

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. 35.

WILLIAM H. YEAW.

Mr. Yeaw has been a thorough-going uncompromising Spiritualist ever since 1856—over 40 years. He was perfectly prepared for the reception of the philos-



WILLIAM H. YEAW, San Francisco, Cal.

ophy by his knowledge of Wm. Lloyd Garrison and his compatriots in the anti-slavery cause, who were men of advanced thought and fearless advocates of human rights—standing in the fore-front of all reform

movements. Then by investigating the phenomena through such physical mediums as the Davenport Brothers, and others of similar calibre, he soon became a thorough believer in both the philosophy and phenomena, and is one of its staunch advocates to-day without any of the fad attachments.

Mr. Yeaw sold out his business in Worcester, Mass., in the Spring of 1875, and accepted an offer from Jerome F. Manning, an Attorney of Record in Washington, D. C., to go to San Francisco as collector of the claims of San Francisco merchants and importers against the Geneva Award, and June 27, found him in the metropolis of the Pacific Coast.

In the year 1887 he was elected as a member of the board of directors of the Golden Gate Printing & Publishing Co. He soon after accepted the position of Treasurer. This position he held until the final termination of the business, at which time he was appointed a committee of one to wind up the affairs of the company, which he did to the entire satisfaction of the board.

In 1889 he was elected a member of the Board of directors of the Golden Gate Camp Meeting Association. In the following June he was charged with the arduous task of organizing the Camp Meeting to be held at the corner of Van Ness avenue and Fell street, which duty was performed satisfactorily.

While preparing the ground for the Camp, he was peremptorily ordered to stop by a fire marshall who informed him that he would not be permitted to erect the tent without "a permit from the Board of Supervisors." Not being aware there was such an ordinance, that matter had not been attended to. Here was a dilemma. This was on Tuesday and the Camp Meeting was advertised to open on the following Sunday. The great question was how he was to obtain a permit, as the Board of Supervisors would not meet until

the next week, and then he was informed that it would take two weeks to get such a matter through the Board. It was then 3 o'clock, and as it happened that at that hour the Fire Commissioners were in session, he immediately went to the City Hall and laid before them the "dilemma" in which he was placed. After considerable opposition on the part of the Board, he obtained a petition to the Board of Supervisors to permit him to erect a tent on the aforesaid lot. To make the petition effective, he had to obtain the names of a majority of the Board of Supervisors which, by dint of hard work, he finally accomplished.

Mr. Yeaw relates some interesting experiences in his canvass for official signatures. To some he was requested to explain the principles and teachings of the Spiritual Philosophy, which he did, awakening much interest on the part of his questioners. Others kindly assisted him, going with him and urging members to sign the permit. He found the Catholic members of the Board far more cordial and obliging than some professed Protestants. Two of the latter refused to sign, thereby doing their best to prevent the holding of the meeting.

Soon after closing up the affairs of the Golden Gate Printing & Publishing Co., he was elected as a director and 2nd vice-president of the Society of Progressive Spiritualists. In December, 1892, M. B. Dodge, then president, on account of other engagements, could not act. The first vice-president declining to do so, he was offered and accepted the position of acting president, which he held till the next annual meeting, at which time he was elected president of the Society for the ensuing year, at the same time holding the position of "agent of the Society," which he still continues to hold.

At the present time he holds the position of first vice-president and committee on finance.

The Sleeper Trust (which is the second trust that this generous self-sacrificing lady has made to promote the cause of Spiritualism, and is entirely distinct

from the fund controlled by the Society of Progressive Spiritualists) consists of one dwelling house, four building lots, and 136 acres of land situated in Old Mountain View. Mr. Yeaw was one of the original promoters of this Trust, and has had the business management of it for nearly seven years.

By invitation of Mr. Yeaw, we lately accompanied him to Old Mountain View, to see the latter tract of land, and to view the justly-celebrated Santa Clara Valley, in which it is located. Of this magnificent valley Mr. Chauncy M. Depew, the noted railroad president writes as follows: "We came through the Santa Clara Valley to-day. I can say as a traveled man that it is the grandest valley in the world. San Jose as the capital of that county is a beautiful little city, with great prospects."

We visited the old village of Mountain View, the residence of Mrs. Sleeper, and also viewed the 136 acres of land, which has been subdivided into five-acre plots, and streets laid out between them. On this land there have been erected seven dwelling houses, and more will soon follow. A majority of those living on the land being Spiritualists, they will soon be able to have their own "hall" for seances, meetings, etc., on the spot.

What was only a wheat field six years ago, with a few scattering live oak trees, is now transformed into a beautiful fruit colony, with bearing trees of apricots, peaches and almonds, illustrating what can be accomplished in so short a time by energetic, thrifty and industrious people.

When Mr. Yeaw accepted the business management of this property, a mortgage was on it of about \$8,000, but this he soon paid off. Since then he has disposed of nearly all of the property at good prices. Two parties have bargained for the balance of the land and paid a deposit on it. When these shall have taken their deeds the tract will have been closed, so far as the sales are concerned.

The successful accomplishment of such a business transaction, in such times as we have had for the past 5 years, (when

but little real estate has been sold, except under the hammer of the auctioneer) is certainly very remarkable, and is an evidence of the sagacity and wise business management of Bro. Yeaw.

When all the mortgages are paid by the purchasers of the fruit lots in Mountain View, there will be quite a large fund accumulated from this Trust.

Matter is Embodied Spirit.

Man is in the likeness and image of God. The brain is the throne of the spirit. The spirit, from its throne, through the nerves, communicates with, preserves and commands all parts of the body. The life and spirit of man is a part of the life and spirit of God.

"Take, eat; this is a part of my body." Strange indeed that no one has ever properly explained this text. The spirit of Christ is only a part of the spirit of God performing a mission. The material Universe is the "body" of God. The bread is a part of this body. He wished his disciples to remember him when they ate bread—"in remembrance of me."

Now, let us go back to the origin. The spirit of God is without beginning or ending. The body of God is without beginning or ending. The body changes in obedience to the spirit. There is no beginning of anything. According to science, nothing—material—is ever lost.

If it is his will, God will continue the individuality of the spirit of Franklin, which is only a part of his own spirit, indefinitely, giving it different bodies to suit the circumstances.

Even the life of the beast is a form of the life of him. Spirit, which gives life and peculiar form to the grass, is a part of the life of God. All material is pervaded by his spirit, which develops a form of life suited to the circumstances.

It is possible, even probable, that the part of God's spirit which inhabited and controlled the body called Benj. Franklin may preserve its identity yet, and even to "all eternity." "I don't know, do you?" Some

persons who are considered reputable and entitled to credit, say they have seen him and talked with him. The disciples saw Moses and Elias at the *transfiguration*.

