many so-called mediums (some of whom are wholly pretenders, totally devoid of any mediumship whatever, while others really have some mediumistic or psychic power, which they supplement with persistent and systematic fraud,—both kinds have flourished for some time and do still flourish in California), the folly and the knavery of the silly and the fraudulent in our ranks work incalculable harm to true Spiritualism. They cause many worthy persons to believe that Spiritualism is all of a piece with their actions,—that there is nothing true or good in it; that its honest adherents are all foolish, hoodwinked dupes, and its mediums are all rogues and tricksters.

To counteract the antagonism to Spiritualism, emanating from its ecclesiastical enemies on the one hand, and from those honestly misled on the other hand into the belief that Spiritualism is naught but folly and rascality,

#### THE GENUINE SPIRITUALISM OF TO-DAY NEEDS TO BE ORGANIZED.

Organization is needed to protect it from both these enemies. Our true mediums need protection when unjustly assailed, maligned, or persecuted. Unjust legal enactments and prosecutions against Spiritualists must be met and fought. To maintain our rights and to vindicate our cause and its truth, distinct and aside from the barnacles of fraud and foolishness which have attached themselves to it, there must be organized effort.

**Spirit Money**, consisting of imitation coins, is buried by Chinamen with their so-called dead. These spurious coins are supposed to be "legal tender" for the spirits in their progressive journey in the life beyond. They are very superstitious, and their idol-makers, geomancers, fortune-tellers, sooth-sayers, and interpreters of dreams, who exist by thousands, can coin all the money they want. One city alone employs 100,000 people in making these spurious coins.

It is astonishing how little it takes in China for workmen to support a family. They must practice marvelous economy for their wages only range from \$2.00 to \$12.00 per month, according to their grade of employment—yet they support their families, in addition to their temples, pagodas and priests, and also furnish their "dead" with these coins to pay their way beyond "the evergreen shore."

**Response from the Spirit World.**

Only a few days ago the preachers met at Anderson, Ind., to organize a crusade against mediumship and spirit manifestation. Within ten days of the close of that convention, there came, in reply to this opposition of mortals, a manifestation from the spirit world, like a "flash of lightning," to show them how futile is the work of man when opposed to the plans of the intelligences in the spheres beyond.

One of the preachers in the creedal churches, the Rev. John Kaufman, at Elkhart, Ind., was controlled by spirits, and in a trance condition preached to his congregation, just as mediums do. Before launching on his discourse he assumed a rigid position, with one hand raised and immovable, while the other was used at will. An attendant assisted him to his feet and then he began his discourse. The daily papers describe these trance discourses.—The San Francisco *Examiner* of Sept. 24, remarks as follows:

When he closes his hands together and falls forward into the hands of those who are by him. He cannot be immediately awakened from his slumber, which is profound and is attributed to a power which he is unable to control.

Mr. Kaufman claims to speak only what is dictated to him by the higher powers and says he cannot cease until the spell is removed, nor does he know what he has said.

This is the "first gun" from the spirit world in reply to the formation of that "anti" convention, and it speaks in no uncertain way to these deluded preachers. It forces one of their own number to prove that their efforts are unavailing—demonstrating that mediums are controlled to "speak as they are moved by the holy spirit," just as really in our day as they were 1800 years ago!

Will they heed this reply to their efforts, from the artillery of heaven?

**The Atonement.**

*Intelligence*, for September, contains an excellent article entitled "The Dogma of the Atonement," in which the writer shows that "Every rite and ritual, every memorial festival, every symbol, every vestment and temple-appointment, every sacrament and service in our customary Christian cult had been anticipated ages ago, in different parts of the world, among religions long since extinct."

Of the doctrine of the atonement the author says:

It has parodied justice, scandalized the attributes of God, made love a burlesque, and travestied the common sense of mankind.... It pictures God not as a loving Father; but as a monstrous demon, a vicious, stony-hearted despot!... It is alone responsible for the many thousands of innocent martyrs to the flames of the Inquisition.

This article will have much effect in letting in the light on the most diabolical of all dogmas.

