

THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE; SHE ONLY ASKS A HEARING.

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No. 23.

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 breaking
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 await 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 LAURANCE.

STATES OF CONSCIOUSNESS AFTER DEATH.

AUTOMATIC COMMUNICATIONS.

The ideas entertained by many people, orthodox and unorthodox alike, in regard to the immediate and complete happiness or misery of those who have entered upon the new life through the gateway we name death, are often confuted through automatic communications, and this without regard to personal convictions of those through whom the communications are given. I will here give a few varying statements of this kind received by me through writing.

One evening the name of a person whom I knew only through reading the circumstances of his sudden though apparently painless death while sleeping; a man much beloved by his family, and mourned by a wide circle of friends, but one whom I had never met, nor had during his life felt any interest in. I was surprised when the name was written, and expressed that surprise—but asked what he wished to say. The answer came slowly—"Stop a little"—Tries to think—"I want my—" A pause ensued, then apparently another hand wrote for him:

I want my dear wife and children to know that I am still alive and often near to them, and will try to soon give them some evidence of that fact. This is from one who was unexpectedly torn from earthly loves without knowledge of the great truths of Spirit Electricity, or soul communication.

QUES.—Your call came suddenly—could you tell us something of the circumstances?

ANS.—I awoke in the night and a voice said, "F—, your work on earth is done—you must enter upon the higher life!"

QUES.—How did that statement affect you?

ANS.—I felt alarmed, but was not given an opportunity to put into shape my remonstrance. I lost consciousness, I know not for how long, but when I again awoke, I saw around me so many whom I knew had passed from earth some years before, that I began to grow fearful that I was insane. But soon the souls who were near spiritually impressed my soul with their wondrous reality, and then I knew that I was separated from my home life, my wife and dear children—and my heart refused to be comforted!—and I am so sad, so unhappy!—I want to talk to my dear wife and family, I fear they think me dead.

QUES.—What can we do to help you?

ANS.—Could you not manage to send word to those near

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:—

F— 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 dim 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 regardlessness of true spiritual laws, and must be nursed back to spiritual healthfulness by slow degrees and hard processes; so he, while eager to communicate will not be able to do so 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 much will 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,—

Pharos 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.

QUES.—What is the word?

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 is she.

QUES.—Were 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!"

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

Ans.—Pharos can better answer than I.

QUES.—We wait his answer.

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

QUES.—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.

QUES.—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.

QUES.—Will Pharos 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.

QUES.—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 those 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.

QUES.—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.

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

Ans.—This soul was rich as far as world sense shows; but he was at war with spirit weal, and his sense relations took from him 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 in the letter, to inatill a well-grounded confidence in his mind against inroads of disease and despondency.

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 Phono-

graphy to me, but who had been crowded with other work, had come that night with a feeling of discouragement and went away with a light 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 of encouragement to him.

I think it proper, because useful, to mention those interpretations of every extraordinary phenomenon or phase that comes to us, so that by comparing notes and working together, we may continue to add to the sum total of light 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 benefit.

THOS. H. B. COTTON.

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 Unitarian 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 mediumship 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 understand. 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 distant. 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) when in 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 grinning at us from all sides. 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

upon him. Even his faithful mule could not return with the sad news of its master, for it was fastened to a tree.

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. In this dry pole, a hole is made to admit a green stick two or three inches in diameter and three or four feet in length, with bark on, and about one foot under water; then a platform is made of dry sticks, and placed about one foot below where the green stick is fastened to the dry pole and two feet down the stream. On this is fastened the trap. The beaver will come to cut off the green stick where it is fastened to the pole, in order to take it home for food. Bark is what they subsist on. In doing this they will spring the trap with one of their hind feet and soon drown.

Briggs, passing that way, and wishing to ascertain if the beaver was caught, cut a small hole through the ice and reached his arm down to feel if the trap was in its place. In doing so he sprung the trap, which caught his hand near the wrist. It was a heavy, double-spring Newell trap, and the hole in the ice would not admit of its egress, and poor Briggs would never have seen California or sold milk in Sacramento, had not some angel interceded with my control, who sent me on the mission of his redemption from death by freezing.