In regard to God's punishment inflicted upon men, I arrive at this conclusion: A young man drove over an obstruction which upset his wagon breaking his limb. He immediately sent for a surgeon and desired him to "set" his limb, though it gave him great pain. So it is with all men whose spirits (parts of the Universal Spirit) suffer through the necessity of remedy, and the Universal Spirit brings about the good end planned from eternity.

The spirit of God pervades all nature. Even the grass has a spirit. All material is a garment for spiritual existence. Matter is but embodied spirit. All objective life is unreal. Bodies are particles floating so as to give certain forms. Life is universal and eternal.

There always has been a world to come; there always will be. Larger knowledge is always waiting individual spirits.

My spirit and your spirit are one, even as Jesus and the Father are one. The sun-worshippers were not idol-worshippers. Does not the sun warm the earth? Isn't God in the sun? The maiden views (worships) her beautiful form as she beholds its reflection in the mirror. Isn't the Spirit that gives life to that form, God's spirit?

"We know not what we shall be, but we shall be like him." As the smallest particle of marble-dust is an angular block of stone like that from which it was broken, so is each individual spirit like the Universal Spirit.

What, then, constitutes our whole duty? To love our neighbor as ourself—to love God with all our heart, mind and strength. Love to God is love to ourself. Love to our neighbor is love to God.

On the contrary, if we ignore our neighbor, we injure ourself. We and our neighbor are one.

If all men would adopt this view, if it did not lift us all up to heaven, it would bring heaven down to us.

Pain (punishment) tells us of

diseases, that we may apply a remedy. Hell is the ideal result of uncured disease of the spirit of man. But we are told that "Death and hell were cast into the lake of fire. This is the second death." God will not destroy anything but the pain, by removing the cause.

JOSE MACKINSON.

Holdrege, Nebraska.

The Divine Astral Plane.

Out in the realms of light and love ethereal,
Among its gorgeous scenes of peace divine,
I soar, leaving all things material,
And tread the path where angel loved
ones shine.

I drink sweet solace from the bright and
happier spheres,
And slake my thirst at the fount of life
eternal:
O, yes, I leave awhile all grief and woe and
tears,
And mix with those who've soared to
planes supernal.

As spirit is supreme, above all things below,
I'll take my flight a little while from
earth;
And to those lovelier scenes of life I'll go,
Where many loved ones have found a
holier birth.

I'm on the wing, and oh how sweet and
grand
It is to fit among those celestial scenes,
And drink in magnetic air so pure and bland
And bask the soul awhile in those immortal
sheens.

In vision's rapturous strength the higher
life I see,
And gaze upon its splendors where all is
joy and love,
And meet with kindred dear who've found
soul liberty
In the bright Summerland—their home
above. M. E. TAYLOR.
Summerland, Cal.

Evolution of the Spirit.

Recently a writer said: "According to the philosophy I have received from the higher intelligences, the soul of man passes through the mineral, vegetable and animal kingdoms, and ends its evolution in man, or the spirit which evolves through him." The same philosophy has been explained to me many times by the unseen intelligences. If we accept the doctrine of evolution, it seems to me, in order to make this doctrine complete, we must also accept this spiritual evolution as well, else we have a crippled philosophy, halting on one leg. The author of "Riddles and the Sphinx," has the following to say in regard to the same matter:

"Parallel to physical evolution there runs a spiritual evolution, related to it as meaning and

motive to outward and visible manifestation. And there is no reason why this process should not be the development, not of Spirit in general, but of particular spirits; why a single Ego should not pass through a succession of organisms and developments of consciousness, from the amoeba to man, and from man to perfection. This gives, as it were, the spiritual interpretation of the descent of man from the beasts, and at the same time assures him of his due and proportionate share in the immortality of the ultimate spirit."

That our consciousness does not carry us back to these previous states of existence, is not a valid reason against such a theory. We have no recollection of the time when we were infants; and yet infancy was an undoubted stage in all our lives. Our memory seizes only the salient points in our entire existence, and strings them upon a thread of remembered consciousness, which seems to make up the whole of our individualized lives. Nevertheless there are wide gaps in our conscious memory, the events of which are seemingly wiped out from recollection. Yet psychic study demonstrates that upon the tablets of the brain every event of life is recorded, even though to our consciousness many of them are utterly forgotten. In the same way our lives and characters as they are to-day are the sum and substance of all that has gone before. I believe in the same way our multitudinous previous existence in the lower orders of animal life have all left their mark upon us, and go to make us what we are to-day.

Those who are the strongest adherents of the doctrine of heredity are often puzzled at some "sport" in the character of an individual, when he manifests traits entirely differing from those of his immediate progenitors. This is usually accredited to the appearance of some ancestral trait, dating back perhaps for many generations. But may it not be that a man inherits quite as much from his ancestor, the horse, the dog or the lion, himself being his own ancestor in the brute form, as from his earthly parents? Nor do I think this belief inconsis-

tent with a belief in heredity. "Like attracts like," and the unborn spirit is attracted to the conditions which best promise to be in harmony with itself; and no doubt the body does stamp the spirit, perhaps more than we are aware. We are most complex individualities, the sum of all the ages, all forms and all conditions.

My spirit teacher said if a dog or cat were half-starved by its master, and thus encouraged and forced to steal, when it reached the human form it would naturally be a thief, if born into the lower walks of life. If placed in a higher one, the individual would be called a kleptomaniac. The spirit said we owed a duty to every animal in our keeping, not only to be kind and considerate in our treatment of it, but to develop its good traits and its intelligence by every means in our power. When by cruel treatment we make an animal vicious, we are stamping its soul with the seal of evil, which it will bear after it has passed the brute stage of existence, and taken on the human form.

MRS. E. B. DUFFEY.

Thoughts on Various Subjects.

Sensitives, by approach, contact and mingling, recognize distinctive characters; hence they read the soul of things, or interpret in proper language the character of things present. Sensing and recognizing is nature's language; is common property, and to the possessor a valuable acquisition, making secrecy impossible.

When I suggest improved methods it is opposed because it implies persecution, and lacking moral courage, some fear to take advancing steps and the beauties of Spiritualism continue beyond their grasp. I am well aware that ignoring fashion means persecution, but to keep with fashion is worse. If amidst persecution we fashion heaven, we have our reward; then why falter?

Many are weak and few are strong.
The weak go adrift, a mighty throng;
The strong are few who Godward rise,
Fearlessly mount and win the prize.

Some claim that Primitive Christianity and Modern Spiritualism are identical. I can't accept the statement as true

Primitive Christianity can boast of spiritual illumination far in advance of anything inviting my attention. Mediums of that age and other ages up to the time of Constantine the Great, lived for it and did wonders. Mediums of Asia and Africa do better than we do.