**Prof. Jas. G. Clark**, the inspired poet, songster and author, passed to the spirit world on Sep. 17. He was a great sufferer in the physical, and his many friends will be pleased to learn that these sufferings are over and that he passed peacefully to the beyond at the ripe age of 68. The body was interred at the Mountain View Cemetery, Pasadena, Cal., after the funeral services at the Tabernacle. A memorial service will be held next Saturday, at Mrs. Dr. Morse's, 621 O'Farrell street, San Francisco.

**The Priests** of the Zuni Indians (an organization of medicine men) have for ages made a practice of torturing "mediums" of their tribe in New Mexico, charging them with witchcraft. This they do to keep the faith of their tribe in their medicine and incantations. A medium lately tortured was rescued by the Civil authorities, backed by Federal troops, and is recovering from her injuries.

**Mme. F. Montague**, of Oakland, Cal., was honored by a very complimentary notice, accompanied by an engraving, in last Sunday's *Call*, stating that "although a French lady, she has a fine command of the English language, which she knows how to use in the most artistic manner." It very truthfully adds: "Though her lectures are often on philosophy and science, they are generally on some ethical subject, always enjoining purity of life, kindness and good-will toward all, as the best seed to sow here, if we would reap a rich harvest in the wonderful hereafter."

**We want** a library, open at all times, in this City. We want a bureau of information, and a directory of honest psychics. We want convenient and centrally-located headquarters, open all the time. We can have them all, if Spiritualists will only support the Cause as they should.

Among the resolutions adopted at the late State Convention were the following, which by an oversight were overlooked when the others were printed in the JOURNAL:

**WHEREAS**, The impulse which moved our ancestors in issuing the immortal "Declaration of Independence," was to secure and perpetuate the liberty of the people, and

**WHEREAS**, The subsequent creation and adoption of the Federal Constitution and the legislation had thereunder, has signally failed to secure liberty to the people, therefore,

*Resolved*, That the establishment of direct legislation, commonly called the Initiative and Referendum, is the only method by which the alarming encroachments upon personal liberty can be prevented, and the equality and happiness of the people be secured.

*Resolved*, That as thinking and earnest people, we cannot but be profoundly impressed with the trend of present civilization toward luxurious wealth on the part of the few, and the increase of suffering poverty on the part of the many, and we hereby proclaim it as the bounden duty of Spiritualists to put forth every effort, as moral and political factors of the nation, to secure such changes in constitutions and laws as will establish a practical brotherhood of the people.

*Resolved*, That we earnestly request the approaching National Convention of Spiritualists to be held at Washington, D. C., October 19, 20 and 21, 1897, to institute such measures as will combine all true Spiritualists in a United and persistent effort to secure the objects stated in the preceding resolutions.

**To Personal Abuse** we do not deign a reply. We have no enemies except the kind we are proud of having, and have lost the friendship of none worth retaining as friends. By steadily pursuing the course we have marked out we shall merit our own respect as well as the respect of all true Spiritualists, incarnate and decarnate. "Onward and upward" is our motto.

**Eusapia Paladino** it is expected is to be again subjected to investigation by *test* seances at the residence of J. Page Hopps, in London, England. It is expected to have among the investigators Dr. Alfred Russell Wallace, Sir Wm. Crookes, and Prof. Lodge. This is quite desirable and we hope that arrangements for such a seance will be perfected.

**A long letter** concerning the departure of Mrs. Cora L. V. Richmond from Chicago, and the farewell exercises, is received since this JOURNAL was filled. It will appear next week.



## 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.

John Slater gave tests to a crowded hall at 105 Larkin street, San Francisco, last Sunday.

Mrs. May F. Drynan has so far recovered that we are glad to announce she is able to be out again.

Dr. Hidden, No. 14 Purchase street, Newburyport, Mass., has opened an office at Hotel Plaza, Boston.

The Nebraska State Convention will be held in the Universalist church, in Lincoln, Oct. 7 and 8.

Dr. R. A. Davis, a mental, physical and phenomenal medium, of Maitland, Mo., (box 174), desires engagements. He is also a hypnotist and healer.

The Ladies' Aid Social, last Friday, was a very enjoyable affair, as well as a financial success. These monthly Socials should be the attraction for the coming season.

