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# THE PHILOSOPHICAL JOURNAL

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VOL. 39.

T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, AUGUST 9, 1902.

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Between 10 & 11th-Sts.

No. 32.

## ASPIRATION.

Oh, inspiration's holy power,  
Speak through our lips in every hour,  
And let our inmost souls e'er burn  
With Love's pure fire, from out that urn  
Within the spirit's holy shrine,  
The home of Love and Light divine.  
Speak! sacred fire divinely burning,  
And ease the hearts for peace now yearning:

Oh, speak in Truth's clear trumpet tones,  
And still the stricken heart's sad moans,  
Speak thou in Love's low tones that thrill  
Through troubled hearts thy "Peace, be still!"  
And lift us up above the gloom  
Of earth's environments, and tune  
Our souls to holier, sweeter lays,  
That voice forevermore Love's praise.  
LIZZIE DUCKER LYNNESS.  
Portland, Ore.

## BORDERLAND.

### Haunted House.

The news that Lady Grey Egerton, *nee* Miss Cuyler of New York, whose husband is one of the new peers, is about to occupy the famous haunted house in Berkeley Square, will interest many to whom the blood-curdling tales attaching to that residence are familiar. Of the numerous stories which have found their inception in the atmosphere enshrouding this old dwelling, perhaps not the least gruesome is the one which caused its final abandonment to the rats and mice.

At the period in question, the house had been leased by a nobleman for a term of years. With his wife and family he had been permitted to reside in the place undisturbed by spirit influences, provided a certain room on the third floor, facing the rear, was left unoccupied. It had taken the family some time to arrive at this conclusion, but certain unfortunate occurrences which invariably followed upon anyone tenanting the room seemed to make this state of affairs plain. These culminated in the case of a servant to whom the room was assigned, and who suddenly became a raving maniac. As the nobleman was aware of the unpleasant reputation borne by the house, he thereupon decided to close the room up; and unoccupied it remained until the final horror which drove him in all haste from Berkeley Square.

Briefly told, the circumstances which brought it about were these: The nobleman happened to be entertaining a large party of guests, when there unexpectedly appeared from foreign service an officer who was a very old friend of

the family. When in England on previous occasions it was his custom to pay a first visit to the nobleman in question, either at the latter's country place or at the haunted house in Berkeley Square.

Much disappointed, then, was the nobleman, when, on welcoming his friend, he was obliged to explain that there was not a room vacant in the house. But as the next best thing to be done he suggested that one could be engaged at a hotel near by for sleeping purposes, and that otherwise the friend must make his home with the family.

But the officer seemed to have a decided aversion to this plan. He declared that he was willing to camp in any corner in the house rather than put up at a hotel. Then he remembered the haunted room. Was there anyone in the haunted room? he asked.

The nobleman was obliged to say that it was still kept unoccupied, and by his manners plainly showed that he much preferred it to remain in that condition.

At this, the officer laughed heartily, declaring that in the haunted room he intended to sleep, and woe betide any one who presumed to interfere with his repose, for he had a pistol with him, he explained.

For some time the nobleman tried to argue his friend out of the purpose, but as the old soldier

announced the alternative of either sleeping in that room or never again accepting the nobleman's hospitality, the latter at last yielded. So the room was made ready for the officer's use, and late at night, after many jests had been exchanged among the men of the party, he retired with the boast that he would like nothing better than an interview with the troublesome spirit.

But however lightly the guests were disposed to treat the matter, it seems their host was far from being at ease. As it happened, his dressing-room was next to the one in which the officer had taken up his quarters, and he decided to watch for a time, in case anything might happen. As he subsequently related, wrapped in his dressing-gown, he read, smoked and listened for several hours without hearing any disturbing sound, until, in fact, the gray light of early dawn was beginning to steal in through the shutters. Then, as he felt too sleepy to keep the vigil any longer, he was about to retire to his room when he thought he heard a low groan. He listened intently, when he distinctly heard another groan, which undoubtedly came from the haunted room; and then suddenly there rose a single, wild, unearthly cry that penetrated to every corner of the silent house. This was quickly followed

by the report of a pistol, another groan as of a person in extreme agony, and all was still as before.

Long before the report of the pistol had died away, the host was battering at the door of the haunted room, which was subsequently found to have been bolted as well as locked. Quickly he was joined by the aroused guests and terrified servants, and by their united efforts the door was finally burst open. There a grewsome scene was disclosed! The officer was found lying half out of bed, as if he had been furiously attacked in the act of rising. On the bed-clothes were stains of blood issuing from a wound above the heart, which appeared to have almost immediately caused his death. His features were distorted, and about his neck were marks resembling those of fingers. Beyond this no further evidence as to how the wound was inflicted was forthcoming. True, he might have shot himself unintentionally, as the pistol was found lying on the floor within reach of his hand. In any case, the house was promptly vacated, and remained untenanted for many years. M. G. WHITE.

### A Baby Prophet.

The San Francisco *Call* of July 31, 1902, contains this in a telegram from Washington, D. C.:

A letter has been received by Solomon Berlin, a merchant of this city, conveying the information that the millenium will come in 1905. Berlin's letter came from his father, who lives in Russia. It relates that a child three months old living in Warsaw, recently began to talk. The child was left for a few moments by its mother in charge of a seven-year-old daughter. The daughter became frightened at something and began to cry.

The baby thereupon startled her by exclaiming: "Don't cry; mamma will be back soon!" This speech from the three months-old child scared the girl and she summoned her mother. When the mother arrived the child said: "Send for the rabbi." To the rabbi the precocious infant uttered clearly a prophecy to the effect that in one year from that time there would be a great war between the world powers and that in three years the millenium would arrive.

