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# 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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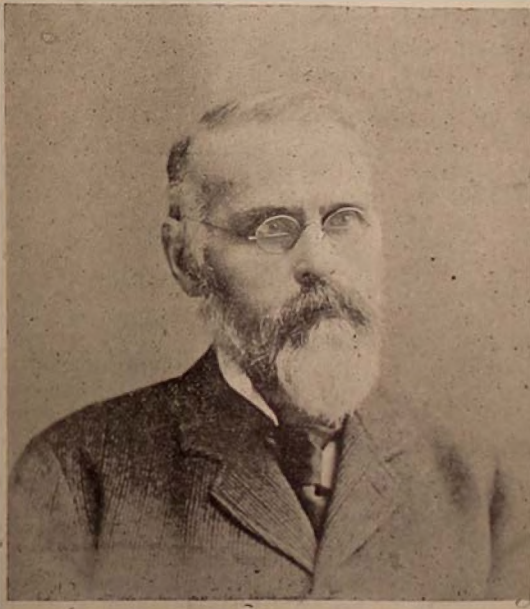
VOL. 33.

SAN FRANCISCO, CAL., SEPTEMBER 9, 1897.

No. 36.

## CYRUS AVERY.

Cyrus Avery was born at Stockbridge, Mass. He came upon the Spiritualistic stage of action fully impregnated with church creeds and church dogmas. His parents, although Congregationalist in name, strongly leaned toward the Presbyterian faction, with which they in previous years had



CYRUS AVERY, Chicago, Ill.

been associated, and he grew up filled with the idea of eternal damnation.

For many years Mr. Avery served in different capacities in dosing out to his fellowmen the "bread of life (?)" in the way of religious literature, accompanied with admonitions to "flee from the wrath to come."

For seven years Mr. Avery, as a committee of

one appointed by the Young Men's Christian Association of Erie, Pa., visited the jail every Sunday to talk to the prisoners. It was while serving in this capacity, that he first met and heard the venerable and indefatigable worker in the Spiritualist ranks, Lyman C. Howe, and from that time on, light began to dawn, and he was made to see that his previous belief was but chaff. For the past 15 years he has been laboring in a quiet way, sowing the seed of spiritual truths, making glad the heavy-hearted by deeds of kindness. When his brother in need asked for bread, he never gave him a stone. He endeavored to heal the broken-hearted, comfort those that mourn, and to open the prison doors to those who are bound.

Mr. Avery was last year in California viewing "the sights" and getting a taste of its climate and hospitality, but has returned to his residence in Chicago. He is expecting to spend the coming winter in San Diego, Cal.

## Plane of Conduction in Mind and Matter.

In Hypnotism the expert magnetizer knows he must bring the subject into the same plane with himself. This he does by suavity and kindness. Then he charges the plane with his will, and the subject sympathizes with him and gradually and unconsciously yields to his will, unknowingly surrenders his own power of control and does the will of the magnetizer. This plane may extend miles, and when both are on it, the magnetizer can charge the plane, bring the subject under his control and make him do what he wishes, even to murder, if his power is sufficient to hold him against the repulsion's of the subject's own will.

If a minister, a lecturer, or a leader of a mob, come on the stand, they first bring the audience onto the same plane with them in their own way and charge the plane with their own will and desires, and the people sympathetically surrender their own wills and reason, and believe and do what is told them. If a begging minister, he makes them liberal. If a hell preacher, he frightens them



sometimes into insanity. If a political speaker, he makes them cheer without sense or reason. If a mob-herder, he charges the plane with his wild ideas and the people are made crazy by his enthusiasm and are ready to follow him wherever he leads.

In what is commonly known as psychology, there is another representation of this plane. A person having the intuitive sense (or sense of knowledge) well developed, takes in the hand a relic of some place or a long ruined city that has existed under varied circumstances for many years, and has planes of conduction that have connected it with its various surroundings, and those planes, charged with the appearance of these varied surroundings (or planes of conduction) connected with the mind and the intuitive sense, know of all its surroundings. Some say that the article could not retain what it was charged with long ago. I will present Edison's talking machine to show that it can. That is a perfect representation of this plane. A person having the intuitive sense developed, in certain lines, may be blindfolded and taken out of a room; some one (understood to be dictator); the one that was out, when they come in, will do what the dictator thinks. This is frequently done for amusement in our own house. There is a plane between the dictator and actor; the dictator charges the plane with what he wants done; the actor, by the intuitive sense, knows what it is and does it.

Healers act on this principle. The actor first manages to bring the patient on the same plane; they sympathize, and the healer charges the plane with his will and desires, and uniting with the patient, they throw off the obstructions that cause the disease. The healer may increase his power by uniting others with him and all willing alike.

I once met a man for the first time. The doctors had set his end twelve hours hence. I told him he was not sick and he believed it. He was brought on the same plane with me, and our united will and energy threw off the obstruction and he got well.

In the various actions of Spir-

itualism, this plane is very apparent. When a circle is formed, nearly all come onto the same plane and frequently many spirits of the same class unite and one of the number charges the plane with their will; and if there is a medium present that spirit will take control. There may be many minds on the plane and their united strength move large bodies and do many strange things.

These planes extend throughout the Universe. A plane may exist here and extend to another sphere. Those on this plane in both spheres will sympathize, and some one on the plane charge and control it, and produce a great variety of actions not understood. All action between the physical being and the low mental is by this plane. Our memories are made up by continually adding to the main body new planes charged with the events of our late learning; and when these planes are brought in contact with the intuitive sense, the mind knows what this plane remembers, if it has not been thought of for fifty years; or, if that plane is worn out, the memory of that event is gone forever.

Materialization may be done by these different planes, and a medium able to control them. Prof. Denton thought that all articles were photographed on their neighbor, but how could that be without this plane? This subject is practically endless. I will give another article in explanation and connection next week.

DR. E. B. SOUTHWICK.

Sherman, Mich.

#### Thoughts for Reflection

God reveals himself in many ways. Even opposition to truth and true principles, is made use of by a higher power governing humanity's destiny. By their adverse conduct, mortals provide the fuel to heat the furnaces which they construct for their own purification; while on the other hand, they confer benefit upon the world without any intention of so-doing. It may be observed in all such, that "man proposes, but God disposes."

Those whose aim and object is, to harm others or destroy

them morally or financially, seeking self-benefit by so-doing, will all learn in the end that they themselves must pay the penalty—the full costs such conduct entails; yea more, they bring themselves just where they aimed to bring their victims. You say, "Yes, we know this to be the just ruling of providence, but we also know that millions of earth's races have perished, victims of foul play and selfish ambition." It is true, we admit, that they have so perished and still do, viewing it from a mortal standpoint; but they still live after this life's program is rendered and the rights of these wronged ones are maintained for them and in all cases the fines are collected from the guilty, if not while they are in the mortal state, then in the immortal.

This struggle for supremacy is beheld wheresoever we turn our gaze. It is therefore, very true that men and women are the architects of their own fortunes in this life, as well as in the great hereafter. It would be well for all humanity to follow the precepts and example of Jesus who by his life and death demonstrated the pre-eminence of love. "If ye love one another, ye are my disciples" he said. If men and women loved one another as Jesus loved the world, they would then cease troubling each other. There would be no more "inhumanity of man to man;" no more double-dealing and foul-play to injure, but all effort would be to kindly aid one another.

