

RELIGIO THE PHILOSOPHICAL JOURNAL

Weekly Occult News.

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VOL. 35.

SAN FRANCISCO, CAL., THURSDAY, JULY 7, 1898.

No. 1.

THE BORDERLAND.

Appearing in the Spirit Body.

MRS. R. S. LILLIE.

In the Banner of Light, June 25, is an article by Gabriel Delaine, translated from the French by W. N. Eayers, in which is cited instances of individuals leaving the physical body, traveling long distances, and appearing to others in the spiritual body, the apparition being so tangible as to have all the appearance of the outer body, holding conversation, transacting business, fulfilling promises, etc., in some cases the individual retaining some consciousness of what had transpired, while others did not.

According to the writer, some possessed the power of doing this at will, or intelligently, while others appeared to friends at a distance, but apparently retained no memory of the event themselves, the details of the visitation being given by the persons to whom they appeared.

The reading of this article recalls to mind some experiences, in spiritual matters, of my own, along that line, wherein I have realized my two bodies and the independence of the spiritual body. The first of this nature was a condition induced by spirits, which I have recounted before in "Two Chapters from the Books of my Life." This was done, as I have since concluded, to prove to me the real existence and life of the spirit of man outside of and independent of the body.

As in losing faith in many former teachings I had, for a time, lost faith in the continuation of life after death, and had concluded, or feared rather, that death ended conscious existence. But in this experience, which lasted three hours, the physical body had all the appearance of death and the I, the Ego, had power to cleave the air, pass through walls, traverse space, in a way which was indeed a revelation of life to me. At the same time I had lost all power over the old body, whose lips refused to do my bidding. The friends who had gathered in the room, wept over the old body. I tried to speak to them (for a part of the time I was there with them), but they paid no attention to me, and I remember, well standing back and looking at them and thinking, "I don't see why they cry. I don't care whether it ever moves again or not." To me it was it—not I. I had its counterpart which answered me too well to cause me to weep over the old one. I was perfectly satisfied.

During the years of my mediumship, or more than 25 years, I have had occasional, and sometimes quite frequent experience in leaving the physical body in its counterpart of spirit.

This action is apparently voluntary on the part of my spirit, and no consciousness of its intention to leave the external body, is transmitted to the external consciousness.

The first instance I will relate is that of having appeared in Watertown, South Dakota, when that town was first springing up, and my only sister and her family and other friends of my girlhood were among the first settlers. Among them was one

who was a doubter of spiritual manifestations and looked upon me as deluded.

At the time of this occurrence I was speaking in Philadelphia, about 1883. The gentleman to whom I allude was proprietor of a small market, having two rooms; a front room for the produce and another as office. Only two trains each day visited the place, morning and evening, and as was customary he had met the train to get the daily paper, hurried to his office, sat down to read, and soon heard the outer door open, and some one enter, pass across the room, open the door of the other room where he was, and looking up, he says I stood there. He thought I had come on the train, and arose to greet me. He says I shook hands with him, saying, "How do you do, George?" and looking around added, "This is just the business for you?" He says the clasp of the hand in greeting was as palpable as ever he had felt in his life; that I turned abruptly to leave and he said, (thinking I was on my way to my sister's), "Hold on a minute and I'll go up to the house with you," and



MR. AND MRS. LILLIE.

as he turned to take his overcoat from the hook, the door open and shut and he was alone.

Thinking strange of my conduct, he looked out in the other room, then up and down the street, then hurried to my sister's house and asked for me; finding I was not there, he said, "Well, she was in my office not ten minutes ago, shook hands with me and talked with me," and for some time he could not believe but that I would be found somewhere.

He was so sure of the actuality of the experience that he told it with an earnestness which carried conviction to all that he had an experience outside of the ordinary, and as it spread through the village he had questions to meet for which he had no answer except that he knew he had seen and talked with me.

My sister, who is a Spiritualist, and understood something of these laws, wrote me, giving date and time, asking, "What were you doing?" Making allowance for difference in time as nearly as I could, I found I was at that time, under the influence of my spirit guides, giving a lecture.

In this work, as all know, I am never unconscious of my surroundings or of my audience, but there is a state of exaltation, indescribable in which I am so above my normal state as to be able to feel

at times that I am an outsider, a listener and a pupil of that mind or those beings who for the time hold such complete possession of my brain as to make my thought or effort unnecessary for the time being.

To what extent my spirit is free I am unable to say, but as in this case, so in several others, testimony has been given that I have appeared to others, of which I shall write in another letter.

In the case which I have cited, I had no recollection of the matter, and I, as many others, am still wondering and inquiring as to the capabilities of the indwelling spirit and its relation to the temple, the body of clay; also of its dependence upon and relation to other spirits, etc. But I am of the opinion that the general drift and tendency is, at the present time, further in the direction of a belief in our independence, and capabilities unaided, than the facts in the case would warrant if they were understood. Still, I think that the development of our spiritual powers by spirits, quickens the latent powers of our spirits, and in that condition we, as spirits still in the bondage of flesh, temporarily, at times, seek our freedom. And we become so sensitive, as spirits, that the flesh and earthly environments are almost too much to bear, which accounts for some peculiarities of supersensitives, or mediums.

I am glad, Bro. Newman, that you have now decided to open a "Borderland" department in the old JOURNAL. The exchange of opinions in this direction will be of profit and pleasure to those who are following the path of the spirit. 305 Larkin St., San Francisco, Cal.

Human Magnetism.

Many times we hear the objection, "Oh, it's only Mesmerism," urged against Spiritualism. Those who advance such statements evidently know but little of either Mesmerism or Spiritualism. It is true that Mesmerism is often a stepping-stone to Spiritualism, and that the study of the one prepares the mind for the comprehension of the other. It is equally true that Mesmerism, judiciously employed, is a great aid in the development of psychic and mediumistic powers and sensibilities, as also a potent agent in the cure of disease.

Animal magnetism is the medium for the manifestation of spirit. This force pervades all animal life, just as electricity pervades all inanimate nature. It is only within the last half century that man has been able to bend these forces to intelligent uses. We know that the message that comes to us over the wire has an individualized, conscious entity at the other end. Just so with the intelligence that comes to us through the channel of animal magnetism—there must be an intelligent entity behind it, and we must judge of its nature by the character of the message that comes to us. If it purports to come from the spirit of some departed friend, and brings us reasonable proof thereof, we cannot understand the logic, philosophy, or fairness that would attribute it to some other unintelligent source or cause. We would believe the mortal friend who would wire us a message from a distant land; why should we disbelieve that same friend sending us a message from the unseen world?—Two Worlds.