The letter relates that the prediction has created great consternation among the Jews of Russia. Several Hebrews were interviewed in regard to the alleged prophecy. They said that according to Torah the millenium is due in about three or four years, and they consider the Warsaw child's prophecy as a reminder of its approach.



The Summer Outing—Pleasures of Swinging.



**Mme. Montague's Seances.**

On Wednesday evening, June 18, my wife and I had the pleasure of being present at Mme. Florence Montague's last London seance for the season. Throughout the Winter and Spring there have been full, generally crowded, attendances at these gatherings, but on this last occasion the drawing-room was much too small to accommodate all the sitters, many of whom had to be seated in an adjoining room, while a number of applications were perforce refused.

Upwards of 60 written questions were submitted, and, in each case, Mr. Montague, who always reads the questions aloud, could scarcely get through the question before Mme. Montague commenced her truly wonderful answers. After more than an hour had been thus spent, psychometrical readings were commenced and continued until 15 were given. Among the audience were many strangers, several of whom were successful in obtaining readings, which, in most cases, were dramatic in the exactness with which past events were described.

One of the first articles chosen was a lady's watch, which, said Madame, had been worn by a man who had been engaged in a lawsuit, which he had won, though his opponent had striven hard, and apparently almost successfully, to defeat him on technical grounds. The owner of the watch, a perfect stranger, admitted that the statements were quite correct.

Taking up another article, Madame said the owner must have been in India, and at the end of the "reading" the lady who claimed the article said she had lived some years in Ceylon. "That is pretty near India," replied Mme. Montague.

A necklet was another article chosen, and this the medium said belonged to a lady who was very anxious respecting a position which her husband wished to attain. A temporary position, she continued, either would be almost immediately or had been very recently offered to him, and he would do well to accept it, as it would be a stepping-stone to something higher. The husband's qualities were described, and among other things it was stated that he spoke fluently in more than one language. At the close of the reading, the lady's husband, who was present with her, stated that he had, as a matter of fact, been offered just such an appointment as that described, two days previously, and that he spoke Spanish. It was the first of these seances that he attended, and he had never seen Mme. Montague before.

These instances which I have quoted are typical of the whole of the readings, and the appreciation of the crowded audience was repeatedly manifested by hearty applause.

The answers to mental questions which followed were also very successful. One young man, apparently, put a "puzzler," for Madame, looking at him, said the answer was not clear to her, but the symbol was "wheels within wheels all going very fast," and she asked if that symbol was in any way appropriate to the question. "Well," replied the young man, "I was really asking three questions." No wonder the answer was somewhat doubtful; but what a wonderfully realistic symbol!

It is, we learn, necessary that Mme. Montague should have rest

and change, and so the public seances on Wednesday evenings are discontinued, and in a short time she is to pay a visit to Canada. To most of the audience, therefore, the meeting of June 18 was of the nature of a "send-off," and in bidding her farewell the heartfelt wish was expressed by all that she might have a truly happy and prosperous time. It is certain that a warm welcome will await her on her return, for during her stay in England Mme. Montague has won her way to the hearts of all who have had the good fortune to be brought within the sphere of her influence and her charm.—R., in *Light*, of London, England.

**Religion of Chas. R. Darwin.**

J. P. COOKE.

The "Life of Charles R. Darwin," by his son, Francis, contains a chapter upon Religion, which, as well as being of interest in itself, gives us some valuable details regarding the theological views of the great naturalist.

Mr. Darwin declares that, "In my most extreme fluctuations I have never been an atheist, in the sense of denying the existence of a God. I think that generally, (and more and more as I grow older), but not always, that an 'agnostic' would be the more correct description of my state of mind."

Agnosticism is not know-nothingism in the sphere of religion. But it shows a suspense of judgment, an unwillingness to pronounce upon the subject of causation in nature.

He has said that he considered the whole theme as above or beyond the scope of man's intellect. Yet he regarded God as the most reasonable hypothesis. He regarded this as all other subjects, in the cold daylight of the intellect. To a German student correspondent he wrote that "He considers the theory of evolution is quite compatible with the belief in a God; but that you must remember that different persons have different definitions of what they mean by God." This is wise and cautious.

Dr. And. P. Peabody of Harvard said that from many passages in the writings of Mr. Darwin he believed him to be a Theist, many of his expressions seeming quite inconsistent with other views.

It is possible that he agreed with the English Deists of the earlier century. They did not go so far as to say that no revelation from Deity was possible, but they did go so far as to say that no revelation could be proved by historical evidence.

Darwin's belief was, like theirs, in natural law. Their system had its root in the idea that the will of Deity expresses itself in the established habits of the universe, and that a faithful worship of Deity consisted, not in rites, or prayers, or priestly observances, but in a faithful conformity with the conditions of life, a compliance with the laws of the universe, as they were understood.

When discussing pessimism, Mr. Darwin, on the whole, pronounced himself a moderate optimist. He rejected all the "sentimental" or emotional arguments, but at the same time he recorded his opinion that the arguments drawn from reason were more cogent with his mind. This was very natural to him; he seems to have had no gift for meta-physics. He was a great

observer—a careful collector of facts in evidence.

He never could bring himself to regard this immense and wonderful universe, including man with his capacity of looking far backwards and far into the future as the result of blind chance or of necessity. Among agnostics he leaned toward theism; at times he deserved to be called a theist. He was very conscientious, never using words lightly. He said: "I cannot pretend to throw the least light on such abstruse problems. The mystery of the beginning of all things is insoluble by us, and I, for one, must be content to remain an agnostic."

He does not speak as if the conception of Deity as the immanent life throughout the cosmos were tenable or had ever engaged his thought.

With cogency he asks: "While I am shooting a bird for food, the lightning is destroying a good man. Do you believe that God designedly killed that man? Many believe so, but I can not and do not. If you believe so, do you believe that when a swallow snaps up a gnat, that God designed that that particular swallow should snap up that particular gnat at that particular time? I believe that the gnat and the man are in the same predicament. If the death of neither was designed, I see no reason to believe that their first birth or production should be necessarily designed."