Love is the fulfilling of the law; it is the bond between the positive and the negative precreative elements; it is the keystone in the great arch of not only the material, but the spiritual Universe. Energy is the prime factor or agency in all things, but of necessity is supplemented by love and intelligence. These make a trinity each one complementing the other, all perfectly affinitized and one can not do much independent of the others, that is in a truly beneficial way.

Energy is blind, erratic and destructive in its rulings and must therefore be governed by love and intelligence. However, in this mortal world we behold



this trinity to be unequally proportioned in its development in a majority of people. It is a deplorable fact which causes more strife and failure than any other one thing—that energy, ungoverned by knowledge, pushes onward, spurred by worldly ambition, and becomes, as we have said, destructive.

The love which mortals manifest is of the earthly quality; they love the things that are of the earth, and their intelligence is that which brings these things to them at any cost, therefore there is not a proper balance of the principal forces or attributes and not enough impetus can be gained for *true* success in any undertaking.

The worldly success, where "might" and not "right" wins, in a selfish warfare, are not so marked on the higher records, but on the contrary are counted losses, because so injurious to the individuals concerned. They become more and more unbalanced in system and too many become *money* maniacs, their whole aim being to enlarge their stores, blind to the suffering for which this selfish hoarding is responsible.

This is proof that energy is blind, erratic and destructive, unless guided by love and intelligence. If man loved his brothers and sisters as himself, he would not reason as to how much he might add to his fortune in a year, by deducting so much from all whom he employs and for every and all misdeeds or delays in time, feeling that it does not matter what the poor wretches have to wear and eat or where they stay when not at their posts of duty, so long as his fame travels from one end of the world to the other. He is a multi-millionaire, but how sad a spectacle to the angels.

Quite differently do those, whose energy is guided by pure love for all humanity and by that intelligence which comprehends that there is one God, that all are his children, and that the father of this household does not wish riotous living among any of his children—idleness and sumptuous living among a portion, poverty and extreme toil among the others; also that when these things are practiced, prayer,

as well as what they term divine worship is a mockery and not acceptable to Him.

Oh, that all were filled with pure love and intelligence; then this world would be soon transformed into Eden, abounding in wisdom, grandeur and happiness. All mortals could then grasp the great truth that under different tensions of electric vibrations, different manifestations are beheld and experienced and that this marks each one's status in the degree of life, and forces used to maintain that life in every sense; then they would not be so indiscreet and thoughtless, realizing that it meant detriment to themselves. MRS. M. KLINE.

#### The Altar of the Inner Temple.

The PHILOSOPHICAL JOURNAL is highly appreciated in all Spiritualist homes that I visit. It appears, as a visitor, laden with glad tidings, not only for the future, but here and now. We are to-day spirits in one manifestation of life, and apparently in the childhood of experience, but we are daily becoming stronger, that we may exhibit the more perfect expression of our inner life.

Everywhere I meet with those who are trying to control the lesser good with the greater and grander demonstration of that unselfish love which benefits all humanity. I am a devotee at the altar of the inner temple.

Time is well appropriated in our researches to obtain this prize of priceless value, "the happiness of humanity," that we should make a selection of some word to concentrate upon, when we go into the inner sanctuary of the soul, and in deep meditation bring forth the light to illuminate the understanding of our natural senses. If the time be a month, or even three months, I believe it would do much in uniting and organizing our now much-to-be-deplored scattered forces.

I would not have any narrow conception in the minds of those who wish to realize the full fruition of such an effort (universal humanity with no fences, religions, political or national). There is no word or thought that seems to convey so deep a meaning to

me as "Love"—not as some understand the term, but that broad unfolded idea which fathoms causes, and seeks the happiness of all.

We cannot help ourselves until we learn to rejoice in the light we behold in others. Meet selfishness with ready gifts, and meet angry words with gentleness and love. Can we do it? Yes, we can; let us, in the impulse of our souls, weave the net-work about humanity until all minds, directed from the light within, shall awaken and hold our forces concentrated for the uplifting of humanity; and when we speak of one another with words freighted with the true spirit, we are performing the labor that will in time bring every soul into the kingdom of his or her higher expression—a harmonial existence.

I know some say that discontent is necessary for progression, and that poverty is also essential, but the most fragrant flowers seek the sunshine; song-birds court the springtime and take their flight ere the approach of the chilling winds of winter. So let us flee from blighting frosts that force up the streams of the life within, and let the warm sunshine of wisdom warm us all until there is not one current of life but that will thrill with immortal love, and earth becomes a fairy Eden, and the life of all becomes as the life of one—made happy.

MRS. MARY C. LYMAN.

#### Warning and Encouragement.

Kindly permit the old Guide to speak to the many readers of your noble JOURNAL:

Friends, why this seething turmoil and conflicting emotions in your ranks where harmony should reign supreme.

You, the avowed Spiritualists, who proudly float the banner of liberal thought—you, the chosen people, entrusted with the sacred mission of heralding the glad tidings of perpetual life to a fear-stricken world, should be setting the example day by day of a higher standard of morality, virtue and truth. But what do we find after 50 years of patient work on the part of the guides and bands of spirits, who have



been constantly trying in every way to implant the truths of life in your midst?

You now strongly remind me of that old legend of Moses and the 12 Tribes of Israel, found in the Bible; after laboring for many years and finally securing their liberty, Moses led them toward the promised land and as long as he remained in their midst and performed visible phenomena they followed him. But there came a time when Moses, thinking, possibly (as many Spiritualists do to-day) that the farther he receded from the people the nearer he would be to his God, climbed to the top of Mount Sinai leaving Aaron in charge. You are all familiar with the story and know how soon the people clamored for the golden calf to be set up in their midst.

Spiritualists, your leaders are drifting away toward the Mount Sinai of Spiritualism, leaving the great mass of humanity to drift back into idolatry.

Come down from your lofty mounts, ye Moseses of the nineteenth century, for the Aarons left in charge are fast giving away to the mad cry of the multitude for the golden calf known as the phenomena of Spiritualism to be placed upon the altar where the true philosophy of life alone should stand.

Spiritualists you fail to perceive that you are to-day living in a spiritual sphere, endowed with all the advantages that will ever be granted in any sphere to which you may be looking forward, as the inheritance of a future life, and that as you learn to live here, so will you live in the spheres to come.

A great responsibility is resting upon the leaders in this movement to-day; phenomena frauds are misrepresenting our philosophy and deluding the people into worshipping the golden calf. They will soon be overtaken by the victims of their own nefarious work for this false system of phenomena must and will be torn down and entirely destroyed; and the teachings of the higher spheres, where love and truth are the watchwords, will be established before the dawn of the new dispensation can illumine the soul of man.

Dear children come forth; be courageous and true;  
Let go of the old; clasp tightly the new;  
The dense cloud of darkness that has hung o'er the past  
Will soon be surmounted by the light which  
at last  
Is beginning to gain in volume and power;  
That will bring to mortals the millennial  
hour.  
Spring forward ye leaders, foremost in the  
flight;  
Work with a will for truth and the right,  
And soon you'll receive glad tidings of love  
To encourage and sustain from the world  
above  
Who o'er the ramparts are watching with  
care  
To guide you free from the shoals of fear.