The wise are always reticent of speech, because they know the occult power that lies in words.

et

From Our Foreign Exchanges.

Translated by Ernest S. Green.

SPANISH SPIRITUALISTS ADOPT BASIC PRINCIPLES.

The Spanish Spiritualists have a national federation like our own National Association, but affiliated with the International Kardecian Spiritualists' Union, with headquarters in Italy. The Spanish federation is known as La Union Espiritista Kardeciana de Cataluña. Its official organ, *La Union Espiritista* of Barcelona, for June, devotes nearly all of its 32 pages to a report of the proceedings during the last annual convention, including Constitution, By-Laws, Basic Principles, etc.

At this time it will be of special interest to Anglo-Saxon readers to know what our Spanish brethren believe, therefore I will give a translation in full of the basic principles adopted. They have some exceedingly strong and progressive points which we might imitate with profit. Here they are:

I. La Union Espiritista de Cataluña affirms and proclaims as true the Doctrine of Spirits, as obtained and compiled by Allen Kardec in his fundamental books—"The Book of the Spirits," "The Book of the Mediums," "Evangelism According to Spiritualism," "Heaven and Hell, or Divine Justice," "Genesis, or the Miracles and Prophecies," and "Posthumous Works."

II. In conformity with the progressive character and with the integral science which characterizes Spiritualism, according to the above mentioned works of Allen Kardec, the Union recognizes that the doctrine it proclaims should be indefinitely elucidated, developed and amplified, but not modified in its fundamental principles.

III. La Union Espiritista Kardeciana de Cataluña will not proclaim, accept nor consider as an integral part of the Spiritual doctrine, all new developments of the same which are not children of a profound study of comprehensive experiences, and which have not merited the sanction of a Congress or General Assembly of the delegates of the Union.

IV. La Union Espiritista Kardeciana de Cataluña considers Spiritualism in its philosophic, scientific, moral and religious aspect, and not comprising a complete comprehension of real knowledge; there should be no closed creed, but one which is progressive, which marches ever onward in accord with Science and Reason, and in accordance with these definitions we proclaim it a Science, a Philosophy, a Moral and a Religion. We know also that if it is attempted to curtail any of the said aspects of Spiritualism, it will remain incomplete.

V. The Union recognizes as good all cults of divinity (sincerely practiced), when they merit the profound respect of all the pure manifestations of the soul to the adoration of its Creator, respecting its mission, love and confidence; but we deprecate all rites and ceremonial cults as unnecessary and prejudicial to the disciples of Spiritualism, for its Doctrine teaches that we should only worship God "in spirit and in truth," as the Evangelist said, without special or preferred places, liturgies, or sacramental formulas of any kind; but we consider it of great importance that no disciple should neglect the interior adoration of the Supreme Cause, as it is an inexhaustible source of instructive inspirations and spiritual blessings.

JOAN OF ARC, AS A MEDIUM.

La Union Espiritista, for June, also has an editorial on the recent celebrations over in France, given to "fittingly honor the memory of the celebrated maiden who gave liberty to her native land by following the instructions received from the spirits. Continuing, the Spanish editor says:

"The triumph of Joan of Arc is the triumph of our principles. . . . We also join in this tribute to the martyr to her mission, because Joan, as our brothers [in France] say, is not alone the French glory, but a universal glory."

Before leaving this subject, I cannot refrain from translating a sentence uttered by Joan of Arc, from *La Lumiere* (The Light), of Paris: "Victory is ours in God [Spirit], by his [its] holy light through men." The words in brackets would have been substituted for those they follow had Joan spoken them in the advanced spiritual light of to-day.

THE POPE'S ATTITUDE TOWARDS SPIRITUALISM.

La Scena Illustrata, of Florence, Italy, a brilliantly-illustrated journal, in its number of April 15, contains an article from the pen of the noted scientist and indefatigable defender of Spiritualism, Prof. Falcomer. He reviews the progress of the movement in the various cities of Italy, and in speaking of the condition at Rome, says: "The pope is perplexed, as are the clergy in general, as

to how they can appropriate the movement to their profit, as both he and they find it a serious obstruction. However that may be, he is not permitted to ridicule Spiritualism, on pain of being charged with ignorance; nor to combat it, lest he should be considered a great fool."

From Rome also comes the news that Annie Besant has recently been lecturing there, demonstrating the identity of the teachings and characters, according to tradition, of Confucius, Lao-tse, and Christna, with those of Pithagoras, Socrates, Plato, Moses, Christ, and others. Thus says *Il Mondo Secreto*, of Naples, and adds that all the elite of the English and American colonies attended the lectures, and much enthusiasm was shown.

THE TELESCOPE, OR VISUAL TELEPHONE.

La Revue Scientifique et Morale du Spiritisme, of March 19, and *Psychische Studien* for April, contain descriptions of a new discovery in science, called the telephotoscope or telectroscope. It is the invention in Austria, of a Polish school-master, named Szczepanik, and is nothing less than a visual telephone, which transmits at a distance all vibrations susceptible of impression upon the retina of the eye. This will enable one to see the person he is conversing with over the telephone wire. What next?

PORTO RICO has a new Spiritualist periodical called *El Progreso*; also a new Spiritualist Society at Lares, called El Lazo de Union (The Bond of Union).

BRAZIL supports a 16-page monthly magazine, neatly printed on fine book paper, in both Italian and Portuguese, which is distributed free. It is devoted to Spiritualism and Socialism, contains no advertising matter, save a list of progressive literature, and is edited by Arthur Silva, Rua do Lavapes n. 6, Sao Paulo, Brazil.

Message from Spirit L. B. Hopkins.

Ever since our anniversary celebration, the spirits have been urging me to write for them as never before, and I have become so imbued in their influence that resistance seems impossible.

This morning I was taken from my bed by a spirit who gave his name as L. B. Hopkins, for whom I am requested to write: "My age was 74 years when I left my body in San Francisco, and I am now chosen a messenger of mercy by a convocation of spirits from the higher sphere to communicate with those where I was known. I am the same Colonel Hopkins you once knew, and I know of nothing more convincing to you than for me to talk with you in my own plain words, as I once did when we lived together, but it is only through those that are linked to the higher spheres that I can do so.

