Harrison D. Barrett, younger son of Levi P. and Lucretia J. Barrett, was born in Canaan, Me., April 26, 1863. His earlier years were spent upon his father's farm. He had no peculiarities to mark him as being anything different than the average country boy, save one tendency, to day-dreaming. He had no aptitude for farm labor, because from childhood he has always had to cope with a frail physique. It is reported that whenever he was assigned a piece of work, his mind was sure to be far away, "building castles in the air," or dreaming of what was considered by his associates an impossible future. At the same time, all who knew him admit that he endeavored to perform conscientiously whatever he undertook. His training in the school of daily labor began at an early age—farm chores, farm work of all kinds; and he speaks with especial aversion to the "rainy-day work," such as the delight of picking over beans, wheat, apples and potatoes, when he longed to be in some corner with a book.

After his eighth year, he worked in the field with his father, brother and farm hands, doing his part as his small strength would allow: which meant that he was also errand-boy for the workmen, and had the exquisite pleasure of seeing the men rest in the shade while he struggled over the hot roads for a bucket of water to slake their thirst upon his return. This was evidently considered a breathing spell for him, as they were always ready to resume work as soon as he returned. It is sufficient to say that his earliest experiences did not induce him to fall in love with farm work, especially of the kind usually done in New England. He considered it more like drudgery, or a form of slavery, than anything else, notwithstanding the fact that his parents were far more lenient and kind to him than the average New England parents were with their children.

At the age of 15 he left home to enter Bloomfield Academy to fit for college. Here he remained three years, and passed through the usual experiences peculiar to a country lad just entering society: hazing, sharp and disagreeable criticism, etc., etc., that were little less than torture to one of his extremely sensitive disposition. Though the training was severe, his after life shows that he profited by it.
He attended the Lewiston, Me., High School for some months, where he continued his studies, but was called away from school by the transition of his brother, Philip W. Barrett. He speaks of this as one of the greatest griefs of his life, and the festivities incident to December 25th, the anniversary of the transition, jar upon him still, because he had been so long unable to do anything for him. This brother was his counsellor and guide through all the earlier years of his life; in fact an inspiration to all of his ambitions for the life of a scholar and professional zeal as well. To him he went for advice and confided all his boyish plans and hopes, and his loss seemed irreparable.

About this time his own health began to fail, hemorrhages of the throat and affection of the nerves combining to take him from school. In the Summer of 1881, his health failed rapidly. Night sweats and hemorrhages forced him to remain as much as possible in the open air. While in Wyoming he passed through many experiences that left their impress upon his entire life. He worked with pick-ax and shovel, and taught school for some months; then returned to Maine, after having been restored to almost perfect health.

After a few months in his native State, he found his health again failing and he returned to Minnesota, where he taught school in one town for over a year. He was always very successful in teaching, but it did not give sufficient scope to his ambition, or originality of thought. During this time he was engaged in the temperance reform, and took an active interest in politics. He bore the stamp of his New England birth and training, in the tenacity with which he clung to a conviction. Temperance was one of which he was prominent as a candidate for the Legislature, but did not receive the nomination, owing, no doubt, to his pronounced views upon the temperance question. The contest between the temperance movement and the Christian mind, therefore, may be looked upon as a candidate for the position of President of the National Spiritualists' Association, which position he has since held.

His conversion to Spiritualism dates from March 25th, 1880, at which time, through his own mediumship, spirit rapping began. Since that time he has not only had interesting experiences could be given relative to his mediumship, but as each and every medium has similar experiences, they will not be of special moment to our readers.

He has been a frequent contributor to all the Spiritualist papers, and in 1890, in connection with Mr. A. W. McCoy, published a work entitled "A Sermon of Rev. Minot J. Savage (Unitarian)"

Reasons why we may not Know of the Other Life in Detail.

A sermon of Rev. Minot J. Savage (Unitarian) has come into my hands, in which he expresses so clearly my own views on the subject of organization. He states that he has visited every State in the Union with the exception of four, and endeavored to interest the Spiritual public in the subject of organization. He states that in less than three and one half years he has delivered over 600 lectures and traveled 100,000 miles.

In January, 1897, he was called to the Editorship of the Banner of Light, and entered upon the discharge of his duties in the 24th of March. He has held this position as President of the N. S. A., but will continue to hold it until his successor is duly elected and installed.
be no place called hell that is eternal in its nature, if there be no place called heaven that is changeless in its nature, what are we to believe concerning the destiny of souls after they leave this world? Are all to be treated alike? Does everybody go to heaven? Does it make no difference what a man thinks or speaks, or how he conducts himself, or what kind of character he develops here? It seems to me that it makes all the difference in the world. I do not claim to know in detail about that other life. I never expect to know in detail about it until I get there and study its conditions for myself; for let me ask you to note carefully one special thing. We may be able, and I believe we shall be, as I intimated to you last week, to have certain definite knowledge of conditions in heaven, even if we are not able to determine the exact nature of heaven. I do not mean to say that I am not better than that.

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no more than there is in it. Orthodox Christians have always claimed for the Bible what was not true of it, and thereby they have brought the book into disrepute, and multiplied Infidels. Let not Spiritualists make the same mistake. The exact truth is good enough, and the best always. In all ages of the world and by all peoples, the question has been earnestly and anxiously debated—‘If a man die shall he live again?’ And now, at last, to have that momentous question settled, and in the affirmative, as I claim it is by the psychic phenomena, is an advantage to the race that no finite mind can estimate. In a few years, or a few centuries at furthest, it will change all the affairs of men for the better—reconstruct human society.

Convince a man absolutely that he is to live eternally, and that his happiness or otherwise depends upon his own conduct, and then mark the effect it will have on his life. He will become circumspect and thoughtful, if he does not indeed lift up his heart and invoke divine direction.

Judging from what we know, and having some knowledge of the law of evolution, that is, that the tendency of growth is to higher conditions—first the stock, then the blade, and finally the full corn ground wholly beyond our knowledge or experience—and the experience) then we will do well to desist and save also by impression, nobler thoughts about life. If ideas come to us clearly analogous to what we may receive from the departed, by suggestion, cum spect and thoughtful, if he does not indeed lift up his heart and invoke divine direction.

In pride, in reasoning pride, our error lies:
All quit their spheres, and rush into the skies
Pride still is aiming at the blest abodes:
In pride, in reasoning pride, our error lies:
Men would be angels, angels would be Gods.
Aspiring to be Gods, if angels fell:
Aspiring to be angels, men rebel.

What we most want now is to know, are we ‘to be?’ Establish that fact firmly in every mind and we shall see a greater moral reform than the world has ever witnessed. D. D. Belden.

801 Eighteenth Ave., Denver, Colo.

**IMPRINTS ON HER SPECS.**

On page 290 of the Journal for May 13 is an article with the above heading. Of course it is a great wonder, like everything else in the Universe, until it is understood. I will explain it by a simple statement.

Mrs. Thomas had her specs on, to view a photograph. In health there would have formed a plane of conduction from the picture to the retina of her eye, through the glasses. The picture would have charged the plane with its perfect appearance and that would have placed it on the optic nerve. That would have carried it to the brain, and the old lady would have had a good view of it. But as her physical system was waning and her sight failed, there formed a plane of conduction from her eyes to the glasses and no farther, for there was no matter beyond, suitable to form it. The appearance of the eye charged the plane to or through the glasses, and this plane held it there, as that was the end of the plane until it made the impression on the glasses.

A similar case is noticed in the arts. An artist places a person in the chair in order to take a tin-type view. He then places a tin-plate in the camera, adjusts it in position, and a plane of conduction is instantly formed between the person and the tin-plate. The person charges the plane with his perfect appearance and the plate retains it, that being the end of the plane. The glasses happened to be in the proper condition to receive and retain the impression of the appearance of the eye, and some time previous somebody happened to learn how to endow a tin-plate with the same properties.

These planes of conduction are almost as variable as matter itself. They extend through the entire Universe. By them we learn the cause of the numerous phenomena that are continually passing before us. They show how we get light, heat, and how the flowers are beautified, explain psychometry, clairvoyance, mind-reading, mind-healing and the thousand-and-one things that are now wonderful, but are more simple by a knowledge of these planes.

Dr. E. B. Southwick.

**THE COMING SPIRITUAL DISPENSATION.**

What will be our pilot in the coming Spiritual dispensation? for the old sensational plane is passing away. We have had what is called Christianity for 1900 years, its bloody wars, and immoral leaders, and it has failed to unfold the moral and spiritual departments of the human mind; on account of their depending on an outside God and saviour, to save them.

We have had for 40 years Modern Spiritualism, and it often fails to unfold the moral and spiritual department of the human mind.

We need naturally-unfolded men and women that have grown wise and honest by obeying nature’s law and unfolding their own faculties, by self-cultivation; for the law is spiritual and is the pilot of all lives, and the sustainer of intelligence on all planes of life. Why not study and obey the law, and grow wise and happy? The same law that causes the tree to bear fruit, will cause the human mind to grow wise and happy, if it is obeyed.

Obedience to Nature’s law is the golden stairway to higher life and light, above the clouds of Ignorance and sensationalism; for the sensational plane of human nature is the plane of the five physical, or animal senses—where darkness prevails.

Heaven is a condition of mind, on a higher plane of unfoldment, above the animal and intellectual plane. All wisdom is contained in the human mind in an undeveloped condition, hence eternal progress in wisdom.

A. C. Doane.

**REASON, THE CREATOR.**

“All material visible forms are only emanations from Tau, or Reason. This formed all beings. Before their emanations, the Universe was only an indistinct, confused mass, a chaos of all the elements in the state of a germ or subtle essence. “All the visible parts of this Universe; all beings composing it: the heavens and all the solar systems—all have been formed of the first elementary substance. Before the birth of the Universe there was only an infinite silence in immensurable space—an immeasurable void in end less silence. Reason alone circulated in this infinite void and silence—and Reason is God.”—Given through the mediumship of G. Dierks Young.

Wimer, Ore.
EXPERIENCE AMONG THE INDIANS.

It was after many long and weary days were spent in traveling over the plains and desert waste that I found myself encamped close to the foot-hills near where the city of Denver now stands, with a little band of trappers and traders. We had remained only one night in camp when the Arapahoe nation of Indians, then in their wild and uncultivated state, having heard of our arrival, pitched their tents close to us. Soon there came to me a tall, good-looking Indian woman, with one hand on her mouth, and with the other making signs to her husband, who was a white man. I soon learned that she was inquiring where my father and mother were. On being informed that I had none, she came close to me and placed her hand upon my head, and in her own language, with her own forms and ceremonies, adopted me into her father's family, claiming me as her own child. This, she said, was on account of my youth and lack of knowledge how to live in that wild country.

Her father was of the Blackfoot tribe, to whom I was soon presented. I shall never forget that meeting, nor how that old Blackfoot Indian, once a chief of his native village, called around him his friends, who came with cherries and other wild fruit to present to me. He was brave in war, yet possessing great benevolence for all. He called me to him, at his death scene, and said to me, "My son, this body of mine is now going to die. It is now differently sick from what it ever was before, which makes me know that it is going to die. And now, I present you this pair of mocassins as a token of my lasting friendship. I have had them a long time, but have not worn them. I took them. They were covered with fine beads of different colors. I took them to California, and gave them to Captain Haley, commander of the schooner "Lydia," which brought me from San Francisco to San Pedro in the Spring of 1852. I shall ever remember those days of my youth and that Indian mother whose hand was ever on me and whose kind words still live in my memory. She often reminded me of the certainty of death, and that, if our earth-life was good, we would live together in a happy hunting ground where there could be no more fighting. She said, "All good Indians go to a beautiful grove of evergreen," and wished to take me there with her, where the buffalo, elk and deer would come and live with us, and we would have beautiful spotted horses to ride, and she would be my mother always.

The clothing I wore was made by her own hands. She would not allow me to wear clothes made by other hands than her own, and she would often spend two months in ornamenting the fringe of my trousers with porcupine quills.

I will venture to say that no civilized people ever manifested more charity than those uncultivated aborigines, with whom it has been my lot to mingle.

They were noted for their belief in the return of their dead, and were strict worshippers of a deity whom they termed the Big Medicine Man. And, to please him, they had many places where they deposited their trophies for their dead, who, they said, would come and get them.

When I sat down to write this, that Indian mother I have been speaking of, stood beside me. She claimed the first reminiscence of earth-life, and refreshed my memory regarding the resting place of her father, which is on the right bank of Cherry Creek about midway from its source to where it empties into the South Platte, where the grain fields of the white man now spread over the land. I am still claimed, she informs me, as their adopted son.

A Lesson of Love to Humanity.

Is there a human being who would not like to believe in the beautiful philosophy of Spiritualism? Then why should we meet opposition on every hand?

Is it not a beautiful thought, having lived a good life here, that we pass into the next higher life, if we are ready to take up our lesson on the other side, where we left off here, the same as a student after a vacation?

We are then ready to commence with renewed vigor to pursue our studies that will be placed before us by higher teachers, students themselves, but advanced and ready to teach us as we need their instruction.

We all know in earth-life when we accomplish one hard problem we are more eager to solve a more complicated one.

Then let us use our influence with the poor ignorant man, woman or child to get them started on the right road here, so as to be ready to progress there, for it will save years of misery to many.

Look around on all sides and pity the humanity of to-day (worshipping at the shrine of ignorance and superstition) and thank the spirit world for the little light you have obtained on the mortal plane.

We feel it our duty to reach out a helping hand to all, even in the lowest depths of despair, speaking a kind and loving word to them, telling them of the better way; for is there not more rejoicing over the one stray lamb than the 99 that are in the fold? Never weary in well doing. Kind and loving words are never lost. Let them be sown broadcast throughout the earth, and you will be gaining one round higher in the ladder of progress.

Listen, let me hear them, for the stream is so small between us that I can hear their voices as they call to us, to give us an encouraging word. The boatman is waiting to take us across. The bright portals are opening to receive us, and we are soon to know the reception that awaits us. Let us live worthy of those awaiting us; do all the good we can in this life, and there will be a welcome greeting for us in the life to come.

Carson City, Nev. A. B. C. DAY.

The joy of knowing that you are little by little surrounding the obstacles which have been in your way, pays for all the worry incident to the process.

Our acts make or mar us; we are the children of our own deeds.—Hugo.
Once, while in the employ of L. P. Lupton, I was sent from near the Arkansas River, across the divide, down Cherry Creek to Fort Lupton on the South Platte for a wagon load of dried buffalo meat. My companions were James Dougherty and a Mexican (whose name I have forgotten): three of us on foot, driving two yoke of oxen before us. Two onions and a small quantity of bear's oil (procured from some Delaware Indians) constituted our stock of provisions. We took no wagon, as we were to get that at the Fort, to which we were going. The second night we camped near the divide, on a high ridge, where we got plenty of dry wood. That night snow fell nearly two feet in depth which made traveling very slow and tiresome. In the night my spirit-guide came, took me a short distance and pointed to a valley, saying, "John, that is the place I am showing you now. There is where death will occur. Keep away from it; don't go there."

I was fairly frightened by his anxious look, and slept no more that night. In the morning I was glad to leave there, and from that night I could feel an influence from that Mexican that fairly made me shudder every time I looked at him. Finally we reached our journey's end, and glad was I.

After two days rest, preparations were made for our return. The night before we were to start, my guide came to me and said, "John, don't you go back. You will be killed if you do. We want you to stay here. Remember what I say; don't you go back with that Mexican. We have much work for you. You are good and we can use you, so stay—do not go back. It is better for some man to go that we cannot use for the salvation of the many."

In the morning I related all to my good old friend Dougherty, and stated that I would not go back. He looked sad, and in my heart I wept for him, for he was old, and I knew, in my soul, I should never see him more. I then went to V. J. Herring, who had charge of the Fort, and related my experience, stating my desire to remain. He consented, and to relieve me from censure, sent a letter to the man in charge of the post I had left, that I was needed and must remain.

Dougherty's words to me, as we shook hands, were, "Goodbye, my boy; God bless you, I shall never see you again."