Mr. Darwin saw many of the difficulties of regarding the cosmos as the sport of chance—a happy (or unhappy) accident of the atoms.

The idea of God regarded as the law and life of the universe which is planned we know not how and which, pursues its development along paths which appear to transcend our senses and our intellect, accords with Darwin's dictum: "The theory of evolution is quite compatible with the belief in God."

We may supplement this cautious view of a thinker and observer with a reflection on Herbert Spencer's sneer at "a hundred million pagans masquerading as Christians." This is merited by the popular idolatry of Europe and America to-day.

It is a demonstrated thing that the popular religion is merely professed. It is a mask, a screen, an appearance. It stands for nothing; it is a mythology—something that hangs in the air, to be dreamed of, to be talked of on Sunday; to be discussed in sermon and tract; but nothing to be believed in. Nay, it is hypocrisy, a hollowness, a sham. But how could anything better be expected? Does not the professed theology of Christendom, by its fundamental positions, undermine morality? Is it not essentially inimical to natural virtue and sincerity? Look at its dogma of depravity; consider its teaching respecting the award of hell or heaven; note its appeal to the lowest form of selfishness; carry out to its conclusion the doctrine of imputed merit or righteousness as a substitute for personal goodness. Push to its logical result the dogma of supernatural grace, by which the priest in one church, or the pastor in another, encourages men to think that their natural actions can be passed over, or covered up; that men have merit or demerit, not according to the qualities that actuate or animate them, but according to the qualities of another being who becomes by faith a substitute for them.

Is it possible that beliefs like these should be professed soberly and entertained for a thousand years, and that the moral virtue of the human world should endure the strain? Is it possible that men should have faith in themselves, in their own conscience, in the living power of the will, in the qualities that adorn, beautify and sustain their nature, faith in their capacity to make this world better, when all the time they are professing not to believe in themselves at all: when they are disavowing their own virtue, flinging themselves down and trusting that a redeemer will save them from the consequences of their own deeds? Is it possible that such man-made schemes, such opinions as these, should do otherwise than lead to just such results as we see—imbecility, fraud, neglect of duty, contempt for moral obligation?

**Is Spiritualism a Religion?**

LIZZIE DUCKER LYNSS.

Spiritualism, to do the work which Infinite Love assigned to it, must be held up as a religion, not as a science, or a philosophy, alone, though it is both. As a science, it gives us a collection of undeniable facts; as a philosophy, it classifies them, studies into the causes of the phenomena, and thus has given us a scientific platform on which to stand, while we present Truth to the world. Spiritualism, as a science and a philosophy, meets the requirements and satisfies the demands of reason, but the soul does not reason—it knows by intuition, and so is not satisfied with mere intellectualism, no matter how wisely uttered. And why?

Man is of necessity a religious being; man is instinctively a worshipper. Religion is simply the attitude of the individual soul toward the All-Good or God; the soul is the very home of God. Within each soul is a spark of the Infinite Spirit of life—a spark that will grow and unfold through interminable cycles of progress. That spark, quickened, active, glowing, will never be satisfied until the "at-one-ment" is made between itself and the Infinite Spirit from which it proceeded.

Man is by nature a worshipper—worship is the God-principle reaching out through man after its own, the God in Infinity. God is spirit; then, if Spiritualism be rightly named, it teaches of God; hence, it must be, first, last and all the time, a religion. So in all kindness and a spirit of fraternal love, I would say that before we fill our halls and build an organization that will command the respect of the masses, we must treat it and teach it as a religion.

What have we been doing in these 50 years, since Spiritualism, this great searchlight, has thrown its bright rays athwart the darkness of superstition's stronghold? We claim to have converted millions to our truth, and there is not the slightest doubt in my mind but we have. Yet where are they? And echo answers. Wherever I ask the question, I meet with the same reply: "Go to the broad-gauge churches; they're full of them." I wonder can we not tell the reason? We know a great many are there because of social and business interests, because the church throws the mantle of fancied respectability about them; but may there not be another reason? Have we, at all times, been giving them soul-food from our rostrums?



All too often, the capacity for creating a sensation has been the test applied to our platform workers, and if they failed there, they were immediately relegated to a back seat. Man is a worshipper; man is a religious being; and if we have been so fortunate as not to have driven them away altogether by our sensational methods, often we give them only cold scientific facts that feed the intellect, but will not satisfy their soul-hunger, nor quench the spirit's thirst. The teachers upon our rostrums must have their own souls awakened before they can feed other souls; they must be touched by the Divine Fire from Heaven; they must be quickened by the living spirit of Love, until they thrill and burn, and glow and radiate the scintillations of Life that glow upon their own soul's altar with such fervor that they will awaken into activity the Divine Spark within the souls of their hearers.

When we, as spiritual teachers, can do that, we will be in very deed and truth that which we symbolize—the mightiest factor ever sent out by God to do battle with superstition, bigotry and error, and all the hosts of darkness; but we must first be ourselves, fed with manna from the evergreen tree of Life, before we are prepared to feed others.

Portland, Ore.

### No Difference.

ARTHUR F. MILTON.

The New York Magazine of Mysteries for August says:

"The spirits, as a rule, object to the spread of light and truth, while the angels do not. There is a great and wide gulf between a spirit and an angel."

There is no more difference between a spirit and an angel than there is between the writer of the above paragraph and an imbecile, which is very little.