For centuries past humanity's bark has been wrecked upon the slippery and dark rocks that are found all along the way from the dim distant past to the present day.

Checking the footsteps of progress and  
light,  
Retaining instead the terrible night  
Of despair and crime all over the land  
Until the very foundations of time  
Have rocked and reeled under the hand of  
oppression and vice,  
The product of years, governed by igno-  
rance, superstition and fears;  
But at last the great cry sent up from the  
earth for succor and help,  
By the Infinite has been heard,  
And his angels descending day by day to  
your side  
Bring peace and love with you to abide  
Until the great fight o'er wrong has been  
won  
And heaven on earth of a truth begun.

Written by the Guide through  
the mediumship of

Mrs. IRENE SMITH.  
San Francisco, Cal.

#### A Spiritual Experience.

As the JOURNAL kindly noticed my recent sickness and called attention to my books, I will try to write out an experience which I think will interest its readers.

For several days I had been unable to retain food—threw up what I swallowed. At last the doctor ordered "malted milk." A cup was prepared and retained. While lying quietly after taking this nourishment I found myself for a few seconds in a sort of confused condition, could not quite understand the situation, and then I saw myself a short distance away standing at the top of a broad flight of steps, beyond which was an immense area which I knew was filled with people, though I did not see them. I stood with my face from the I in bed and was clothed in a flowing robe of purplish pink, and oh, how I talked! eloquence is no name for it. What puzzles

me is, the I in bed seemed to listen and comment on what the I on the stairs was saying. Oh, if I could only talk to the public like that I could stir the nation I said.

There seemed to flow across the platform between the people and myself, and through, and all around me an irresistible current of power; it was like a mighty gulf stream, and oh how I urged my listeners to rise into this current of power instead of depending on external agencies—told them the intense vibrations of the spiritual would overcome all that stood in the way. Finally I said: "I shall not say, 'My peace I leave with you, my peace I give unto you;' you have got to grow to it," and here the I in bed commented: "That is not as Jesus said it."

I then turned away and called upon an Atlantan spirit friend saying: "Oh, Athlathoma, Athlathoma, take me to your garden where love's sweets live and rest me for my work, I have had nothing but husks here," and then I was no longer two but one. The first thought I had upon coming back to my normal state, was that the current of power which flowed with such resistless force represented what would be woman's power if she would rise above her present sphere and bring man up to her side. No, I did not dream; I was as much awake as now while writing this.

As I read this experience and others which come to me, I am passing through a period of transition—renovation for future work. I am gaining slowly, but it will be months before I can put forth much effort, and in the meantime, I appeal to the friends to try and put in circulation my books, and thus help to continue my work, and at the same time furnish me with bread and shelter till the time of active effort comes. If I did not know the books to be full compensation for money expended I would not ask it. The books are as follows:

"Perfect Motherhood," and "My Century Plant," bound, \$1 each.  
"The Occult Forces of Sex," and "The Fountain of Life, or the Threefold Power of Sex," paper, 50 cents each.  
"Helen Harlow's Vow," and "A Sex Revolution," paper, 25 cents each.

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SAN FRANCISCO, SEPT. 9, 1897.

**California State Convention.**

As the Convention is now the all-absorbing topic, we give it much of our space.

The most important events at this time are the State and National conventions. The following report of the State convention was written by our special reporter, Ernest S. Green:

The second annual convention of the California State Spiritualists' Association, met at Scottish Hall, 105 Larkin street, San Francisco, Sep. 3, 1897.

The convention was called to order by Pres. Thomas G. Newman.

After the roll call of officers and directors, Secretary John Koch reported, for the committee on credentials, the following

LIST OF DELEGATES:

First Spiritual Union, San Francisco—N. C. Mayo, Mrs. Lena C. Howes.

Peoples Spiritualists' Society, San Francisco—May F. Drynan, Julia Schlesinger, Bishop Garrison, J. P. Bogardus.

Peoples Spiritualists' Society, Hollister—Mrs. Rebecca I. Johnson, J. M. Button.

First Spiritual Union, San Jose—Jos. Murray, Mrs. Sarah Seal, James U. Spence.

Unity Spiritual Society, Santa Cruz—A. Christofani, Mrs. Emma Bonesteel.

Ladies' First Spiritual Aid Society, San Francisco—Mrs. Sawyer, Mrs. D. N. Place, Mrs. J. J. Whitney.

Society of Progressive Spiritualists', San Francisco—Wm. M. Rider, W. H. Yeaw, F. P. Rickards, A. G. H. Hawes.

Medium's Protective Association, San Francisco—Mrs. Jennie Robinson, W. T. Jones, Mrs. Eggert-Aitken.

Children's Progressive Lyceum, San Francisco—Mrs. A. E. Wadsworth.

First Society of Progressive Mediums, San Francisco—Geo. I. Drew, A. J. Colby.

Oakland Psychological Society, Oakland—Mrs. M. C. Price, Mme. Montague.

New Spiritual Church, San Jose—Mrs. M. L. Gruell, A. W. Adams.

Union Spiritual Society, Oakland—Mrs. Louise N. Martell.

The following committees and officers were then elected to serve during the sessions of the present convention:

Committee on Resolutions—Prof. J. S. Loveland, W. H. Yeaw, Mrs. Rebecca I. Johnson.

Committee on Reports of Officers—Wm. M. Rider, Thos. Ellis, Jr., Mrs. Emma Bonesteel.

Committee on Ways and Means—Jas. U. Spence, Mrs. J. J. Whitney, W. T. Jones.

Committee on Amendments—Prof. J. S. Loveland, Mrs. S. Cowell, Dr. Barker.

Committee on Grievances—M. S. Norton, B. F. Small, Geo. I. Drew.

Musical Director—Prof. R. Young.

Sergeant-at-Arms—M. S. Norton.

Reading Clerk—C. H. Wadsworth.

Doorkeeper—J. P. Bogardus.

The minutes of the last annual convention were then read by C. H. Wadsworth and approved.

Mrs. Harriett Wrenn, of Vallejo, Mrs. Hollenbeck, of Fresno, and John Brown, the Medium of the Rockies, of Berkeley, were then introduced and seated as delegates without vote.

PROF. LOVELAND'S EXPERIENCE.

Prof. J. S. Loveland was then requested, by a vote of the delegates to give his experience. He said that he had been a Methodist preacher for 14 years and that he had been convinced of the facts of all the phenomena of Spiritualism long before the Rochester rappings, through his ministry.

He had seen little girls ten years of age entranced giving descriptions of spirits and messages from them long before the advent of Modern Spiritualism, just as mediums do to-day.

He investigated and accepted the phenomena and philosophy of Spiritualism soon after the "rappings," and was the first Spiritualist lecturer to gather an audience in Boston where he lectured on Spiritualism for three years to an audience that averaged 500 persons.

Many of the most flourishing societies to-day, in New England, were organized in those days by Prof. Loveland.

Dr. C. H. Rines, another old pioneer in the work, gave a stirring lecture on brotherhood and harmony.