In about eight days, a courier arrived from the Arkansas with the news that Dougherty had been killed by Indians at a spring in a valley just after crossing the divide. That the Mexican escaped by hiding in some willows and made his way to the camp we had left. Dougherty's blanket and two bolts of domestic, and a small sack used for carrying such things as a man usually needs in a wild country, seemed to have been taken by the Indians. But a few days later, some parties on their way from Bent's Fort, on the Arkansas, to their own Fort on the South Platte, camped at the place where Dougherty was killed, and in the spring they found the sack mentioned above, and brought it to the Fort.

So strong was this evidence that the Mexican had done the deed that a man named Early and myself mounted two fine horses that evening, and the next night we were at our destination near the Arkansas. But we were too late; the Mexican had been gone two days. He had been seen quite often going out in the bushes not far from the house, and, on examination, we found where he had concealed the bolts of domestic and Dougherty's blanket, the latter being still there.

Thus the spirit's prediction was fulfilled; and the place pointed out to me in the night was the exact spot where Dougherty was killed by being shot while in his bed. The place bears the name of Jimmy's Spring to the present day.

John Brown, Sr.

JUBILEE OF SPIRITUALISM.

As has been announced, the semi-centennial celebration of the advent of Modern Spiritualism will be held in Rochester, N. Y., in 1898. The meeting will continue for eight days, and the best talent in our ranks from this and foreign lands will be present, if possible to be obtained.

The date of the assembly has not been fixed, but will probably be held in May or June, as then the local societies will have adjourned for the summer and it will be before the camp season opens; the weather will be more agreeable than the last of March; it will give every society an opportunity to hold a local celebration, March 31st, to stir up enthusiasm for the grand festival and result in a much larger attendance. Rochester can accommodate all the people better at that time, and in every respect it will be more pleasant.

The only objection that can be raised to holding it at this later date than the necessity is purely sentimental and should not weigh in consideration of the more important reasons. So far the proposition has met with hearty approval.

People of all countries are cordially invited to co-operate and attend the celebration. Thousands should be present.

The name and address of the Secretary of every Spiritualist Society, also of all our lecturers, mediums and public workers is especially desired by the General Manager, who urgently requests them to send such to him at once; the publishers of Spiritualist papers are also requested to send a sample copy. Money is needed now to carry on the work.

Friends of the cause of Spiritualism, let me urge you to support this enterprise by liberal subscriptions of money, paying as much as possible now; the balance later on. Every Society ought to take up a collection for the Jubilee, urging those present to be especially generous.

Frequent notices of the Jubilee will appear to keep the public posted, and as soon as can be, the date and general outline of what is to be done and that purpose.

Harmon Walker, General Manager, Hamburg, N. Y.

HARMONY GROVE CAMP.

This camp-meeting will open on July 1st. Formal opening on Sunday, July 8, continuing over three Sundays. Harmony Grove is located about 3½ miles west of Esccondido, where beautiful oak trees spread their branches, welcoming all who seek their quiet shade. Plenty of good water on the grounds, while wood for campers may be found near by.

The Southern California Railway will give special rates from all points. A free conveyance for passengers will be at each incoming train. The Association Restaurant will furnish meals at 25 cents, or $5 per week. Tents for campers, $2 per week. All who desire tents should write to the Secretary, to prevent delay.

All meetings and privileges of the grounds will be free; except that non-members who bring their own tents, will be charged ground rent for the tent, regardless of the number of occupants.

We expect the attendance of good mediums; and anticipate a season of great interest. A reception committee will receive and cordially welcome all. For further information address Miss Mary Neilson, Corr. Secretary, Escondo, Cal.
peace and harmony, of prosperity and
blessedness! Advanced spirits are
offering these beneficent gifts to
man, but the masses are closing their
ears to all appeals, stealing their
minds to all arguments and hugging
their chains of bondage.

Even those who have a glimpse of
the great light, are thwarting the
efforts of the spheres by their selfish­
ness and inharmony—by their strife
and vain glory—by their jealousy and
hatred of one another—by their oppo­
sition and failure to labor together
for the upbuilding of the cause of
truth and justice, and their refusing
to work with the angel friends in their
glorious work for the betterment of
the race and the salvation of man.

Let us make one more appeal to all
those who have the light, to lay aside
their bickering and strife, to join
hands with the angels and aid in
bringing in the glorious era, so long
prophesied for the world, and thus be
a blessing to humanity.

Who will join us in doing this?
Will the reader? If so, begin now,
for in a short time it may be too late.

Do not let the angel-world conclude
that we are unworthy sons and daugh­
ters of the 20th Century, and with­
draw themselves from us, and offer
our birthrights to coming generations
because of our shortsightedness and
procrastination.

Give Away the Jewels.

If we are unwilling to do our duty—
if we fail to hold up the light, by
organizing and doing all in our power
to let that light shine to the world,
we may expect one of two things.
Either the light will be withdrawn
and we be left in darkness—or the
work will be given to those who will
do it. In an editorial by Bro. Barrett,
in last week's Banner of Light, we find
the following, which we fully endorse:

In the rapidly growing liberality of
the public, Spiritualists can read a
striking object lesson. The churches
will soon endeavor to absorb Spiritu­
alism, and then claim the credit
of having given it to the world in its
modern form, unless Spiritualists
cease their petty jealousies, backbit­
ings and nonsensical quarrels over
nothing, and unite in an endeavor to
prove to the world, that they wish to
bless humanity. Then Spiritualism
will be saved to us as a priceless heri­
tage from on high—but the jewel will
draw itself from us, and offer
its subscription and advertising pat­
ronage. Let Spiritualists give him
all the encouragement they can, by
preparing a list of their friends who
would take The Journal, and either
give it to him or send it to this office.
He will call upon them, if within
range; or if not, we will send them
sample copies.

Mr. W. T. Jones, a well-known
Spiritualist and worker in the Cause,
is now engaged as a general agent for
the Journal, and hopes to augment
its subscription and advertising pat­
rone. Let Spiritualists give him
all the encouragement they can, by
preparing a list of their friends who
should take the Journal, and either
give it to him or send it to this office.
He will call upon them, if within
range; or if not, we will send them
sample copies.

Secretaries of societies are re­
suited to order copies of the Jour­
nal, which are sold in every locality.

Spirit Clothing.

Spirit Imperator, in London Light,
gives a description of the beauty of
spirit robes. Conditions not locali­
ties are the ruling factors of spirit
life. In answer to a question: "How
is the spirit clothed?" he replied
through a medium thus:

Our robes are symbolic, but real
to us. This, I feel, I cannot make
clear to you. I remember sufficiently
my ideas of matter to know that you
cannot understand how that which
can be to us as real as it is to you;
that, our material things, at some
point be imperceptible to your senses, while
your grosser material objects, under
certain conditions, form no barrier to
us.

My robes to me are as clear and real
as yours are to you. But they are not
perceptible to mortal sense, even as
the spirit-form is not visible to man
until a preparatory process, of which
I am ignorant, has made it so.

My robes are full, and such as those
with whom you associate, with the
spirit. They were at first of a dull gray,
but they are growing lighter as I grow
more used to my life. They are now
of what you would call a light gray,
with a soft green hue. They vary
according to my position and
surroundings. They and I are impal­
pable to you, and you in like manner
are imperceptible. This is to me
strange as it is to you. I thought it
strange at first to see the shining garments in which
the elevated spirits are clad.

Imperator's robe now is of dazzling
white, as though composed of purest
diamonds, lit up by rays of vivid
splendor. Round his shoulders he
wears a vesture of sapphire blue, and
on his head is a crown of glory, set in
a crimson circlet. The circlet indi­
cates his love; the vesture of blue his
wisdom; and the brilliant robe his
exalted state of purity and perfection.
Return Good for Evil.

How often are our good deeds unappreciated? Even when we try to be kind, and "return good for evil," many will abuse us, and misrepresent and misconstrue all we do or say. Some even seem to glory in their work of persecution and perverseness. This reminds us of a story from the gospel of Buddha, which we will quote for the benefit of such persons:

A foolish man, learning that Buddha, observed the principles of great love which commend us to return good for evil, came and abused him. Buddha was silent, pitying his folly.

The man having finished his abuse, Buddha asked him, saying, "Son, if a man decline to accept a present made to him, to whom would it belong?"

He answered, "In that case it would belong to the man who offered it."

"Then," said Buddha, "you have railed at me, but I decline to accept your abuse and request you to keep it yourself. Will it not be a source of misery to you?"

As the echo belongs to the sound, and the shadow to the substance, so misery will overtake the evil-doer without fail.

The Camp-Meeting at Trestle Glen, Oakland, commences next Sunday, June 6. Prominent speakers and mediums will be present, and a pleasant time is expected. Prof. J. S. Loveland, the president, will give the opening address. Programs will be issued this week, and can be obtained at the headquarters 1065 Washington street, Oakland, or at this office. Every Spiritualist should have a copy. All are invited to attend and make this Camp-meeting a grand success from the very start.

Bishop Sessums of New Orleans, La., is to be tried for heresy. He is a broad humanitarian, and cannot be answered by logic, and hence the bigoted and intolerant "hirelings" must have his scalp, notwithstanding by so doing the Episcopal church loses one of its brainiest ministers.

Hundreds of subscribers are now in arrears. Will they please rememver that the JOURNAL needs every dollar due to it, and send on the dollars at once?

Attention is called to the advertisement on page 346, of Dr. R. A. Davis, who has the reputation of being one of the strongest healers in existence—curing at your own home.

The Reviewer.

After Her Death, the Story of a Summer, by Lilian Whiting. Cloth, with frontispiece, $1. Roberts Bros., Boston, Mass.

It is an open secret that the friend referred to in this little book ("After Her Death, the Story of a Summer") by the author of "The World Beautiful," is Miss Kate Field, whose portrait appears as the frontispiece. Miss Field had inspired on the part of the writer one of those rare friendships that are formed, not of the crass type, but through the recognition of a truth and tenderness made a kind of consecration of life. Even now the inspiration (the outcome of the fifteen years of friendship and interest) is felt by the author in all she does.

The events connected with Miss Field's recent death, in Honolulu, under strangely romantic and remarkable circumstances, are still so fresh in the minds of all that this book will have an especial interest, as an indication of her character and the effect of that character upon another. The extraordinary psychic communication established since her death between Miss Field and the writer of this book is attracting much attention from scientific investigators of psychic phenomena.

In a letter to us Miss Whiting says: "It was not the recital of my experience with the celebrated medium, Mrs. Piper, which interested the Psychical Society in her, as for several years she has been a shelter resident. I was, however, among the large number of persons who had sitting with Mrs. Piper somewhere between 1885 and 1890, and who were impressed by her remarkable powers. A number of my friends became interested in investigating her gift, among whom were Prof. Wm. James of Harvard, Dr. Richard Hodgson, (Secretary of the Psychical Society) and Rev. Dr. Savage, and the deeper they were impressed by her that her arbor incited the London Psychical Society to invite Mrs. Piper (somewhere about 1890) to London, at their expense, where she was a guest for weeks in the family of Prof. Sidgwick, of Cambridge University, England, and where Prof. Lodge, Mr. F. W. H. Myers, and a number of scientific and learned men were investigating the phenomena of her communications and were convinced that no theory of telepathy or the subliminal self (which account for much) could possibly account for the communications through Mrs. Piper. They were convinced that these messages were actually from those in spirit life.

"My beloved friend, Kate Field, was a firm believer in communication between 'the Seen and the Unseen.' Her life here was one of remarkable exaltation and energy, and she is, apparently, peculiarly gifted with the power of direct, intelligent and most unmistakable communication from the life she is now in, to the life in this world.

"Mrs. Piper has been under the auspices of the Psychical Society since her return from England, and can only be consulted by the official commission of the American Secretary, Dr. Hodgson. Her mediumship is of a very remarkable quality and is a matter of vital interest to the most learned investigators."

Books at Half-Price.—During our late removal to this city some of our books were slightly soiled, and we offer a lot at HALF-PRICE. See list on the last leaf of this JOURNAL. There are only a few of each.

The New Birth of Chas. Burgess Bill, of Franklin Grove, Ill., occurred on May 19, 1897, aged 71 years, 11 months, 4 days. Born at Brookfield, Vermont.

Bro. Bill was a well-known Spiritualist. His wife who went to spirit life some years ago, was a famous medium. He leaves four daughters and one son, all strong in the "knowledge of spirit return." I officiated at his request and the little Methodist church was filled with eager listeners.

Bro. Wm. Drury of New Boston has stepped into the larger life. He left his great wealth to establish a college to be known as "William and Yashi College," in his own county or the nearest county that would give a like amount for the same cause.

EMMA N. WARNE, M. D.

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

It Pays to Advertise.

A single page in the Century taken for advertising costs $500; Harper's, $480, and other magazines, $100 to $350. A yearly advertisement of one column in the Chicago Tribune costs $500 for the lowest column and $8,000 for the highest priced column. These figures will probably astonish men who pay from $50 to $150 a year for advertising space, and seem to think they are liberal advertisers. Does it pay to advertise? It is evident from the above figures that it does, for shrewd business men do not invest thousands of dollars without being assured of satisfactory returns.

Electrotypes of Engravings—covering a multitude of subjects, suitable for illustrating magazines, pamphlets and newspapers. Proofs may be seen at 2006 Market street, San Francisco, Cal., and they will be sold singly or in quantity at a very low figure.
Letter From Judge Holbrook.

To the Editor:

I renew my subscription to the Philosophical Journal. Not only has it been valuable to me, but it has given me great pleasure as well, in that I have seen so many names of those I used to know and have remembered well. Some at San Diego, some at Oakland, some in San Francisco, and so many, too, that I have known elsewhere, gathered up, it seems, in California—the Mecca of those who seek for something better in everything, and of course they find it. I took my turn in 1886, and I look back to that month of May spent in San Francisco, as the brightest and most restful oasis in my long and unsatisfying life.

To call names would be too much, but I remember just the same, and I would like to say to them (by your leave)—"How do you do? glad to hear from you,"—and reply to those who will enquire, "I am quite well, considering"—for I am past four score, and have nothing to do but to remember and ruminate, practice and enjoy spirit communication. On the other hand, 'tis true, but first class for that, and look forward to the near future when I shall have it fresh and new without encumbrance or limitation.

Between you and your readers and new acquaintances, you must be an agreeable mutuality—they, that they have got the right man in the right place, and you, that you have found the right people in the right place.

Edmund S. Holbrook

4441 Champlain Ave., Chicago, Ill.

[Judge Holbrook was one of the first Spiritualists I met in Chicago, over 25 years ago, when Maude Lord gave a seance at his residence. His words of encouragement are fully appreciated. Though old as years are counted in the material world, he is youthful and vigorous in spirit, and still writes for the daily papers.—Ed.]

Spiritualist News.

"E" In this department may be found the cream of the current Spiritualist news of the day, culled from every available source. The Editor is responsible for the opinions expressed, or for the estimated talent or reputation of the sources mentioned. Readers are requested to send us short items of news, interesting incidents of spirit communion and other news items of the kind, and they will be welcome, and will be published as soon as possible.

F. A. Wiggins is lecturing at Berkeley Hall, Boston, Mass.

Mrs. E. E. Jay-Bullene has been lecturing in Florence, Colo.

Covington, Ky., contemplates building a Spiritualist's church.

Mrs. Ada Foye lectures and gives tests every Sunday afternoon and evening at 77-81st street, Chicago.

A new Spiritual Society has just been organized at Cortland, N. Y.

Mrs. Lora Holton is in Chicago. She is stopping at 164 North Harding Ave., 2d Flat.

Dr. Ravlin's class in Psychic Science meets Tuesday and Saturday evenings at 605 Polk street, San Francisco.

Prof. M. C. Gee, spirit artist and medium, is at 26 Sixth street, San Francisco.

Mrs. Carrie E. S. Twing has been lecturing at Willimantic, Ct., to good audiences, presenting the truths of Spiritualism in a forcible manner.

Oscar A. Edgarly will be at Niantic, Lake Pleasant, Queen City Park, Vicksburg and Devil's Lake camps during the coming season.

G. W. Kates and wife will rest during the summer—the first rest they have taken in seven years. Address them, 3224 Henson avenue, Philadelphia, Pa.

The Rochester, N. Y., Spiritualists are arranging for an eight days' celebration of the 50th anniversary, last of March, 1898. The national Jubilee will occur there in June.

Thos. Grimshaw is at Indianapolis, Ind., for a few weeks. He is engaged at St. Louis for the entire season of 1897-98, with the exception of January, when he will serve the First Spiritualist Church of Indianapolis.