If we may compare the Spiritualism of the future by the growth of Spiritualism since Primitive Christianity, will there be any Christianity left a hundred years hence? The little we have has become fairly popular. That is encouraging, but I know there is a mighty force opposing the real beauties of Spiritualism and human advancement. Let any medium attempt the cultivation of associates inhabiting the upper worlds, and they may soon get a hint of what I infer and also learn the true meaning of persecution. It is useless suggesting the necessity of superior spiritual culture and not give instruction how to accomplish it. The "foolish builder" determined to make anything do, but the "wise builder" adhered closely to the law of selection and adaptation. The doctrinal part of that parable is not limited to the erection of stone temples; it also implies building character and heaven. If we perfect character and build heaven amidst this stage of evolution, renovation only will be necessary when we enter maturer realms.

God pays not in advance, but if we seek until we find the kingdom and righteousness of the spirit, all the glory related to divine life will be added unto us.

DR. C. B. BURNISH.

Courage.

Courage, brother, this is wanted
In life's battle-field to-day,
Strength of purpose all undaunted,
This with faith must lead the way.

Courage, brother, do not falter,
Rest assured your God is strong;
In the conflict at the altar,
'Tis his hand that leads you on.

Courage, brother, sink your anchor
In the depth of trust and love;
Living thus you'll come in constant
Action with the minds above—

Minds which bring you power and wisdom
Which you use in love's behest.
This will ever bring you gladness
While you serve a truth's request.
San Diego, Cal. MRS. MARY WILCOX.

Spiritualism as a Science—No. 2.

Spiritualists are believers in the continuity of life, the perpetuity of individual intelligence, the communication between the mortal and immortal worlds and the re-union of friends beyond the grave. They are not made believers in all this by any hearsay evidence, by abstract speculation, or by logical argument upon the plans of the Universe, nor the inherent longings and demands of human nature; but upon the direct proof of identity given to them by the denizens of the spirit world through various instrumentalities. Spiritualism to them is as clearly demonstrated as the problems and geometrical principles of Euclid are demonstrated, and it reaches their understanding in much the same manner as any scientific demonstration would do. It may appeal to the reason, to the intellect, and substantiate its claims by facts but it may not reach their spiritual natures at all.

Such are made Spiritualists through the force of evidence only, and whose devotional and affectional natures are not deeply touched by the all-penetrating glory of spiritual radiance—may not become any more harmonious, just, benevolent or moral than a student of chemistry or mathematics may, when he is convinced of the principles of these sciences. But he whose knowledge is not only based on the facts of Spiritualistic demonstration, but is also illumined by the light of spiritual aspiration and culture, finds himself enlarging as a human being—sloughing off the old excrecences, gaining in true benevolence, harmony, a sense of justice and in general spirituality.

The antithesis of material science is the spiritual. In the former the student often takes on faith what he reads; in the latter he knows its claims to be true.

That Materialists cannot conceive of a spiritual science is not our fault, but their own. An ignoramus cannot understand the principle on which geologists calculate the age of the world and to obtain a correct idea of geology its text-book must be studied or its claims investigated.

A large majority are only book geologists; they never think of testing its claims, and even teach it as they have learned it. Nor does the world ever challenge such teachers, doubt them, or cry; "Bring on your proofs!"

But let a man endeavor to teach a lesson in the spiritual science from its text-books, or even from experience, he is met with ridicule, doubt and ostracism. Tests are demanded that are impossible to furnish at the time as it is for the geologist or an astronomer to furnish tests without the proper conditions or instruments needed for this effect. The conditions for proving the spiritual science true are the seance-room and the instrument needed is the medium. Both may be found, but not in our text-books or newspapers. These are for the purpose of disseminating the knowledge acquired in the investigations or to instruct the world in that which has been collated and deduced and made into a science as geology and astronomy have been.

The world accepts the claims of the latter on faith; then why not the claims of Spiritualism?

Are not the published accounts of A. R. Wallace, Camille Flammarion, Wm. Crookes, Judge Edmunds, Prof. DeMorgan, Lord Broughan, Prof. Hare, Elliott Coes, M. J. Savage, and many other notable scientists, of as much value in giving testimony to the truth of Spiritism as those of Proctor, Schiaparelli, Tyndall and others in testifying to the truths of material science? This is a fair question which no reasonable human being can very well dispute.

Science may be defined as knowledge of the Universe in which we live; full and systematic, leading to the discovery of laws and comprehension of causes. The true student of science neglects nothing that may widen and deepen his knowledge of nature, and if he is wise as well as learned, he will hesitate before he applies the term "impossible" to any facts which are widely believed and have been repeatedly observed by men as intelligent as himself.

Now, Modern Spiritualism rests solely on the observance and comparison of facts in a domain

of nature which has been hitherto little explored; and it is a contradiction in terms to say that such an investigation is opposed to science. Equally absurd is the allegation that some of the phenomena "contradict the laws of nature," since many of the laws of nature known to us may, apparently, be contravened by the action of more recondite laws and forces.

Spiritualists observe facts and record experiments and then construct hypotheses which will best explain and co-ordinate the facts; and in so doing, they are pursuing a truly scientific course. They have now collected an enormous body of observations, tested and verified in every way, and they have determined many of the conditions necessary for the production of phenomena. They have also arrived at certain general conclusions as to the causes of these phenomena, and simply refuse to recognize the competence of those who have no acquaintance whatever with the facts to determine the value or correctness of those conclusions.

Many scientists would leave all psychological and spiritual phenomena in the realm of the unknown, but all known scientific truths once occupied the realm of the unknown. As knowledge expands the unknown recedes and the realm of the apparently unreal becomes the realm of palpable facts. A true scientist will take cognizance of the smallest fact and follow it until he demonstrates by careful, impartial, exhaustive investigation whether it rests on the bed-rock of truth or not. The strict duty of men and women of science is to test all phenomena—to verify and distinguish. The unexpected should always be expected by science, and the circumstance that the false mingles with the true is no excuse for rejecting the whole. To abandon phenomena to credulity is to commit treason against human reason. Materialists deny without investigation, and deny on hypothesis only.

Spiritualism has no theories outside of facts in the lines of its research. Those who think they can grasp the whole subject by a superficial inquiry, and then

come out unconvinced are themselves to blame. Either they have misinterpreted it willfully or through ignorance, or they are too full of matter to perceive the spiritual.

Investigation, experience, ethical culture, are all needed as adjuncts to the human intellect to enable man to comprehend the spiritual as well as the material of life; and one without the other is naught.

We cannot avoid the conclusion that the cause of the persistent opposition with many people is prejudice, therefore it is not necessary for us to produce fresh confirmations of facts which are sufficiently real and indisputable to satisfy any honest, persevering inquirer.

A. H. NICHOLAS.

Soul Communion.

I hope we can lay aside all selfishness, and not allow opinions or nationality, wealth or poverty, to interfere with our communion on the heaven-born philosophy of true Spiritualism—the light of truth. If others are yet in the dark, we should approach them in the spirit of kindness (not flattery) and that love which emanates from the inner consciousness, and try to lift them up to the light.