For many years, and after we arrived in California in 1849, I remember his relating to me how I saved his life and how he felt when he threw his hatchet upon the ice, and the feeling it gave him when he saw it glide beyond his reach, which was the first thing I looked for when I found him. It lay about eight inches beyond the reach of his foot, and my life-restoring control impressed me with "look!" See what disobedience to good judgment would have done. With that hatchet I soon released 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.

☞ Spiritualism is a science of observation, from which each investigator has to draw his own conclusions. It is the higher branch of science—the science of life here and hereafter. It is a complete induction, for it harmonizes with every fact in nature, and it is the basis of all religion, for without its phenomena we have no rational evidence of a continuity of life after physical dissolution; all is mere conjecture, and if this were so, as said of old, we may "eat and drink for to-morrow we die." Unless the phenomena of Spiritualism are genuine, religion is in fact, a mere farce.—*Harbinger of Light.*

☞ 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.

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 show their diseased eyes, thoughts, looks and bodies everywhere to produce more such. An animal when sore or wounded licks itself; thereby a "will of sympathy" to remove all disease, causes its saliva to flow over its sores to heal them. A savage man, when afflicted uses his hand, presses it to the afflicted part and ease ensues, caused by his sympathetic will power (by the hand he touches the parts) 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 romplings 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 laments over the trouble 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—heals and hypnotizes her little one. In a little while it awakes and goes off to play.

If a mother can do so much for her child unconsciously, how much more could she do if she had the key to this glorious gift to mankind, to knowingly heal the sick. Our thoughts are our body builders. Do you conceive this? And if our thoughts are our body builders, why not use them? Healing is undoubtedly not everybody's gift for public work. I realize that, but we can build ourselves if we will!

"What is it that heals?" some ask. Where there is sympathy, backed by a desire to help, and this is controlled by an iron will to heal, help is at hand almost instantly—either "by touch of hand," or by applying magnetized water or a woolen cloth, or even paper, or by a system of mental healing, clairvoyantly, by thought transference, at a distance, as a mental message goes where sent and does the work intended.

All healers have different methods—but nearly all work in the same channel. I realize that "vitality" leaves my body when giving treatment and my patient realizes it too. It is "generated" in my own body by the mind and will-force, caused by the sympathy, soul-desire and expectancy to help the sufferer. When this will-force is not applied during treatment, in my case, the patient is not benefited. Likewise in sending mental treatments. If not sent at the appointed time, the patient "knows" they are not being sent, and is disappointed. But if sent later (if only five minutes after) that patient knows it and ease and contentment ensues.

Healing is a science and must be persistently adhered to, as in every other calling, if success is desired. Often a single treatment gives a radical cure. Pain subsides at once, but in chronic diseases, chronic treatments are necessary. But this is surely the coming method of curing the ills of our race, for the soul, mind and body are all cured together. In most cases, no medicine or drugs are necessary, if the healer is thoroughly proficient.

PROF. PH. NAGEL.

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

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

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

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

SAN FRANCISCO, JUNE 10, 1897.

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 religionists 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, 156 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. 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.

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 Hindus say 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 them antedate authentic history. I had a great time in Ceylon, making a study of its ruins and its people. I went to Kanda, 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 12 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, cultured man, educated in English. I 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 their perishing magnificence.... I am not troubled with fear or foreboding. I go just 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 through. These words import to us the major objects for human endeavor: Education, Renunciation, Emancipation. These steps rightly, conscientiously taken lead to peace and a repose of spirit unspeakable.

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.

☞ See our Book List on page 367.

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).

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 murderer 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.

Ghost stories and accounts of haunted houses are now to be found in 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 accordeon 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.

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

James G. Clark, well-known as "the poet of the people" is reported 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."