### WHAT IS OUR AIM?

#### TO THE EDITOR:

This is the question that we Spiritualists should ask ourselves. Is it enough that we should only strive to teach and demonstrate immortality? Is it enough that we should simply seek to communicate with our loved ones gone before, and receive counsel and guidance at their hands? Is there nothing for us to do for ourselves? Why—yes—some one says—*progress*. Now, what is progression? Is it acquiring a species of mental goodness, heart goodness, a spiritual development of some kind that is independent of matter? How can it be independent of matter, when all expression must be given through material. We can not conceive of Soul as being divorced from matter. It must receive, perceive, and express itself through material. How important then, for us to raise the grade of that material to as high a standard as possible. Are we doing it? Our bodies are made of the food we eat, water we drink, air we breathe; everything we put into them, on them, or the influences surrounding them, make an impression. Do we think of this? And if we do think of it, are we aiming upward? Have we the strength of mind, of will, to deny ourselves gross pleasures for the sake of spiritual growth?

How about that liquor and tobacco habit? And the intemperate craving for sweets? And the use of flesh as food? We surely all know that as soon as life and body are separated, decomposition commences. Can decomposing animal matter be called an uplifting, spiritualizing food? Does not the use of such food desecrate, degrade, and blunt the finer

sensibilities of the instrument through which the beautiful Soul is striving to express itself?

And how about the spiritual penetrability of a body so fed? Look about us; note the difference between flesh eaters and those who abstain. Oh, but there are many Spiritualists, and many fine people who eat meat! Granted. But would not the discarding of that meat serve to raise the spiritual status of those very same good people? Can a man be so good he can not grow better? Can the progression that we are all after cease? It certainly will cease if we place our bodies in such condition that an influx of spiritual influence is impossible. And if we desire the best we must make our bodies pure and sweet, in care and material, as well as be pure in mind.

The first thing, then, that we should seek is to build well. It looks selfish, some one says. We answer *no*, not so—for in building well all things shall be added thereunto. Love and kindness for all mankind—mercy and protection to all living creatures. A new heaven and a new earth. Let us seek this new heaven and this new earth, remembering that the elevating of the mass comes from the growth of the individual; and that as Spiritualists it is our duty to take the foremost step in bringing about this spiritualizing influence. Let this be our aim, from now henceforth.

JESSIE S. PETTIT FLINT.

### Key Thoughts.

LUCY A. MALLORY.

If you would have spiritual unfoldment, be worthy.

The man with "Heaven within" makes Heaven wherever he goes—he is like the man who is inherently clean, no dirty place remains dirty where he locates.

Those who believe in a close-by Devil, also believe in a far-off God. It is only when they will realize the God (Good) within, that their companion Devil will disappear.

The easiest way to control the mind is to learn to keep silence in the presence of inharmonious forces. Discordant speech dissipates your powers, and gives up the control of your mind to inharmonious influences.

Every man who has lived in the world has left in it his quota of happiness or misery, and this is continually making the world better or worse. The greater the number of people become who lead good lives the nearer the millennium we are.

The attitudes of courage, health and strength are different from those of fear, sickness and weakness. Maintain a bold front toward all things, even against death itself, and the shadows will flee away. "Assume a virtue if you have it not," and, by and by, you will grow up to your better ideal.

Nature never "forgives" the sowing of evil seeds—she always rewards the sower with a crop.

You are at-one with all things through Love; you are against all things through hate.

It is with the mind as it is with fire—controlled, it destroys everything that is good and useful.

Whatever we are conscious of, that we are. Our spiritual strength comes from doing the good we know—not putting it off until some other time, for that puts the good at a distance.

The God or Good-man belongs to the present tense—"I am"—"The Great I Am"; the weakling ever says: "I was," or "I am going to be." He bewails the past, and lives in fear of the future, instead of recognizing all strength in the now. The more we realize that all possible good for us is in the universe now, the more it will be ours. Good is close to us or far away according as we mentally approach it, or put it away. *World's Advance Thought.*

### Of-Repeated Outrages.

#### TO THE EDITOR:

The account of the funeral of Dr. Treadwell, as given by Mrs. R. S. Lillie in the JOURNAL of July 26, is only another instance added to the long list, which makes it sadly true, that in some cases "the dead have no rights that the living feel bound to respect." Prof. Robert Hare, of Philadelphia, in his last sickness, requested that a healing medium come to see him; but it was not allowed; and his Spiritualist friends were not welcome callers during his sickness, and took no part at the funeral.

The grand old Spiritualist, Rev. John Pierpont, was President and presided at the National Convention held in Providence, R. I., in 1869. He passed suddenly to the higher life 3 days after at his home in Boston. A Spiritualist funeral was not allowed. One special Spiritualist friend present was granted the privilege of making a few remarks at the close. Such treatment has not been confined to the Spiritualist families. I have known children to have conservative, bigoted orthodox ministers attend the funerals of their parents, who were life-long Universalists.

NEWMAN WEEKS, Rutland, Vt.

### Re-incarnation or Hell.

ARTHUR F. MILTON.

It seems strange that with the fading of the hell-doctrine, re-incarnation should be looming up, preached and believed as though it stilled a desideratum in the soul.

Whether true or not, it may be a good thing to believe by some people—especially such who are intuitive or sensitive enough to feel that there is a future life, yet not spiritual minded enough to control themselves or strength enough to resist the temptations of the world. It is this class who does not believe in hell, and having nothing to fear from a thermal atmosphere in the future, it considers reform a sentiment or a thing belonging to that future life.

We have learned that hell is only a figurative expression of soul-suffering. But it may be hell for all that—if not worse than the literal structure. So we may learn that re-incarnation is a figure or metaphor of an underlying truth that has all the trials connected with it as promised.

It seems that some kind of hell is needed to reform a portion of humanity, and re-incarnation is no worse than the older ideal—if not an improvement on it. Both seem to come from the beyond, and we don't know but that the spirit-world is better able to judge of the needs of reforming mankind than we mortals do. If so, we cannot stem the tide in that direction. It may prove a saving grace in substitute for something else. If not true, it will not harm those who have been reformed or "saved" by it—even if it should only prove a figure of speech of something akin to it, after they reach the immortal spheres.