Mrs. Sarah Seal, of San Jose, then made a speech in which she said that Spiritualism was growing—not in the societies particularly, but in the churches, the highways and byways.

She also gave a very interesting experience.

Mrs. R. A. Robinson, made an

earnest appeal to Spiritualists to be careful not to affiliate with all who claimed to be Spiritualists. She said something besides the mere fact of a person's being a psychic should be demanded as a test of fellowship.

The session then adjourned until 2 o'clock.

AFTERNOON SESSION.—FRIDAY.

After the routine business, Vice-President C. H. Wadsworth took the chair and President Newman submitted his annual report, as follows:

THE PRESIDENT'S REPORT.

To the Spiritualists of California:

As required by the Constitution, it is the duty of your President to "submit in writing a report of the business, progress and standing of the Association at each Annual Convention"—I would therefore briefly report as follows:

Just one year ago, by your votes I was elected to the office of President of this Association—how well I have filled the office my record must testify. Of one thing I am certain: I have labored earnestly to promote the interests of the Association, and my failure to do more than I have done to make the Cause prosperous is due to the lack of means, and the unprecedented length of the general financial depression.

THE STATE BOARD

was loaded with a debt of about \$400 at the close of the last Convention. This it has struggled hard to liquidate, first by an entertainment given by the local societies of San Francisco, but that was productive of but meager results. Then it held Sunday meetings to try in that way to raise some money. This course was more encouraging, but it engendered a bitter antagonism in some directions, causing denunciation and "indignation" because the objects of the State Board were misunderstood, and often misrepresented.

The State Board has acted unitedly and in perfect harmony, for the best interests of the Cause, and though hampered by the lack of funds to do missionary work, it has the proud record that it has not trailed its banner in the dust, nor tarnished its record by lowering its standard. Its aim has been "the greatest good to the greatest number," and the uplifting of the Cause to the highest moral and spiritual excellence.

Not until its last quarterly meeting for the year did that cloud of old debt roll by and relieve our faithful treasurer, Bro. Small, from the load he has carried through the year without a murmur. Then it had to incur the expense of securing the hall and making due preparations for this Convention. It is a source of consolation, however, that it will leave no legacy of debt to the incoming Board to burden it, and ruin its prospects for the year to come—as was the case during the past year.

The State Board is the servant of the whole body of Spiritualists of California, the bulwark of their rights and the safeguard of their liberties! Every member should understand that it is laboring assiduously for the best



interests of the Cause at large, and that it is their duty to uphold the Board in its endeavors—not to cast suspicion upon its work—not to condemn it because misunderstood, but enthusiastically to gather around and support it in every rightful act and deed.

Let me urge you to place upon the State Board your best members (who have been tested and tried) and then give that Board, which you have so created, your cordial and united support.

#### ORGANIZATION

is the most important theme now before the Spiritualists of the world. We are glad to know that in every country, this great need is felt, and is being provided. Several State Associations have been formed since our last meeting.

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 moment 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 CONDITION OF THE CAUSE

in this State is not flattering. The unprecedented financial depression has caused many Societies to discontinue meetings and some have been discouraged. Now, however, light is breaking on the horizon. The finding of gold fields, the enhanced price of grain, the bountifulness of the harvests, all presage prosperity, and we may well take heart, and confidently hope for success on material as well as spiritual lines.

The Secretary's report will give you much statistical information, which is not at my command.

The Treasurer will show you how we have struggled, and how at last we have succeeded in wiping out the incubus of debt which hung over the Association during the whole year.

We now are provided with printed copies of the Constitution and By-Laws, and all the necessary blanks, required by our laws—thanks to our Treasurer, for furnishing the money to get them printed.

#### ORDINATIONS

and endorsement certificates of lecturers and mediums have been granted, as required by the Constitution, but some dissatisfaction has been shown about the certificates of endorsement required to be given to applicants by local Societies, etc. An amendment may be proposed, but instead of making it easier to obtain ordination, it may be preferable to hem it in with more stringent requirements. The wholesale ordinations of unworthy persons, by indiscriminating parties, cannot be too strongly condemned—they make a *farce* of the whole thing.

#### PROTECTION FOR MEDIUMS.

Early in this year, under a City Ordinance, many mediums were notified to pay licenses. Your president immediately interviewed the license authorities, and presented our Charter from the Secretary of State as well as our Charter from the National Association, and showed them that we were as fully entitled to the free exercise of our ceremonies, of circles and seances, and of communion with our angel friends on the other shore, as were any devotees to their religious rites and ceremonies; that through our mediums we could help our friends to greater unfoldment, after reaching the other shore, as effectually as could any priest by incantation, prayer or mass, who may claim to help them through purgatorial scenes to better conditions.

I showed them that we *claimed our rights* under the Constitution, and that our mediums should not be called upon to pay license any more than should elders, ministers, parsons or priests of all denominations! When they all paid license, then we would willingly do the same, but not before. We were always for fair play!

I obtained a stay of proceedings in the matter for 15 days, until the State Board could be convened, and proper Protection Certificates issued to our mediums.

A special Board meeting was called, certificates under our seal were issued and the officials troubled the mediums no more.

With organization we are safe: without it we are "like scattered sheep at the mercy of wolves."

#### THE OFFICIAL ORGAN.

At the last State Convention it was unanimously voted to make the *PHILOSOPHICAL JOURNAL* the official organ of this Association. That the *JOURNAL* has, during the past year, ren-

dered good service to the Association, no one will dispute, but this arrangement should no longer exist. The *JOURNAL* suffers too much, by being unjustly held responsible for all the *imaginary* ills resulting from the action or non-action of the Association or its Board of Directors. The *JOURNAL* will cordially support the Association in all its laudable undertakings, but must not be held accountable for it, at the caprice, whim or fancy of its enemies. It must be free and untrammelled.

The committee appointed to aid in the removal of the *PHILOSOPHICAL JOURNAL* to this city will probably report at this session—showing that the removal is an accomplished fact, even if the committee did nothing to consummate it.

#### THE 49TH ANNIVERSARY

was held under the auspices of the State Association, in this City, and was a gratifying success. This hall was filled with ardent Spiritualists, and the exercises were of an interesting nature. The income was equal to the expenditures. Before another Annual Convention is held

#### THE JUBILEE

will be here, and a grand effort should be made to make a national demonstration which may compel Spiritualism to be recognized throughout the world. Organization is the only thing that can do it. It can be made more of a demonstration than any "Christian Endeavor Rally," or "Grand Army Encampment"—if we will unite and work for it. Will you do it? The National Jubilee is to be held in Rochester, N. Y., in June 1898. Shall we not have a State Jubilee demonstration, as we are so far away from New York?

#### THE FUTURE.

I hope to have the satisfaction of seeing this Association take a position which will command respect and confidence everywhere! I want it to be recognized as the power and inspiration of every good and true Spiritualist in California—to imbue them all with noble sentiments and grander actions! We must rise above the present strife and discord, and labor for the inauguration of the glorious era soon to dawn on the world—for

We are living, we are dwelling,  
In a grand and glorious time;  
In an age on ages telling—  
To be living is sublime.

Worlds are charging, heaven beholding—  
Thou hast but an hour to fight;  
Now, the flag of Truth unfolding,  
On—right onward for the right!