"For positive proof of continued life and our visits to you, this medium has no equal. He has no 'Prof.' prefixed to his name yet he surpasses all that have. He is held in high esteem by us here, for his valuable service, and is known here as the *star medium*. We can stand before him and he can realize our presence the same as you can your photograph on paper. He has never sought to climb and will never fall. It is only a question of a short time when he will cease his labor on earth. Then all human progress, that has always had to fight some ruler for existence, will be at an end with him. I have long since had a desire to meet with those to whom I might with partial accuracy transmit my thoughts; yet I feel a great responsibility resting upon me in doing so, and I hope my want of ability will not lead me to make one misstep which might tend to sever our bonds of friendship.

"I have been chosen a messenger of mercy, instead of strife, to take up the thread of human sympathy where Judge Collins and Brother Ward laid it down. Never before has there been such need of help as at the present time. Never before have there been as many hospitals and homes for the inebriates, drug-stores, saloons, and pulpits, as at present; and never before were there so many sermons and prayers offered up as at the present time, asking God's assistance, and still the ravaging diseases are multiplying. Therefore we come to you with a fervent wish that you raise a fund in the hands of the JOURNAL, to help liquidate the expense of circulating pamphlets where they are most needed, to stay the hand of the oppressor and help mend the broken links in the chain leading to knowledge, that you may know the spirit was the first of all creative force and all animate life is its unfolding flowers.

"According to my view, the first man was a bud in nature's womb, and spirit was the unfolding

incubator that brought him forth endowed with superior reasoning powers to those of his distant kindred, that Darwin speaks of; but mankind has ever been searching, with his intuitive efforts, for something higher. Even the half-animal savages of this present age are reaching out into the future to find some superior intelligence to theirs. Among them I see the half animal, naked savage, on the black rocks of Patagonia, has a glimpse of some innate spirit in the evening breeze of intelligence, whom he imagines sighs in the mad waves of his inhospitable clime for him.

"Such is progress, and you may march forward as fast as you can, and you need never speculate on the consequence of ever arriving at a point where progress ends. Man has progressed by the effort of his intuition in receiving impressions from higher developed spirits. Ever since that great disaster to the churches took place at Hydesville, N. Y., the churches have been undergoing repairs. They will all get right as soon as they can grow out of their long-cherished tradition and bring the true qualities of Spiritualism into practice, which is to know instead of believe. Then instead of charity covering a multitude of sins, love will cover all commandments. Stand by this rule of government, and spiritual growth will surely follow. If man could realize his relationship to spirit, he would soon become a light unto himself. It lends a new dignity to the character and stability of mankind, and our new gospel would go out from their lips, and reform after reform would be accomplished; but it is hard for us alone to unravel an old garment and knit the threads into a new one. For that reason we make this last appeal to you for help. Resist not our great last reform movement, the tide of which comes from a high majestic source.

"I have learned since I came here that a medium's pathway is not one of ease. It is strewn with thorns as well as flowers, and the hand of charity should go out to them. The whole Universe is full of brilliant promises for them that plant good seed in their earth-life. It will blossom and bring forth good fruit for them when they come here; and I now give you this feeble message in the spirit of love and brotherhood, to let you know that I am still one of your brethren and will ever keep green my love for you. And I still hope to be able to draw closer to you, for it pleases me to mingle with the children of earth though not seen by them, and help to elevate the ignorant and careless, who are not wilfully so, and to help arouse those who are reckless and defiant, to a realization of the misery they are laying up for themselves.

"In all your reform circles the spirit of love should predominate. I see many instances, even among those who have some knowledge of Spiritualism, that are careless and heedless, even where carelessness and heedlessness are crimes against themselves. Mediums especially should deplore such conditions which constantly seem to be creeping in, to destroy their power for good and make them liable to become a prey to strange and unreliable influences, instead of presenting to mankind the true olive-branch of love.

"It is not altogether your brother man you have to contend against; it is fanaticism which is more dangerous than the sword you have to face. Fanaticism, the mother of all crime in all ages of the world, is what you have to contend with, more now than you are aware of, and your negligence of duty toward the JOURNAL is your lack of ministry toward it—which we hold to be worse than moral perjury.

"Such have been my sentiments ever since I left nature's incubator, called death, and my mortal body like the egg-shell of a bird, was given up to dissolution, which to me was a grand pathetic birth in strict obedience to nature's law, that all are subject to, which I would not exchange for all the kingdoms of earth.

"For long ages past the human race has been growing wiser, through the influence they derive from our spirit world, although they did not at the time know that the hand of mercy was being reached out to them; and to-day the masses of Spiritualists are sleeping on an undermining crater that is seeking an opportunity to devour them.

"I will now conclude my message to the Spiritualists and friends in San Francisco (it may be the last you will ever get from this center), and retire into my sublime stillness, and await your disposition to disseminate such literature as good counsel may determine." JOHN BROWN, SR.
San Bernardino, Cal., April 28, 1898.

What men want, is not truth in the absolute, but only that little speck of truth that accords with their prejudices.

The Philosophical Journal,

ISSUED WEEKLY, AT \$1.00 A YEAR,

at 1765 Market St., (old 1429), San Francisco, Cal.
Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article.

SAN FRANCISCO, CAL., JULY 7, 1898.

Important Changes.

The JOURNAL of to-day salutes its readers in enlarged pages, at the request of its many friends who prefer this shape and we hope the change will have general approbation.

Last week's issue ended the half year, and with it the volume closed in Magazine form. This issue begins a new volume in Newspaper form, with several new features.

Since the suspension of the quarterly *Borderland*, so ably conducted by Bro. W. T. Stead, in England, there is quite a demand for a periodical to occupy that field, and we have therefore concluded to give more attention to the numerous and ever-recurring cases of psychic phenomena, all over the world. Our new department, "THE BORDERLAND," is therefore created, and will be filled with matter of general interest in that line.

Mrs. R. S. Lillie, well known all over the Continent as an eloquent lecturer, psychic and able exponent of the spiritual philosophy, opens the BORDERLAND department in this issue with the first of a series of interesting articles, detailing some of her personal experiences of appearing in her spirit body, and of being seen and talked with, when at work many miles away.

Mrs. Sara A. Underwood, author of "Spirit Writing (automatic, so-called) and Other Psychic Experiences," and formerly associate editor of the JOURNAL, will assist in making the BORDERLAND department interesting. Next week's JOURNAL will contain an article from her pen, on thought-transference, and other mental phenomena, relating some of her wonderful experiences in that all-absorbing line of thought.