A Thought is the wireless message of soul to soul. Your neighbor's welfare is affected by your kind or unkind criticism of him. When we deal with subtle and far-reaching forces of this kind, then religion, which enjoins charity, is brought to the forefront as the most important factor

in human life. If you would be at your best you must love your neighbor, for your thought of him will either lift him up or trip him to a fall. The whole trend and swing of the universe bid a man to be honest, just and gentle, for we are so bound together that nobility in one kindles nobility in all, and one man's hurt is an injury to all. Since we are marching, one great company, from time to eternity, let us go as brothers, with a kindly word and a helping hand whenever opportunity affords. — REV. GEO. H. HEPWORTH.

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### Southern California Spiritualist CAMP-MEETING.

The Spiritualist Camp Meeting Association to be held at Sycamore Grove, Los Angeles, will formally open on Aug. 17 and continue until Sept. 17. The committee in charge express themselves as highly pleased at the prospects of having a successful camp-meeting, and the management have endeavored to secure the best talent available. The speakers and mediums already engaged have long been recognized as leaders of the highest order in the Spiritualist ranks, and will sustain the high reputation gained in former meetings of the Association. An illustrated program giving full details has been issued and can be secured by addressing Mrs. Nellie Howell, 139 West Fifth St., Los Angeles Cal.

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

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, AUGUST 9, 1902

Cleveland, Ohio, has put itself on record as a persecutor by ordering all clairvoyants either to leave the city or stop that business.

Moses and Mattie Hull are at Camp Pleasant and will be at Waukesha, Wis., from Aug. 12 to 31. After Sept. 7 he is to be at the Los Angeles camp.

The Summerland Camp closed last Sunday. The Los Angeles camp opens on Aug. 17. See notice in another column. A very nice program of the latter is issued showing the talent that will be employed there during the season of 1902; copies of which can be obtained of Mrs. Nettie Howell, 327½ So. Spring St., Los Angeles.

Dr. Javal, of the French Academy of Medicine, who is sightless, denies that Nature compensates blindness by increased sensibility of touch and hearing, but contends that when a person is blind, an extra development takes place in a sixth sense, which is latent in all persons. This sense, which has been called the sense of obstacles, acts by the perception of certain warm and indefinite vibrations. The seat of the sense is believed to be placed in the forehead.

Mr. W. J. Colville has returned from England and will spend several months in the East visiting camps and lecturing in the larger cities, and then expects to return to California at the approach of Winter. He will visit Onset and Cassadaga camps and can be addressed in care of the *Banner of Light*, 204 Dartmouth St., Boston, Mass.

## DO NOT DROP.

One of the most needful lessons to cultivate is not to drop in your thought, says the *Forward Movement Herald*. No matter how disappointing, do not allow your vibration to drop. Look out; look up; look forward with hope, not back with disappointment. Every time you drop, your vibration lowers and you cut off the possibility of help and inspiration. No matter what comes, never break your hopefulness and joyfulness, because like a boatman suddenly dropping an anchor in the swift movement of the boat, there is great danger—physical and mental danger, from the sudden jar, sudden drop, which is thus accomplished in the mind, in the thought. *This is the secret of all bodily weakness.*

When you drop from a higher to a lower vibration, you do not belong on that lower plane, hence become a prey to vibrations existing on that lower plane—the vultures that devour the carcass. Hence the danger of dropping.

The Tenth Annual Convention of the National Spiritualists' Association will be held at Boston, Mass., on Oct. 21, 22, 23 and 24, 1902. Business sessions each day at 10 a. m. and 2 p. m. At 7:30 each evening, grand public meetings will be held, at which addresses, spirit communications, music, and other spiritual and mental attractions, will be presented. 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.

To Work Out our destiny requires that we meet the obstructions of life with firmness and fortitude. To glide evenly over life's pathway, requires no effort and brings no reward. But to conquer our adverse conditions develops the manhood and exhibits character, development and growth. "To him who overcometh" is given "the white stone," the "new name," and enters the new life as a victor. He has conquered "fate," and made a destiny for himself. His name is emblazoned on the "Book of Life," he is fed on "the hidden manna," and is "clothed with the sun," and, like that orb, shines in eternal brightness!

Jonah and the whale, as a story in the Bible, has been a stumbling-block to many who might otherwise have believed in the miracles therein recorded. That story was too "fishy," however, to be swallowed by thinking persons.

By a telegram in the morning papers last Sunday we are informed that John McGarvey, president of the Bible College of the University of Kentucky, and a Methodist preacher, delivered a lecture before the Young Men's Christian Association on Jonah, and endorsed the Bible account about the whale (or great fish) swallow-

ing Jonah and after three days turning him out alive on an island. This, he said, was done to teach him a lesson so that he would obey the mandates of Jehovah with alacrity after that.

Mr. McGarvey might just as soon have believed that Jonah swallowed the whale as that the whale swallowed Jonah, if it had been so recorded, but the story is more than the ordinary person can swallow, even though it may be found in the Bible.

Life, as it is often asserted, may be a "dream"—but when it comes to paying the daily increasing household expenses of living—there is much of reality about it.

## Intellectual Giant.

During the last days of June his numerous friends on the Pacific Coast had the great privilege of entertaining Prof. John Uri Lloyd, the renowned psychical scientist and occult writer. The most remarkable of his strange books is entitled "Etidorpha," a psychical romance, recounting the extraordinary adventures of "The man who did it." The story proceeds on the theory that the human mind has capabilities of which it is yet unconscious, and that the strange phenomena now made use of by occultists will some time be shown to proceed from natural laws not yet understood.

The subject of the story is followed through the great and beautiful underworld, where he is introduced to the physical and psychological mysteries of life and nature, all of which are explained as results of natural laws.