☞ 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 Philosophy of Spirit," by Hudson Tuttle is a fine explanation of life in the spirit world. For sale at this office for \$1.00.

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

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

Mrs. G. W. Shriner has returned to the city, after several months absence, and can be found at her old residence, 311 Van Ness avenue, San Francisco.

The Lyceum of San Francisco enjoyed a picnic on Sunday, May 30, at El Campo. 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 in Sturgis, Mich., 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 held her 7th annual reunion, 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 Oriental Hall, San Francisco. The program was excellent throughout, each number receiving a hearty round of applause. Among those prominent on the program were Mrs. Hickox, who gave two recitations in her inimical style; Miss Tryphan 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 their specialties. Such a program, and the good cause in which these ladies are engaged, deserves and should receive the hearty co-operation of all Spiritualists in San Francisco.

On the evening of May 24th some intimate friends of Rev. E. E. Hamand assembled at his home in Oakland, Cal., to spend a social evening. It may safely be said that a more congenial crowd rarely comes together than the 20 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 Goodcell brothers 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 Madame Montague to give some psychometric readings. The harmony was so perfect that she did not take her seat until every person had received a beautiful reading, all being recognized. But there was still more of intense interest to follow. Dr. Muehlenbruch then responded to 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, the company departed, 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 large central halls in Los Angeles—a place which will be accessible from all parts of the city by street car lines. At this time of the year people of all classes will have returned from the "sea and mountain resorts,"—"roughing it" will have lost its novelty and the city with its charms and conveniences will be preferable.

Spiritualists and liberalists from the country can secure good rooms and board cheaper and more comfortable than in camp-life: 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 Liberal papers everywhere to give 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, Pres. Cal. Camp-Meeting Association of Spiritualists, 125 W. 6th street, Los Angeles, Cal.

San Jose Items.

During the month of May Mrs. S. 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 small hall were remarkable and proved very convincing, not only to those Spiritualists who were present, but also to skeptics who had been attracted to these meetings, causing them to think for themselves instead of being 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. Irene Smith, of San Francisco, will occupy our rostrum for the month of June. JAS. U. SPENCE, Sec.

California Union Camp.

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

This was followed by Thomas G. Newman, president of the State Association, who said that the time had now arrived for the co-operation 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.

Dr. N. F. Ravlin then gave an eloquent address, showing the necessity for general co-operation in order to succeed. Dr. Geo. W. Carpender showed that Spiritualism was the "rock" which was destined to pulverize all human dynasties of oppression and usher in the era of millennial glory.

Prof. Sabartha (the Hindu) spoke of the scientific basis of Spiritualism, and showed that it was the key to the so-called mysteries of the past.

At 2 p. m. Prof. Loveland 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. Whitney, 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. Carpender 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-Aitken, Hendee-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 bleached skeleton of Schlatter, the healer, has been found by two American prospectors by the Puetas Uerdas River, in the State of Chihuahua, Mex. He was last seen near there by a Mormon cowboy last November, and cured the cowboy's horse of a swelling on the back and forelegs by rubbing his hand over them. He then refused to eat, saying that he was fasting. The cowboy identified the saddle, and an Indian found his gray horse hobbled. A bible 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 ethological 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 personations as the representative of Speculative or Rational Philosophy, and the different forms of religious thought by personation of Brahmanism, Mahometanism, Christianity, etc.

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

The Philosophy of Plotinos, by Kenneth Sylvan Guthrie, A. M., G. D., Ph. D. Dunlap Printing Co., 1306 Filbert St., Philadelphia, Pa.

This little book throws much light, not only on the philosophy of Plotinos, 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?

The Story of Jonah in the Light of Higher Criticism, by Prof. Luther Tracy Townsend. Cloth, 16mo, 120 pp. Price, 50 cts. New York, London and Toronto: Funk & Wagnalls Co.

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 New World for June, 1897, contains, among other attractive subjects: "Possibilities of Mysticism in Modern Thought," "Fragment on the Ephesian Gospel," "Thought as a Remedial Agent," "Philosophy of Harmony and Fire," "The Theism of China," etc. 75 cents a number. Houghton, Mifflin & Co., 4 Park St., Boston, Mass.