Heaven and hell are conditions of mind in every soul on the material plane, both here and hereafter. In cultivating good thoughts, is the only way I have gained what little wisdom and happiness I possess. I expect to grow wiser and happier just as fast as I obey nature's divine law, and no faster.

To me all worship is idolatry. The same laws of nature that evolved the intelligence I now possess will carry me onward and upward to higher planes of life and light. Those who obey that law the strictest will have the smoothest sailing over life's troubled sea. We are all voyagers, and if we wish to calm the storms we must wake up the master and allow him to control, that is, our angel nature.

A. C. DOANE.

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

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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, SEPTEMBER 2, 1897.

The State Convention.

This week contains a red-letter day—the time for the opening of the State Convention—Friday, Sep. 3, at Scottish Hall. Let every Spiritualist within reach remember the time and place.

This will be an important convention—none more so has ever been held in the State. Questions of vital importance will come up for discussion and decision. One of these important topics will be presented in the annual report of the President, and also by the address of that staunch Spiritualist, Mr. Wm. Emmette Coleman, entitled: "Spiritualism, what it is and why it should be organized."

It is incontrovertible that the present lamentable condition of the Cause is due almost wholly to the fact that we are linked together only by "a rope of sand." If this condition had not been forced upon us by the inharmonious elements, we should now have prosperous societies, owning halls and temples, and be in a position to demand *our rights* as a body politic, and not be at the mercy of creedal dogmatics, who for the mo-

ment may be clothed with brief authority by the exigencies of the battle between the opposing political parties.

We could then have attractive surroundings, cultured music, located inspirational lecturers, and prosperous societies, instead of the weakness and helplessness which everywhere now prevails.

Then phenomena would have its appropriate place. Mediums being lifted above the mere "race for a living," would be able to give the best results in manifestations, with no excuse for fraud, being engaged, supported and fully endorsed by the societies they are laboring for. From the private seance room they would give convincing proofs of the existence and helpfulness of our spirit friends, and thus support the philosophy with "signs and wonders," as in days of old.

To place Spiritualism in California on a business basis, with full prospect of success, is the work before the coming convention, and we hope that every delegate will enthusiastically support every measure looking to that end; and to accomplish it, be willing to lay aside all personal ambition and selfish jealousy. In that way only can we hope to succeed in this important undertaking.

The New Idea.

Henry Allen Bell's Plan for a Perpetual Money System and Perpetual Prosperity, shows how such can be brought about; how railroads can be built throughout our country, without borrowing money, without issuing a bond, without paying interest, free from debt forever. It shows how one-fourth to one-third of the money paid to railroads, under present and past system, can be retained in our respective localities. (In the 19 years from 1877 to 1895 inclusive, this amounted, for our country, to the enormous sum of \$5,557,882,349). It treats also on silver and gold, and points a way to better times for everybody. Send 10 cents to Henry Allen Bell, Springfield, Ill., and get a copy for the pocket.

We have received a copy of "The Charter of the American Pacific Railroad Company," which is arranged by spirit guidance. The same influences that have given so many warnings of "breakers ahead," have through the instrumentality of its author shown how to steer clear of this "breaker." It is considered one of the grandest auxiliary industries

of the age. If reformers generally will put this into practical operation, it will make a peaceful revolution of our present pernicious system and give to the world "equity and interdependence."

A prospectus of this railroad is being prepared, consisting of 160 pages, 8 x 11 inches, setting forth all the details of the plan and the philosophy of every article in the Charter. Robert B. Hunter, Ottawa, Kansas, can give all information about this new industry.

Not in the Penitentiary.—A Spiritualist lady once asked permission to distribute some copies of the *Banner of Light* among the prisoners in one of the largest penitentiaries in the United States. The prison officials refused, alleging as a reason for their action that there was not one Spiritualist among nearly two thousand prisoners, hence the papers would not be read, says the *Banner of Light*. What a compliment was that to Spiritualists! With hundreds of every religious sect making up the 2,000 inmates, there was not one Spiritualist. If the church would throw away their atonement abomination, with its license to commit all kinds of sins and be "saved" by a last look at the Saviour,—and show that all sins must personally receive a just recompense the penitentiaries would be useless.

The Benefit entertainment for the JOURNAL at Scottish Hall, on July 29, was a grand success, netting \$27, so far. There are a few tickets not yet accounted for. The JOURNAL desires to acknowledge its obligation to Mrs. Julia Schlesinger for her many deeds of kindness—of which the benefit at Scottish Hall is one. Her kind heart is always planning some new project to help the JOURNAL in its new home in San Francisco.

Prof. Geo. W. Walrond, teacher of occult and psychic science, will open a spiritual temple and conduct a Spiritualistic service every Sunday evening at 8 o'clock, beginning the first Sunday in September and continued weekly until May 1898, at the Opera House Block, room 6, second floor, Denver, Colo. The PHILOSOPHICAL JOURNAL and other papers, as well as Occult and Spiritualistic literature will be on sale at each service and class meeting. Subscriptions will be received for any Spiritual paper.

Materialization.

The benefit seance for the PHILOSOPHICAL JOURNAL, at the parlors of Mrs. Julia Schlesinger, San Francisco, last Thursday evening, by Mr. C. V. Miller, was a great success. There were present 40 representative Spiritualists, and all appeared to be well satisfied with the manifestations. There were over 40 etherealizations while Mr. Miller was outside the cabinet. After he went into the cabinet some 20 materializations occurred—nearly everyone being recognized by friends present. Mrs. Newman was called to the cabinet, and told to hold up her dress, and it was loaded with flowers, which she distributed among those present.

We do not see how there could be anything fraudulent in the seance. There was a door at the back of the cabinet, but being invited, we took gummed labels, put our name on them and firmly attached two of them to the door and casing on one side, and another gentleman did the same on the other side—completely sealing it up. These seals were found by us intact at the close of the seance. The parlors were crowded, and no confederate could possibly get through from the outside. Two flash-light photos were taken of the medium and his "guide," as well as little "Lula" partly dematerialized.

The thanks of the JOURNAL is due to Mr. Miller and his guides for the success of the seance, as well as to Mrs. Schlesinger for the use of her spacious parlors, and to the large audience which completely filled them, netting \$15.50 and two new subscribers for the JOURNAL. We thank them ALL for the successful "benefit."

Col. H. S. Olcott, founder of the Theosophical Society was in Melbourne, Australia, in July, and gave lectures in the Masonic Hall, on the origins and aims of the Society, which originated in New York in 1874. He stated that its primary objects were "the formulation of a basis for Universal Brotherhood, the examination of the evidences of Egyptian and other ancient religions and the study of the Occult, the promoters never dreaming of the expansion their movement was destined to make. Their declaration of principles had to be modified from time to time to suit altered circumstances. They met with much opposition and abuse from theologians and others, but continued to progress and have issued altogether

about 450 Charters for branches. They had had dissension in their ranks and secession, but the parent Society had grown more rapidly since the American (Judgeite) body had left them." He summarized their reformatory and educative work in India and Ceylon, and concluded by appealing to his hearers to discard formalities in religion and develop the spiritual man.