On! let all the soul within you  
For the Truth's sake go and fight!  
Strike! let every nerve and sinew  
Tell on ages—tell for right!

#### IN CONCLUSION,

I desire to thank you for the confidence imposed on me, as shown by your votes a year ago, which elected me as your President. I have done the best I could to serve the Cause in this State, and to aid in placing this Association on a firm foundation. I must confess that it has been uphill



work while laboring against an opposition, born of prejudice and misapprehension—and the results I leave you to estimate. My health is not good, and I need rest. In consequence, I must ask you not to vote me into any office at this time, and I shall retire with the best of feelings towards every member of this body, and the most ardent desire for its prosperity and increasing spiritual achievement.

THOMAS G. NEWMAN.

#### SECRETARY'S REPORT.

Secretary John Koch, submitted the following report, omitting minor items:

The receipts for the year were \$1313.20 which had been paid to the Treasurer. There were 27 chartered societies and five persons were ordained to the work of the ministry of the gospel of Spiritualism. The exchange of certificates of ordination and endorsement and protection certificates amounted to 45. The Board of Directors held four regular and 14 special meetings.

#### TREASURER'S REPORT.

Treasurer B. F. Small, reported as follows; omitting minor details:

At the close of the last annual State convention of this Association your present Board of Directors found itself facing an indebtedness of over \$360, with an empty treasury, \$285 of which was for rent of Golden Gate Hall during the sessions of the convention and the following meetings. The balance was for printing and advertising, speakers employed and other incidental expenses amounting to about \$75. So you see our hands have been tied, so far as means were concerned, to enable us to accomplish any great reforms for the good of the cause. Our receipts for last year have been as follows:

Total receipts,	\$1426.00
Total disbursements,	\$1411.80

Balance cash on hand,	\$14.20
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B. F. SMALL,  
Treasurer.

The Reports of the President, Secretary and Treasurer, were referred to the Committee on Reports of Officers.

#### MISSIONARY WORK.

Mrs. Julia Schlesinger, Mrs. Salome Cowell, Mrs. W. J. X. Robinson, Mrs. Drynan and Mme. Florence Montague, State missionaries, submitted their reports, which showed plenty of zeal, but owing to lack of funds, not much had been accomplished.

#### CAUSE OF FAILURE.

Mrs. Sarah Seal mentioned a town where there was a society, but hearing of contention, she opened a free meeting, but none came to hear her. She enquired the reason of some prominent Spiritualists. They said, "We have been visited by frauds and miserably swindled and gulled, and are ashamed to acknowledge that we are Spiritualists." It was the same story everywhere.

The next in order being "communications," the reading clerk read the following:

#### FROM PRESIDENT BARRETT.

California State Spiritualists' Association,  
through Thos. G. Newman, President  
—Greeting:

Boston, Mass., Aug. 25, 1897.

At the opening of your second annual gathering I give you greeting on my own behalf, as well as that of the National Association of Spiritualists that I have the honor, in part, to represent.

One year ago I was with you in person, enjoying the high privilege of taking part in your deliberations and assisting, so far as I was able, in the work of the convention. I wish I were able to be with you to-day to enjoy the same distinguished privilege a second time. But I am with you in spirit, and as you are laboring earnestly for the good of our beloved Cause during your three days convention, my earnest thoughts and best wishes go out to you, one and all, as an interested laborer in the same good cause, absent in body but present in spirit.

Spiritualism is making progress in New England, slowly but surely, and is writing a history that future ages can profit by. There is an awakening throughout the East in favor of co-operation among Spiritualists, for mutual aid and protection against a common enemy. Mediums, true and tried, must be protected and strong bulwarks of defense erected against our bigoted opponents of all shades of belief.

The combination now being made against us as a people is causing the Spiritualists of the nation to find that they have interests in common which they must and will defend.

If the persecution about to burst upon us does not unify us as one man, then Spiritualists are unworthy of the gift bestowed upon them fifty years ago by the angels of God. I believe it will solidify our ranks as never before, and drive all discord, inharmony and contention forever from our midst. It cannot be done without effort on our part; we must work, *work*, *work*! night and day, to fortify ourselves with the armor of truth with which to turn aside the poisoned arrows of the enemy, soon to be discharged in as large numbers upon us as possible.

Your State Association is the ark of safety for Spiritualism in California. I am proud to be connected with it, through two of its auxiliaries. It means much to me to be in fellowship with my friends in the great "Golden State," and I know that the same interest on the part of every Spiritualist in California that I feel in my eastern home, will make our beloved State Association a veritable tower of strength for our Cause not only in California but throughout the Union.

There is work before us; let us unite heart and soul to do that work; there are reforms to be wrought—let us combine to bring them into effect—there is a cleansing process to be inaugurated—let us labor together to elevate mediumship, and to force the charlatans, frauds, and counterfeits to seek other fields in which to ply their nefarious schemes.

I congratulate you upon your Con-

vention, and the great work performed by your State—our State Association, during the past year. May its sphere of usefulness be enlarged as time rolls on, and may it go on from success unto success until victory over every enemy to Spiritualism has been honestly won by our own efforts.

My health is none of the best, yet I am improving slowly, and am determined to stand firmly upon my feet again ere long to do my part for our beloved cause in such ways as I may be of service. With kindest regards and best wishes to all, I am,

Yours in sincerest friendship,  
HARRISON D. BARRETT,  
Pres. N. S. A.

Several communications were introduced and referred to the committee. In discussing one of these resolutions, Mrs. Walsbrooker offered this

#### ORIGINAL PLAN

for light in physical circles. She said that if the plan of photographers were adopted, i. e., yellow tissue paper or other means used to produce a yellow light from within the room, there would be nothing to prevent the production of any phenomena; while all could see what was going on.

#### RESOLUTIONS ADOPTED.

Prof. J. S. Loveland reported for the committee on resolutions, offering the following:

WHEREAS, In union alone is strength, and that the organization of the California State Spiritualists' Association was intended to promote the unity of the Spiritualists of the State; and whereas, some have misconceived the purposes of the same, and ignorantly, or intentionally misrepresented those purposes; therefore,

*Resolved*, That the one great aim and effort of this organization is to promote the unity and efficiency of the various societies in the State, by systematizing the methods of mediumistic and lecture work, by missionary work, and so relating the several societies to a common center that we can act as a whole in any emergency affecting the general welfare of Spiritualism.

*Resolved*, That organization is the base of power to do, the bulwark of our liberties, and the only way to purge our ranks of frauds, and secure and maintain the respect of high-minded and intelligent people, as well as to preserve our own self respect as workers in the field of human uplifting and progress.

WHEREAS, Mediumship involves the most occult laws and powers of the human organism, and that but little study has been bestowed on them by the mass of Spiritualists and mediums, and, that a knowledge of those powers and laws is indispensably necessary on the part of mediums and investigators, in order to a comprehension of mediumship, therefore,

*Resolved*, That this convention instruct its directors to take measures for the establishment of an institution where instruction shall be given in all branches of science necessary for an understanding of the philosophy of mediumship.