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 rare body of women they are. 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. Brunetiere, 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 entitled "The Progress of the 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 metropolis of New York, the fate of the arbitration treaty, European alliances and the Greco-Turkish war, the future of Greece, etc. 13 Astor Place, N. Y.

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.

Cal. State Spiritualist Association.

HEADQUARTERS—2096 Market Street, SAN FRANCISCO, CAL.

PRESIDENT, THOS. G. NEWMAN, 2096 Market St.
VICE PRES'T. C. H. WADSWORTH, Noe & Jersey sts.
SECRETARY JOHN KOCH, 1607 Fillmore St.
TREASURER B. F. SMALL, 310 Fell-Street.
DIRECTORS—Prof. J. S. Loveland,
Dr. H. M. Barker, S. D. Dye and M. S. Norton.
Press Committee.—T. G. NEWMAN, M. S. NORTON.

The State Board met last Friday evening at 2096 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 2096 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—2096 Market St.

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—leaving 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, etc.

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 putting forth all the power they possess to increase its usefulness, and we are not without hope that in the near future the *wet blanket* that has been trying to smother the immortal flame will be cast into oblivion and 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, we are being cheered by the presence of Mrs. Shephard from the East, Mrs. McMeekin of San Jose, Cal., and Mr. Anderson, the Boy Orator from Washington, and through them the voices 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.

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 will 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 can be passed successfully in only one way. The din of the present discord and jangling can be silenced by one single course. What is that? Come to the Camp with the angel of peace inscribed upon your banner, and the spirit of love ruling supreme in your soul. The bright rays of that Divine Sun will melt down the icy barriers in the way and open the path to a glorious victory. Don't expect that

everything will be just as you would have arranged it. It may be better, and it may be worse. Accept it as the best which the acting wisdom could devise, and fault-finding will neither better what is, nor render either yourself or anybody else any happier.

It is hoped and intended that the Conferences in the forenoons shall be among the most profitable and interesting meetings of the month. Questions will be selected the day before, and some person appointed to open with a speech or essay of 15 minutes to be followed by ten minute speeches by others. They will not be disputatious debates but studies to evolve the truth. The opening topic will be Mediumship which will very likely occupy several sessions of the Conference. All who purpose to attend are requested to bestow some special thought and study upon this subject and be prepared to speak thereon. The last word has, by no means, been spoken on that subject. Come then, with mind afire with thought, and soul inspired with love and Spiritualism will stand higher in this world's estimate when we close than when we commence.

DIRECTIONS.

To reach Trestle Glen from San Francisco, take the Oakland Boats at the foot of Market street. If you take the Broad Guage line, get off the cars at Broadway, Oakland, and you are one block from Trestle Glen cars at the corner of Broadway and 8th Sts. If you take the Narrow Guage line, you get off the cars at 7th St., and go one block to 8th St. to take the Trestle Glen cars. Parties coming on the S. P. from the central part of the state will stop at 16th street and take the Piedmont and 16th street electric cars, which transfer to the Trestle Glen cars. The San Pablo and the Piedmont street cars transfer with the East Oakland and Trestle Glen lines.

J. S. LOVELAND, Pres.

Wants a Million Copies.

BRO. NEWMAN :

I have been making my very best efforts by cutting down living expenses in order to be able to send in my mite in remuneration in part for your truly spiritual JOURNAL, to which I am indebted for many brilliant thought-jewels.

Your editorial in the issue of May 27, is what needs to be impressed with forcefulness on every Spiritualist, and were I a millionaire I would have you print and cause to be circulated *free* at least a million copies of the same; for as you say, there is great danger of the withdrawal of the higher and more unfolded spirit friends from their noble struggle to help humanity up to the more ethereal condition.

If Spiritualism is not a Religio-Philosophical science, *minus* the immortal religious element, then let the religious portion of its adherents so understand, and hold it up to the world.