Dr. C. W. Hidden of Newburyport, Mass., will be at Onset from July 17 to 24; Lake Pleasant, Aug. 1 to 14; and Queen City Park, Aug. 13 to 30. During his engagement at Lake Pleasant, Dr. Hidden will conduct a two days' "Healing Festival," being assisted by live of his pupils, who have already a reputation as healers.


Headquarters—2066 Market Street.

San Francisco, Cal.

President, Thos. G. Newman, 2066 Market St. Vice-President, T. C. Wadsworth, 2066 Market St. Secretary, John Koch, 1607 Fillmore St. Treasurer, R. F. Small, 310 Fill Street. Directors—Prof. J. S. Loveland, Dr. H. M. Barker, S. D. Dre and M. S. Norton.

The regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association is to be held at the office of the Association, 2066 Market street, San Francisco, Friday evening, June 4th, at 8 o'clock.

The Investigating Committee of the State Board of Directors meets on the second Wednesday evening of each month at 2066 Market street, San Francisco.

Protection Certificates will now be issued to mediums, for a year, and the fee is $1.00.

Copies of the Constitution and By-Laws can be obtained free at the business office of the State Association—2066 Market St.

Any questions or requests for information, should be sent to the president or secretary.
Onset Camp-Meeting.

The Onset Camp-Meeting Company are doing their best to make Onset, if possible more attractive than ever. Improvements are being made as fast as means will allow. The committee appointed to engage the speakers have laid out a varied and interesting program. Good music will be provided by the ever-popular Bridgewater Band. Dr. George A. Fuller has been engaged to preside.

Onset is the Mecca for all Spiritualists throughout the country. It is the largest resort of the kind in the world. We believe it is the only camp where admission is not charged.

It is proposed this year to allow no tests to be given at the lecture platform—but, instead, the lectures will commence 15 minutes earlier and at the close will be immediately followed by a test service in the temple, to which a nominal sum will be charged. Taking all things into consideration this plan seems to be a feasible one.

The Head-quarters Bookstore will be in charge of Mr. H. E. Gifford, where all comers are expected to register, except the benevolent strangers and those visiting this camp for the first time I will add that Onset is located on the Old Colony Division of the New York, New Haven and Hartford Railroad, about 50 miles from Boston. Excursion tickets are sold at all the leading ticket offices in the country, good from May 1, to October 1.

Augusta F. Tripp.

Picnic at Fresno, Cal.

A basket Picnic was given by the Spiritualist Society of Fresno, at the residence of Mr. and Mrs. J. B. Mathews, near Oleanider, on May 17, and was one of the most enjoyable events of the season. Over 30 persons came laden with choice and substantial refreshments. After glad greetings, the tables were neatly and tastefully spread, under the beautiful vine-clad arbor, where all partook of the ample feast. Mrs. Mathews was then called upon and responded with a few remarks, and a poem suitable for the occasion.

After retiring to the parlors, an excellent program of music and recitations were finely rendered. It forcibly reminded us of the good old times we have enjoyed in San Francisco in years gone by, when we had such frequent and harmonious gatherings of the Spiritualists and Lyceum workers, during the seventies and eighties. It was especially gratifying to us to hear the pleasant words of our old friends.

In the course of the evening, Mrs. J. B. Mathews, gave her account of the last visit to the Spiritualist Sanatorium at Chillicothe, Ohio, and was one of the most enjoyable events of the season. The Head-quarters Bookstore will be in charge of Mr. H. E. Gifford, where all comers are expected to register, except the benevolent strangers and those visiting this camp for the first time. Excursion tickets are sold at all the leading ticket offices in the country, good from May 1, to October 1.
LESSON 20.

QUEST.—In our last lesson you gave as a reason why God did not punish sin, was, because he could not see it. Have you any other reason? Also—Yes. You very thought of sin, according to orthodox theology, has its basis in the belief that man is a fallen creature. That fall is described in theology as follows: "Our first parents, being seduced by the subtility of Satan, sinned in eating of the forbidden fruit. This, their sin, God was pleased according to his wise and holy counsel, to permit, having purposed to order it to his own glory.

"By this sin they fell from their original righteousness and communion with God, and so became dead in sin and wholly defiled in all the faculties and parts of soul and body. "They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin, and corrupted nature conveyed to all their posterity. ***

"From this original corruption wherewith we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

"If you admit that basic statement of theology to be true, then of course you will believe in sin, its punishment and consequences.

Furnished Rooms (sunny), with or without board, in a private residence, at reasonable rates. Apply at 701 McAllister street, San Francisco.


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 $5 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.

Psychometric Dictionary, by the author of "In Higher Realms." Board covers, 26c. For sale at this office.

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

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An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which constitutes the Key to all life.

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The only German advocate for the interests of Spiritualism and Magnetism in America, is published on the 1st and 15th of each month, and furnishes information of all spiritual events and manifestations to the German Spiritualists. On July 1, began the second half year of "Der Fuehrer." Sample free. Send $1 for six months' subscriptions to the editor, EMIL NEUMANN, 136 Seventh St., New York.

This Binder will hold one year's numbers of the Philosophical Journal, and will be sent by mail for 20 cents. Full directions accompany each Binder. The issues of the Journal can be inserted as soon as they are read, and preserved for reference in book form.

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An exhorbitant song, dedicated to the Philosophical Journal, and addressed to the Veterans who have long, and are still laboring in behalf of Freedom, Union, Peace, Harmony and Fraternal Love.

Comrades, we're passing out of the stage of life,
Our earthly conflicts will soon be o'er,
Then "over there," in the Summerland's fair clime,
We'll join our comrades who've gone before.

CHORUS.

Now comrades, let's be firm, fear not the foe,
The close of our service with a song;
Let's turn in good faith to our work,
And unite with the grand army of the South.

When we are enrolled in the army above,
All our selfish dissensions shall cease;
We'll be led by the mandates of love,
When on duty in the service of peace.

While friends strew our graves with memorial flowers,
May the love fraternal real inspire,
Neath the Summerland's delightful bowers,
Till in songs around friendship's camp-fires.

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A Vision or Dream.

As I sit here alone in the shadows
Dost think, 'tis a vision, or dream—
A beautiful little white cottage
Nestled down by the side of a stream.

In the front there are many blush roses;
Over there the sweet bridal wreath,
And millions of little white daisies—
Feeding out from the grass underneath.

And the perfume seems wafted toward me,
Like soft fleecy clouds on the air—
Wayward and changing, and I have left me!
I am still here, alone in my chair.

Some day, I am sure, I shall find it;
This little bright cottage will be
The place where peace and contentment
Is coming to bless you and me.

EMMA H. Paddock.

Form of Request.

Remember the JOURNAL in your Wills—
this is a duty you owe to the Cause, as well
as to yourselves, if you desire to advance in the spirit world. Here is a form to help you. If your Will is already made out, make this as an addenda.

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I give and bequeath unto the publisher of the Occult Review, 931 H Street, San Francisco, California, to be applied to its expense fund, $..............; and I direct that the said sum shall be paid free from Legacy, or other legacies and bequests thereout. J. B. Sullivan. 62 pp. 25 cents.

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Questionings.

As the shadows slowly lengthen
Into twilight's purple gleam,
I sit alone, sad, weeping,
In the old familiar room,
Where you closed your eyes to earth-scenes,
With its sickness and its pain,
And my heart with grief is creaking
As I seek for you in vain.

When the angel came that morning
And called you from our sight,
And bore you o'er the river
To the realms of life and light,
Did you think not of the sad ones
Left here in the world below
To bear the heavy burdens
Of bitter grief and woe?

Do you know the weary heart-ache
Since your voice has silent grown,
Since you passed beyond the portals
To the "borderland unknown"?
Have you left this world of sorrow,
Never more to come to me,
Who loved you, fondly loved you,
And your face would gladly see?

When I reach the flowing river,
O'er which lately you have crossed,
Leaving tears and pain and sorrow
And the earth-life tempest tossed,
Will you hear me o'er the waters
Of Death's dark and silent stream,
And greet me when I waken
From this sad grief-haunted dream?

A light of radiant brightness
And deep peace so strongly sweet,
Comes to my troubled spirit
As the questions I repeat,
And a tender voice familiar
Softly whispers, "I am here;
I shall never leave you, darling;
I still love you, do not fear!"

"In the realms beyond death's river,
With its fields of living green,
Where birds and brightest blossoms,
And sparkling streams are seen,
We wait you, dear, your loved ones,
Who have left the world below
And we daily come to comfort
And soothe you in your woe.

"By and by when growing weary,
You, too, dear, will close your eyes,
To cross the silent river
And awake in glad surprise,
To see your loved ones waiting.
Who have left earth, with its pain,
And once more, dear, in memory
Happy hours we'll live again!"

Ray Laurence.
to me that my great trouble now is that I was not allowed to say a parting word to them. Tell my children that papa is sick with longing for them all. Everything here is much better than Chicago, more clean and lovely—but without those whose love made me happy on earth there can be no happiness within the Universe! I thank you for your sympathy, and hope you may find ways to give my message. I know I do not voice the general state of mind of those on this sphere, but I am so new here, and O, so home-sick for my dear wife and children!

Another wrote after a pause at this point:—

E. says: "seeing is believing," and soon he hopes to show himself to his own. Later he will try to give sure evidence to such as you.

A few weeks later this was given under the same name:—

Say to my dear ones that life is continuous and sure, that all our questionings on earthly planes are here answered by emphatic spiritual replies to quavering earthly doubts, and weariful reiterations of puerile souls' doubtfulnesses, are really of no avail.

In regard to the question as to whether one who had lived a bad life, and was supposed to have committed suicided, could communicate with his relatives, the answer was,—

B. S. is not yet in a state of spiritual vigor sufficient to make a coherent statement of his ideas. He is in a dreadful confusion consequent on his disregard of true spiritual laws, and must be nursed back to spiritual healthfulness by slow degrees and careful processes so that eager to communicate will not be able to do until he has convalesced to more advanced spiritual conditions.

When enquiry was made as to the condition of one who had made havoc of her earthly reputation through her recklessness, the reply was:

ANS. —Chess pawn was she—was only a tool, and to her must be forgiven. From your point of view she is to be pitied, but in spirit life souls are judged by laws ye know not of.

Of another enquired for, it was said,—

Phanes wants to give this soul an opportunity to communicate, but a cloud is over his senses. He wishes to say that he is able to think and to feel as when words were spoken, but all so strange! I woke among spirits of sickly—(Conductor says this spirit will communicate later).

The expression of inability to formulate thought into coherent messages was not infrequent, when asking information in regard to those recently passed over. There is food for thought in the statements thus made. One was as follows:

One newly come wishes to say a word to the Underwoods.

ANS._—Want to give you statement of my sense of life now open. Find I am too weak, and ways so different! Can't control my own spirit —will—weak—later.

A different form or phase of this same perplexity is shown in another communication, opened thus:

Yonder comes your loving friend, A. R., who will now give evidence of spirit power—good spirit, but still ignorant of the more wise and intellectual planes she is.

ANS._—Was your experiences at the hour of transition at all like what you anticipated while in the body?

ANS._—Change was as I thought—a sort of re-birth, and as I passed into more happy conditions of spiritual easiness, I said to myself, 'Why, A. R., you are out of that wonderfully weary body, and surely you will soon find what you have so long expected—the release from bodily tiredness, and will know what spiritual freedom means!'

ANS._—Did the freedom you hoped for come at once?

ANS._—Phanes can better answer than I.

ANS._—Spiritual freedom from sense—man's knowledge of what the change called death really means—steals from those who have passed through that form of birth, the possibility of giving to those still in the flesh any adequate expression, or true apprehension of all that change brings with it as its accompaniment of new life.

ANS._—Can I have a direct word from my friend?

ANS._—I am troubled about my dear M. I so long to comfort him, but am not sure what to say.

ANS._—Don't you think spirit wisdom may be trusted to help him as well as the rest of us still in the body?

ANS._—I am not yet shown what true spirit wisdom is! I am left too much to my own anxious gropings; I did not hope to learn at once, when over on this side, what was best for all whom I love. I fear the selfish side of love must be conquered within the soul ere true light comes.

ANS._—Will Phanes explain this to us?

ANS._—Souls who come over to spirit planes burdened with selfish love, that is, love most especially interested in the worldly needs of their near and dear earth-born friends, must be taught the lesson of unselfish desire for the good of all through the thwarting of the plans of those whose worldly will they try to compass by spirit power.

ANS._—What other word has A. R. to send any of her friends?

ANS._—M. and her sister S. don't believe in the life of spirit. I wish you to give them this message. A. R. wants to give her testimony to such sad doubters that life on higher planes is a thousand times preferable to earthly existence: but don't shirk earthly trials, for these are the keys which unlock spiritual mysteries.

In somewhat of the same line is this communication:

I am a spirit who was, when in the body, esteemed and loved by all.

ANS._—What were you esteemed for?

A pause; then another handwriting:

ANS._—Thousands are esteemed and loved who only cared for physical good. So our friend who tried to communicate just now, could not explain why he was esteemed and loved.

ANS._—Was this spirit, when here, rich or poor?

ANS._—This soul was rich as far as worldly sense shows: but he was at war with spirit weal, and his sense relations took him from the possibilities of spiritual riches open to the most miserable mortal on the Earth plane.

SARA A. UNDERWOOD.

INTERPRETATIONS.

The visitation which occurred on March 20th, was in part repeated on the night of April 22. On mature reflection, I think it proper to state in regard to the first of these two phenomena, that it occurred on a time when I had written a long letter to a dear friend, whom I have never seen, whom I felt stood in sore need of a word of comfort, and especially a little timely advice concerning the best way to expel certain strong tendencies to chronic disease which seemed to menace his health of body and peace of mind.

I must have been partly inspired by his friends while writing this letter, and fancied that some of them (most likely his father) was among the number who came that evening to express gratitude at my heartfelt interest in his son, and the effort which I had made at timely hints and prophecies; I did not hope to learn at once, when over on this side, what was best for all whom I love. I fear the selfish side of love must be conquered within the soul ere true light comes.

In regard to the last named, (April 22), it happened that the electric light was unusually bright; nevertheless the light appeared very promptly after I retired, and almost instantaneously increased to the size of the human frame. This time it was not upright, as on the former occasion, but seemed horizontally at a distance of some five feet above me and a very little to my left as I lay on the bed. It remained perhaps one and one-half minutes and faded away, leaving the small light that always comes to bid me good night.

I accounted for this special presence to my satisfaction, by the fact that a very bright student reciting Phonics...
other work, had come that night with a feeling
grapby to me, but who had been crowded with
heart, conscious of the fact that he had just
taken the most successful lesson of his course
thus far. I felt that his friends had come to
congratulate and thank me for special words
received concerning the stupendous fact of
intercommunication.

The above-mentioned phenomena occurred
at my room at the home of Dr. A. Rush. His
is a happy family of four—himself, wife and
two little girls. For a year past they have also
enjoyed the society of their very estimable
friend, Mrs. Worcester, the latter, as well as
the doctor, being quite mediumistic, Mrs.
Rush's phases being symbolic visions, clair-
audience and conscious trance speaking. They
hold weekly circles, usually Sunday evenings.
It has been my privilege to sit with them
several times, and never without tangible

CAUSE AND CURE OF INHARMONY.

Very few workers in our ranks see truth
in the same light. If they did, only those on one plane of thought could
be reached; whereas, our teachers, with
their varied, conflicting views, reach
people on every plane of thought, and
when once interested, the convert is then
ready to advance on to higher planes
and greater wisdom.

The only way to produce harmony is
to agree to disagree, sink selfishness,
band together for the common weal of
the race, organize, present a solid front
to the foes of human liberty—ignorance,
bigotry and superstition—and march
onward from victory to victory until a
knowledge of things spiritual shall
encircle the earth, even as the sunlight.
But if we are to forever remain in the
A-B-C class of phenomenalism, we may
expect to be swallowed up by the Un-
tarian Church, Theosophy and other
liberal religious bodies, even as the
Egyptians are reported to have been
swallowed by the Red Sea.