We have also many other articles from excellent writers. Among them we may mention some from Mr. B. F. Underwood, our predecessor, who ably edited this JOURNAL for several years, and who is now editing a daily paper in Illinois.

Our local patrons and friends will be pleased to learn that we have secured the services of Mr. M. S. Norton, to conduct a department containing a "Local News Summary," which will record, in a concise form, local matters of general interest. Brother Norton is well known in this vicinity as an energetic worker. He has been lately appointed by the Board of Directors of the California State Spiritualists' Association as State Organizer. All the local societies, speakers and mediums are cordially invited to co-operate with him and make that department a great success. Our time is fully occupied with other duties, and we are unable to devote the attention necessary to obtain and record the local news.

After consulting with many friends of the JOURNAL, we have resumed the original name given to this periodical at its birth—THE RELIGIO-PHILOSOPHICAL JOURNAL, for Spiritualism is fully recognized as a Religion, a Philosophy and a Science.

Relying on our patrons for renewed interest and

co-operation, we shall ever endeavor to make the JOURNAL worthy of the united support of all earnest, true and faithful Spiritualists, as well as indispensable as a helper to build up the Cause, sustain its interests and honor its name. We are on the eve of great events, and all should endeavor to work earnestly and harmoniously with the Spirit World, to uplift the race and benefit humanity.

Liberalism in the Churches.

Dr. Long, an eminent scholar, lately chosen as pastor of a Congregational Church near Boston, applied for installation by a council consisting of eminent divines and prominent laymen. In the preliminary examination of the candidate it leaked out that he did not indorse the old idea of "everlasting future punishment." The council then adjourned and voted on his application, 32 being against the installation and 20 for it. In commenting upon this vote, the *Boston Transcript* says:

But the action of the council yesterday is noteworthy mainly because so large a proportion of its members was willing to indorse Dr. Long, notwithstanding his liberalism and his unbelief. When 20 Congregational clergymen out of a council of 52 voted to place in the pulpit of a Congregational church a man who goes so far in his liberalism as to declare that he does not believe in eternal punishment, and when, too, he is the unanimous choice of both church and society, who shall say that the so-called orthodox body is not shaking off the trammels of creed and becoming receptive to new ideas?

The argument of the *Transcript* is a good one. The conflict of liberalism with fossilized theology is already on, and can only result in the downfall of the latter. Indeed, if those professing liberal thought, advanced ideas and Spiritual philosophy, would stand together and operate in a body for the promulgation of their ideas, they would have such a controlling influence in the religious and liberal thought of the present day as to make orthodoxy tremble and fall; but their divisions, inharmony and individualism is defeating the object they should have in view, viz.: the triumph of Liberalism, Spiritualism and Scientific Research.

If properly organized, from one-third to one-half of the clergy of the orthodox churches would leave those antiquated organizations and flock to the standard of liberal and progressive thought.

Good Effects of the Jubilee.

During the Jubilee anniversary at Rochester, N. Y., press dispatches were sent out all over the country giving fair reports of the sessions, thereby calling attention to the Jubilee, as well as of Spiritualism itself, which was celebrating its 50th anniversary. These dispatches will create an interest and show that Spiritualism is not dead, nor in a dying condition. As a sample of the items that have appeared in the papers all over the country, we quote the following from the *Kansas City (Mo.) Star*:

There can be no doubt that Spiritualism exercises a profound influence over the minds of men and women, both those of the devout and sensitive order, and those hitherto prone to the extreme of skepticism. The "certain something after death" has taken to both of these classes a form and certainty. The "mysterious bourne from whence no traveler returns" has become a poetic image only, being in fact but a nearby country, separated from this world by so thin a division, so narrow a zone, that from beyond it may be heard the sound of footsteps approaching the hither brink and the sound of loved and familiar voices.

These liberal notices of the daily press show that instead of the Anti-Spiritualists having killed Spiritualism—it has killed the Anti-Spiritualists. They are not heard of now at all. Their boasted bank account and large following seem to have frittered away without accomplishing anything. But Spiritualism, like the historical John Brown of Harper's Ferry fame, is still "marching on," and its philosophy is permeating the thought of the world.

Patriotic Address.

The San Francisco *Call* of last Monday gave the following notice of Mrs. Lillie's address on Sunday, at 305 Larkin street, for the Society of Progressive Spiritualists:

"We are fighting for only one cause," she declared, "and that is liberty. When Spain sought to persecute and murder the helpless Cubans President McKinley and the people of the United States arose and declared that it should stop. War between the two nations resulted, and although hundreds of our gallant boys have fallen in the heat of battle the stars and stripes will shortly wave over the Spanish possessions. While our hearts trembled and tears coursed down our faces as we looked upon the brave soldiers who left this city to defend the flag of our nation, yet we all felt glad that they were bent on a merciful mission of delivering the unfortunate Cubans from the tyranny and abuse of the Spanish."

In this lecture, the intelligences described a vision, of the appearance at the further end of the hall, of two swords crossed, one of them being very large and strong; the other not as large, and it was described as being broken at the hilt. By the side of the mightier sword were seen the forms of Washington, Lincoln and others who had labored, struggled and sacrificed for freedom in the past in our country, who were still wielding an influence as the world's emancipators. The inspirers said, as they described the vision and the broken sword: "You may not think our words are true, having seen in the morning papers that thousands of our soldiers are weltering in the blood of the dead and dying; but the sword of the enemy is broken at the hilt." Within one hour from the utterance of these words, bulletins announced the destruction of Cervera's fleet and a great victory for the American army, which Monday morning's papers corroborated, showing the oversight of the heavenly hosts that ever and always encamp around those who strike for liberty.

Stagnation in the Churches.

At the Methodist Ministers' meeting last week in San Francisco, while discussing the question of the "small increase in 1897," the Rev. W. S. Urmy said that the church was like life, with all its characteristics. There was the period of over-zealous youth; that of the prime of vigor and strength, and there was the age of decrepitude. This period of decrepitude he believed the church had now reached.

All the religious systems are now decaying—as Mr. Urmy says, they are now in their "age of decrepitude." It is not to be wondered at, either. Light and knowledge have torn away the cloak, and they are seen in all their deformity. Creedal bigotry and antiquated delusions are dying out.

Was it a Spirit Voice?