Twelve new yearly subscribers was the record of one day last week. That is encouraging. These clubs were from three different persons. Our friends everywhere are cordially invited to exert themselves a little to increase our subscription list, and thus aid the Cause, as well as the JOURNAL. One medium in Chicago has sent us a dozen subscribers since July 1st. Another in San Francisco has brought in eight during the same time. These all count, and shows what can be done by a little exertion in the right direction. Now, as the times improve, and money becomes more plenty, it will be easy to work for the JOURNAL, which has a firm place in the hearts of Spiritualists generally.

The Official Call for the State Convention and the Programmes have been issued and sent all over the State. Let there be a general rally and a large attendance. The coming Convention will be the most important ever yet held in the State, and every Spiritualist should be there.

Prof. Fred Evans, our California slate-writer, is creating a sensation in the East. When Prof. Evans left San Francisco about two months ago, he went direct to New York City and created a sensation among the "smart set" and investigators generally for the able manner in which he demonstrated the phenomena of slate-writing, etc. But owing to the intense heat, Prof. Evans was compelled to seek a cooler clime until "dog days" were over, and wisely chose Onset Bay Camp, Mass., where he is now doing a good work. The eastern journals contain flattering notices of his work, and he has been flooded with invitations and offers of engagements in almost all parts of the United States. Some of these have been accepted and the possibilities are that it will be some time before we shall have the pleasure of meeting Prof. Evans in California again.

All letters for him should be addressed until further notice: Prof. Fred P. Evans, care of Broder & Schlam, 39 West 28th St., New York.

Prosperous Times are now in sight. The great rise in the price of wheat, with the largeness of the crop, as well as the grand fruit-yields and ready sales at good prices—these all portend a time of prosperity for the Pacific Coast. Not only this, but the rich gold yields and good crops will be a boon for the whole country. Good times could never be more welcome in every part of America. Now, our subscribers whom we have carried for months (and even years) should make us glad, by paying up, at the first opportunity, and that will place the JOURNAL on the crest-wave of prosperity, and enable it to perform its mission of educating and enlightening a dark world.

The Camping Season is now nearly ended, and an active autumn campaign should now be inaugurated. The Jubilee will soon be here, and we must make things lively from this on to next June. We invite all to unite and do some effective work for the Cause.

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

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

Willard J. Hull has returned to the editorial staff of the *Light of Truth*. Since his domestic troubles are settled by the courts, as we stated on page 520, a great sorrow is partially removed, and we are glad to welcome him back to his old editorial chair.

See our Book List on page 559.

Mrs. Schlesinger's Lecture on "Mediumship," at Scottish Hall on Sunday evening, Aug. 22, gave in detail many of the experiences of prominent mediums during the past 50 years, and was enthusiastically appreciated by the audience. The stereopticon views added greatly to the interest in the lecture. The distinguished medium, Mrs. J. J. Whitney, gave spirit messages, as usual, which were recognized by the audience and fully appreciated.

On the Wednesday evening following Mrs. Schlesinger gave an intensely entertaining illustrated lecture on "Picturesque Switzerland," at 111 Larkin street, San Francisco, as a benefit for the Peoples' Spiritualist Society. The stereopticon views were very fine, and well selected.

Last Sunday Mrs. Schlesinger gave a very interesting lecture in Scottish Hall, on the "Bible Proofs of Immortality." This was also illustrated by stereopticon views of many of the Bible scenes where spirits of the so-called "dead" appeared to men. Mrs. Ladd-Finnican followed with many good tests.

On Wednesday evening, Sep. 1, Mrs. Schlesinger gives an illustrated lecture at 111 Larkin street, and Mrs. Cowell follows with spirit messages and tests.

Girard was a *theist*, is what was intended to be stated in the 10th line from the bottom of the article signed J. H. S., on page 515—not "an atheist." As a matter of fact, it needs this correction.

D. W. Hull, an excellent inspirational lecturer of Kansas, writes that he is coming to the Pacific Coast next winter, and would be glad to lecture in any places on the way where desired, as well as in Oregon, Washington and California. Address during September, D. W. Hull, Norton, Kan.

Mother Sadie's Seance, on Aug. 27, at 409 Leavenworth street, San Francisco, was unusually interesting. Mother Sadie came, bringing her own spirit-lights, which pleased the audience much. The medium was Mr. C. V. Miller, and the seance was very satisfactory in every way, nearly all the spirits being recognized.

Experience teaches, it is true; but she never teaches in time. Each event brings its lesson; and the lesson is remembered; but the same event never occurs again.—[Monkton.

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.

Mrs. Shriner is now located at 327 Larkin street, San Francisco, corner of Golden Gate avenue.

Madam Young has been quite ill for several days. We hope she will soon recover her usual health.

Mrs. Emma J. Nickerson-Warne lectured at the Clinton camp in the place of Mrs. Nickless, who was unable to attend.

The Lyceum at Lake Brady, O., camp, lately gave a Delsartian exhibition. Sixteen famous works of art were represented.

Prof. W. C. Bowman is engaged to speak for the Spiritualists of Santa Barbara, Cal., for the present. He is an eloquent speaker.

The entertainment last Friday at 605 McAllister street, San Francisco, by the Ladies' Spiritual Aid Society, was a very pleasant affair.

Mrs. Maude L. Freitag has engaged to work for the First Society of San Diego until the first of next January. Last week a benefit was given to her at Music Hall, Los Angeles.

Mr. M. O. Gentzke, editor Nebraska Volksblatt, intends to publish a German Spiritualist paper at West Point, Neb. Send him the names of German Spiritualists for sample copies.

Jesse Shepard has left England for a Continental tour. Since the season of 1895, Mr. Shepard has given upwards of 250 recitals in London, says *Light*.

The Society at Dayton, O., meets every Sunday evening at the Knights of Honor Hall, 111 E 3rd street. Its officers are: W. V. Nicum, Pres.; E. Thompson, Sec.; 26 Fitch St., and E. Thompson, Treas.

The National Military Home Spiritual Society at Dayton, O., has applied for a N. S. A. charter, with which it expects to gain admission into the home chapel to hold its services, which is now being denied them.

Next Sunday Mrs. Schlesinger will commence a series of illustrated lectures for the Union Spiritual Society of Oakland, at Loring Hall. Mrs. S. Cowell will follow with spirit messages in her usual interesting and convincing manner.