ECLECTIC.

Materialized in Full Light.

TO THE EDITOR :

I am more than delighted with the results of two seances of Rev. Amos Wheeler, of this city, during the past week. The first occurred in G. A. R. Hall, Sunday evening, May 23rd, after the regular services of the Society; the phase being slatewriting in full gas light, open and untouched by the medium, who was fully ten feet from the parties who held the slates, and upon which were produced two messages—one in German and the other in English.

The other was full-form materialization in full light, in two common rooms. First attempt in these rooms, where fully twenty forms came, 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.

Mr. Wheeler has also proved himself a good platform test medium to the friends in Lincoln, Neb., as this is his headquarters. 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 Memphis, 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.

She is a lady of fine presence and acceptable delivery. Her psychometric tests prove beyond a doubt the certainty of spirit return, and her presence with us has aroused a spirit of deep interest and inquiring among many heretofore indifferent.

As a refined and cultivated lady, as a true and earnest worker, she has endeared herself to many hearts. Though duty calls her away, we shall hope for her return some time to help to raise our standard to the plane we believe it deserves.

Mrs. M. M. WHEELER, Chairman
Press Com., First Spiritual Temple,
Memphis, Tenn.

Oregon Camp-Meeting.

TO THE EDITOR :

The Spiritualists of Oregon open their annual camp at New Era Camp Grounds, 20 miles south of Portland, July 9th and close Aug. 1st. Geo. P. Colby of Florida, the well-known speaker and medium, will be one of the workers at the camp, which alone will be a treat to the Oregon people. M. W. Greer, E. A. Marshall, Mrs. Ella Royal Williams, Mrs. A. C. McClelland, Mr. E. F. Cankin, Mrs. S. A. Blancher, Mrs. E. A. Barker, Mr. G. C. Love, Mrs. J. F. Obrock, Mrs. A. R. Smith, Dr. W. L. Freeman and other speakers and mediums will help to make the camp a success.

For particulars address, W. E. Jones, 291 Alder St., Portland, Ore.

Question Department

Answered by "PHILO."

Questions on Church History.

QUES.—(1). Is "Elohim" singular or plural, and what is the correct translation? (2). What had Martin Luther to do with arranging 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"? B.

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—that 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 wall, 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 haughty ruler who still sought to reek vengeance on all who disobeyed his mandates, e. g., when he commanded the massacre of the Midianites, saying, "spare them not, but slay both man and woman, infant and suckling," but telling the followers of 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 Adonoi were inserted between these letters to form the vowels, the original word being pronounced Yahweh. 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 second or 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 a thousand years.

Authorities differ as to the etymology of this word. Some believe it to be derived from the Hebrew verb *haya*, to be, signifying "The Being," but the above will show that this is mere conjecture by students who have not sought out the history of the word.

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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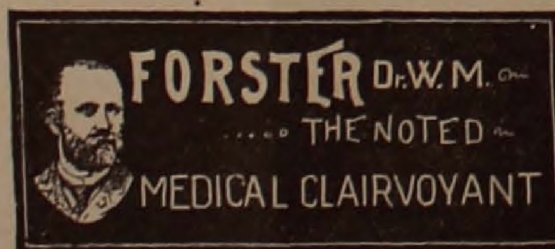
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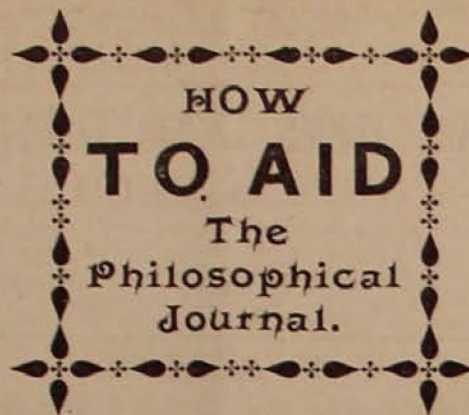
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