WHEREAS, There has recently arisen a wide-spread outcry against fraudulent mediums and their mediumship, and whereas, we are convinced that there is much reason for such complaint; and whereas we will not, as a body, countenance or be held responsible for such impositions upon the public, therefore,

*Resolved*, That it is our duty to make, or cause to be made, a thorough investigation of the capacities and fitness of all persons professing to act as mediums for spirit manifestations.

*Resolved*, That the State Board of Directors ought not to endorse any medium without a proper investigation of their powers and character.

*Resolved*, That known dishonesty on the part of any medium is sufficient reason for denying them endorsement, even though they possess genuine mediumistic capacity.

WHEREAS, The standing and progress of the spiritual movement is most seriously compromised and hindered by the great lack of literary and scientific culture on the part of many of our public speakers, and whereas, we have no right or reason to expect that spirits can or will do for us what we can do for ourselves, therefore,

*Resolved*, That only under the most exceptional conditions should any person be countenanced as a public teacher on our platform unless possessed of at least a common school education, with a fair knowledge of history, especially the history of Spiritualism and a knowledge of its philosophy, and inclined to studious habits.

*Resolved*, That any phase of mediumship which does not directly tend to the development of a spiritual and altruistic character and life, should be most strenuously resisted—unless accepted as a stepping-stone to the higher phase.

*Resolved*, That the process of so-called development of mediumship and the crowding of the platform with attempted test manifestations, is an unnatural, forcing process, resulting in incalculable injury to the cause of genuine Spiritualism.

*Resolved*, That the making of mediumship a profession for simple pecuniary gain is a prostitution of a divine capacity to an unholy use, and that the class of spirits who urge such mediumship have need of salvation instead of being able to save others.

*Resolved*, That recognizing the power of the press for good and the necessity of a capable exponent of the spiritual cause on the Pacific Coast, and that Bro. Thomas G. Newman has at great expense established the *PHILOSOPHICAL JOURNAL* in San Francisco, therefore, we urge upon all Spiritualists the duty of sustaining the *JOURNAL* by subscribing therefor, and recommending it to others.

*These resolutions were all adopted.*

#### EVENING SESSION.—FRIDAY.

After the song by the audience and an invocation by Mrs. Hendee-Rogers, Prof. Richard Young rendered his

grand composition, "A Spirit Vision" (inspired by Richard Wagner), artistically accompanied by Prof. Carlyle Petersilea, which was enthusiastically applauded.

Mrs. J. J. Whitney then gave tests in her usual convincing and entertaining manner.

Carlyle Petersilea followed with the beautiful sextet from Lucia d' Lamermoor, by Liszt.

Wm. Emmette Coleman next followed with an address on "Spiritualism: What it is and Why it should be Organized." This address was very interesting but was quite lengthy, and we are obliged to omit it this week for want of space.

In his discourse he said that organization is absolutely necessary for the protection from foes within and without. The foes on the outside of the fold can be combated in the usual way, for their methods of fighting are well known, but those within should be combated whenever they show their head.

#### SATURDAY MORNING'S SESSION.

The convention was called to order by President Newman, and after routine business the committee on resolutions reported the following, which were adopted:

#### DECLARATION OF INDEPENDENCE

When in the course of human events it becomes necessary for seekers after the truth to organize for protection from ecclesiastical persecution, it behooves them to make and publish to the world a declaration of principles which shall give forth no uncertain sound, and serve as a guide to those who desire to study man as a spiritual being, we hold as truth and teach the fact of spirit existence, spirit return and communication, the continuity of life and the immortality of the human soul, as the result of the operation of natural law.

We hold and teach the universal brotherhood of man, without regard to race or color. We hold and teach that Spiritualism is a scientific philosophy of life here and hereafter, and that returning spirits have brought to earth the grandest and best religion that the world has ever known, and we hereby declare ourselves free and independent of all creeds and dogmas, and ecclesiastical control and domination, and demand respectful consideration from all people and equal rights before the law.

Dr. A. T. Hudson, of Stockton, was seated as a delegate without vote.

Mme. Young, alternate, was seated in place of Mrs. Aitken who was absent from that session.

Other resolutions adopted were as follows:

WHEREAS, In the letter of Pres. Barrett, and in the spiritual press we are informed that a crusade of opposition and persecution is being instituted against Modern Spiritualism; and whereas, the position of acting on the defensive is an evidence either of bad generalship, or of inherent weakness; therefore,

*Resolved*, That the true position of Spiritualism is on the offensive, press-

ing the battle to the gates of error, as victory can be secured only by that method.

*Resolved*, That all chartered societies be requested to recognize only those mediums who are endorsed by this association.

*Resolved*, That as every movement and organization of people aiming at any change in social manners or institutions will be judged by the instincts of mankind by its moral character and influence, and as the conscience of civilized man has unanimously condemned drunkenness as a flagrant sin against the purity and dignity of human nature, therefore, no medium or speaker should be endorsed or employed by Spiritualist societies who is guilty of that vice.

Mrs. R. A. Robinson, by vote of the convention gave an address in which she denounced all frauds, and urged the delegates to elect for officers and directors only those who could be depended upon to stand firmly for truth and right.

Other resolutions and amendments adopted later are here omitted for lack of space, but will appear next week.

#### ELECTION OF OFFICERS.

The following officers and directors were elected:

C. H. Wadsworth, Pres.; Thos. Ellis, Jr., Vice-Pres.; B. F. Small, Treas.; John Koch, Sec.

Directors, M. S. Norton, Richard Young, Wm. M. Rider, H. S. Brown and Jas. U. Spence.

Delegates to National Convention at Washington, Mrs. Mary J. Stevens, Mrs. R. I. Johnson, W. H. Yeaw and Mrs. J. J. Whitney.

The Board of Directors confirmed the election of officers, and through the secretary so announced it to the convention.

President Newman then introduced the newly-elected president, C. H. Wadsworth, presented him with his badge of office and gavel, and retired, when the following resolution was passed unanimously:

*Resolved*, That the cordial thanks of this Association is due to our Brother, Thomas G. Newman for the able and impartial manner in which he has discharged the onerous and trying duties of President of this Association.

#### EVENING SESSION.

The program, as announced for Saturday evening was carried out in a very creditable manner to all participants.

Dr. Geo. W. Carpender went deep into the philosophy of life, from the standpoint of an anatomist. He said that the word God simply meant superlative good. There were seventy millions of distinct sensations in the human body. He defined the ego as a composite of thoughts, and in his concluding remarks said that Spiritualists like the churches, were prone to follow the same road until it was being filled with ruts which they could not get out of.

John Slater made a stirring address as an introduction to the many start-



ling tests he gave, claiming that Spiritualism was year by year rising to a higher plane, and said:

"Let us work with the officers of the State Association and by next year, instead of this hall we will need the Mechanics Pavilion for our Spiritual Endeavors.

An unannounced feature was the spirit naming of two little ones, grandchildren of Mrs. May F. Drynan, President of the People's Society. Mrs. Sarah A. Seal brought forward a beautiful little girl first, and after an explanation of the Spiritualist rendering of the rite, offered the little ones as "buds from the garden of eternal blossom." Touching the forehead of the child with a spray of pink lilies she named her Helen May Latham, repeating the ceremony with the baby boy, only adding a spray of evergreen to the lilies when she named him William Crawford Andrew Latham.