Mr. W. P. Williams and his wife, Mrs. Ella Royal Williams, of Salem, Oregon, were in the city last week, and called at the JOURNAL office. They are ardent Spiritualists and fine people—Mrs. Williams being an excellent medium.

Moses Hull proposes to attend the Anti-Spiritualist Convention at Anderson, Ind., on Sep. 7. If he goes, he will make it *hot* for them. Dr.

J. M. Peebles has gone to Indianapolis on business. We wonder if he does not intend to call at Anderson, and hear what the enemies of Spiritualism are talking about!

Weekly circles are being held in Los Gatos, Cal., by Mrs. Lester McLean, with growing interest. Dr. Don McLean is also organizing a class for psychical research, combined with a developing circle, which is quite an innovation in this Gem City. He hopes eventually to establish a duly chartered People's Spiritual Society, from whose platform competent speakers may enlighten investigators both in the philosophy and phenomena of Spiritual Science.

The benefit entertainment for Mrs. Kate Hoskins, last Saturday evening, at 605 McAllister street, San Francisco, was a great success—netting about \$25 for this worthy medium, who has so long been confined to her bed. "The Medium's Protective Association" has been doing much effective work lately. It not only projected the above, but lately gave a benefit to aid Mrs. Peck, another sick medium, which netted some \$22. To Mrs. Jennie Robinson is largely due the success of these and other similar beneficent activities. Mr. W. T. Jones is also another faithful laborer on the same lines. These acts of kindness prove very revivifying to the afflicted, and help materially and mentally to soothe them and hasten their recovery.

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

The Annual Report of the Board of Regents of the Smithsonian Institution is received showing the operations, expenditures and condition of the Institution to July, 1895. It is a volume of 840 pages, is profusely illustrated, and is full of interesting matter.

The PHILOSOPHICAL JOURNAL is one of our most welcome exchanges. It contains many an uplifting word; many messages of wisdom, while its spirit of love and charity commends it to all liberal souls.—M. J. Clarkson, editor *New Thought*, Melrose, Mass.

Prof. C. W. Sellin of Hamburg, Germany, in a letter just received, writes thus: "John Brown's book of mediumistic experiences is an unpretending and reliable account of things important for the history of Spiritualism. I have read it with great pleasure."

Electrotypes of Engravings—covering a multitude of subjects, suitable for illustrating magazines, pamphlets and newspapers. Proofs may be seen at 2096 Market street, San Francisco, Cal., and they will be sold singly or in quantity at a low figure.

The Sea Shore.

SEPTEMBER.

Though stormy waves break madly on the shore,
A mystic undertone comes from the deeps,
Heard full and strong above the breaker's roar;
A message true of gladness still it keeps.
The tide runs high, the waves sound wild and drear;
Thick clouds of spray fill all the air around,
Yet steadily advance the waters clear,
Still up and up with firm courageous sound.
So with a steadfast aim will true worth ever
Press on and on to high and higher goal,
For stormy waves and worldly clamor never
Can reach or overwhelm thoughts deep within the soul.
It penetrates, that strong sweet undertone,
To depths that known are to the soul alone.
M. FOLGER COLEMAN.
Nantucket, R. I., Aug. 12, 1897.

The Reviewer.

Trif and Trixy, by John Habberton, author of "Helen's Babies," etc. Cloth, 12 mo., 256 pages, 50 cents.

The story deals with the doings of a captivating little seven-year-old maiden, the only child of a young couple who indiscreetly discuss in her presence their own everyday concerns (and talk over the affairs of their friends and neighbors), seemingly unconscious that the "baby" is listening to all the gossip, and treasuring up an accumulation that is awaiting the sympathetic listener to be rehearsed, and embroil the family in a flood of droll, comical, embarrassing, and vexatious annoyance.

"Trif and Trixy" is replete with vivid and spirited scenes; and is the most delightful story Mr. Habberton has yet written. It is predicted that the book will create the same furore that followed the appearance of his earlier success, the noted "Helen's Babies"—which made him famous. Henry Altemus, publisher, 507 Cherry street, Philadelphia, Pa.

Borderland; a Quarterly Psychological Review (for July), edited by W. T. Stead. Price, post free, 75 cts. Mowbray House, Norfolk St., W. C., London, England.

Amongst the many interesting articles in this issue, is a 24-column biographical sketch of Dr. Buchanan, with an extensive review of his "Psychometry: the Dawn of a New Era," and "Primitive Christianity," including a reproduction of the portraits from the latter book of Dr. and Mrs. Buchanan, and of Jesus, St. John and John the Baptist.

Others of the more interesting articles are: "Messages from the Borderland," by Julia, on "The Losing of a Soul;" "The Progress of Psychic Science During the Victorian Era," by Miss X.; "Haunted Houses," (7 cases); "Spiritualism," (11 very interesting articles); "Psychic Autobiographies;" "Psychic Healing,"

(An Italian Lourdes, A Lancashire Healer, A Swiss Healer in Australia); "Demons as Witnesses in Court," (a strange story from Burmah); "A Travelling Borderlander in the Western World;" "West Indian Magic and Keeley's Motor;" "Col. Olcott, (with portrait), Koot Hoomi and H. P. B.;" "Dreams and Dreaming;" "On the Trail of a Ghost;" "Astrology;" "Miscellaneous," (16 subjects); Book Reviews, Some Articles of the Quarter, Leading Contents of (some 50) Psychic Periodicals.

This number contains 120 large, closely-printed double-column pages, is neatly printed and bound and forms a complete book in itself. Mr. Stead, its editor, is also editor of the London "Review of Reviews," and is well known throughout the world as the greatest authority on current literature of all kinds.

Klondike and the Yukon Country, by L. A. Coolidge and John F. Pratt, (chief of the Alaskan Boundary Expedition of 1894). Paper, 50c., cloth, \$1.00. Henry Altemus, publisher, 507 Cherry St., Philadelphia, Pa.

This is the most authentic description of the gold fields of Alaska. Where they are; what they are like; and how to expeditiously reach them. Embellished with new maps and 16 photographic illustrations. 225 pp. 12mo.

"The Sixth Sense, and How to Develop It," is the title of the leading article in the August *Temple*. In it Paul Tyner handles the large problem of psychic perception with bold originality. Clairvoyance, clairaudience and psychometry are analyzed and related in an interesting manner. The author's method is logical and scientific, and his discussion of the psychic sense, its nature and attainment is illustrated by accounts of several remarkable experiences in this field. Single copy, 10 cents; one year, \$1. Temple Publishing Co., Denver, Colo.

The *Christian Register* of June 24 and July 1, has articles from B. F. Underwood entitled, "Supernormal Prevision" and "Foreknowledge of Human Events."

Faith or Fact.—A new free-thought work by Henry M. Taber, Esq., with a brilliant preface, by Col. Robert G. Ingersoll. 347 pp. Price, \$1.00. Peter Eckler, publisher, 35 Fulton street, New York City.
For Sale at this office.