It is a creation quite outside of ordinary fiction. If, as some hold, it contains more truth than fiction, its truths are of a kind not credited by the majority. Physically, Prof. Lloyd is built on the narrow gauge plan and short in weight, but intellectually he is a veritable giant.—*Pacific Vedantin*.

## The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

HELIOCENTRIC EPHEMERIS, from 1851 to 1904, by R. Hollingsworth, Minneapolis, Minn. 125 pages, neatly bound in cloth. Price, \$1.00. For sale at this office.

Astrology is one of the oldest of the sciences, but, like many others, became almost lost to the world during what was termed "the dark ages," and is now again gaining favor and emerging from under the clouds of darkness which enveloped it. Heliocentric Astrology differs from the Geocentric in that it considers the sun to be the center around which all planets revolve. Geocentric regards the earth as that center. "Raphael's Ephemerides," published annually for more than 100 years, are figured on the Geocentric system, and these cost 35c for each year.

This book contains tables showing the position of the planets on the Heliocentric system for over 50 years, and must, therefore, prove a very convenient and comparatively cheap aid to those students of that system. It is nicely printed on good paper and well bound, making a volume for ready reference at any time.

The Review of Reviews for August contains a character sketch of the Right Hon. Arthur J. Balfour, the new British premier. Mr. W. T. Stead relates an interview with Geo. Frederick Watts, a British artist, who has been awarded a membership in the new Order of Merit by King Edward VII. 25c. 13 Astor Place, N. Y.

The August number of *Mind* opens with an article by Mrs. M. E. Cramer called "My Spiritual Experience," which is accompanied with a half-tone portrait and biographic sketch of the author written by Charles Brodie Patterson. This is followed by a paper on "Jesuitical Occultism," by Dr. J. R. Phelps. Eugene Del Mar contributes an essay on "The Conception of Unity." An interesting article on "The Art of Enjoying" is from the pen of L. C. Ashworth, etc. 20 cents. Alliance Pub. Co., Fifth Ave., New York.

VEDANTA PHILOSOPHY—Lectures by the Swami Vivekananda on Jnana Yoga. 357 pp. New York: The Vedanta Society. Price, \$1.50. For sale at this office.

The author in the preface says: "Vedanta Philosophy regards the religious tendencies of mankind as being of four main divisions, the dividing lines not being necessarily sharply defined, for more than one of these tendencies may be found in one individual. Broadly speaking, there is a large class of men who seek to express their religious ideas through ethical work, through constant effort to help and uplift their fellow-men. Then there are others of a strongly devotional character, who find in love and worship the satisfaction of their religious needs. Others again, of more mystical nature, prefer to realize their ideals through concentration and meditation. Lastly, there is a class of men, strongly analytical natures, who must have the sanction of logic and reason for every belief, and who, therefore, take the path of philosophy and discrimination.

The books of Swami Vivekananda already published have been intended to meet the inquiries of the first three classes of men. The present work is adapted for the first class, the philosophers. *Jnana Yoga* is, as its name implies, the *yoga*, or method, of realizing our divine nature through wisdom (*Jnana*). Wisdom is knowledge in its ordinary sense, although it includes it. It is that higher knowledge which is self-illumination. This is equally the goal of every *yoga*, or method, the difference lying only in the path chosen for reaching that goal.

The present volume consists chiefly of lectures which were delivered in London, England. Two were given in India, and are consequently new both in England and in this country. The lectures deal with the teachings of the Upanishads, which contain the essence of Vedanta. Some of these Upanishads are among the most ancient of the Hindu Scriptures, and show



a wonderful insight into the great truths underlying aspiration. It is because Vedanta is a religion of principles, not of external authority, that the late Professor Max Müller said of it: "Vedanta has room for almost every religion; nay, it embraces them all."

As the noted author of this book, Swami Vivekananda, passed to spirit-life on July 24, in Calcutta, India, his lectures given on the earth-plane are now ended, and hence this book will be read with more than ordinary interest, for it reports many of his later and very talented discourses. During his several visits to America Swami Vivekananda made thousands of personal friends, for he was a brilliant lecturer, full of magnetism and enthusiasm.

REVELATIONS from the Eternal World, given to one of the Mystic Brotherhood. Springfield, Mass.: Star Publishing Co., 91 Sherman St. Price, 20c; postage, 2c. For sale at this office.

This pamphlet of 64 pages embraces explanations of the beings that create worlds, and the motives of creation. Also a true exposition of the ancient Hebrew revelations, by the seers and prophets of Israel. Perhaps the reader will be interested to know how it is possible for those who have been in the spirit-world so many centuries, to make their thoughts intelligible in earthly language.

It is a law of the spiritual nature that all thoughts, experiences and memories are recorded in the inner consciousness of the soul. The memory itself is not capable of extinction, although it may be long dormant. When it is aroused, the sensation is often just as vivid as when first experienced. It is then capable of transmission by the process of thought-vibration, a method of action in the spiritual world analogous to the transmission of signals by wireless telegraphy in the electrical world.

When the sensitive receives the vibration, it is registered in language nearest his thought-capacity, and to him is as tangible as any thought reaching his brain through the external senses. In this way it may be recorded in any age or in any language, and be sufficiently accurate to be reliable, if the spirit intelligence is truthful.

"Prosperity is the Issue" is the title of the great speech of United States Senator Jacob H. Gallinger of New Hampshire, recently delivered in the Senate at Washington. The speech has been issued in document form by the American Protective Tariff League. Send postal card request for free copy. Ask for Document No. 75. Address W. F. Wakeman, General Secretary, 135 West 23rd St., New York.

The Occult and Biological Journal will close its second volume with the August number, then the name and character of that periodical is to be changed. Its name will be the Bible Review, and its character the esoteric teachings of the Bible.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

Notes from Napa Valley, Cal.