Last month an officer of the V. A. S. was in the course of his duty instructed to defend a client whom we will call Z. on a charge of bigamy. The facts were as follows: "He had married a woman whose husband had made him co-respondent in a divorce suit, and some years after, believing that his wife had between her divorce and the marriage with him, married another man, and that he was not her legal husband, he married another woman, having years before left the woman he had married, owing to domestic disagreements. Z. was prosecuted and committed for trial, and remained in the Melbourne gaol pending his presentment at the Supreme Court.

While incarcerated there his solicitor called several times upon him to prepare the defense and on the last occasion he told his legal adviser that he was sure there was something wrong with his first marriage, for something kept whispering the fact to him and prompting him to enquire, and "that the voice could be heard by him and yet was not audible in the ordinary sense, and that the night before when he lay on the board in his cell thinking, and the voice occasionally heard and all quiet in the gaol, a loud knock came on his cell door, and he was sure it was not a human being, for only the warder could be in the corridor, and

that the latter would not knock without a cause, and if he did knock he would have made some enquiry, and if it had been a warder his retreating footsteps would have been heard on the stone flagging."

The solicitor went away musing over this strange communication, and it resulted in his going to the Supreme Court and making a search in the matter of the old divorce suit, and to his intense surprise discovering that the husband of Z.'s first wife had never properly completed the divorce, and consequently this woman was still his wife, and the marriage with Z. a nullity, and the last marriage of Z. the only valid one, with the result that bigamy had not been committed. Z.'s solicitor communicated with the Crown Law Department, and the prosecution was abandoned and Z. liberated from prison.

The fact of this imperfect divorce was a very unlikely one, as the injured husband of the divorced woman had long ago remarried, and Z. could not have known of the slip; for had he known, he could have communicated the fact before and have been discharged at the lower court, thus saving himself considerable expense and discomfort. Z. knew nothing of Spiritualism, and is a young man of very inferior education, and follows the occupation of a hawker.—*Harbinger of Light.*

The first thing that can be said in truth about Spiritualism, is that it is "a matter of fact," and every investigator must have the evidence which compels conviction. Inferences can be drawn *ad libitum* from the facts established.

Mrs. Dr. H. Wyant has removed to 2116 Chaney St., Toledo, O. Her work in that city has been marked with success.

Mrs. Lida B. Browne has a Spiritualist story in the *Banner of Light* for June 25, which is very interesting. It shows clairvoyance, clairaudience and mind-reading, and will awaken thoughts of spirit-communion in all its readers.

Mrs. Georgia G. Cooley, who was arrested in Chicago last March for shop-lifting, was, after an exciting trial, acquitted on June 27. The arrest was a stupid blunder of a detective. She was taking a piece of veiling towards the light to inspect it, when arrested.

JOSEPH D. PIERSON.

In May there passed away in this city a man whose name has been almost a household word among the Spiritualists of this community, and whose memory deserves more than a passing notice. For many years "Father Pierson" was actively identified with the local society, but as the infirmities of age became more and more exacting, he was missed from the weekly meetings—although his interest remained unflagging. He was born in New Jersey, and had he survived until June 21, would have reached his 91st year.

He was endowed with a strong physique and a marked personality, and had he enjoyed the educational advantages which are common at this day, he would certainly have been a light in the world of letters. His reading took in a wide range of subjects, and his contributions from time to time, to periodicals, show him to have been a natural literateur. Seldom did one meet a man who could more concisely express his logical thoughts in more eloquent diction than did this plain, unobtrusive cabinet-maker.

The following quotation from a series of articles published in the *Banner of Light*, upon "An Examination of the Writings of the Ancients," will give an idea of some phases of his character, as well as show his style:

"But one purpose is thought of or hoped for, and that was, and is, to place before the reader, as clearly and definitely as possible the exact truth as it appears to myself, volunteering no expression of opinion on any topic or theme, except where the most indubitable evidence held out a sure warrant for such indulgence. I have scrupulously avoided all exaggerations, knowing as I do that one of the most favorable points for a writer to gain with his readers is reliability on all occasions and under all circumstances. A desire to live truly is, to my mind, indicative of the highest type of manhood and womanhood which the world affords to progressive humanity to-day."

Fidelity was, perhaps, the most marked feature of his character, and cheerfulness the ruling trait of his disposition. Those who knew him intimately in his active days, visited him in his shop, which also served as his home, and always found him contented and happy, surrounded by his neatly arranged tools, his large library and domestic comforts. A hearty welcome was granted each one—a hand-grip never to be forgotten, and a beaming smile from the clear spectacled eyes. That little shop sheltered many varied guests, for old and young, rich and poor, the high-church rector or the no-church-free-thinker, all were welcome visitors, to whose questionings he gave willing answers or needed advice.

In the simplicity of his life, with its broad outlook on humanity, and his uncomplaining hopeful attitude toward every vicissitude of his long and varied career, he was like a modern Diogenes or Socrates. During the past few years a difficulty in locomotion seemed to be the only sign of advancing age. The few faithful friends who still sought his quiet retreat never heard him repine, but found him interested in their experiences and always eager to tell of his latest readings on his favorite topic—*Spiritualism*. Thus he drew ever nearer and nearer to the Summerland, and seemed ready to go, joyously awaiting the summons to "Come up higher." X.



The Editor is not responsible for the opinions of correspondents.

Prophecies for 1898, 1899, 1900.

TO THE EDITOR: I desire to place these prophecies on record in the PHILOSOPHICAL JOURNAL AMERICA.—Written May 27, 1898.

There will be a railroad accident on the Broad Gauge, in the vicinity of Oakland—two trains coming together, with some lives lost and others injured.

There will also be a ferryboat accident between San Francisco and Oakland—some lives will be lost.

There will be a Narrow Gauge train accident, also in the vicinity of Oakland, in which we see some cars surrounded by water.

The northern part of California will suffer another severe earthquake. Much damage will be done.

A great storm will do much damage to the Northern Coast and San Francisco harbor.

The city of New York will suffer by a tidal wave.

The White House was shown to me draped in black. A dark cloud is resting over President Wm. McKinley. I will describe a vision which was shown to me on May 25, 1898. A bright spirit came to me and said: "See what we have to show you concerning our country, America, (for I am an American)." He stepped aside, and the White House at Washington, D. C. came in front of me, draped in black. Seeing it, I turned to my visitor and said, "What meanest thou by showing me this scene?" He again pointed for me to look, but did not explain. I began to show signs of restlessness, when he pointed to a coffin heavily draped in black. Then all faded away. I looked for my visitor: he reached out his hand to me, saying "Danger!" and then faded away. As an American citizen I should have been glad had this been otherwise. Though being used to visions ever since childhood, this left me in a very excited condition.