Spiritualism is waging a mighty war
which it has nearly fought to a finish.
It is the angels of light arrayed against
the demons of darkness through the
media of the world. The demoniac
legions have their mediums (though
many of these know not their medium-
ship and deny spirit communion) as well
as the hosts from higher realms; hence
the conflict between mediums. We may
as well say to the billows of the storm-
lashed sea, "Peace, be still," and then
expect them to obey us, as to try to
avert this conflict. The battle is on
and must be fought to a finish.

More zeal and less selfishness is needed.
Ernest S. Green.

LIFE SAVED BY AN ANGEL.

When I was living in the Pueblo, near Denver, in Colorado,
my spirit guide came to me and informed me that in the
afternoon of the following day, Calvin T. Briggs, one of my
companions, would go out hunting for deer, and I must go
with him, as something would occur wherein I would be of
great benefit; in fact, of such benefit as no one else in our
camp could bestow, as spirits could not make them under-
stand. As usual, I related all to my companions in the
morning, and many criticisms and suggestions followed as
to how to prevent the prediction from coming to pass.

Finally, Briggs decided against going, but time moved on,
and all in camp were quiet; the sun was leaning toward the
western hills; the air indicating that a clear, cold night was
approaching. Briggs, who had just been cleaning his gun,
asked who wanted to try their guns? stating that he could
beat any one in that camp shooting at a mark. Meeting
no response, he said, "Come on, Brown, let us go and kill a
couple of deer; or, you kill an antelope and I'll kill a deer."
In a few minutes we were on our mules and off for the St.
Charles River, at a point agreed upon, about four miles dis-
tant. This small river empties into the Arkansas a few
miles below Pueblo, in Colorado.

On arriving at the river and finding no game, it was agreed
that I should go up the river and Briggs go down to the
junction of the two rivers; and, in case we met no game,
Briggs was to go down the Arkansas to a large grove of
cottonwoods, and I, after proceeding up the river one mile,
was to go across the prairie and strike the Arkansas at the
place where I would find Briggs, and by moonlight kill wild
turkeys to take to our camp. Thus we separated. I had
not proceeded far, when of a sudden my mule stopped and I
could plainly hear some one saying, "John, go down the
river, go quick, there is no time to lose; see, it is getting
night, you must be quick."

Reader, I am familiar with that voice, for it has called me
many times to help poor mortals, (as many of you know)
in what distress. By this time my faithful mule had turned
around and was carrying me down the stream at a rapid
gait. I was in a quandary as to what all this meant, but still
my mule pushed on; if anything, increasing her speed, and
after having gone about three miles, I heard what appeared
to be a human voice. The sound came in mournful accents
as from one in distress. As I galloped on the sound became
more distinct, and soon the sequel of my spirit control
was made known to me.

Dear reader, stop one moment, and realize if you can what
I saw and the feelings that came over me as I looked down
upon the cold, smooth ice and there beheld poor Briggs, my
companion who had stood by me in many an Indian fight
while death was glaring down from the events of the world. The acts and
doings of men can be written, but the feelings one has under
such circumstances, can be better felt than written; for as I
saw poor Briggs lying prostrate on the smooth ice with all
hopes of relief vanished from him, my eyes betrayed my
weakness, as at the present moment while giving to you this
part of my little narrative—whether it be for grief or joy I
hardly know, but tears I cannot suppress, and I am glad,
for by them I often get relief from troubles and trials.
Briggs often spoke of this, and reminded me that my arrival
on this occasion was so unexpected that the thought
overcame him, and it was many days before he could realize
that he was living. Who will ask, what good do spirits do? It
was now getting dark, and poor Briggs would have been a
frozen corpse long before the light of another day dawned.
Briggs, as the sequel showed, had been there about ten days prior to this adventure and set a trap under the ice to catch a beaver. This is done by cutting a hole through the ice and placing a long, dry pole perpendicular therein with the lower end driven firmly in the bottom of the stream. To this pole the chain of the trap is made fast under water. The angel of death was not satisfied; it followed him to the lower end of the hole in the ice would not admit of its egress, and poor Briggs would never have seen California or sold milk in Sacramento. Mr. Briggs was a good man, and is in justly live with him and the good angel that cared for him.

June 1st, 1889.

John Brown, Sr.

THE SIMPLICITY OF HEALING.

All animals and human savages are rarely sick. It is a disgrace to be sick. I have noticed, too, when an animal is sick, it tries to hide away until well or dead. Men don't. They shuffle about, crying thoughts, holes and bodies everywhere to produce more sick. An animal when sore or wounded licks itself; thereby a "will of sympathy" to remove all disease, causes its saliva to flow over its sore to heal them. A savage man, when afflicted uses his hair, or his breath, or his urine, or his par, and ease ensues, caused by his sympathetic power (by the hand he touches the part for the pain to subside, and generally it does, but to explain his method, he could not.

Among the civilized, when a little child during its playings in play, accidentally falls and gets hurt, even before it begins to cry, up comes its little hand, and very naturally it applies it to the hurt, presses it on, and the pain generally leaves it immediately if not badly hurt. Some would call this personal magnetism applied by a little child for self-cure." Can we learn from a little child? We can if we will.

Again, a child is hurt very badly. Crying, it is taken up by its mother. The mother herself is badly frightened—"lost her head," as some call it. She cannot save her. The little one has fallen over the trap which has befallen her little one, and yet all this time she keeps rubbing and patting the child with her hands, and unconsciously she soothes it into quietness, and often to sleep—cures it. Poor Briggs.

The angel of death was not satisfied; it followed him to California, and at Sacramento took him home. Soon his wife and all his family except Thomas, his youngest son, followed him. Mr. Briggs was a good man, and is in just such a heaven as he made in earth life, and I feel that I shall again live with him and the good angel that cared for him.

Ensenada, Lower Cal., Mex., John Brown, Sr.

June 1st, 1889.

Envy is almost the only vice that is practical at all times and in every place, the only passion that can never lie quiet for want of irritation; its effects, therefore, are everywhere discoverable, and its attempts always to be dreaded. Let it be constantly remembered, that whoever envies another confesses his superiority; and let those be reformed by their pride who have lost their virtue.—Dr. Johnson.
Disgusting Bigotry.

Some zealot has sent to this office a Tract, trying to prove that Spiritualism is "the doctrine of devils." It is written by Jno. E. Roberts, who defines Spiritualism thus:

It is the synonym of all falsities and lies; a cloak for all crimes......It weakens man's intellect and individuality; changes his worship of God to a worship of Ghosts.

It is a wilful and malicious misrepresentation and perversion from beginning to end—all in the name of Christianity. Oh! shame, where is thy blush? These tracts are to be scattered by thousands all over the country. It condemns all liberal religious as well as Spiritualists—showing what a "bigot" Mr. Roberts is!

Professors Crooks, Wallace, Zollner, Flammarion, Buchanan, Judges Edmunds, Holbrook and Belden, and scores of others of the world's greatest scientists, thinkers and inventors, who have been Spiritualists half their lives, are examples of how Spiritualism "weakens the intellect." Spiritualists believe neither in the worship of "ghosts" or gods, recognizing the fact that all intelligences in "the unseen" are simply our fellow beings who have discarded their robes of flesh.

If such misrepresentation and perversion is inculcated by the religion of that credal enthusiast—then the less the world knows of it, the better. He belongs to the age of thumb-screws, racks, dungeons and fires for heretics—and is entirely out of place in this enlightened age!

Sabbath-Laws Not Wanted.

Toronto, a beautiful Canadian city, has been cursed with a Sunday ordinance prohibiting the running of street cars on that day. At the election it was voted to be abolished, and the next Sunday, a bigot, Rev. J. C. Speer, insulted his audience, by saying, "If any of you voted for cars, and some Monday morning you should read that somebody's little girl has been killed while going to Sunday school by a car, God will hold you responsible."

He added: "If Sodom commissioned me to get an editor, I could find one in this city." The Mayor was Caiaphas, and Judas was there, and sold his God for fifteen pieces of silver. Caiaphas and Judas should be hanged with one rope. A more scurrilous and maliciously foul-mouthed man is rarely found. But he was the champion of bigoted priestcraft.

To prove that Jesus was far more liberal, when the Pharisees condemned the disciples for work done on the Sabbath day, he justified them and remarked: "The Sabbath was made for man, and not man for the Sabbath." It was not to be a tyrant, but a servant. If the "Speers" of the present day would but follow the teachings of Jesus, they would be better men, more tolerant and more wise.

Photographing the Invisible.

We have received from Mr. J. O. Starling, 150 Iverson Road, London, N. W. England, four spirit photographs, concerning which he remarks as follows:

These Spirit Photographs, and a few others obtained by other sitters, were the subject of an editorial article extending over 14 pages and 12 chapters in Borderland for October, 1895—pages 311 to 324. The article is entitled "Spirit Photography: a New Series of Psychic Pictures," and begins as follows: "It happens this year that a spirit photographer has turned up in London, who in May last suddenly developed a faculty of taking photographs of persons who were not visible to the sitters. From the 6th of May down to the moment of going to press, he has succeeded in obtaining on plates from his camera exposed in his studio in broad daylight, a series of psychic photographs absolutely unique for variety, for clearness of outline, and for many other qualities, which will be duly detailed when I come to describe them. Mr. J. Traill Taylor, for these many years Editor of the British Journal of Photography, called at the office of Borderland just before his departure for America. He examined the photographs with much interest, and with the keen eye of an expert. He said that no photographer, even if he had confederates and a day to do each picture, could have produced them. They were obtained on marked plates, which were developed in a few minutes after their exposure in the camera."

This new series of Psychic Photographs was also the subject of a long and erudite article by Monsieur Mangin, in Les Annales des Sciences Psychiques, for May, 1896, Paris.

These photos are inimitable, through being the work of superhuman operators. No photographer can photograph a Sitter (to say nothing of the Spirit-form) so that there shall be a much intenser light on his face and hands than on his clothes.

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

An International Congress is suggested, to be held in London, England, in June, 1898, when the representative Spiritualists of the world are expected to be present to confer on methods of propagation of its truths, and comparing notes on the psychic experiences and thoughts of mature investigators in different parts of the world." Such a congress will be of vast importance to the Cause.

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

In a letter to Prof. E. Whipple dated Adyar, Madras, India, Dr. J. M. Peebles gives the following interesting particulars of his journey.

I came here on April 25th by steamer and rail from Ceylon. I am at the magnificent home of Col. Olcott. On my way here I went to the great temple in Madura. The Hindu says the oldest portions of it have an antiquity of more than 4000 years.

Many of the temple ruins in Ceylon seem much older, and some of the antedate authentic history. I had a great time in Ceylon, making a study of its ruins and its people. I went to Kandy, the ancient capital, and there saw Arabi Pasha and his children. He is in poor health and pines for his own native country. He occupies a splendid residence, but is ill at ease. I went up into the jungle with Col. Olcott to address some Singalese schools. We were accompanied by 13 yellow-robed Buddhist priests, two elephants and over a thousand people, some beating gongs, others waving flags, others dancing.

In Columbo I was permitted a seat in the Pavilion to welcome the King of Siam. He is a plain, pleasant, cultivated man, educated in English. I saw Arabi Pasha and his children. He is in poor health and pines for his own native country. He occupies a splendid residence, but is ill at ease. I went up into the jungle with Col. Olcott to address some Singalese schools. We were accompanied by 13 yellow-robed Buddhist priests, two elephants and over a thousand people, some beating gongs, others waving flags, others dancing.

In Madras and Madura, I have had a chat of five minutes with him about his country and ours. He is on his way to the Queen's jubilee. I go next week to Madras and down into Southern India, but shall not go through Northern India, as they not only have Bubonic plague and famine, but cholera has now broken out in some districts. This matters little, as I have been through Northern India on previous tours. These are wonderful countries. The more I see of them the more I feel and realize a grand and hoary past. Pen cannot describe these their perishing magnificence. I am not troubled with fear or foreboding. I go where I feel inclined to go, and do what I feel impressed to do. Living or dying, I can't get out of the Universe. Here, I coolly, calmly take everything that comes as being the best upon the whole. Each plane and sphere must be worried as improving from his late severe illness.

Books at Half-Price.—During our late removal to this city some of our books were slightly soiled, and we offer a lot at HALF-PRICE. See list on the last leaf of this Journal. There are only a few of each.

Revenge.—An ancient Sage wrote thus: "Hath any wronged thee, Bravely be revenged. Slight it, and the work's begun: forgive it, and 'tis finished. He is below himself that is not above an injury."

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

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

James G. Clark, well-known as "the poet of the people" is reported as improving from his late severe illness.

In Elisha we have clairvoyance and clairaudience, for he was able to see and hear what was going on in the secret councils of the Syrian king of Israel, and so enable him to elude the ambushes that were laid for him and his army. He did this several times (2nd Kings, vi, 8-12). In verse 32 we read what seems to be a description of a seance, as follows:

But Elisha sat in the house, and the elders sat, and the king sent a man from before him: but ere the messenger came to him he said to the elders, "See ye how this son of a murdered hath sent to take away mine head: is not the sound of his master's feet behind him?" and while he yet talked with them, behold, the messenger came down to him.

Whether we take the Bible literally or spiritually, it is full of Spiritualism, from beginning to end. Our Christian friends, who believe it to be inspired, cannot escape the conclusion that the spirits of the departed do return and communicate with those on the material plane, and have done so from time immemorial.

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

We Obtain more new subscribers through the kind efforts of our readers than from any other source. The reason is because they know the value of the JOURNAL and its aid in unfolding the truths of Spiritualism, and in preparing the mind to receive them. We therefore request those who do not keep a file of the JOURNAL, to mark articles which seem to be appropriate, and then mail them to friends, to do missionary work.

We shall print next week a very interesting lecture by Bro. Price, on "The Inspiration of the Old Reformers."

Elisha, the Prophet, a Medium.

There are some very wonderful incidents of spiritual gifts being possessed by Biblical personages says the Two Worlds. In Elisha we have clairvoyance and clairaudience, for he was able to see and hear what was going on in the secret councils of the Syrian king of Israel, and so enable him to elude the ambushes that were laid for him and his army. He did this several times (2nd Kings, vi, 8-12).

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Ghost stories and accounts of haunted houses are now to be found is almost every newspaper all over the country.

Hundreds of subscribers are now in arrears. Will they please remember that the JOURNAL needs every dollar due to it, and send on the dollars at once?

In Prof. Crookes' experiments with Home, the medium, a wire cage was made, and an accordion placed in it, and then the whole put under the table, leaving no room for even a hand to be put into it—but it played a simple air just the same.

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That inspirational lecturer, Theodore F. Price, writes thus: "I have been having good audiences in Buffalo, N. Y. during May. I may go South in the latter part of next season. I was glad to note the removal of the PHILOSOPHICAL JOURNAL to San Francisco, and trust that well-edited journal will continue to increase its list of subscribers, as it does its influence."

We shall print next week a very interesting lecture by Bro. Price, on "The Inspiration of the Old Reformers."

Prof. Jos. Rodes Buchanan writes that his second volume of "Primitive Christianity" will be ready for publication in a few months. He has moved to 623 Delmas avenue San Jose, Cal., in order to be located convenient to a street car line.

The Philosophical Journal.
Mr. C. V. Miller has moved to 409 Leavenworth St., San Francisco, Cal.

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The Lyceum of San Francisco enjoyed a picnic on Sunday, May 30, at El Camo. Many Spiritualists were there with the children, and all appeared to have had a good time.

A grand mass and delegate convention of the Spiritualists of Illinois will be held in Chicago, June 18, 19 and 20, under the auspices of the National Spiritualists Association.

Mrs. Cora L. V. Richmond closed the regular services of the Church of the Soul Sunday, May 30. She will speak on June 12 and 13, on the occasion of the 40th Anniversary of the Society there.

The “At Home” at Sunny Brae, under the “Temple Oak,” last Sunday was very enjoyable. Mrs. Elizabeth Lowe Watson had her 7th annual meeting, assisted by Mrs. R. S. Lillie, the inspired orator—her subject being “Universal Religion.” It is quite remarkable that the Congregational Church (the only one in the neighborhood) closed its doors to allow its pastor and people to attend the “Temple Oak” services, and they doubtless learned much from the inspired truths there advanced. We hope the seed fell on good ground.