Dr. and Mrs. N. F. Ravlin have gone to Salt Lake City. The doctor is a magnetic and eloquent speaker, and we hope will there find a fruitful field for his psychic powers.

Mrs. Mena Francis, slate-writing medium, gave messages at Gier's Hall, Oakland, last Sunday. Several magnetic healers followed demonstrating their power of healing.

Moses Hull is to have a debate to begin on Oct. 5, with Elder Covert, the chief "anti," at Anderson, Ind. He will then attend the National Convention at Washington.

The Children's Progressive Lyceum of Cleveland, O., has resumed its Sunday morning sessions in Army and Navy Hall, 426 Superior street, with Mr. B. F. Bellows, conductor.

During October the First Association of Philadelphia will have Dr. J. M. Peebles; November, W. J. Colville; December, Mrs. A. M. Glading. The annual meeting will be held on October 4.

The fourth annual meeting of the Liberal Congress of Religions will be held in Nashville, Tenn., Oct. 19 to 24, 1897. For particulars apply to Alfred C. Clark, 185 Dearborn street, Chicago, Ill.

Mrs. Kate Hoskins after three months illness is now able to sit up again. This will be welcome news to her many friends, who are anxiously waiting for readings, and to attend her excellent circles.

Last Sunday evening Mme. Young gave many excellent tests (some being greatly applauded) at her hall in San Francisco, which was crowded to the doors. Her marvelous proofs of spirit presence convince many skeptics.

Mrs. Lois Waisbrooker, a veteran in humanity's cause, is ill and in need.

She does not ask charity, but wants to sell her books, in order to live. Let every lover of humanity send \$1 to her at 1512 Howard street, San Francisco, for one of her books.

Mrs. Schlesinger lectured at Oakland for the "Union" Society, last Sunday evening on "Bible Proofs of Immortality, or Spirit Manifestations in Ancient Times," accompanied with stereopticon views. Mrs. Ladd-Finnican gave tests. In the afternoon, tests were given by Mrs. S. Cowell.

A special meeting of the Board of Directors of the California State Spiritualists' Association has been called for the transacting of general business, Saturday evening, October 2, at 8 o'clock, at the office of the Association, 605 McAllister street. Communications for the good of the Cause to be directed to John Koch, 1607 Fillmore St., San Francisco.

"A Trip to London" was the subject of Mrs. Schlesinger's illustrated lecture at Scottish Hall, San Francisco, last Thursday. Next Thursday Sept. 30, the subject at the same place will be "Picturesque Ireland." Mme. Montague follows with spiritual phenomena. Her psychic answers to written questions last week were astounding—both complete and marvelous. Mrs. Schlesinger's lectures are all exceedingly interesting. She will not go to Los Angeles, until some time later.

Prof. W. C. Bowman goes to Washington to attend the National Convention, and represents the State Association with a proxy from Mrs. J. J. Whitney, who will be unable to attend. The Professor has been lecturing very successfully for the Society in Santa Barbara, Cal., and writes: "The Spiritualists here are alive for the upbuilding of the higher Spiritualism. They have discontinued the 'ten-cent' business and thrown open their doors to the whole world, and are nobly supporting the work by voluntary contributions."

### Los Angeles Notes.

The many friends of Charles J. Anderson, the "Boy Orator," will be pained to learn that bronchical trouble has forced him to cancel his engagement at Escondido, and will also prevent him from speaking at the Soldiers' Home—the physician, a noted specialist, having insisted on entire cessation from work for the present. He will spend the month of October in Summerland, at the residence of Bishop Beals.

The most hopeful sign in connection with Spiritualism here is the number of private family circles. Although not at liberty to mention names, I may state that several of them are a source of great satisfaction.

The Spiritualists of Southern California will esteem it a privilege to assist in defraying the traveling expenses of Prof. Bowman, who will so creditably represent them at the National Convention.

Mr. and Mrs. Henley (parents of the well-known medium, John Henley)

observed the thirtieth anniversary of their marriage on the 20th inst., at their residence in East Los Angeles. A large number of friends gave them congratulations and good wishes for future happiness, together with appropriate gifts. Not the least interesting feature of the occasion was the etherialization and trumpet seance of their son John.