Many strange deaths will happen before the close of 1900. Also strange heavenly signs will be shown to mortals, as never have been recorded in history. These signs will be seen now and then up to 1910. Church people will call them forewarnings from God, but we call them natural consequences of atmospheric conditions; according to the laws of Nature.

ENGLAND.—Written May 27, 1898. Queen Victoria will pass out, very quickly, between June and December, 1899. When death, so-called, comes she will be found alone.

London will experience a severe earthquake, doing much damage to London and vicinity, before the close of 1899.

England will be in trouble, diplomatically. We see two conditions of war for that country. We also see a general upheaval for it up to 1900. Then we see better times, financially, after 1900, but there will be trouble between England and Russia. There will also be a severe train wreck with many lives lost.

One steamboat disaster will occur, which will be very severe, with many lives lost. This will take place near London, for I feel London's influence.

ITALY.—Written June 10, 1898.

The Pope will pass out in 1899. He will pass over quietly, without pain or suffering—he will go to sleep, so to speak, not to open his physical eyes again. After the new Pope has had the reins a few years, there will be dissension among the high officials of the Church, and a division: Catholicism will have two Popes—one who will reside in America, and one in Rome.

The King of Italy will pass out very quickly and mysteriously, before 1899 is past. It looks like assassination.

SPAIN.—Written June 16, 1898.

Spain will see much trouble for a long time to come, and will lose the power over the people. A deep-laid plot, which was the cause of Premier Canova's assassination, is yet brewing, of which General Weyler is the instigator. He also planned the destruction of the battleship "Maine," and has planned the destruction of another American battleship. It will be in a foreign harbor—the explosion will be internal, not external. This will occur after peace has been de-

clared between America and Spain. Gen. Weyler will seize the throne of Spain. His plotting will cost his life.

Premier Sagasta will journey to the land unseen by physical eyes, before 1899 has passed. Gen. Weyler is the instigator also of a plan to destroy the life of President McKinley.—ARAJOR. (My prophetic guide).

THE WAR.—Written July 1, 1898.

Capt. Sigsby's ship will meet with a serious disaster.

Fiveships, which appear to be Cameron's squadron, are shown as creeping along in the shadow of cliffs, which shows their movement to be secret. But they are surprised by our fleet, and retire with one ship seemingly on fire. This will thwart their object.

The war will practically end in August, but will not be diplomatically settled for some time.

DR. M. MUEHLENBUCH.
Oakland, Cal., July 1, 1898

A Psychometric Reading.

TO THE EDITOR: The following is a psychometric reading of Wm. McKinley, given after his nomination, July 23, 1896:

Holding the photograph of one who by nomination has been brought before the people of the United States as a Republican candidate for the presidential chair. I sense him as a shrewd and well-considering character. Born and raised an aristocrat, he shows reserve in every movement, while he is a thorough business man. Although he has seen reverses in business and disappointments in life, they have furnished his schooling.

I sense him as an admirer of intelligent women, and as a husband he carries all traits of a desirable life-companion. Though in the choice of a wife, he has considered his station in life as much as his happiness, never stepping blindfolded in a mere marriage of love alone.

His career in life has brought him in contact with the wealthiest men in his country, and owing to their choice and power he stands to-day at the threshold of the highest position in the United States which can be offered to America's sons. Unless two parties vote in a body he may be looked upon as your next president. Pray that the duties of a president may not rest upon his shoulders, as it will be his fate to have a very thorny road.

After the honors and ceremonies of the inauguration are over, dissatisfied laborers will come to strikes and riots, trying to gain their rights. The time is at hand when the poorer classes reach out for freedom from the shackles of money. The human race needs uplifting. A reform is at hand, which will shake the foundation of the White House. We stand before a crisis which will make the ending of this century an event in the world's history.

Humanity no longer will suffer the trampling down of poor creatures, and only by the use of weapons will peace again dawn upon the downtrodden sons of the oppressed. Blood-shed and war-cries are so plentiful in your term of administration that you will feel a free man after your term has expired. It will take your utmost endeavor to avoid a revolution. One single term will satisfy your ambition, and you never will have the desire to serve another term.

As a president you will have a very close shave of being killed. Heed the warning and mark the time—in the year 1899, between March 1 and May 1. Do not by any means undertake a trip; avoid, at that time, all public gatherings; be careful of your own surroundings, and you may in this way ward off an attack made upon your life. A man of the age of 24 to 26 years, with a foreign type of nationality, with dark and large eyes, of a dark complexion, with black, bushy hair, is waiting, with a deadly weapon, to free this country of its ruler. If his blow overtakes you it will prove fatal and you will fall a victim by the hand of a desperado. If your life can be spared, its latter part will be quieter than before, and the experiences you have gathered in your public life will satisfy your ambition for your remaining years.

Whatever is the outcome of the election, by no means oppress the poorer classes; they are Americans; as well as yourself, and need protection, while the wealthier classes are protected by the power of the mighty dollar.

May the angel world be with you, guide your footsteps, and give you true inspiration, that you may rule the country for the benefit of the poor, and be a blessing to the entire Nation,

to be felt from generation to generation.—Written by Mrs. T. Crofts.

[Mrs. Crofts has consented to give a few psychometric and graphological readings, to those who may apply for them—(Graphology is reading character from hand-writing). Send to this office some of your writing, or a photograph, or some small article you have handled or worn, with \$1.00 and two 2-cent stamps for postage, and the readings will be mailed to you in the order they are received.—ED].

Young People's Union.

TO THE EDITOR: The committee on local arrangements for the first annual convention of the Young People's Spiritualist Union, organized at the Rochester Jubilee, are actively at work.

The convention will be held at Lily Dale, N. Y., on the Cassadaga Camp grounds, August 9-10-11.

In connection with the regular business sessions there will be a Young People's Meeting, a public reception to all visiting delegates, an entertainment and one or two pleasure-trips to points of interest near the camp.

Sub-committees are being appointed, young people in various parts of the United States and Canada are being communicated with, regarding the program and the printed program is now ready for distribution.

Miss Etta Prettyman, Lily Dale, N. Y., has been appointed correspondent for the convention and all who wish general information can secure same by addressing her, enclosing stamp.