The Ladies’ Spiritual Aid Society gave another of their popular entertainments on Friday evening, May 28, at the Orphan Home, San Francisco. The program was excellent throughout, each number receiving a hearty round of applause. Among those prominent on the program were Mrs. Hickon, who gave two recitations in her inimitable style: Miss Tryphina Prichard, in a recitation, “The Stars and Stripes are Good Enough for Me”; trio by Misses Thompson, Place and Moulton, and the Depew Sisters in “I Love My Country and Stripes are Good Enough for Me.”

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It may safely be said that a more congenial crowd rarely comes together than the old persons forming the party of that occasion. Good fortune favored the little gathering with the presence of Madame Montague and Dr. Muehlenbruch. After some lively conversation, the friends assembled and rendered a violin duet. Rev. Mr. Hamand was then invited to join them with the cornet and several fine selections were rendered by this combination. Mr. Hamand then invited Mrs. M. A. McDowell to give some psychometric readings. The harmony was so perfect that she did not take her hands from the board, having had a beautiful reading, all being recognized. But there was still more of intense interest to follow. Dr. Muehlenbruch then responded by an invitation, and to the surprise of all present read four articles at one time. This was done to the complete satisfaction of the owners of the articles. We all began to wonder where the power of the psychometrist could be said to end. After partaking of light refreshments, there instead of leaving, feeling that the evening had been one of real pleasure and profit.

Spiritual Congress—Los Angeles.

It has finally been decided, and wisely, too, by the Board of the California Camp-Meeting Association of Spiritualists not to hold a camp this year, but will, during the month of October, hold a Spiritual Congress in one of the central halls of Los Angeles—a place which will be accessible from all parts of the city by street car lines. At this time the year previous, a large will have returned from the “sea and mountain resorts,” “roughing it” will have lost its novelty and the city’s charms and conveniences will be preferable.

Spiritualists and liberals from the country can secure good rooms and board cheaper and more comfortable than in camp: camps through the Eastern and Western States will be over; the California State Spiritualists Association will have accomplished its work and adjourned—leaving us with a clean field and the cream of the camps to select from in the way of speakers and mediums. The books are now open for engagements with speakers and mediums. As soon as the list is completed, a beautiful souvenir program will be issued.

We request the Spiritualists and Liberals to make haste here to secure this Spiritual Congress as great publicity as possible. Now friends in the cause of mental freedom, truth, justice and the angel world, let us hear from you, all along the line. Address S. D. Dye, President, Cal. Camp-Meeting Association of Spiritualists, 125 W. 6th street, Los Angeles, Cal.

San Jose Items.

During the month of May Mrs. S. J. Cowell of Oakland occupied the rostrum of the First Spiritual Union, to the great pleasure and profit to the many who gathered to listen to her. Some of the tests given by her at the Sunday meetings and the circles held by her on Monday evenings in our homes were marvelous and her reports of the tests were very convincing, not only to those Spiritualists who were present, but also to skeptics who had been attracted to these meetings, causing them to admit that they had been satisfied with the thoughts of others.

When thought is once aroused, then indeed is there evidence that the seed of Truth has taken root and is beginning to grow.

Mrs. W. C. Herrell, of San Francisco, will occupy our rostrum for the month of June.

J. A. S. SPENCE, Sec.

California Union Camp.

The campmeeting at Trestle Glen, Oakland, was opened last Sunday morning by a conference meeting led by Prof. J. S. Loveland, president of the camp, who said that the program expected to be accomplished—the unification and uplifting of the Cause, by taking higher ground.

The idea was advanced by Prof. Thomas G. Newman, president of the State Association, who said that the time had now arrived for the cooperation of advanced spirits with mankind for the promulgation of the gospel of the New Era, and advised all to sink their differences on trifles and work together for the common Cause.

Prof. Dr. N. F. Ravlin then gave an eloquent address, showing the necessity for general cooperation in order to success. Dr. N. F. Ravlin said that Spiritualism was the "rock" which was destined to pulverize all human systems of oppression and usher in the era of millennium glory.

Prof. Dr. N. F. Ravlin gave a profound lecture on the true meaning and work of Spiritualism. This was followed by messages from the spirit world by Mrs. J. J. Whiteman, the popular medium of San Francisco, known the world over, for her wonderful and convincing manifestations. The vast audience was alternately surprised and delighted, and heartily applauded the tests at the conclusion.

In the evening Dr. Carpenter gave an interesting lecture dealing with Spiritualism as a science and a religion, and showing that it was revolutionizing the thought of the world.

The camp is a shady retreat and the lecturers this week are T. G. Newman, Dr. N. F. Ravlin, Mrs. R. S. Lillie and Mrs. Smith, mediums, Mesdames Montague, Maude L. Freitag, Ladd-Finnican, Place, Heussmann, Logan, Eggert-Aiken, Hende-Rogers, Thorndyke, Dr. Muehlenbruch and John Brown.

Next Sunday Mrs. Maude L. von Freitag will give a seance at 2 p.m. The rest of the program has not yet been determined.

Schlatter Found Dead.—It is reported in the press dispatches that the blighted skeleton of Schlatter, the heater, has been found by two American prospectors by the Puetae Uerds River, in the State of Chihuahua, Mex. He was last seen near there by a Mormon cowboy last November, and cured of his own place of residence. He was found on the back of forelegs by rubbing his hand over them. He then refused to eat, saying that he was fasting. The cowboy identified the saddle, and an arrest warrant was taken out for Frank Schlatter. A bundle contained his signature. The evidence shows he starved to death.
The Reviewer.

Death is Birth; or the Outcome of Transition, by H. A. Budington, 91 Sherman St., Springfield, Mass., 10 cents; postage 1 cent extra. For sale at this office.

This is a pamphlet of 28 pages, containing a condensed statement of the reports of intelligent spirits, which have been made to the author at various times concerning so-called death, and what follows the spirit-birth. It is an intensely interesting booklet.

Opposites of the Universe, (Part Four), by Manie Sands. 50 cts. Peter Eckler, publisher, 35 Fulton street, New York.

This volume has the sub-title, "A Discourse on Conduct," being the ethnological and egological opposites of the Universe, which includes a synopsis of the rise and fall of nations, and the conduct which caused it.

The object of this work is to demonstrate that "the Universe is a whirl of opposites," and that they are neither creatable nor destroyable, when the whole Cosmos is considered. The different views and shades of opinion are represented by different personalities as the representative of Speculative or Rational Philosophy, and the different forms of religious thought by personification of Brahmanism, Mahometanism, Christianity, etc.

The "ego" of nations and religions is given, e.g., the ego of Jehovah, the ego of Allah, of Omrazd, of Jesus, of the Catholic Popes, of Theology in general, etc., giving examples of the egotism of all these individuals and systems.


This little book throws much light, not only on the philosophy of Plotinus, but other ancient Greek philosophers. In this book is revealed the source of many of the teachings Mme. Blavatsky claimed to have received from the "Mahatmas." The principle object of the book seems to be an argument for re-incarnation: but may not heredity, environment and direct spirit control or guidance solve all the mysteries that it is claimed re-incarnation will do?


This book is an attempt to bolster up the biblical account of the fable of Jonah. Dr. Townsend asserts that Jonah was a real character; that the book bearing his name is not fiction but history; that there are several species of sea-monster that could have swallowed Jonah without mutilating him; that it was possible for God to have preserved Jonah alive while in the sea-monster, and that there were ample reasons for such divine interposition.

It is as good an argument as can be produced in favor of the story, but is far from being conclusive or convincing, particularly in view of the fact that an eminent ichthyologist who studied this case on the scene of the alleged "swallowing," has reported that no man-swallowing sea-monster ever existed in those waters.


The Midland Monthly, (Des Moines) in its June number tells the story of Iowa's Federation, with 24 portraits of prominent club women and a calendar of events they have in store. The authors of "Sweet Bye and Bye" are described by a Wisconsin lady. Stories that interest, poetry that pleases, editorials that aim to tell the truth, and various other features commend this number to the public.

The Chautauquan for June is received, and contains besides the usual variety of interesting matter, another illustrated article on "Paris, the Magnificent," by H. H. Ragan; also "Mirabeau in the Revolution," and an article on "Thiers." $2 a year. Meadville, Pa.

One finds the expected variety in the contents of the American Monthly Review of Reviews for June. The subjects of the sugar tariff, a 60 years' retrospect of the British Empire, the recent visit to the United States of M. Brunetiére, the French critic; the defective eyesight lately developed among American children, and the movement for the pensioning of school teachers, are treated in special articles. The editorial department, headed "The Progress of World," covers such topics as American intervention in Cuba, the relation of Hawaii to the sugar question, the use of money in politics by corporations, the enlarged Canal Zone, etc.

Investigators should have a copy of the Journal. We will gladly send such, a sample copy, if our friends will send us their names and address.

The State Board met last Friday evening at 2006 Market street, San Francisco. A vacancy, occurring by the resignation of Dr. Grattan, was filled by electing A. S. Hudson, M. D., of Stockton. Among other things the following business was transacted:

The investigation committee reported unfavorably on the applications of E. A. Osman and B. Garrison.

Blanks for annual reports by chartered societies were ordered to be prepared and sent to each society, as well as credentials for representatives to the State Convention.

A charter was issued to the New Spiritual Church, at San Jose.

The Investigating Committee of the State Board of Directors meets on the second Wednesday evening of each month at 2006 Market street, San Francisco.

Protection Certificates will now be issued to mediums, for a year, and the fee is $1.00.

Copies of the Constitution and By-Laws can be obtained free at the business office of the State Association.—2006 Market Street.

Any questions or requests for information, should be sent to the president or secretary.

NEW EDITION OF

The Mediumistic Experiences

OF

JOHN BROWN.

the "Medium of the Rockies," which covers a period of about 70 years, including marvelous escapes from savage Indians through spirit guides—leading the body to visit the Spirit-world—describing the methods used by Spirits to Communicate—how to Conduct a Circle—Remarkable Manifestations of Spirit power—prophetic visions and telepathy.

This new edition contains 192 pages, including the additional matter expressly written by John Brown—who is now 80 years of age—and others, which confirm many of the incidents and prophetic visions therein recorded as well as giving additional mediumistic experiences and visions of great interest to the people of this age, and a fine engraving of the author.

Bound in fine paper covers, price 50 cents, postpaid. For sale at this office.

See our premium offer on the last page of this Journal.
Summerland, Cal.

To THE EDITOR:
The Cause here is not in as healthy a condition as its real friends desire, but those few noble and brave souls are doing all they know how to do, and it is our hope that the sunshine of this new day will be brighter and more attractive than ever.

Aside from the speakers who reside here and are put to use occasionally, and as an inspirational speaker she is excellent, and as a spiritual educator, I am quite sure it would help me to sit at her feet as a learner, old as I am.

M. E. TAYLOR.

The Camp-Meeting at Oakland.

To THE EDITOR:

It is hoped that the Camp-meeting which commenced last Sunday at Trestle Glen, East Oakland, will be the best one ever held in California. To make it such requires only the united purpose of those who attend.

If each one resolves that it shall be the best, and that their efforts shall be directed to that end, there can be no question as to the result. Let no one come with the merely selfish idea that the meeting is to contribute to their individual enjoyment. Don't indulge in any false humility that you are too small or too insignificant to be of benefit to others. Remember that the inexorable law is, that you can only expect to receive just in proportion as you give. Come then with the true conviction that you have something to do for others, and the best meeting ever held will be the result. Those, who most completely forget self, in work for others, are always the ones who are most largely blessed.

There has never been a period in the history of Spiritualism when more earnest work was demanded of its adherents than now. The crucial test of the adherents of Spiritualism comes now. The presence of angelic loved ones.

Mrs. McMeekin is one of the best of psychic readers, and as an inspira­tional speaker she is excellent, and as an exponent of angelic loved ones. Mrs. McMeekin is one of the best of psychic readers, and as an inspirational speaker she is excellent, and as a spiritual educator, I am quite sure it would help me to sit at her feet as a learner, old as I am.

To THE EDITOR:

I am more than delighted with the results of two seances of Rev. Amae Wheeler, of this city, during the past week. The first occurred on May 24, at the Third Street Home, and the second on May 25, after the regular services of the Society; the phase being slatewriting in full gas light, open and in the open air, the seances being conducted in the presence of friends present, and a few of the spirit friends spoke, carrying good cheer and consolation to many eager searchers after the truth.

Mr. Wheeler has also proved himself a good platform test medium to the friends in Lincoln, Neb., as this is the first time his presence has been here. The manifestations that occurred in the presence of this medium are simply wonderful.

H. C. BITTENBENDER,
Editor New Republic, Lincoln, Neb.
May 25, 1897.

The Cause in Memorial, Tenn.

To THE EDITOR:

It is with regret that we part with Mrs. Dr. Wyant, of Toledo, O., who has been conducting the meetings of the First Spiritual Temple, Memphis, Tenn., for the past six weeks. She has given us inspiration and strength. To the medium who was fully twenty four years old and most of whom were recognized by friends present, and a few of the spirit friends spoke, carrying good cheer and consolation to many eager searchers after the truth.

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The Cause in Memphis, Tenn.
Questions on Church History.

QUEST.—(1) Is "Elohim" singular or plural, and what is the correct translation? (2) What had Martin Luther to do with the arranging of the books of the Bible? (3) Is it true that the expression, "The Lord," whenever it occurs in the Old Testament, is the erroneous phrase by which the translators of the King James version of the Bible rendered into English the Hebrew word "Yahaveh"? (4) What is the correct translation of the word "Yahaveh"?

ANS.—(1) "Elohim" is plural, meaning "the gods," or spirit influences.

(2) As Luther was the translator, he was also probably the arranger of the books of the first complete Bible (Old and New Testament) ever printed—of Coverdale, Antwerp, 1535—which appeared some years after Luther had the satisfaction of seeing a "bull," issued against him by the Pope, burned by his students, with the approval of the ruling class of Germany. But there have been many other arrangements and translations of these books, both before and after Luther's time.

Luther's "Table Talk" teems with his visions and other "manifestations of the spirit," and although he often accepted the advice of the spirits that came to him, he invariably credited their work to "the devil." In 1521, while engaged in translating the Bible at Wartburg, a spirit appeared and attempted to correct him, whereupon Luther hurled the ink bottle at his head, taking him for His Satanic Majesty. After passing through the spirit, the bottle burst upon the castle walls, where the ink stain may be seen to this day. Moses believed all spirits to be "The Lord," while Luther called them all "The Devil." Between the two we get the truth, i.e., that both good and evil spirits communicate.

(3) No. Sometimes the word "Elohim," and sometimes other appellations to a spirit, or supposed deity, were rendered "The Lord." This Jehovah, or "The Lord," of Moses, it seems, was the spirit of a naughty ruler who still sought to reverence on all who disobeyed his mandates, e.g., when he commanded the murder of the Midianites, saying, "Spare them not, but slay both man and woman, infant and suckling." No, sometimes Moses to keep the maidens for wives. The breathings of hatred and vengeance and the terrible threats of this Jewish god, as given in "The Song of Jehovah" (5 Moses, Martin Luther and King James translation) is without a parallel, as is also his egotism.

(4) Yahaveh, or Jehovah, was originally written J-H-V-H, and later the letters of the name of the Greek god Adonai were inserted between these letters to form the vowels. The original word being pronounced Yah-veh. The combination of the names of these two Gods was one of the efforts which resulted in the fusion of Paganism, Judaism and other systems which in the third century, came to be known as "Christianity," (but in reality, Paganism still) submerging the schools of philosophy and science, and plunging the world in darkness for four hundred years. Authorities differ as to the etymology of this word. Some believe it to be derived from the Hebrew verb, "to be," while others that it be the "Being," but the above will show that this is mere conjecture by students who have not sought out the history of the word.

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Come and see the truth imparted.
Be there no hiding;
Bid every ill depart—

Draw us to thee.

Oh, make our hearts like thine—
From error free;

Draw us in love divine
Nearer to thee.

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A Marvellous Offer.

The celebrated John Brown, one of the most wonderful psychics of this generation, is known as "The Medium of the Rockies." His "Mediumpistic Experiences"—covering a period of about 70 years, including marvelous escapes from savage Indians through spirit guides—have been published in a dollar book, and two large editions have been sold.

A new edition is now being prepared, containing additional matter expressly written by John Brown—who is now 80 years of age—and others, which confirm many of the incidents and prophetic visions therein recorded as well as giving additional mediumpistic experiences and visions of great interest to the people of this age. It has a good likeness of the author, is bound in paper covers and will be mailed for 50 cents to any address in the world.