#### SUNDAY MORNING

the conference meeting was opened by Prof. J. S. Loveland, who gave an address on the science, philosophy and religion of Spiritualism. He said that we were indebted to outsiders for a thorough scientific explanation of our phases of mediumship, while Spiritualists were satisfying themselves with the mere external demonstrations, which had failed to satisfy men of science. Such men as Crookes, Zollner and Hare, and Myers and Hodgson of the Psychic Research Society, began their scientific researches in the phenomena as skeptics, and wesneered at them for their intensely critical examination, but later they were forced to become believers, and to them we are indebted for a scientific demonstration of a future life—not to Spiritualists. We should be able to give a scientific analysis of our claims to prove them. If but ten per cent of our phenomena are found to be produced by spirits, it was overwhelming proof of our claims.

Mrs. Sarah Seal gave her experience in the work, showing how, while a devout Roman Catholic, her mother one day materialized in her room in bright light and lifted her from the floor, while prone on her face in prayer. From that she was led, step by step, into the work by angel guides.

Mrs. Ellis, who has been at the University of California for six years, told of an investigation made by the professors of that institution with Henry Allen, the famous physical medium of Summerland. In their published account of the investigation they said that forms had appeared in full light, and if they were not spirits the professors were unable to account for their appearance, but in private conversation Prof. Le Cont admitted to her his full conviction of the fact that they were spirits.

W. T. Jones spoke of the importance of Lyceum work; Vice-Pres. Thos. Ellis, Jr., spoke of the work in Alameda; Mrs. R. L. Johnson spoke of the progress being made in Hollister; Mrs. Price spoke to represent Oakland; Mrs. Kate Heusmann, Mrs. Hendee-Rogers and Mrs. May F. Drynan, also gave interesting ad-

resses, while Mrs. Maude Lord Drake gave a stirring address on the proper education of the young people who were soon to take our places.

#### SUNDAY AFTERNOON

the program was carried out as announced in a highly satisfactory manner, with the addition of some startling tests volunteered by John Slater.

Addie L. Ballou said in her address, "I would like to see more young people in the audience, for I am young myself—young in spirit. Why do they not come? It is because we have not made our religion entertaining. Our children are being educated in the best of schools, and we cannot bring them out to hear illiteracy and palm it off upon them as a high and spiritual religion." She further said that we should meet the world from the world's side.

Mrs. Cowell, Mrs. Jennie Robinson and Mrs. Shriner followed with tests, many of them being very remarkable.

Prof. Carlyle Petersilea gave beautiful musical renditions on Saturday evening and Sunday morning and afternoon. With his masterly production of "The Brook," the audience became enraptured, and much applause followed.

John Slater seemed to have even greater power than the previous night and several in the audience stated upon their honor, and expressed a willingness to swear, that the things he told referred to their private lives, and could not have been known to the medium.

Dr. N. F. Ravlin gave as the closing speech an appeal to all to rise up higher, and meet the angels there, rather than to drag them down to our plane.

#### SUNDAY EVENING

was the closing session, and the program was varied by a contralto solo by Mrs. M. A. Simpson, which was well rendered and highly appreciated.

Ex-President Thos. G. Newman offered the following resolution, which was unanimously adopted:

*Resolved*, That the thanks of the California State Spiritualists' Association is due and is hereby tendered to the daily papers of San Francisco, for publishing such fair reports of the proceedings of this annual convention. We appreciate this courtesy, and are particularly pleased with the fullness of the reports given in the *Call*, *Chronicle*, *Examiner* and *Post*.

Mme. Florence Montague lectured on "The New Dispensation, or the Religion of the Twentieth Century." The religion of the twentieth century, she said, would be Spiritualism, because that deals with man on all the planes of his being. Her discourse was divided into four parts—universal brotherhood, equal rights regardless of sex, co-operation, and individual progressive immortality. With the adoption of these principles would come a light before which the evils of the age would disappear. Standing armies would then be disbanded and war would be no more. The masses no longer inclined to bow to images, to kings or priests. Truth was no more a respecter of peers than

of peasants. Divinity could only be reached through humanity. Eighteen centuries ago a great light shone in the East—it shone in darkness and the darkness knew it not; fifty years ago it again shone in the West, and the world was ready to accept it. The speaker then went into a scientific analysis of the seven principles of man, and said that as medical science demands a knowledge of physiology, so the new religion demands a knowledge of these principles. Many, she said, use Spiritualism as a cloak under which to cover fraud, until we have all been classed with common tricksters and our glorious banner has been trampled in the mire.

After the address Mme. Montague answered a large number of mental questions in a very satisfactory manner to the enquirers.

There was a benefit seance given to the Association at the same hall on Monday evening by John Slater, Mme. Florence Montague, Mrs. S. Cowell and Mme. E. Young, but as the *JOURNAL* goes to press Monday afternoon the result cannot be given here, but a grand success is inevitable.

#### NEWS ITEMS.

About the middle of October I intend to commence the publication of a German Spiritual newspaper, and would request all German-American Spiritualists or investigators to send me their names and the names and address of their friends, who are favorable to this grand light and truth-bringing cause, Spiritualism, so that I can send them sample copies of my paper. M. O. Gentzke, West Point, Nebraska, Pub. of *Volksblatt*, and *Advertiser*.

During the month of September Dr. M. Muehlenbruch, of San Diego, will occupy the rostrum of the Spiritual Union Society of San Jose, Cal., and it is expected that Mrs. S. Cowell, of Oakland, will be there for the month of October.

A benefit seance (materialization) for Dr. N. F. Ravlin will be given on Thursday evening, Sep. 16, at the residence of ex-auditor Strother, 1026 Bush street (near Leavenworth), by Mr. C. V. Miller.

Mrs. Irene Smith has begun a series of free meetings, to be held every Monday, at 997 Market street, San Francisco.

Edward K. Earle, the slate-writing medium, has gone to Klondike, British Columbia.

G. W. Kates and wife will serve the Buffalo, N. Y., Temple Society during September. They are the regular speakers at Rochester, N. Y., where they will give most of their time. Address them 55 Comfort street, Rochester, N. Y.

Mr. B. F. Underwood will be in the lecture field during the Fall and Winter. Applications for lectures should be addressed to him at 2653 Evans-ton Ave., Chicago, Ill.



### Not a Creed but a Code.

Dr. T. A. Bland, in a speech before the Massachusetts State Convention, made the following very good suggestions:

I hold it the duty of Spiritualists to co-operate in societies for the propagation of truth and the promotion of the various reforms; and while I am opposed to anything in the nature of a creed, I would have a code of ethics for the government of all spiritual societies, and require all members to square their lives by that code.

It is one of the scandals of Spiritualism that there is no dividing line between honest mediums, fakirs and fortune-tellers, or between public speakers of high moral character and unsullied reputation, and moral lepers, whose scandalous lives are a stench in the public nostrils. Spiritualists should demand honesty of their mediums, and they should hold their public ministers to as high a code of morals as the ministers of the various churches are held.

When a medium is found guilty of practicing fraud, or a public speaker is convicted of conduct unbecoming a gentleman or lady, and which is calculated to bring reproach upon the cause he represents, he should be formally condemned and repudiated by the spiritual societies, and a record of the fact published in all spiritual papers.