W. N. SLOCUM.

**Transition.**—The many friends of Mrs. Cotter, a medium of San Francisco, will be pained to learn of the transition of her daughter, by rapid consumption. Mrs. Westlake officiated at the funeral held at the residence of her sister, on Yambill street, Portland, Ore. The ceremony was very impressive, as Mrs. W. is one of our best trance speakers and clearly set forth the beauties of the spiritual philosophy, contrasting the new ideas with the old—that is, the resurrection of the body. A number of Spiritualists were present and aided in singing and comforting the mother, sister and friends. CYRUS A. REED.

"Anti-Polygamy Mormonism," including an interview with Prophet Joseph Smith, Jr., is the best sketch of the Recognized Church of Latter-Day Saints ever given to the public, is given in the October number of the Midland Monthly of Des Moines, Iowa.

*The Humanitarian* for Sept. is a valuable number. It contains an article on "Hypnotism," another on "Occultism Among Barbarians," and W. J. Colville writes on "Foregleams of the Twentieth Century." Hutchinson & Co., 34 Paternoster-row, London, E. C.

"Babyland," and "Little Men and Women," are monthly magazines which delight young people. The former is 50 cents a year and the latter \$1.00. Published at 150 Nassau street, New York.

*La Revue Scientifique et Morale du Spiritisme*, published in Paris, France, in a late number, published in full a translation of Dr. Peebles' lecture in Melbourne, Australia, on "Spiritualism: Its Uses and Abuses."

**Ladies' Aid Society.**—Annual meeting, Wednesday, Oct. 6, at 2 p. m., 605 McAllister St., San Francisco. election of officers. All members are earnestly invited to attend.—MRS. NEVILL, Sec.

**Carlyle Petersilea**, the Greatest Living Teacher and Piano Virtuoso, gives Piano or Voice Lessons, \$3 each lesson, or \$10 in advance for 6 lessons. THE PETERSILEA MUSIC SCHOOL, 803 Golden Gate Ave., San Francisco.

Mrs. L. S. Drew & Earl Carter hold a parlor test and healing meeting every Sunday eve at 323 Fell st., 10c. Sittings daily \$1.



**Organization Necessary to Success.**

To THE EDITOR:

Spiritualists ought to be happy here, with the best religion and the best country on earth. Prof. W. C. Bowman is speaking here every Sunday evening in G. A. R. Hall, to large audiences. There are many Spiritualists in Santa Barbara but they are not well organized. I am afraid that not much will ever be accomplished so long as this scattered condition exists. No effort is being put forth to interest the young. Children are sent to orthodox Sunday schools and that fraternal feeling does not seem to exist that is seen in orthodox circles. But little attention is paid to strangers coming into spiritual meetings.

There are Spiritualists enough in every town the size of Santa Barbara to build and own a good hall. Hardly a village in the United States of two or three hundred inhabitants that has not from one to three churches while a spiritual temple in a city of 50,000 inhabitants is a rare thing. Without organization there can be no accumulation of funds. This is the state of affairs throughout the nation. Hundreds of towns in the West of from 800 to 1,000 inhabitants cannot raise money enough to hire a speaker for one lecture.

In Grand Junction, Colorado, a town of 4,000 inhabitants, where I am well acquainted, there are many Spiritualists and many people willing to listen, but there is no organization, no hall, and no funds. A good speaker came there last winter but so little interest did the Spiritualists take and so afraid were they to pay out a cent that assistance had to be got from an A. P. A. council to enable the speaker to leave town. Why can't we teach Spiritualism, pure and simple. The man that has done more than any other man in the world for Spiritualism, is A. J. Davis, and no one knows his politics. He was named after Old Hickory, and that is all we have to go by. H. H. NICHOLS.  
Santa Barbara, Cal.

**Giving Strength and Hope.**

To THE EDITOR:

Prof. Bowman, of Los Angeles, is speaking here and at Santa Barbara, and giving excellent satisfaction. He seems to be calling together the broken fragments of our disorganized ranks. He is a very capable man, has a mind well stored with knowledge, deep, logical, humorous pathetic and inspirational. Such men are a power for good in any department of life and the builders of our new religion of future Spiritualism.