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Rejoice and be glad! Herald forth the tidings of good health.

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Healing powers are being reported over and over again through the mediumship of MISS DR. DOBSON-BARKER, who, for the past year and a half has

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of all diseases that flesh is heir to, and will give you proof of her powers, by sending requests for personal advertisement for diagnosis of your case. Here is one of her many cures:

MY DEAR MRS. DOBSON—In herewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last month's dose of medicines she was in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,

REBECCA LEVY.

Say when asking this advertisement, RECOGNIZE THIS JOURNAL.
ELIZABETH LOWE WATSON.

Mrs. Elizabeth Lowe Watson was born in Solon, O., Oct. 6, 1843, and at the age of seven came into a knowledge of Spiritualism through mysterious raps coming on her desk at school and afterwards attending her wherever she went.

After she had developed the trance condition and excited the neighborhood with her wonderful trance lectures, she was married, in 1861 to Johnathan Watson, one of the oil kings of Titusville, Pa., and for several years retired from public work, but was never deserted by her guides. To the sanctuary of the home the wise teachers often came, bringing messages of encouragement and counsel when great emergencies arose.

After many years of phenomenal prosperity, during which time Mr. and Mrs. Watson endeared themselves to the community in which they lived by their hospitality, liberal charities, and sympathetic interest in all humanitarian efforts, financial reverses and Mrs. Watson's declining health brought them to the Pacific coast, and Mrs. Watson was immediately engaged by the First Spiritual Union of San Francisco, as its regular pastor.

After several years ministration for this society, she became the regular speaker for the Golden Gate Religious and Philosophical Society of San Francisco, and for six years lectured almost constantly in that city, with ever increasing popularity.

Mrs. Watson's sojourn in San Francisco was twice broken—first by a trip to Australia in 1882, and secondly by a tour of the East in 1885. On both occasions her tour was one continued ovation.

About ten years ago Mrs. Watson purchased 26 acres of unimproved land near San Jose, Cal., which she has had cultivated and beautifully adorned. Her lovely home thereupon, with its beautiful surroundings, has been named by her "Sunny Brae," and it is a charming little paradise. One year she sent to market 100 tons of the best quality of prunes, labeled with her "Sunny Brae" brand, besides raising apricots and other fruits. She superintends the entire business herself, from which is derived an annual income of four to five thousand dollars.

Her annual gatherings—under the grand old Temple Oak, in the centre of the lawn, spreading its superb branches, covered with dense foliage, 50 feet in every direction from the trunk—have had a wide influence in the surrounding country with "all sorts and conditions of men." Here
for a number of years past, on the first Sunday in June, which, says Mrs. Watson, "we call our Memorial Day, on which we dedicate our home to spiritual services and to the memory of our dear unseen," have great crowds gathered to listen to an eloquent address from "the little preacher." This year Mrs. R. S. Lillie was present at the gathering and gave an address on "Universal Religion," in addition to Mrs. Watson's address. On this occasion the Congregational Church, (the only church in the neighborhood) closed its doors to allow its pastor and people to attend these services. In 1895 fully 1000 people attended a program and the impact was felt for some time to come. Mrs. Watson returned, published a graphic description of its charms. Of Mrs. Watson she says: "Few women have such gift of language and a deeply religious and loving nature continually revealed. She is poet, orator, minister, and above and beyond all, a rare woman."
of good cheer about death, and know of a certainty that no man can escape it, nor a god, neither either in life or in death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that to die when the divine light is better, and therefore, the oracle gave no sign. For which reason, also, I am not angry with my condemners and accusers; they have done me no harm, although they did not mean to do it. This I see clearly, I see distinctly, and I blame them. The hour of departure has arrived, and we go our ways— I to die and you to live. Which is better, God only knows."

What medium or exponent of the truths of modern Spiritualism, if forced to die for his cause, could have found more fitting terms in which to explain his belief and reliance upon the consolations of his sublime philosophy?

About six hundred years prior to the Christian era, there was born on the borders of Nepal, in India, under the shadow of the Himalayas, and near the source of the sacred Ganges, another reformer and savior of mankind, Buddha, the son of a great king, who, when the power of the spirit came upon him and the voices of the immortal sounded in his ear, gave up the allurements of a throne, a sweet wife and babe and all the joys of love and life, to become a teacher of his people and to save them from the misery and degradation into which they had fallen.

For seven long years prior to the Christian era, there was born on the borders of Nepal, in India, under the shadow of the Himalayas, and near the source of the sacred Ganges, another reformer and savior of mankind, Buddha, the son of a great king, who, when the power of the spirit came upon him and the voices of the immortal sounded in his ear, gave up the allurements of a throne, a sweet wife and babe and all the joys of love and life, to become a teacher of his people and to save them from the misery and degradation into which they had fallen.

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was he? Hadn't the remotest idea, feeling sure he had gone to bed over night in his accustomed sleeping apartment at home. But now he heard the hum and roar of city traffic and hundreds of strange voices, whereas his residence was in a quiet suburb, far removed from the madding crowd, and there were many puzzling circumstances attendant.

"He arose and looked out upon the street, finding everything as strange as if he had been suddenly transported to another planet. He saw nothing familiar.

Nothing to remind him of any place with which he was acquainted. His clothing and valise were there, and he dressed, scanned the premises, concluded he was in a hotel, and descended to the office.

"Good morning, Mr. Garland," said the clerk. "I hope you are well."

"Good morning," replied Amelee. "But you have mistaken the person. My name is not Garland."

"Indeed! What is it, then? You are registered as John G. Garland, and have been more than two weeks under that name. Is it an alias?"

"Yes, it was embarrassing, for Amelee is a gentleman and despises subterfuge. He showed his confusion painfully, and this put no better phase upon the matter.

"I do not know how to explain," he answered, "for I am completely at sea. I have been here more than two weeks, you see, and I wish you to see if there is a mistake in the register, for I think I spent the day yesterday at my business at home."

"The original entry was found, and there it was, plainly written, 'John G. Garland, Pittsburgh, Room 47', with the date against it."

"Where am I? In what city?" asked Amelee.

"In New Orleans, at the St. A — Hotel. You came here sick, but our doctor soon had you all right, and during the past ten days you have seemed to enjoy life with the best of them. Have you been doing this unconsciously?"

"To the best of my knowledge and belief I have, if at all, but can realize nothing you say. Let me think."

"He sat apart in deep study for an hour, yet nothing came to him but a faint recollection of the man whose name he had assumed, who was an old man when Amelee was a boy, and appeared to him as a very disagreeable person. Finally he asked the clerk:

"How have I deported myself while here?"

"Very well, sir; in a gentlemanly style constantly, but, if you will excuse the word, I may add that sometimes you are a trifle autocratic, insisting upon your own ways as if they were matters of tremendous moment."

"This announcement let a ray of light into the puzzled brain of Amelee. 'Autocratic' was the word he had heard his father apply to Garland more than 30 years ago, but why he was, Amelee, now seeking to impersonate the man he and his family once almost hated on account of his overbearing ways? And what interest could be newly awakened in him for this man, who for a quarter of a century had slumbered in death, forgotten by all but his wife and children. Of course, they had no idea as to his whereabouts, and he lost no time in inquiring as to his residence. For many days the man had been referred to as another

Mysterious Disappearance.

And his friends had become convinced that he had been feebly dealt with. He was 1,500 miles from home, with

out the shadow of an excuse for the distance that intervened between himself and his loved ones. How was he to explain the situation to them? He lost no time in beginning for home where he arrived in good health and met a cordial welcome.

"The matter of his aberration troubled his mind, and in a few days after his return he called upon his family physician and told him all the story of which he was cognizant. The man of medicine was also a man of some adventure, and he felt very peculiarly that psychic points of unusual interest were involved in the case. The personation of Garland by Amelee was a curious feature to the physician, he having known the former very intimately: and there were peculiarities in such of Amelee's acts as were reported from his aberrated condition that bore remarkable characteristics of Garland, deceased, although the two men were as unlike as winter and summer. It was a subject worthy of study. Luckily the physician had become much interested in hypnotism, and he resolved to use this agent in investigation of the case. He found Amelee an easy subject, but several trances became necessary before the man was immersed in a slumber productive of the hoped-for result. At length Amelee became Garland to all intents and purposes, and then he told of his recent journey to New Orleans, prefacing it with an account of how he identified himself (Garland) while on shipboard, having driven out the mortal spirit and substituted his own. Then cash was drawn from the bank on Amelee's check, under the impulse of the obsessing spirit, and the trip made via Atlanta and Mobile, at each of which points a gay time was enjoyed with wine and its poetic accompaniments. The spirit continued to be in New Orleans till Garland tired of the sport, whereupon he deserted the body he had possessed temporarily and allowed the proper spirit to re-enter. Such is the account in brief, but many details were given of vices practiced, of a kind for which John G. Garland was notorious when in earth life, but to James Amelee they were specially repulsive. Yet the man in his secondary condition used words like these:

"It was a capital joke on that Puritan, Jim Amelee, to get him drunk, make him familiar with that thing he couldn't help hating old Jim Amelee, and knew!"

"John G. Garland, of course, Why, Doc B, you know me well. Once I was Young Jack Garland before you were born, but I knew your father then and well remembered when he married Nancy Fillmore, one of theniest and prettiest girls in the place. In your day the boys made play with my name and called me Old Jack Around-My-Hat—for short, I suppose—but you were never guilty of such rudeness. Your father was a gentleman, but I couldn't help hating old Jim Amelee, and knew I could beat even with him by playing a joke on his dear prim boy."

"You come here as the spirit of John Garland then?"

"I suppose that is the truth, but I feel just as real as ever."

"Why do you occupy Mr. Amelee's body?"

"So that I may have the use of lungs and a talking machine that will make my words understood by you. The speaking arrangement they gave me in the other place was as unlike as winter and summer. It was a subject now in using Jim Amelee at any time. He's a milk sop, and cannot resist me."

"What do you mean by the other place?"

"I scarcely know. Saints and sinners are all together in a country which seems boundless, where they do about as they please in most things, some having larger liberties and a better light than others for reasons I do not understand.
Repeating to your own situation, do you have all the light and liberties you want?

No, in a loud, sharp tone: 'by no means, and not half what I'm entitled to. My light is poor and my freedom hampered in many ways, while old Ed Blake, a low cur who had to be buried by the city, goes strutting about in a perfect blaze of glory, and has everything just to his principles to become rich at anything within limit of his capacity, and he ought to be rewarded for patient endurance and all its cognate virtues. But you have met others in your circle of acquaintance, and among them, I presume, the elder Amelee. How is he situated?

Oh, he's in closer, too, reaping the reward of the righteous man, as the saying is. The same sneaking Puritan all the time, but carrying a headlight that would dazzle your eyes.

HE NEVER SEES ME.'

'Don't you see! How is that? He wouldn't snub an old friend. You see him readily?'

'Too much so; but I must explain. Old Jim, as I am told, is used to all those who have a light as fine, or finer, and he knows every one below his rank, but everybody above him, and the same is true of us poor devils in the gloaming. I see more than I enjoy, but the fellows in old Amelee's rank have a jolly time every moment. The best sport I can get is from mortals.'

'Can you always get sport whenever you please?'

'Visit! I cannot swear that I've ever left the earth at all, for most of the time I'm in the same places, and see the same people as of old, and I'm compelled to do over and over the same disagreeable things I did when a mortal. The main difference in my case is this: I cannot command any genuine sport unless I am able to surprise some mortal, drive his spirit away and take possession of his organism, and young Amelee is the first I have found who would succumb to my approaches. I've got him sure enough.'

'You think so? Perhaps he will not always yield so readily.'

'Will you try to prevent him?' in an angry tone.

'I will think of it.'

'Let that be all. It will be to your advantage to hold out of such a game. If you do not, I will ruin you.'

'This was sufficient for one deep trance, and Amelee was recalled to his normal state. When told what had occurred he was astounded, and needed many assurances to challenge his belief. A length of time the best and reassembled, and was guided in additional investigation through similar means. Many times Garland tried to take him captive in the good doctor's absence, but, having been warned against these attempts, he was successful in repelling them. False impressions and unworthy suggestions were smuggled into his mind, but he suspected their source in time to escape ensnaring influences. Meanwhile trances were frequent under the physician's charge, and it was always Garland who controlled the secondary condition. He became decidedly unamiable when he learned that he could not approach his alter ego without Dr. B.'s permission, and even threatened personal chastisement of the healer unless the interference were annulled.

'Why do you seek to make a hell for me?' he asked on one occasion. 'Really this man is mine as much as any invention is the patentee's, for I discovered his existence, and with much toil of my own have him. You have the favoring pastimes, you step in and cause a ruction. I will not submit without a desperate fight, and it may as well begin now.' Here's for you!' He stepped forward with fists poised for assault and defense, but only two steps were taken. By a tremendous exertion of will the doctor held him rigid for a moment, then the tiny fingers turned down towards the sick person's body, and the form of a child four or five years of age in a white dress resembling a night dress. I followed the form as far as I could see, and then returned to my normal state.

My niece was still sleeping, but soon awoke, when I asked her if she had slept. She said, 'Yes, and I have dreamed I have been somewhere,' I said, 'Can you describe what you have seen?' She said, 'I cannot remember anything, but I have been somewhere.'

She awoke with a deep sigh and seemed better for a time. One peculiar point is, that as the form of what appeared to be a child ascended, I could not discern any features, but the general outline of the form was very distinct.—Alfred Peacock, in Light. A Clairvoyant Vision.

When visiting a sick relative a few days ago I was about to return home when I was strongly impressed to stay a little longer, & to go somewhere. I said, 'This nephew was going to sleep, and I saw standing on one side of her bed a tall male spirit who was making, as it were, cuts with both his hands, the thumbs uppermost, and the little fingers turned down towards the sick person's body, the palms of the spirit's hands being opposite each other and a few inches apart.

On the other side of the bed stood a female spirit who directed the palms of her hands towards the body of my niece, and moved them up and down as if fanning something towards her, while the male spirit made passes across her body, from side to side, and from the head to the feet.

The two spirits then retired, and I saw a gray mist forming round her head which gathered together at the top of the head and assumed a form in shape and size like an ostrich egg. It then elongated and went away like the ascent of a kite, but I could not see its connection with her sleeping body. As it rose, however, it assumed the form of a child four or five years of age, in a white dress resembling a night dress. I followed the form as far as I could see, and then returned to my normal state.

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Deluded Millions.

It may be affirmed the number of those that have been slaughtered by their fellow creatures exceeds the number of all the inhabitants that ever were at one time living upon the face of the earth; yet very few of this immense number thus untimely slain were ever masters of the grounds of the disputes for which they suffered, or the true reason of their being led to the battle; the truth, which an artful historian has been kept from all but what were parties to the design resolved on.

What deluded wretches, then, have a great part of mankind been, who have either yielded themselves to be slain for causes which, if truly known, their hearts would abhor, or have been the bloody executioners of other men's ambition? It is a hard fate to be slain for what a man should never willingly fight; yet few soldiers have laid themselves down in the bed of honor under better circumstances.

Sir Walter Raleigh.

There is no problem that belongs to our time which we cannot solve. But we must work on the line of principle, and not of precedent; power does not come through policy and compromise. We cannot build in the external till we have fashioned the architecture first in mind.
Only Activity is Feared.

It has been wisely said that "any cause which is being persecuted must be doing something." Of course nobody cares for a sleepy reformer, but when one goes to work to do something, then the screws must be put on, and persecution will instantly commence.

So far, Spiritualists seem to have been asleep. They have accomplished but little. They have been disputing concerning trifles—"disagreeing about nothing," and as a result the world has cared but little for them, because of their little influence.

Now, let all who believe in the higher truths join together for work, sink all their differences of opinion and labor for the good of the Cause. Leave the few who will "wallow in the mire" to do so, until they progress to a higher state; for we must not wait any longer on such, and fritter away our energies on disputations and bickerings.

The ending of a great cycle or era of time, is just about to occur—"the night is far spent, the day is at hand." In the dawning of the day, Spirits have been arresting attention, "by signs and wonders," by phenomena and philosophy given to the world.

The bright sun of the coming day of the New Era will soon arise, in all its glory, dispelling the darkness of the past night and ushering in the day of spirit power, spirit dominion, and eternal progress.