This record of condemnation should rest against all until they purge themselves of their sins, and give proof of having repented and reformed.

If all Spiritualists were organized into societies, and would, through such societies, enforce such a code of ethics, Spiritualism would command as much respect as any church.

☞ "The Yukon Gold Fields"—the story of their development by American enterprise, with an account of present conditions and prospects in Alaska, also a dispassionate view of the question of emigration to the new gold fields, is the trump card in the September *Midland Monthly* of Des Moines.

☞ Among the contributed articles in the *American Monthly Review of Reviews* for September are sketches of the three members of the new Nicaragua Canal Commission—Admiral Walker, Capt. O. M. Carter, Corps of Engineers, U. S. A., and Prof. Lewis M. Haupt. These sketches are illustrated with portraits, and serve to convey an idea of the peculiar qualifications possessed by these gentlemen for the task to which they have been appointed by President McKinley.

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THE PETERSILEA MUSIC SCHOOL,  
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☞ See our Book List on page 575.



### Cannot do Without the Journal.

TO THE EDITOR:

As it is by the slow process of evolution, growth, that we come to the understanding of Nature's laws, it follows that we need a constant supply for its growth (for the creation from nothing does not stand the test of reason). The supply ought to be from ordinary as well as extraordinary facts in Nature's domain. The JOURNAL furnishes both. It is also a very good JOURNAL for missionary work. Sisters and Brothers, do not neglect to do your duty. Do not withhold any knowledge of facts from your neighbor, for it is robbing him. Disinterestedly,  
DR. B. PETERS.

### Clinton Camp, Iowa.

TO THE EDITOR:

I have just returned from Clinton Camp and will endeavor to give some of the readers an idea of the grand work done there. Mr. and Mrs. Moses Hull interested large audiences with grand lectures, in which all present were deeply interested. They are good workers in the Cause.

J. Frank Baxter delivered grand lectures, and many public tests which were all recognized. He is a grand medium.

Max Hoffman gave tests through clairvoyance, clairaudience, slate-writing and trance. He gave 60 recognized tests in one hour from the platform. The work through him is grand in all lines. He gives beautiful slate-writings and paintings. He is a young man, but old in the work, having been doing the work since five years of age.

Mrs. Elsie Reynolds gave some wonderful seances; two of which I attended, over 100 spirits materialized each time, all full forms, and mostly in a good light. Sometimes two or more forms appeared at a time before the medium entered the cabinet. Many friends, guides, and relatives came to me and were recognized by me, especially a dear wife that passed to spirit life several years ago. She materialized four times for me and was as natural as in earth-life. A mother and her babe materialized. Both had been buried together.

Another materializing medium that will soon come before the general public is Miss Ethel Hodge. She is young, but is now almost equal to Mrs. Reynolds. There was a large number of mediums on the ground, all doing good work.

Mr. and Mrs. Cooley arrived the 18th and were tendered a reception in the hotel parlors.

Many attend these meetings to see the phenomena only. I heard some say that if such a one could enter spirit-life after being bad, while in earth-life, that they knew that they

would be all right. Yes, undoubtedly, but will it be in a high or a low sphere? We make our future life while in this life, to such an extent that people cannot or will not understand. Let us all try to make Spiritualism a religion, and seek the phenomena only for soul education. Purge out "self," drive out bigotry and self-conceit, and never allow such a dwelling place within.

Maitland, Mo. DR. R. A. DAVIS.

### 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.

### Deafness Cannot be Cured

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

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

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Only last Thursday I had a minister in my circle who had never seen any of our phenomena. I gave him a psychometric reading on his watch which he said was perfect. He was a stranger to me, as well as every one in my parlor.

Last Thursday evening, my wife and myself, with two friends of ours, Mrs. Avery and Miss Frost, were invited to attend a circle at the house of friends, Mr. and Mrs. Parsons. Mrs. Parsons is a medium and an honest worker, and with them lives a man, Mr. George Brainard, who when his power is developed will make a fine materializing medium. As we (few in number) were sitting in a circle without a cabinet, spiritual songs were sung, and a number of lights came, very large and beautiful, so that every one could see them; also loud raps in great numbers. In this sitting 67 lights came, as they were counted by others in the circle. This young man a few months ago, was a skeptic, and called those who believed in Spiritualism, insane; but now through his own instrumentality he is convinced. What a comfort it is to have our loved ones with us, so that we can see them.

Mme. Montague and Prof. Loveland are still with the Psychical Society and doing good work. The Union Society is also growing in numbers. Oakland has had a good spiritual revival. We have had as high as five meetings in one Sunday, by different societies. I am now going to San Jose, to fill an engagement with the First Spiritual Union, for the month of September.

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He has ended earthly journey,  
Left its sickness and the pain,  
To cross death's silent river,  
The higher life to gain.

Fragrant flowers thou hast brought here  
To scatter o'er the bed  
Of loved ones deep in slumber.  
Your "papa" you call "dead."  
See! through the blinds a ray of sunlight  
Enters, rose-sweet, the darkened room,  
Coming like a sign of promise  
From beyond the dreaded tomb!

Know you not, my little daughter,  
Nature only claims her own!  
Tho' the life has left him sleeping,  
He will leave you not alone;  
Dust to dust returneth ever,  
Tho' long centuries come and go,  
Down through narrow grassy gateway  
All must pass at last, you know.

Cease your weeping, little daughter,  
Look beyond the flowing tide,  
And see the happy angels,  
Waiting at the river side;  
Hear them shouting a glad welcome,  
Calling, "You've come home at last;  
Enter in your Father's mansion—  
Earthly cares and griefs are past!"

Standing by the flowing river,  
Looking back in death's dark tide,  
He is living, dear, and calling;  
The one you say has "died,"  
Sending words of loving comfort,  
Like that golden sunbeam bright.  
Cease your tears my little daughter;  
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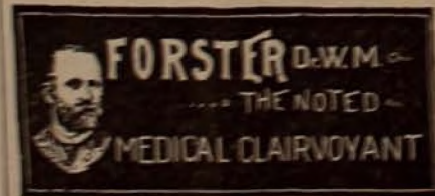
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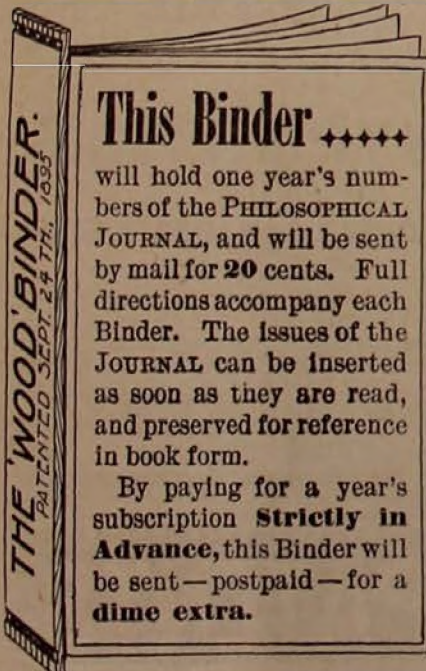
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