Information concerning the business of the Convention can be had by addressing the National Secretary, Miss Anna M. Steinberg, 506 12th street, N. W., Washington, D. C.

Programs may be had on application.—EVIE P. BACH, Chairman of Committee on Local Arrangements.

Do Spiritualists Need a Creed?

TO THE EDITOR: They have been without any guide for 50 years; have learned much, become quite numerous, but many do not know what they believe. We want a creed that is all truth (facts and reality) a set of principles discarding all miracles and wonders, to explain what Spiritualism is and how it acts—one that makes intelligent and noble men and women, (not ignoramus); principles that will show the facts and reasons why, so that by studying them, they need not take other's opinions, as now, but learn and progress in reality without other help. There is nothing that Spiritualists need more at the present time than a true set of principles for instruction in facts. Nothing will unite and progress them more.

The code should be left open for the addition of more truths or discarding anything found not true—at each annual meeting.

I do not wonder that so many rebel against a creed. It is the falsity, horror and inconsistency of other creeds, that sets them against all creeds, but no true Spiritualists will object to a proper code of principles.

Dr. E. B. Southwick.

The Reviewer.

Ariel; or the Author's World, a metaphysical story, by Mary Platt Parmele, author of "Evolution of Empire Series," "A Short History of Spain," etc. Price 25 cts. New York: The Alliance Publishing Co. For sale at this office.

This is an occult story, the chief characters being two authors—one a psychic and the other a skeptic. The latter is not so successful as his friend and wishes to learn the secret of his success, which secret is only given upon a vow that the skeptic will do anything required of him, the first sacrifice exacted being the burning of his latest and most prized manuscript. By degrees he is then initiated into all the mysteries of the occult world, and shown the source of all true inspiration. He develops the trance condition and visits the spirit world. Here he meets a wondrous being called "Ariel." Upon returning to his body he expressed supreme disgust with the manuscript he had formerly so reluctantly burned. Upon asking his friend to suggest a subject, he was advised to describe "Ariel."

All lovers of romance will find this book both pleasing and instructive.

PHILOSOPHICAL JOURNAL

(Established in 1865.)

Weekly—One Dollar a Year.
Foreign Postage 50 cents a year extra.
Single Copy, 5 cents.

THOMAS G. NEWMAN,
EDITOR AND PUBLISHER.

1765 Market St., near 10th St.,
SAN FRANCISCO, CAL.

TO CORRESPONDENTS.

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Subscribers wishing the PHILOSOPHICAL JOURNAL stopped at the expiration of their subscription should give notice to that effect otherwise the publisher will consider it their wish to have it continued.

Obituary Notices are accepted as NEWS to the extent of 5 lines. Ten cents per line for all over 5 lines.

Advertisements which appear fair and honorable upon their face are accepted, and whenever it is shown that dishonest or improper persons are using our advertising columns, they are at once excluded.

Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If that date is past, please oblige us by sending a remittance to move it ahead.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

The Master Mystic—Cornelius Agrippa's "Natural Magic," or Book One of the Rare Occult Philosophy. 300 pp. Neither pains nor expense have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great mystic of the sixteenth century, and his works on Magic are available only through the present edition. \$5.00. For sale at this office.

If you intend to visit the Camp at Lily Dale, send to W. H. Bach for full particulars.

California State Association.

The Board of Directors held an adjourned meeting at 605 McAllister St., San Francisco, on July 2, at 8 p. m. After routine business, State Organizer Norton reported that 160 letters had been mailed to different localities, and 23 answers received, some of the writers being inclined to organize and obtain charters of this Association.

Communications from Dr. Muehlenbruch, W. D. J. Hambley, and Francis B. Woodbury were read and placed on file.

Mrs. Addie L. Ballou was recommended for appointment as a Chaplain in the Army.

A motion was made that the Board appoint a delegate at large where no auxiliary Society exists, and that credentials be sent them in time to attend the State Convention.

Committee of Arrangements for the State Convention: B. F. Small, Chairman; Richard Young, Thos. Ellis, H. L. Brown, and M. S. Norton.

The Board will in future meet in the lower hall, and all those interested are cordially invited to attend. Notice will be given by the Secretary to each Director, and published in the JOURNAL. The Board adjourned to meet the first Sunday in August.
JOHN KOCH, Sec.

Local News Summary

Edited by M. S. NORTON.

SALUTATORY.

In assuming the editorial management of this department of the JOURNAL, we are actuated by a desire to extend our sphere of usefulness. We believe in the people, and will deal directly with them in an honest, straightforward manner, and hope for the same treatment from them. We shall endeavor to keep step with the "forward march" of the liberal thought of the day, perhaps sometimes leading and perchance sometimes being led, but always working for the greatest good to the greatest number.

A wise man has said, "In a multitude of counsel there is safety." "Come, then, let us reason together" and see if in this department of the JOURNAL we may not be able to give expression to the collective mind of all liberal thinking people, who love the cause of truth and justice.

Let us hear from the people, the mediums and all the workers along liberal lines, and let us work together for the good of the cause we love so well. M. S. NORTON.

Send News.—We want reports of meetings and a word from mediums and workers all over the State, and expect to have the JOURNAL so full of news and other good things that no one can afford to get along without it. Other meetings and mediums will be mentioned later on.

The Universal Spiritual Association.—For more than two years this Association has held public meetings every Sunday from 12 to 4 p. m., at 20 Eddy street, San Francisco. Dr. Hall is the presiding officer, Mrs. Usher the medium, and excellent music is furnished by Miss Lee, of Santa Rosa. The sessions are devoted—principally—to discussions of the problems of life. These meetings are very important as an educational factor, and have been likened unto a mirror into which you may look and see yourself as you really are. These worthy people have succeeded in maintaining a meeting of this kind where all others have failed. They deserve much credit, and we hope to publish every week, a report of these meetings together with a few words of wisdom from the genial chairman.

Mme. E. Young.—This marvelous psychic is located at 605 McAllister St., Oriental Hall. She holds three public meetings a week, and they are largely attended.

The genial Professor provides the musical entertainment, and the proof of the continuity of life and intelligent communication can always be had upon application.

The Ladies' First Spiritual Aid Society, located in Occidental Hall—Mrs. D. N. Place, President. They hold monthly socials and weekly business meetings. The ladies are always able to speak for themselves, and the columns of this Department are always open to them.