If we are worthy of our "high calling" we must show it by our works, placing our feet solidly upon the step of advancement just before us, and join in the work laid out by the hosts from the other shore, as saviors of the race, bearing the "good tidings" to those in darkness and help to lift them up to the higher life.

While doing this, expect the hindrances which come from those who "hang back," because of being lukewarm and filled with apathy! Expect the "scolding" of the barnacles who fraudulently wear the livery of the angels in order to deceive the unwary, and to make merchandise of "the counterfeit" of the heavenly gift of mediumship! Expect the persecution of those whose interests are centered in the credal systems of the world, for they want nothing higher than the sacerdotal robes of priestcraft, with their power of enslaving the people! Expect the martyrdom which comes from the oppressors' power, enforced as "Church and State" discipline, to crush out truth and justice, and perpetuate inhumanity and cruelty.

Reader, are you willing to brave the storm, and bear your part of the work to inaugurate the day of deliverance? Then, be courageous. Recognize the good within your personality and help the angels to rescue the world.

Discord and Contention.

Inharmony is the bane of Spiritualism. Light, of London, England, lately contained a parable which we cordially commend to Spiritualists everywhere. It says: "At a late meeting of the 'Spiritualist Alliance,' the words 'disorder' and 'disunion' were heard, not with relation to the Alliance or to its meetings, but as descriptive of the tone and policy of some Spiritualists. We do not comprehend it. There ought to be no possibility of anything of the kind; and there would not be if, in addition to holding spiritual ideas, spiritual ideas held us. Besides, we all mean the same thing, though we tell it and try to work it out in different ways.

Here is a parable: 'He that hath ears to hear, let him hear.'"

Four travellers (a Turk, an Arab, a Persian and a Greek) having met together, decided to take their meal in common; and as each had but ten paras, they consulted together as to what should be purchased with the money. The first said, "I'll buy the second 'Ineb,'" the third decided in favor of "Inghur," and the fourth insisted upon "Stafilion." On this, a dispute arose between them, and they were about to come to blows, when a traveller, passing by, happened to know all four of their tongues, and brought them a basket of grapes. They now found out, greatly to their astonishment, that each one had what he desired.

Almost all the disputes among us, are as absurd as that about the grapes, and the result of not understanding one another. It is fully time to call for賢, stop all such ridiculous foolishness, and labor together in harmony.

Intercommunication.

Dr. R. Heber Newton, in a sermon delivered from his pulpit April 11, 1897, says that Spiritualism is the ancient Christian faith revived. He said:

"It is a fact concerning Spiritualism that through it the vision of the life to come is taking a new hold of man's mind and heart. Myriads of men are to-day rejoicing in a firm and positive conviction of the reality of the life to come who but for this movement would have been left in the doubt which overshadows vast masses of men to-day. This faith has become so vital that it renews the early Christian joy in the presence of death. Instead of impugning the virtues of this renewed faith, let orthodoxy make more real to those who abide within its folds this ancient, fundamental and vital faith of men. It is not merely that men have become convinced that there is a life beyond the grave, but they have become convinced that that life is near to us in the flesh, and that at proper times and under proper conditions it is possible that there should be intercommunication between the two spheres. A deep hunger of the human soul this, which finds manifestation in the most pathetic experiences of earth records.

We Obtain more new subscribers through the kind efforts of our readers than from any other source. The reason is because they know the value of the Journal and its aid in unfolding the truths of Spiritualism, and in preparing the mind to receive them. We therefore request those who do not keep a file of the Journal to mark articles which seem to be appropriate, and then mail them to friends, to do missionary work.
Events for this Year.

In a vision, Mrs. N. M. Smith saw great activities at work with accompanying spirit power, for 1897. It being not the normal spirit work, but that of "special endeavor." In an exchange she says:

Strong and determined spirits are paneled for the work. In distant places, in isolated homes, the light will burst out where no mortal has been to tell of its coming. Lips will sing that never sang before; cures will be performed with no human agency; music will be heard with no instrument in sight. The spirit of truth will walk abroad as never before since the morning stars sung together.

The Babe Will must be defended. It means the saving of an estate to Spiritualism, and establishes a precedent before the courts of the land. Surely every Spiritualist wishes to see justice done. Will they not give at least one dollar each to fight for its legal rights? Let every one send a donation to the National Secretary for that purpose. Address Francis B. Woodbury, 600 Penn. Ave. S. E. Washington, D. C.

Flesh Eating: the testimony of science against it, and the Coming Revolution in Diet, etc., are pamphlets issued by Sidney H. Beard, (The Beacon) Ilfracombe, England, copies of which are on our desk. They advocate vegetarianism, and show quite conclusively that meat eating is not only unnecessary for man, but that it is injurious.

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

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

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

The Savants, philosophers and psychical researchers of Europe and America have for many years found much fault with Spiritualists because of their lack of perspicacity or exactitude in the investigation of occult and spiritual phenomena. This criticism is best answered in the words of John Page Hops, who said: "If we poor Spiritualists have been so careless, foolish and blind, we at any rate have stumbled across the truth." A very wise observation truly, when it is considered that these same critics are constantly confirming these facts which Spiritualists have in the main long gone over.—The Medium.

Hundres of subscribers are now in arrears. Will they please remember that the JOURNAL needs every dollar due to it, and send on the dollars at once?

Hypnotizing by telephone appears to be the latest fad. Douglas M. Reese was hypnotized by Prof. S. A. Lee at Chillicothe, O., and buried for 48 hours. At the end of that time he was awakened in the presence of thousands of people. Lee then came to Columbus and successfully hypnotized Samuel Story, of Chillicothe, by telephone.—Light of Truth.

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

Mr. W. T. Jones, a well-known Spiritualist and worker in the Cause, is now engaged as a general agent for the JOURNAL, and hopes to augment its subscription and advertising patronage. Let Spiritualists give him all the encouragement they can, by preparing a list of their friends who should take the JOURNAL, and either give it to him or send it to this office. He will call upon them, if within range; or if not, we will send them sample copies.

Efforts are being made by the Spiritualists to purchase the property at Hydesville, N. Y., where the original rappings were heard, and preserve it for the use of the oncoming era.

The Temple is the title of a new monthly magazine, published by the Temple Publishing Co., Denver, Colo. It is devoted to the fuller unfoldment of the divinity of humanity—is artistically printed, and each number makes a neat little brochure in itself. A lecture by Paul Tyner on "Bodily Immortality," comprises the contents of the first number. The motto of this magazine is, "Ye are the temple of the living God." Sample copy, 10c.

Postage Stamps may be sent to this office for fractions of a dollar.
**California Camp-Meeting.**

The attendance has been fair during the afternoons of the past week. On Sundays the audiences were large.

Last Sunday, Dr. Savartha gave an interesting lecture in the morning. Mrs. R. S. Lillie gave grand inspirational lectures in the afternoon and evening, and Mrs. Maude L. Freitag and Mrs. D. N. Place gave excellent tests.

The program for the week includes lectures in each afternoon, and tests in the evening, with conferences each morning. Next Sunday’s program is yet not announced.

Mrs. F. E. Watson writes thus about Saturday’s meetings:

“We had an enjoyable time last Saturday—being the old workers day, to relate some experiences. J. S. Love-land the President of the Camp, who is now in his 80th year, stepped from the ministry onto the first Spiritual platform in America, and was carried by his inspirations and an enthusiastic liberty.”

Saturday’s meetings:

- Saturday—being the old workers day, and the spiritual atmosphere perfect in these conferences had a ‘Poverty Party’ on Friday of last week, and the variety and style of the entertainment was the best.

- Saturday's meetings:
  - Ten of the best speakers and test mediums will give a splendid array of talent.
  - The standard bearers are hastening.
  - The meetings include lectures in the afternoon and tests in the evening.
  - Mrs. D. N. Place gave excellent tests.
  - Mrs. F. E. Watson who sustained him for several years in the same place, rendering his pathway smooth compared with some others.

- The program for the week includes lectures in each afternoon, and tests in the evening, with conferences each morning.

**Illinois Camp-Meeting.**

The Illinois Camp and Summer Resort Association hold their first annual meeting at the Fair and Driving Park, Chicago, Ill., Tuesday, June 16th, lasting over three Sundays. Those who desire to bring tents will be accommodated in the city.

Persons visiting the Camp can be accommodated in the city at almost any price they wish to pay. The meetings at the lake are accessible by street cars.

The meetings will be held in the pine grove or in a spacious boat house on the banks of the beautiful Gilbert Lake. Prominent talent has been employed, and all good mediums are invited.

**Northern Camp.**

A new Spiritualist camp-meeting will be held at Brainerd, Minn., beginning the last of Aug., and lasting over three Sundays. The camp is under the direction and supervision of able Northern workers, and will be held at the Summer resort of James W. Holaday, on the banks of the beautiful Gilbert Lake. Prominent talent has been employed, and all good mediums are invited.

Camping is a city of about 15,000 inhabitants, situated in the heart of a Jack pine forest, on the Northern Pacific, midway between Duluth and Fargo. The location of the camp and the lake are accessible by street cars.

The meetings will be held in the pine grove or in a spacious boat house on the banks of the beautiful lake. Admission free.

Persons visiting the Camp can be accommodated in the city at almost any price they wish to pay. The meetings will be daily bulletined from the meetings at the lake.

Those who desire to bring tents will have ground rent free. Lunch and confectionary stands on the ground.

Everything will be done for the comfort and enjoyment of those attending the meetings. Every effort will be made to meet all incoming trains. Everybody invited. Persons contemplating attending the Camp should address for particulars, Box 1745, Brainerd, Minn.
The Reviewer.

The Library of Health, edited by Charles Brodie Patterson, is published monthly, at 19 West 81st St., New York, at $1.00 a year, and is devoted to the practical application of Metaphysical Principles to mental and physical harmony. The subjects of the first six numbers are:

- The March number contains an address by Felix Adler on “How far does the Ethical Society take the place of the Church?” The April number is, “What to believe? An Ethical Creed,” by W. N. Sheldon.

The frontispiece of Intelligence for June, 1897, is an excellent portrait of Mr. Whipple, founder of the Metaphysical Magazine, editor of Intelligence and president of the Metaphysical Publishing Company. This number contains 90 pages, including Essays, Poetry, Fiction, Psychic experiences and Mediumship, 10 cents, $1 a year. Metaphysical Publishing Co., 503 Fifth Avenue, N. Y.

A richly illustrated article on “The Queen's Empire—A Retrospect of Sixty Years,” by W. T. Stead, in the June Review of Reviews, throws many side-light on the remarkable growth of the British Empire since Victoria ascended the throne.—13 Astor Place, New York.

The June number of The Monthly Heebie Jeebie Review contains articles from Dean Farrar, of Canterbury, Jesse B. Thomas, of Newton Theological Seminary, Prof. T. W. Hunt, of Princeton University, Archdeacon Sinclair, of London, and others. 30 Lafayette Place, New York. $3.00 a year.

A portrait of Pythagoras, reproduced from an ancient cameo, forms the frontispiece of the June number of the Chicago Open Court. The main article is on “The Life of Pythagoras,” by Prof. Moritz Cantor, of Heidelberg, Germany, the great mathematical historian.

A thought wave is desired to be sent to all patriots on June 27, from noon to 1 p.m., and on the 27th of every succeeding month—that wars may cease and freedom prevail everywhere; that suffering millions may be employed and suffering and want known no more.

Skeptics and the Spirit World.

To the Editor:

It is written that “the apprehension of man is exceedingly small.” Most of the people of this day, to whom the interiors are closed, know nothing of these things which exist in the spiritual world: they say indeed from the Word and from doctrine that there is a spiritual world, and that spirits are who are there are in joy and glory, but they know nothing besides. They wish indeed to know more, but when told, they still believe nothing, by reason that in their hearts they deny the existence of things; when they wish to know, it is only through curiously; they are not in faith, denying also in heart.

The Great Dawn is breaking, and that dawn is Modern Spiritualism, the divine benefactor of the race of man.

G. DIURUN YOUNG.

At Satiey.

To the Editor:

On Tuesday, Feb. 2, I had an errand away from home in connection with a local paper. Being detained over night, I had my third opportunity to witness my nightly spirit visitor, amid strange surroundings.

Having been assigned my room before 8 p.m., I sat writing till near the hour of 9. Upon retiring, soon after the light was extinguished, and I cast my eye in the same direction from my pillow that I had always done at home, to my great joy the spirit light appeared very promptly and quite noticeable. It was to me a promise that conditions may be carried with me, so to speak, in all my wanderings. That night the light slowly rose, almost to the ceiling, varying just enough to the left as it ascended, to reach a point directly opposite my head and above my feet. There it stopped and lingered at least 20 seconds, giving me time to reflect as to what it would like to say. This particular motion was just a little different from any that had ever preceded it—one more demonstration of the absolute fact of intelligence and voluntary action upon the part of the presence.

My joy at this vivid exhibition of the presence of angel friends to cheer me, could only be expressed in whispered exclamations of blessing, and calmed by tears of sweet relief.

With the busy world during the day: I meet with no companionship except at night.

After the light had thus lingered in that high position, it moved very slowly in a straight line toward my pillow, the motion being slower and slower, and the light growing brighter till it came to my left shoulder, when the motion became barely discernable, the light being still more intense and apparently more dense in substance, when it became so slow that only the closest watching could detect any motion whatever. It kept proceeding thus till it rested fairly on my left shoulder. I had actually raised the cover (very gently) for its accommodation. Here, resting in that position, as it had done many times before, it gradually vanished. The whole time occupied must have been five minutes or more—certainly longer than ever before.

Mrs. H. B. Cotton, Ventura, Cal.

National City News.

To the Editor:

This being memorial day, May 30, we met not to mourn for, but to commemorate our fallen heroes. The hall was beautifully decorated with flags and flowers and the attendance unusually large. Miss Dimic, Vice-President, presided. Miss Smith furnished instrumental music which harmonized and pleased the audience.

Mrs. Mullen, Dr. Longshore, Mrs. Morrill and a number of other mediums were present to voice the sentiments of the spirit world and bear messages to the many veterans that were in attendance. There seems to be a growing interest in our work here, and we hope soon to join the National Association.

Henry Altemus, of Philadelphia, Pa., will inaugurate, July 1, a new departure in book publishing. He will issue under the title of “Altemus’ American Series,” a line of books by American authors at the unprecedentedly low retail price of 30 cents each. These books will equal those ranging from $1.00 to $1.50.

The initial volume will be John Habberton’s latest and best book, “Trif and Trixy: A Story of a Dreadfully Delightful Little Girl and Her Adoring but tormented Parents, Relations and Friends.” This is the most delightful story John Habberton has yet written, and its appearance will create the same furore that followed the publication of “Helen’s Babies” which made him famous.

Additional volumes, by talented and popular American writers, now in preparation, will be issued as early as practicable.

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

“The Philosophy of Spirit,” by Hudson Tuttle is a fine explanation of life in the spirit world. For sale at this office for $1.00.
Spiritualism Common Sense.

Bro. J. J. Morse, in a late lecture at Blackpool, England, on the above subject, remarked as follows, as reported in the Blackpool Echo:

He said that Spiritualism was preeminently a gospel of common sense for common-sense people; although sometimes men were supposed to have lost their mental balance through contamination with Spiritualism. They were charged with being irreligious, but if a man left off going to church and chapel, and attended Spiritualist meetings instead, it was a matter of common sense that he found more religion there. On lines of common sense they argued that if man was immortal, he continued to exist as a living, growing soul, and consequently they were asked for evidence, even by religious people.

But what about the apparitions, which, according to the Bible, have appeared at various periods to men? Bro. Morse said that Wycliff and all was right. But if a Spiritualist claimed to have seen a spirit, he was all wrong. Yet if it was impossible to see spirits to-day, how could they be sure that spirits were seen two thousand years ago?

If a man dies shall he live again? Skeptics deny it, and endeavor from many arguments to prove it. Theology affirms it, but makes no attempt to demonstrate it. But Spiritualists possessed the only present-day demonstrations of the continuity of individual existence. If they had been able to prove the continued existence of one human soul, they had done more for the hope of immortality than all the religions that ever existed. And they had not only one fact but millions.