Spiritualists who are not sustaining spiritual papers, are not living up to their duty, and are behind the times. They are unworthy of a place in these days of progressive thought, unless they are too poor to subscribe for them.



The Illness of James G. Clark.

TO THE EDITOR:

Please mention to your readers the fact that James G. Clark is slowly recovering, from his serious illness, but that his means are exhausted and he needs help to pull through. I would ask them to send \$1.00 each to James G. Clark, 154 E. Colorado St., Pasadena, Cal., for a copy of his book "Poetry and Song," and thus create a revenue that will provide life's comforts, without compelling him to become dependent upon charity. He has done a noble work for freedom's cause and deserves the help of all lovers of liberty.
CORA A. MORSE.

Brings the Evidence.

TO THE EDITOR:

The dear old JOURNAL comes every week, like a heaven-sent messenger, bringing to our longing souls glorious evidence of the continuity of life; teaching us that there is no death—that eternal improvement along every line of progression is the inevitable destiny of the immortal soul.

MRS. E. B. TOWNER.
Santa Monica, Cal.

National Convention.

The Fifth Annual Convention of the National Spiritualists' Association, of the United States of America and Canada, will be held at the Masonic Temple, Ninth and F streets, N. W., Washington, D. C., on Oct. 19, 20, 21, 1897. Business session each day at 10:00 a. m. to 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc. A large number of the most gifted lecturers and mediums will be present and participate in these exercises.

Reduced rates on railroads from large cities. Ask for Certificate Tickets to National Spiritualists' Convention. These tickets must be endorsed by the Secretary at the Convention to entitle you to one-third fare for return trip. All who attend the Convention are entitled to these rates. Remember, that unless you procure a Certificate Ticket, we cannot secure a reduction on return trip. Notice will be given later, at what stations these tickets can be secured.

All Delegates' Credentials should be forwarded to headquarters by Oct. 1.

Delegates' Headquarters will be at the Ebbitt House, 14th and F streets, N. W., Washington, D. C.

FRANCIS B. WOODBURY, Sec.
600 Penna. Ave. S. E.,
Washington, D. C.

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, H. S. Brown,
Dr. H. M. Barker, S. D. Dye and M. S. Norton.
Press Committee.—T. G. NEWMAN, M. S. NORTON

Official Call.

The Second Annual Convention of the California State Spiritualists' Association, will be held in Scottish Hall, 105 Larkin St., San Francisco, Sept. 3, 4 and 5, 1897. Business sessions at 10 a. m. and 2 p. m. Friday, and 10 a. m. Saturday. Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 8, each evening, grand public meetings with addresses, spirit communications, music, etc. Gifted lecturers and mediums will be present and participate in these exercises.

Ten cents admission will be charged for all evening meetings and Sunday afternoon. Other meetings free.

All delegates' credentials should be forwarded to headquarters not later than August 27, 1897. All societies not chartered are invited to do so at once, that they may have a voting representative at the Convention.

All delegates are requested to report at Scottish Hall on Sept. 3, at 9 a. m.

THOS. G. NEWMAN, Pres.

JOHN KOCH, Sec., 1607 Fillmore St.,
San Francisco, Cal.

Meeting of the State Board.

At the meeting of the State Board last Friday, final arrangements were made for the coming State Convention. Many of the Societies had filed credentials for delegates and sent in their annual reports and per-capita dues, but as all had not been received the Board adjourned until next Thursday evening.

A charter was issued to the Union Spiritual Society of Oakland, and a protection certificate was granted to Mrs. E. Price, physical medium.

The Board disposed of a quantity of correspondence and routine business, and approved the partial report of the Committee of Arrangements for the Convention.

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

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 issued to mediums, for a year. Fee \$1.00.

Copies of the Constitution and By-Laws can be obtained free at the business office of the State Association—2096 Market St.

The Maine State Convention will be held Sep. 15. Mrs. Viola Rand, at Hartland, Me., will give particulars.

SECOND ANNUAL CONVENTION

—OF—

The California State Spiritualists' Association,

AT SCOTTISH HALL, SAN FRANCISCO,

PROGRAMME.

FRIDAY, SEPTEMBER 3.

- 10 a. m.—1. Call to order by the President.
2. Roll Call of Officers and Directors.
3. Report of Committee on Credentials.
4. Reading the Minutes of last Convention.
5. Appointment of Standing Committees.
6. Introduction of Visitors.
- 2 p. m.—1. Roll Call—Reports of Officers.
2. Reports of Delegates.
3. Communications.
4. Report of Committees.
5. New Business.
- 8 p. m.—1. Song by the Audience—"The Tie that Binds."
2. Invocation, Mrs. Hendee-Rogers.
3. Music under the direction of Prof. Richard Young.
4. Spirit Messages by Mrs. J. J. Whitney.
4. Address by Wm. Emmette Coleman on "Spiritualism, what it is and why it should be organized."
6. Spirit Communications by Mme. E. Young.

SATURDAY, SEPT. 4.

- 10 a. m.—1. Roll Call—New Business.
2. Election of Officers.
3. Election of Delegates to the National Convention.
4. Adjournment.
- 8 p. m.—1. Song by the Audience—"The Tie that Binds."
2. Invocation by Mrs. Mayo Steers.
3. Music under the direction of Prof. Richard Young.
5. Address by Dr. Carpender (15 minutes).
5. Presentation of Spiritual Phenomena by John Slater.

SUNDAY, SEPT. 5.

- 10 a. m.—Conference and Test Meeting for Mediums, Delegates, Speakers and Workers—Led by Prof. J. S. Loveland and Mrs. Sarah A. Seal.—A Free Platform.
- 2 p. m.—1. Invocation by Mrs. Kate Heussmann.
2. Music under the direction of Prof. Richard Young.
3. Short lecture by Mrs. Addie L. Ballou.
4. Tests by the following Mediums: Mrs. S. Cowell, Mrs. D. N. Place, Mrs. Jennie Robinson and Mrs. G. W. Shriner.
5. Closing Remarks by Dr. N. F. Ravlin.
- 8 p. m.—1. Song by the Audience—"The Tie that Binds."
2. Invocation by Mrs. Louisa S. Drew.
3. Music under the direction of Prof. Richard Young.
4. Lecture by Mme. Florence Montague.
5. Presentation of various Spiritual Phenomena by Mme. Montague.

M. S. NORTON.

C. H. WADSWORTH.

COMMITTEE ON PROGRAMME AND TALENT.

COMMITTEE OF ARRANGEMENTS.

THOMAS G. NEWMAN, Chairman, C. H. WADSWORTH, JOHN KOCH,
B. F. SMALL, M. S. NORTON, H. S. BROWN.

RECEPTION COMMITTEE.