On the morning of July 21, as I looked toward the beautiful hills, which are all crowned with live oak, I saw between me and them a large golden sun; it was as large as our own beneficent light and life-giver (which had not yet arisen), but had a softer and more self-centered glow—its outline being perfectly smooth, no rays shooting out! I wondered much what meaning this new and powerful symbolic vision could hold! Before night I was surprised and delighted almost to speechlessness by finding centered here and already at work, Mrs. Lillian M. Parkins, whom I had met in Los Angeles, before I came North. She has come here by angel direction and is establishing here a wonderful work; by her pure, sweet spirituality and her entire devotion she is attracting interested attention from a fine class of people, refined, cultured, intelligent, hungry and eager for the bread and the waters of life, of which, when one has fully partaken, they shall never more faint! She has wisely named her center "The Universal Institute," and I predict that the spiritualized intelligence of this remarkable valley is to become so vitalized and enthused, so spiritually energized by the light diffused from her sun center, as will lift it several degrees toward a full knowledge and enjoyment of the light, life and beauty of truth, and make it a mecca known throughout earth.

As essential aids in her work Mrs. Parkins will call around her and into the "service universal," such lecturers and psychics as the invisible co-workers may be able to put *en rapport* with her and her work. She is selling and renting such papers and books as teach the spiritual purpose and thought, is sending out her "Free Circulating Library" all over the country for the benefit of such as are eager for its blessings, but cannot command the money with which to purchase. Every moment is busily filled. She is giving free treatments with the cell-salts used by Dr. Carey, and says she has seen great cures effected by their aid. She expects, in case those are helped who are able to remunerate for the blessings, will do so after the cure, but truthfully says her "richest joy is found in ministering to such as are unable to make any worldly return." She is giving character readings from individual's name, and is very successful in that line of work, as is proven by the appreciative letters she gets in return.

The "boy orator," Chas. Anderson, has given several lectures in her rooms, besides numerous individual psychic readings and two or three circles. Mr. Anderson goes steadily forward, maintaining his geniality and cheerfulness, and sweetly-engaging poise and kind feeling. His power as a speaker is steadily growing. He has given great satisfaction here, and is warmly urged to return in the near future, by the numerous friends he has made. Mrs. Parkins' elocutionary powers are richly appreciated by those who have been permitted to enjoy them. Her readings and recitations have made grand settings for Mr. Anderson's lectures; stirring the ether with those waves of fine feeling they ever elicit, weaving from heart to heart as with a delicate golden thread the truest and rarest harmonic sympathy and interest.

Mrs. Parkins has secured the talented services of Mme. Jean-

nette W. Crawford, of Boston, for six lectures and piano recitals on the afternoons and evenings of Aug. 11, 12 and 13. I congratulate the people of Napa that they are to be blessed with the presence and work of this gifted woman. They cannot fail of a baptism of new and beautiful thought, and a higher understanding of the power and purpose of music and color when they hear her.

Mr. Anderson will be here again on Aug. 14, 15 and 17.

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Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

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

Spiritual Institute. Dr. and Mrs. Chesbro, 444 1/2 So. Spring St., Los Angeles, Cal.

Mrs. D. M. Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Phone, Church 680

Mrs. Eberhardt, 3250 22nd Street, Circle Tues., Thurs. and Sun. evs. Phone Blue 954.

Prof. Fred P. Evans, the world-famed medium for slate writing and clairvoyance. Interviews daily at his new office, The Occult Book Agency, 400 Fifth Ave., New York City. Send stamp for circular.

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Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 835 1/2 So. Spring St., Los Angeles, Cal.

Mrs. Lena Clarke-Howes, medium, 814 Eddy St., San Francisco. Sittings daily.

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- Goethe's Faust [Ethical Symbolism]. \$1
- Healing—Causes & Effects—Phelon. 50c
- Holy Grail—Silent Teacher—Ford. 1.00
- Intuition—Prof. S. A. Weltmer. 25c
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- Mind Culture—Walter De Voe. 25c
- Metaphysical Essays—C. C. Post. 50c
- Paths to Power—Floyd B. Wilson. 1.00
- Philosophy of Quimby—Grosser. 1.00
- Secular Views of Bible—Guthenbach. \$2
- Sema Kanda—Turnbull. 1.25
- Spiritual Meaning—Alden. 75c
- Spiritual Tour of World—De la Camp. 75c
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## BEFORE.

Before you can move the world,  
By the world you must be moved,  
Through its many changes whirled,  
'Till you have been tried and proved,  
'Till the heights of joy are reached  
And the depths of woe are probed,  
Where bones of thousands are bleached  
And Truth ever stands unrobed;  
'Tis then you can feel and know  
Your part in the world's great plan,  
Your share in its joy and woe,  
Your worth to your fellowman.

You may then go forth and sow,  
And your toil be not in vain,  
For every seed shall grow  
In the fields of joy or pain;  
You can smile with those who smile,  
You can weep with those who weep,  
'Till in God's own good while  
The harvest will grow while you sleep;  
You will neither think nor care  
What or where the end may be,  
In your place you've wrought your share  
For time and eternity.

CARL BURELL, West Derry, N.H.



The Editor is not responsible for the opinions of correspondents.

## Letter from Salt Lake City.

TO THE EDITOR:

We left Los Angeles May 26 for our accustomed Summer outing and vacation. We came direct to Salt Lake City, where we found Spiritualism at low ebb, for the want of proper organization and mutual understanding by the prominent Spiritualists.