Spiritualists believe in worshipping God by obeying and living in harmony with his laws. Their preachers were teachers, and were oracles and prophets in olden times, so in this; and as the source of ancient inspiration was the spiritual world, so the source of modern inspiration is in that world. And who were so likely to best teach the people in this world how to live and prepare for the next life as those who are already living it? They could only regain its ascendancy over man by adopting Spiritualism, and proving the foundation on which it rests. They had knuckled the bent of the true, and given the devil a perpetual holiday.

When you are convinced that a paper is dishonest and deceitful, says the Springfield, Mass., Republican, stop it. When convinced that it is unprofitable, stop it. When it lies in enterprise and fails to give you the news, stop it. But don't stop a paper that you believe to be honest, courageous, enterprising and clean, simply because its editor has written his own sincere views instead of yours or somebody else's; for if you do, you are putting a premium on insincere journalism and serving notice on an editor that the way to succeed is to write what he thinks will best please his readers instead of what he honestly believes to be the truth.

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

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The eighth Camp-Meeting of Spiritualists at Summerland, California, will open July 18, and close August 8, 1897.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The real as well as ideal marriage is the highest happiness given to mortals, namely a feast for the spirit and spiritual "waters" without money and without price. The saviors and reformers of the world do not depend on numbers or popularity, but on the truth, conviction, and intellectual and spiritual sustenance and dispense it to others.

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

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

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

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

Gifts of speech and brain power will not take wings and fly away, but will leave their impress forever and ever. To be the messengers of the glad tidings of living in the light of love and good will to man, free from the darkness and superstition of the ages, to scatter good seed for a new growth of men and women, to make mankind worthy of this beautiful world before singing of the diviner spheres, is work worthy of the angels.

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

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

S. A. U.

IS IT SCIENTIFIC TO IGNORE FACTS?

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

If by "astral body" he means the spirit-body "renewed day by day within us," I would respectfully refer him to Paul the Apostle, to the late Professor of Mathematics in Harvard University, Benjamin Pierre; to Rev. Heber Newton of New York and to Prof. Alfred R. Wallace, F. R. S., for some light on that matter, and might add a list of great men in science who would help him out of the fog.

"The telepathic impulse" is held as proven by Professo Crookes, inventor of the Crookes' tube, Prof. Sidgwick o' Cambridge University, London, Dr. Richard Hodgson, Secretary of the American Psychical Research Society, and a score of scientists of high repute in Europe. The limited collection of facts, admit telepathy to be proved true. Yet President Jordan tells us—"The phenomena of telepathy have fled before every attempt at experiment,"—ignoring the experiments of a company of eminent men, among whom were persons high in scientific standing.

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

The Philosophical Journal.
the running water beneath his feet—for standing water
the red would not move.
I have walked by his side across his kitchen, holding the
ends of his dry forked stick (a hazel or apple twig) in my
fingers, and felt the slight friction along the rod, as we crossed
over a line on the floor, and making sure that his
hands did not move at all—muscle and nerve quiet. I
asked, Why is this? He led me out to the pent-stock in
the rear, whence flowed water ample for his live-stock and
household. He traced the water down under that line in
the kitchen floor where the rod turned down. At other
times I tested the matter carefully elsewhere. In sight
of his house were a dozen wind-mills, pumping water for
farmers’ use from springs he had found by his rod, as some
other men whom I knew told me.
His fee was small: he never sought fame, but chose to
do honest work on his farm and with his water-finding rod.
His method was to walk slowly in the field, rod in hand,
allowing persons to be near, but not to talk much, and
when the rod turned down to move when it turned. It was
not always obvious; but it turned down often, and a great
crossing of some spring beneath, and at last stop, set his foot down and say, "This is the spot." Often the water would spout up before he left, if the
digger or borers are at work.
This sort of work gave up all else, and was for years the tender
nurse of his invalid wife. Both were about 80 years old
when their transition came. Of those at his funeral, I
think none could be found who doubted his integrity. He
was a Spiritualist, and a very careful investigator. Those
who asked a certificate as to his water-finding were ortho-
dox or heterodox, honest men. Experiences like mine
could be had from many lands. To me the assertion of
President Jordan is a trifle light as air.
Of clairvoyance we are told:—"Tested by precise instru-
ments it becomes a myth; such truth as its alleged pheno-
mena are explained in simple ways." Years ago my wife and myself stood by the bedside of a
daughter, with her mother and two or three others. She
was very ill with brain fever, and the physician had said,
"I can do no more, unless I magnetize the sick girl to
cure the circulation of the blood. If you wish, I will
try that, or I will ask any physician you choose to consult
with this learned man is that the study of man's inner
world conceives, as idea, in itself displays the
word conception is used for idea, in itself displays the
how the subject's mind appears to be equivalent to a "conception" resulting from the interaction of the negative and positive neuric or vital elements in men.
It is well known that the outflowing portion of an
electrical circuit is positive, propulsive, while the returning
portion of the same circuit is negative, attractive. A
similar law obtains in the electro-magnet, with regard to
the production of attracting magnetism, by the action of
producing electric currents, and the principle of this
law apply in our nervous system. Sensation or sensibility, as
it has been called, pertains to man's magnetic vitality; to
his psychic soul; while the propulsive motor system would,
with the above laws, appear to be electric and to
certain to his spirit. And these two elements in man
will probably be found to be associated with his sympathetic
ganglionic nervous system and his cerebro-spinal system,
respectively, which stand to each other in relations as of
masculine to feminine, or negative to positive. And
as already shown, it is the interaction of these positive
and negative elements in man, of his spirit and soul (which
are respectively masculine and feminine) when set in inter-
action by sense relations with things eternal, that give
rise to conceptions, or ideas, in man's mind. That
the word conception is used for idea, in itself displays the
similarity which must exist between the mental and vital
processes of generation, i.e., the generation of particular
ized thoughts and of individualized lives.

*Le Diagnostic du Suggestibilite, by Dr. Moutin. Societe d'Etudes de
The Philosophical Journal.

PHILosophical Journal

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AT ONE DOLLAR A YEAR.

Official Organ of the California State
Spiritualist Association.

THOMAS G. NEUMAN, P.P.S.
Assisted by an Able Corps of Special Contributors.

Memorial Day Manifestations.

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

SPIRITUAL PHENOMENA.

To the Editor of the Gazette:

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

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

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

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

I have so far received the names of 16 adults and 18 children who have had this phenomenon, and who have described what they saw, confirmed the statement made by Mr. Jones; although they were not actually present, they confirmed the description of the face seen, confirmed his statement.

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

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

OTTO HENCKLER,
Conductor Haverhill Children's Progressive Lyceum.

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

“We hereby certify that we were present and saw the etherealized faces at Brittan Hall, during the memorial exercises of the Haverhill Children's Progressive Lyceum on Sunday, May 30th, 1897, between the hours of 10 a. m. and 11 a. m.


Earth-Bound Spirits.

It is often asserted that the spirits which communicate with us from the other shore are those who have not risen above the earth plane, and who still haunt the region of their lives in this material existence. This is no doubt a philosophical statement of the case, for "like gravitates to like," there as well as here. If those who have passed to that state of being, had not risen above the plane of materiality before departing from earth-life, they will not be found far above it "over there." The millionaire who did not use his wealth for the good of the Cause as well as the one of humble means, will "weep, wail and gnash their teeth," and have to remain the Cause as well as the one of humility. If those who had not risen above the plane of materiality, will "weep, wail and gnash their teeth," and have to remain the "helping hands" of friends in the valley of the shadow of death, it will "be remembered over there." The millionaire who has passed to the blessed regions be was confronted with the Intercession of the one he had neglected in the vineyard of eternal truth, so that they "may rise up and call you blessed," and be a source of strength and power to uplift, when such help is much needed in spirit life.

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

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

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

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

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

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

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

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

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

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

A sample copy sent to anyone is an invitation to become a subscriber for the Journal, which only costs two cents a week—one dollar a year.
San Francisco. will be glad to learn. She is now in Drake, of which her many friends advantage of Mrs. Maude Lord—stop over at Visalia, in Tulare county, by Mr. Drake have resulted to the county, and find a good field for doing mis—

Queen City Park Camp-meeting opens July 25 and closes Aug. 29.
Edward K. Earle gave a test seance at his parlor on Wednesday evening—for slatewriting.
Paul Albert, of Chattanooga, Tenn., is still in the saddle, fighting for the spirituality of Spiritualism.

Lafayette, Ind., has a new society with George Fosnot as president and William Robertson as secretary.
Rev. W. W. Hicks delivered a rousing memorial address at Empire Hall, Syracuse, N. Y., on the 30th ult.

Mrs. W. J. X. Robinson has returned from Stockton, and is located at 4204 Grove street, San Francisco. Read her advertisement in this issue.

Mrs. H. A. Griffin’s advertisement appears in this issue. She is located at 31 Van Ness avenue. See her advertisement in this issue.

Dr. Schlesinger has gone to Portland, Ore., where he is to give his usual convincing tests for a few weeks.
Lyman C. Howe delivered the funeral address over the remains of E. B. Bon-ton, a veteran in the Cause, at Lily Dale, on the 1st inst.

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

Mrs. Maude L. Freitag gave many striking tests at Scottish Hall, San Francisco, last Sunday evening, also at her own home.

At the annual meeting of the First Spiritual Association of Washington, D. C., Mr. F. A. Wood was elected President, and J. V. McIntyre, Secretary.
Prof. Loveland, the president of the camp at Trestle Glen, has been confined to his home for several days on account of having taken a severe cold. We hope he will soon be at his post again.

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

Fortunate mining investments made by Mr. Drake have resulted to the advantage of Mrs. Maude Lord-Drake. Intending to attract her many friends will be glad to learn. She is now in San Francisco.
On June 7, Dr. R. Greer and his wife, of Chicago, celebrated their golden wedding. A feast, flowers in abundance, a love poem by the doctor to his aged wife, and a good time generally were the order of the day.

Mrs. Hoskins, Mrs. Dunham, and Mrs. Keegan in the afternoon, and Mrs. H. A. Griffin, Mrs. Dunham and Mrs. Waters gave addresses and tests last Sunday at 511 14th street, Oakland. —

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

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

At Trestle Glen Camp last Sunday Dr. Sivartha gave a lecture in the morning of more than usual interest. In the afternoon Mrs. S. Lillie gave a grand inspirational lecture, when she was followed by the wonderful ballot tests of Mrs. Maude L. Freitag. In the evening Hon. Charles Dayton gave another of his usual convincing tests by Mrs. J. J. Whitney. Through the week there will be lectures each afternoon, and tests each evening. Next Sunday will be the last day of the Feast, and will be especially interesting to all who may attend. The Sunday audiences are very large.

Following is the program: 10:30 a. m., Mr. J. J. Whitney; 2:30 p. m., lecture, Mr. Montague; spirit messages, Mrs. J. J. Whitney; 7:30 p. m., grand spiritual, literary and musical event, Mr. and Mrs. Carlyle Petersen’s entertainments. Closing remarks by Mrs. R. S. Lillie.

Oakland. — A correspondent in Oakland, Cal., writes thus of the work being done there for the spread of the truth: As your valuable paper is the best medium through which the growth and spread of the truth contained in your columns and philosophy of Spiritualism is transmitted to the spiritually hungry; I ask the privilege of adding one more item, and that is, of an interesting meeting of Spiritualists at the home of Mr. Palma-\n
Earthquake Shocks were felt all over the country surrounding San Francisco last Sunday at 12:15 p. m. There were two of three distinct vibrations causing the cracking of walls and in some places their falling down, ringing of door bells, stopping of clocks, falling of plaster, breaking of glass in windows, twisting of walls, falling of pictures, glassware, and all movable objects, etc. While many were injured, no loss of life is reported. The vibrations were mostly from east to west. The latest vibration, an upper than the last, corre-sponding north to south. The greatest con-}
Committee of Plagiarism, and on the audience bad beard and were delighted a distant State, and very many of the with her mediumship and inspiration writer to occupy the chair at a four day, June, 6, in a vacant house, so as to be in better harmony among ourselves. We obtained no manifestations outside of our "automatic writer," whom I might say is very good. I find the people have studied the philosophy from some French writers, and we opened by an oration from a book used here, containing orations for closing, opening, and for spirits in distress. A spirit asked through our automatic writer for the prayer, and thanked us. Another greeted us and informed us that one of the party present would see him soon, so I hope we will have a clay tenant. I enclose the writings, thinking they might interest you. I have given you as good a translation as possible with my limited knowledge of the language.

Guanaquato, Mexico.

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

To the Editor:

I spoke at the North Collins annual picnic, N. Y., June 8 and 6, and heard Carrie E. S. Twing in Buffalo, N. Y., last Sunday evening. She had a large audience, and all seemed much pleased.

My camp-encampments for 1897 are, Aug. 20th and 27th at Monroe, N. Y.; Aug. 7 and 8, Lake Brady, Ohio; Aug. 11 to 20, Cassadaga, N. Y. In October I speak in Pittsburg, Pa. Am yet free for the winter months.

Fredonia, N.Y. Lyman C. Howe.

That Four Days' Meeting.

To the Editor:

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

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

What was the trouble? Why, a gentleman had accused her to the committee of plagiarism, and on the strength of that, without investigation, they refused to let her take the platform.

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

The first day came and passed under a dark, oppressive, lifeless cloud that gave its conditions into the entire audience, and the chair struggled in vain to infuse life enough into the spirits of the crowd, that splendid spell.

The second day, up to a late hour, passed in like manner, until the chair finally arose and related his own experience as a speaker, and made the application of a topical sense to the whole of the crowd, and that he thought every effort put forth in an effort to infuse life into the minds of the audience, and the chair strug­gled that the crowd was not divided or ignored a common interest, but we needed not boldly the strang­ers who are a leap in the dark though their notions that serve as stumbling blocks in their way, hence their efforts are a leap in the dark though their efforts are not devoid of hope to awaken us sufficiently to perceive the rainbow that might connect heaven with carnality, and used as a conven­ience for escape from the irritation of degraded human environments.

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

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

A few willing servants are worth infinitely more than a whole world of unprofitable men.

The duty of imparting to the world of Spiritualists and the world at large, that which angels consider displeas­ing, is that which makes us shrink in fear of disturbing our peace, fails upon me and I do it willingly and fearlessly.

What will be now, the time is at hand when we can share in the glory of angelic display, or rest midst our indifference, but we'll hardly escape the flood of evil that naturally follows. The angel world has exhausted its strength with us as we are; and if we persist in carnal and poisonous practices, they can do no more, and will retire to fields of action which will reward them with a harvest that implies appreciation and gratitude.

The soul emissions that flow, because of carnal and poisonous practices, cannot affect the angel world, and all they can do is to instruct intermediates who are willing to brave the evils in order to accomplish —what the situation permits—much some, when inspired with the positive hope of saving life, brave the threatenings of fire and smoke.

Are our earthly temples really fit places for angels to dwell in? Something is wrong, else the spirit and glory of deity do not shine through!

Most of us are burdened with cares when we fancy that anything or any­how will do. Do you know of ten obedient servants who will assist the angel world to save the city? Do you know of five? If there are any who will signify their willingness to respond to the mandates of law the angel world will rally their forces and show to the world the beauties of another nature.

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

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

D. C. B. Burnish, V. D. & V. M. Paulsboro, N. J.

See our Book List on page 399.
SILENCE.

Department of the Chain of Occult Correspondence

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

Now, this we have heard over and over again, have we heed it? Have we really understood what it meant? The language is plain enough, and if we will begin now to follow its directions, and keep up following them for a few months, we shall begin to realize what is meant by: Eye bath not see, ear hath not heard, neither hath it entered into the heart of man to know ourselves. The language is plain enough, and if we really understood what it meant, we will have become as little children before we can enter into the kingdom of heaven, and as that kingdom is within us, this silence of every-day life to heed its invitation. It is the children of men who do not realize or understand that a small part of each day devoted to silent communion—will enable them to learn to reach out and take what is already waiting for them, as a baby has to learn. We will have to become as little children before we can enter into the kingdom of heaven, and as that kingdom is within us, this silence each day is the way by which we are to know ourselves.

Theresa F. Cogswell, (Link No. 11) Washington, D.C.

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

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

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

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Beyond the waters wide.

And like the days of childhood,
That soon are past and gone,
So faded the scenes around me
To smile upon the shore.

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