My thoughts go out with the voice

of earnest interest to encourage and help the onward march of mental and spiritual growth and freedom. I trust the Spiritualists on the Pacific Coast will nobly sustain and support your excellent and important paper, and make it all your aspirations may desire it to be. BISHOP A. BEALS.  
Summerland, Cal.

**It is a Beacon Light.**

To THE EDITOR:

THE PHILOSOPHICAL JOURNAL is a beacon light. Were it not for the weekly visits of the JOURNAL I fear that the thick fog of churchism, beliefs and superstition might obscure the light of Spiritualism. But the JOURNAL both lights and warms me at each weekly visit. I wish all could read it. Kindly let me suggest that each subscriber secure at least five new subscribers before 1898 and so help to bless your fellow man.

A READER OF THE JOURNAL.

**New Lyceum in Oakland.**

To THE EDITOR:

Pursuant, we trust, to the desire of the higher intelligences to instil into the minds of the young the teaching of spiritual philosophy, the connecting links between the material and spiritual body; the cultivation of the spiritual faculties of the individual; the forming of the foundation on which to build the spiritual growth of future years, and the development of the various talents of each individual—a committee of the Spiritualists of Oakland who are deeply interested in the above outline of work, joined forces to effect the organization of a Progressive Spiritualist Lyceum, which was accomplished on Sunday, Sept. 19, at Gier's Hall, on 14th, near Washington street.

Officers were elected as follows: Prof. A. C. Stowe, chairman; Dr. Emma S. Stowe, conductor; Mrs. M. E. Van Loven, secretary; Mrs. Alonzo Coons, treasurer; Mrs. L. W. Knott, C. F. VanLoven and Mrs. Hull, executive committee.

Gier's Hall being a most quiet place, centrally located, is well suited to the many needs of lyceum work. For a number of reasons the Lyceum was organized on an independent footing. The rent is very light, so this cannot be considered a drawback to the success of the organization.

Heretofore the Lyceum has proved unsuccessful here for the good reason that we had no experienced teachers who were at liberty to engage in the work. Now the golden opportunity has arrived when teachers who cannot be excelled, with years of experience in the work, are not only willing but anxious to devote time and labor gratuitously to the spiritual culture not only of the children but all who will attend the Lyceum, without regard to age. Prof. and Dr. Emma Stowe, Dr. Sivartha and Dr. Jeanny are the teachers here referred to.

The organization is effected; teachers are extending willing services; we

are sure the children will be only too glad to attend, and thus the one thing is the assistance and patronage of the parents and friends to insure a grand success in this work. Those who are developing mediumship will find no better place for unfoldment than in the Lyceum. A school of 75 children and as many adults should be the outcome of this noble effort made by these willing workers in the cause of Spiritualism. M. E. VAN LUVEN, Sec.

**Deafness Cannot be Cured**

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

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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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.

See our Book List on page 624.

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The most complete System of Health, Life and Happiness yet offered to the world. The combined power of tongue and pen could not express the IMMENSITY of VITAPATHY! Endowed with power to TEACH and HEAL as CHRIST taught and RECOMMENDED, is a Religious, Scientific System of Health and Life for body and soul—makes healthy and happy the entire dual man.

Disease Cured, Life Prolonged, Wisdom Taught and SPIRITUALITY IMPROVED.

I especially invite attention to our EASY HOME TREATMENT for the great majority of the ills of life. Send 10 cents for Advice and Circulars to

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WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

PSYCHIC.

Drs. PEEBLES & BURROUGHS are Successful Specialists in all chronic diseases. Send name, age, sex, and a leading symptom and get an absolutely correct diagnosis of your case FREE. Write at once. Address, Box 177, Indianapolis, Ind.