Mrs. Louisa S. Drew, Chairman, Mrs. Mena Francis, Mrs. C. H. Wadsworth, Mrs. E. Ladd-Finnican, Mrs. Sarah E. Cooke, Mrs. Clara E. Mayo-Steers, Mrs. Maxwell-Colby, Mrs. Eggert-Aitken, Mrs. C. Cornelius, Mrs. Lizzie Fulton-Tuley, Mrs. Kate Hoskins, Mrs. Ella Marchant Stewart, Mrs. Julia Schlesinger, W. T. Jones, Carl Eberhardt.

DECORATION COMMITTEE.

Mrs. May Finlayson Drynan, Chairman, Mrs. Lena Cook-Hawes, Mrs. Kate Heussmann, Mrs. Hattie Wrenn, Mrs. Emily Seeley, Mrs. M. Bird, Mrs. M. A. Ellis, Miss Meda Hoskins, Geo. I. Drew, Wm. Rider, O. A. Kraus.

Carlyle Petersilea, of Boston, the greatest living Teacher and Piano Virtuoso will preside at the Piano on Friday and Saturday evenings, and Sunday morning and afternoon. He also gives Grand Musical, Psychical and Literary Soirees on Sunday and Wednesday evenings at 803 Golden Gate Avenue, San Francisco. Voice Lessons \$3.00. Six Lessons for \$10.00.

The Piano is furnished by Statham & Co, manufacturers of High Grade Pianos, 106 McAllister Street, San Francisco.

Prof. Richard Young's latest composition, "The Firemen's Last Call," (a true illustration of the late fire) will be played each night by Prof. Young and Prof. Carlyle Petersilea.

CHAIN LETTER.

Department of the Chain of Occult Correspondence

Present Happiness.

The Hindu declares that happiness in your every day life, is possible only to the disciples of their philosophy, the Brahmin and the Buddhist. They assert (truly enough, as it seems) that all pain results from desires unsatisfied, ambitions ungratified or worldly aspirations unfulfilled. In order to avoid pain, they preach, as stated before, the doctrine of renunciation. Have no desires; nurse no ambitions; purify your aspirations; and you will have no pain. All these qualities, as they call them, belong to the life of the senses, and with the senses must perish. "Would'st thou be happy? Lay up treasures which benefit the soul," they exclaim. These, and these only, contain no deception, and are conducive to true and lasting happiness. Live in the eternal. Aspire after that which is enduring.

The philosophy, sacred writings, and religious system of the Hindus constitute a genuine brotherhood, whose members were always helpful one to another. The priests walked barefoot in the street, owning absolutely nothing but the garments that covered their bodies. * * * To attain an irreproachable character based upon the loftiest spiritual aspirations, was the constant and earnest endeavor of the wise and humble followers of Buddha.

Dogmatic Creeds are useless; they only serve to make hypocrites, blinding them so they cannot perceive the light of truth, tying them up to old superstitions and the darkness of the past, biasing them against all reforms, and hindering the progress of the age.

Words.—What a peculiar mode of expression we Americans have: To shingle a house is to put a cover on, and to shingle a head of hair means to remove the covering. To dress a child we clothe it, and to dress a fowl we unclothe it. To die means to live and to live we must pass through the change called death.

Furnished Rooms to rent at 701 McAllister St., San Francisco.

Deafness Cannot be Cured

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

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

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

See our Book List on page 559.

College of Fine Forces.

[Formerly N. Y. College of Magnetics.]

AN INSTITUTE OF REFINED THERAPEUTICS including the Sun Cure, Vital Magnetism, Electricity, Mind Cure, and a higher science of life. Chemical affinity and basic principles developed with their marvelous applications. Students in four continents have taken the course. The College is chartered and confers the degree of D. M. Doctor of Magnetics. By a system of printed questions, students can take the course and receive the diplomas at their own homes. Institution removed to 253 So. Broadway, Los Angeles, Cal. Diplomas granted under either the New Jersey or California Charter. Send stamp for Catalogue to

E. D. BABBITT, M. D., LL. D., Dean.
MEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

THE MEDIUM,

A twenty-page weekly paper, devoted to the best interests of **Pure Spiritualism and Honest Mediumship.** It has no use for frauds and fakes, in or out of Spiritualism. If you are in sympathy with us, and want a reliable paper—one that is not afraid to speak out, try this for one year at one dollar, or send two dimes or stamps for 2 months trial trip. Address

THE MEDIUM,
Rm 329 WILSON BLOCK, LOS ANGELES, CAL.
WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

PERSONAL MAGNETISM, key to health, wealth, happiness and success. 130 page book 10 cents. Prof. Anderson, P. J. X97 Masonic Temple, Chicago.

GEN. E. F. BULLARD, formerly of Saratoga, has a law office at 137 Broadway, New York City, where he can be consulted by correspondence. He is a veteran Spiritualist, and we can recommend him to our readers.

BANNER OF LIGHT, Boston, Mass. The oldest Journal devoted to Spiritual Philosophy. Eight Pages—Weekly—\$2.00 a Year. **BANNER OF LIGHT PUBLISHING CO.,** 9 Bosworth Street, Boston, Mass.

LIGHT: A Weekly Journal of Psychical, Occult and Metaphysical Research. All Orders for the papers should be addressed to the Manager; all communications to the Editor. Price, 2d. per copy; 10s. 10d. per annum. Office, 110 St. Martin's Lane, London, W. C., England.

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PSYCHIC.

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

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

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Directory of Mediums

[Mediums' Cards put into this directory at 20 CENTS per line per month. Regular advertisers allowed two lines free. — All beyond that to be paid for.]

Mrs. Eggert-Aitken, Healer, 320 McAllister street, San Francisco, Cal.

Mrs. Dr. Dobson Barker, Healer, Box 132 San Jose, Cal.

Mrs. Dr. James A. Bliss, Clairvoyant, Coronado, Cal.

Geo. W. Carpenter, M. D., (Psychometric and Magnetic) 1025 Harrison street, San Francisco, Cal. Cures all chronic diseases.

Mrs. Maxwell-Colby, Readings, 122½ Oak street, San Francisco, Cal.

Mrs. R. C. Clark, Psychic Healer, 613 Logan ave., San Diego, Cal.

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The flowers bloom, then fade and die—
There are no dead, there are no dead—
To bloom again in worlds on high,
In spirit life no more to die,
While years on years go rolling by—
There are no dead.

Up from the grave the soul will rise—
There is no death, there is no death—
To live forever in the skies
And up to higher life arise,
For the spirit never dies—
There is no death.

We're born to earth, then pass away—
There is no death, there is no death—
To worlds of bliss, where day by day
In reverence kneel to God and pray;
In spirit life there's no decay—
There are no dead.

Our days on earth like meteors fly—
There is no death, there are no dead—
We're born of God and cannot die;
Nearer to him the soul will fly
To join our dear ones by and by—
There are no dead.

The blooming flowers but bloom to fade—
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