The Children's Progressive Lyceum, (Mrs. Wadsworth conductor) holds sessions every Sunday morning at 10:30 o'clock at 909 Market street, San Francisco. Its aims, objects, hopes and ambitions, will be explained later on, by those who have devoted so many years to its organization and maintenance. The JOURNAL sends greeting to the members—both young and old.

Free Meetings.—There are three spiritual test meetings held in San Francisco, every Wednesday evening, with open doors and free admission. The Peoples' Society (Mrs. May Drynan, president) holds meetings at 111 Larkin street. The Mediums' Protective Association (of which W. T. Jones is the presiding officer) meets at 112 1/2 Oak street. Dr. Rin-es' meeting is located at 335 McAllister street. These meetings are all well attended, and our patient faithful mediums bring consolation to many troubled souls through the messages and advice that comes from those who have gone before. At these meetings you will meet Mrs. Finnican, Mrs. Bird, Mrs. Place, Mr. Simpson, Mrs. Clara Mayo-Steers, Mrs. Jennie Robinson, Mrs. Griffin and many other mediums, speakers and workers. Let us not be strangers, Brethren! Let us hear from your meetings; something short, sharp and full of news.

The Young People's Progressive Society.—The fortunes of this Society are presided over by Mrs. Louisa S. Drew. They have moved into new and permanent quarters in Occidental Hall, and we understand devote most of their time to the development of the social faculties, which have so long been dormant in the Spiritualists of this city. There are many bright minds among the young folks. Tell us about your meetings and socials.

Watsonville.—Mrs. Belle J. Morse, that well-known, energetic worker in the spiritual cause writes that there are many Spiritualists in that vicinity, but they are scattered and lack a leader. She intends to make an effort to organize a society there in the near future, and will send delegates to the State Convention. Mrs. Morse is an advanced thinker, and concludes by saying that "she sometimes feels like Robinson Crusoe cast upon a desert island—all alone." Let us hear from her often.

Santa Rosa.—J. V. Aldrich and wife, the veteran Spiritualists of Santa Rosa, write of the great number of Spiritualists there who lack leadership and organization, and tell of the last Anniversary celebration held in their parlors, when 50 Spiritualists were present. They are advocates of free meetings, and organization upon a spiritual basis. The wife has been a medium for more than 45 years. They attend every State Convention. "May their tribe increase."

Mme. Montague.—All lovers of truth and progress will be pleased to learn that she has recovered her health and spoke to a San Francisco audience last Sunday evening. We welcome her to the field of active labor, for the harvest is ready and the laborers are few.

Mrs. Lillie tells us she will, on July 11, start for the East. The Society of Progressive Spiritualists having re-engaged Mrs. Lillie for the coming year, will give her a vacation of six weeks, in which time she will visit their summer home at Lily Dale (Cassadaga Camp) to dispose of home interests there, if opportunity presents itself. She will also visit Lake Pleasant, returning to San Francisco about Sept. 1. We are glad to see that some societies recognize the advantage of having settled speakers. Mr. and Mrs. Lillie have also had a call for the coming year to preside over a society at San Diego, Cal.

Mrs. Hendee-Rogers has returned from a visit to her son at Dixon, and has resumed business again at 534 Page St.

Mrs. R. Cowell has been laboring for the First Spiritual Union of San Jose, during the past ten weeks, the hall being crowded. She is creating quite an interest in other localities. Her tests are always recognized.

Mrs. Dr. Alice Tobias, who has been traveling in the Southern portion of the State, has returned to this city, and is located at 560 Minna St. She brings tidings from the Spiritualists of the interior which will be published next week.

Mrs. Lois Waisbrooker has now returned to San Francisco, and is located at 1225 Mission St.

Dr. R. A. Stitt is still holding his test meetings at 335 McAllister St., every Sunday evening. Healing the sick is made a specialty, and messages from the spirit world are given by the Doctor and others.

San Francisco Free Thought Society have organized and elected Thos. R. Simpson president. They hold meetings every Sunday evening at 909 Market St., and socials monthly. Mr. Sawkins is the speaker, and was greeted last Sunday evening by a large and enthusiastic audience.

Passed to the Higher Life.—Mrs. Lizzie Ford Sawyer aged 46 years. Our departed sister was an active worker in the cause of Spiritualism; a member of the Ladies' Aid, and Seven Pines Circle, G. A. R.; also a Daughter of Liberty. While her bodily presence will be missed from our gatherings, she will be with us in spirit. Mrs. Lillie conducted the funeral services.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

ALASKAN garnets—Something new, unique and valuable; everybody will want them; finest natural mineral curiosity in the country. Send 25c. for sample and terms to WRANGELL CURIO CO., P. O. Box 87, Wrangell, Alaska.

DRS. PEEBLES and BURROUGHS, Successful PSYCHIC PHYSICIANS.

SUCCESS in any line of work, in any profession, in this day of sharp competition and specialism cannot be the result of accident. The speculator by a fortunate combination of circumstances, or luck, may make a vast sum of money; a physician, by happy chance, may select the right remedy and luck favor him in the dose, and thus cure a suffering patient—but this is not success. The successful man to-day is a hard worker,—by diligent research and hard work he masters the details of his business or profession and assisted by the appliances of modern science he is able to carry to a successful termination his undertakings. He is a successful man.

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and their WORK IS GENUINE. Their advertisements consist largely of the VOLUNTARY STATEMENTS of CURED PATIENTS.

Drs. Peebles & Burroughs, Battle Creek, Mich.

My DEAR DOCTORS.—Having taken your medicine one month I consider myself well.
Yours respectfully,
June 15, 1898.
A. D. EDWARDS,
349 Prospect St., Cleveland, O.

Drs. Peebles & Burroughs, Battle Creek, Mich.

DEAR DOCTORS.—I am well and do not need any more treatment. I will always feel grateful to you for your skill in treating chronic diseases, and I wish you all the success imaginable in your new quarters. May God and the angels forever bless you. Very respectfully,
June 17, 1898.
WM. H. GRIER,
Clinton, Ills.

The Doctors will be more than pleased to hear from any sufferer and will most cheerfully give any information calculated to benefit any sufferer, whether such person undertakes treatment with them or not. They are issuing a number of booklets upon chronic diseases, which contain the latest scientific pronouncements in these diseases, which they will be pleased to mail free upon application.

YOU SHOULD WRITE TO-DAY, Giving NAME, Address in Full, with SEX, Age and a LEADING SYMPTOM, and receive their carefully prepared, CORRECT DIAGNOSIS of your case, with valuable printed matter concerning it, FREE.

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