Drs. PEEBLES & BURROUGHS, Indianapolis. Yours of the 8th at hand and will say that your diagnosis of my case is absolutely correct. Birmingham, O., E. D. Gibson, May 10, '97.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

**Transition.**—Mrs. Dr. Mary J. Russell departed from earth's plane on Sep. 12, very suddenly at her residence, 1412 Ninth street, Alameda, Cal. She arose on Sunday morning feeling quite bright and well and had gone into the garden as usual, and was almost immediately stricken with apoplexy, falling to the ground in a semi-conscious condition at about 8:15 a. m. She was removed to her chamber and a physician summoned, who after diagnosing her condition pronounced her unable to recover. One of the small blood vessels supplying the brain on the right side of the head had broken thereby causing total paralysis of the entire left side. She remained semi-conscious about 15 minutes, when she became unconscious, and so remained until about 6:57 p. m., when she passed to spirit life, at the ripe age of 67 years 11 months and 27 days.

Dr. Mary J. Russell was born in the State of New York on Sep. 15, 1829. At about the age of 19 years, she became a teacher in the public schools, and at 23 she went to Michigan, where, in Madison, Branch Co., two years later, she married Henry A. Potter: a son being the only issue of that marriage, her husband passing over in 1865.

In 1868 she married Robert R. Russell at Bronson, Mich., and in 1869 the family moved to Iowa.

In 1876, while residing at Missouri Valley, Iowa, Mrs. Dr. Russell entered the labyrinth of occult philosophy; and ever since has been moving upward and onward. Her ardent and unceasing labors in promulgating spiritual truths as lecturer, medium and physician, extend to Iowa, Colorado, Michigan and California.

Her remains are lying in Mountain View Cemetery, Oakland. For the many kindnesses extended by the Spiritualists of Alameda and Oakland in the preparation and execution of the funeral, the writer desires to express his heartfelt gratitude.

C. ANSON POTTER.

[Spiritual papers please copy.]

**Astrology** is a science, and one that is continually growing in favor. By notice on the last page it will be seen that Prof. Geo. W. Walrond is making astrological charts with scientific and mathematical accuracy, and for every one ordered through this office during the present month we offer the JOURNAL for a year free of charge.

We can personally testify of the excellence of these horoscopes—the professor having made one for us lately. It is exceedingly accurate as to the past, and very particular in describing the details of the coming years, as indicated by the planets in our life-chart. It describes the times when sickness threatens, and also the most opportune times for pushing business, or widening acquaintances and social circles.

## THE LIGHT of EGYPT.

—OF—  
The Science of the Soul  
and of the Stars.

In Two Parts, by an Initiate in Esoteric Masonry.

Finely Illustrated with  
Eight Full-Page Engravings.

A fourth edition is being called for, and in order to put it within the reach of all, a cheap edition is issued bound in paper, for \$1.00 per copy, and the price of the bound volume reduced to \$2.00.

It is claimed that this book is not a mere compilation, but thoroughly original. It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secrets and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics. An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends: To the spiritual investigator this book is indispensable. To the medium it reveals knowledge beyond all earthly price, and will prove in real truth a guide, philosopher and friend. To the Occultist it will supply the mystic key for which he has been so long earnestly seeking. To the Astrologer it will become a *divine revelation of Science*.

### OPINIONS OF PRESS AND PEOPLE.

A noble, philosophical and instructive work.—Emma Hardinge Britten.

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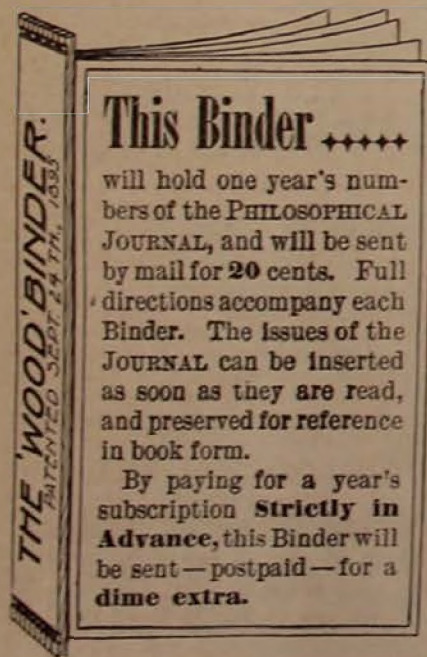
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