Among the outspoken and open-hearted workers of Salt Lake is Mrs. Mary Hill, 326 South Main St. She is blessed with plenty to make this life comfortable and with a thoughtful and happy disposition to look to the comfort of others—a brilliant lady, educated and refined, with a mind pregnant with the highest and grandest thoughts on the spiritual philosophy. She is an undimmed jewel in the Sainted City—recognizing there is nothing in this universe of permanent value and lasting benefit to us save those things which can be shared one with another, and there is no truth so sublime that it may not be trivial to-morrow in the light of New Thought. S. D. AND ESTHER DYE.

## Transition of Mrs. Smith.

Passed to the higher life, on Thursday, July 24, from her home in Summerland, Cal., to her home in the Summerland of soul, Lilly Evelyn Smith, wife of W. H. Smith, (editor of *Advance Courier* of Summerland), and adopted daughter of Capt. J. H. Shields and Mrs. Jane Shields, who were, up to the time of the transition of Capt. Shields a few years ago, residents of Santa Barbara. Mrs. Shields' home has since that time been with her daughter and son-in-law in Summerland. Mrs. Smith was but 25 years of age. Fondly beloved by all who knew her, refined, talented and beautiful in character, she was the idol almost of Capt. and Mrs. Shields, who could not have loved her more fondly had she been born to them. She was brought up in Spiritualism and saw the spirits around her in her sickness. The morning before she passed away she said: "Mamma, I will tell you something if you will not cry; I had a watcher last night. Papa was with me all night, and every time I took a drink he held his hand under the glass to steady it." How sweet the thought and how

rich such testimony! Truly, as Mrs. Stowe has said:

Sweet hearts around us throb and beat,  
Sweet helping hands are stirred,  
And palpitate the veil between  
With breathings almost heard.

She leaves two little ones, one three years, the other 16 months old, and we felt that the loving mother had a feeling of peace and resignation in being obliged to leave her babies, which could only have come from the consciousness of how tenderly and carefully they would be sheltered and reared.

Mr. Smith is not a Spiritualist; but in the kindness of heart which is characteristic of him, he left the funeral arrangements to Mrs. Shields, and I was called upon to officiate. The services were held in Liberty Hall, Summerland, and the body interred in a beautiful spot overlooking the sea.

R. S. LILLIE.

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**Materializing Seance.**

TO THE EDITOR:

On Friday evening, May 16, a seance, attended by quite a number of prominent citizens of Eureka, Cal., was held at the office of Dr. Snively, on the second floor of the Jones Block, with Mr. Lenhart Kotter as the medium, who was placed under the following test conditions chosen by the committee:

A strip of one-half inch wide cotton tape, furnished by the committee, was run up his shirt sleeves underneath his clothing by means of a thin lath, and the end taken out at his neck and pulled through sufficiently to allow the two ends of the tape to be tied in a double knot near the wrist; an eyelet hole was then inserted in the extreme end of the tape, outside the knot, serving as a seal.

When both arms were fixed in this manner, the medium reseated the spectators, ladies and gentlemen alternated.

While the reseating was in progress, the committee prepared the chair, also furnished by them, for the use of the medium. It was a firm, low arm-chair, made entirely of wood, and was placed in the bay window that overhangs F St. Two screw eyes were screwed into the wall immediately back of the chair, and tape run through these and around the rounds and legs several times, then tied and an eyelet hole placed through each pair of ends. The chair was thus secured as close to the central one of the three windows as possible.

Thick curtains had previously been tacked up to exclude the possibility of any light entering from the outside, and a curtain parted at the center and hung on a string had also been stretched across the entrance. The space enclosed by this curtain was called the cabinet by the medium, and we will use that term to designate this space.

As soon as the people were seated, the medium gave himself up to the committee to further secure him in the cabinet. It only remained to pass a piece of tape around the tape that was outside the medium's sleeves, thence around the frame of the back of the chair, pull up the slack, and tie and eyelet these two pair of ends. After this, the committee had the medium strain lightly on these fastenings to see how far forward they would allow his feet to move, which was a little over a foot from reaching the curtain. Any that chose to come were now invited up to examine the conditions under which the medium was placed, and after putting some more tape around the bottom round of the chair and tacking it securely to the floor so the chair could not be raised up, all appeared satisfied.

No other objection being suggested, the incandescent light was turned out, leaving only a soft glow in the room, which proceeded from the light of a lamp, inside a wooden box, shining through tissue paper tacked over the front.

Now, before proceeding further with the details, it will be well to mention what the committee demanded as decisive in order that the seance be pronounced successful; for if the seance was not successful, the medium was to receive nothing for his services, and the money collected from the audience was to be refunded.

If the medium, conditioned as he was, would produce forms resem-

bling human beings that would come out several feet clear of the curtains without disturbing or mutilating any of the fastenings on the chair or on his person, the results would be declared satisfactory.

Soon a glow of light appeared above the curtains, and the medium requested the audience to sing. In a short time a full form appeared at the parting of the curtains, apparently clothed in a heavy white robe with a dim glow to it, then returned into the cabinet, but eventually reappeared and came out fully to the limit required by the committee.

Various lights and partly made-up forms manifested, besides two, or possibly three others, the size of and resembling human beings, all clothed with this phosphorescent robe, that fully satisfied the conditions of the committee.

At one time two of these forms appeared outside of the cabinet at once; and several disappeared outside of the cabinet by apparently slowly sinking into the floor.

One form that came out kept time to a waltz that was being played on a guitar, by swaying its body as if waltzing.

A peculiarity of the disappearance of one of the forms was its visibility beneath the level of the floor as seen by observers whose lines of vision were at right angles to each other.

There was a short period that no more phenomena manifested, after which the medium asked that the light be turned on and the cabinet opened up, and the door opened to admit some air.

The committee then examined every knot and eyelet made, and they were all found intact.

After an exhibition of some very peculiar manifestations, called physical phenomena, the seance closed.

Regardless of the theories each one present may formulate to account for these things, all were compelled to admit that it was marvelous.

B. W. MORRISON,  
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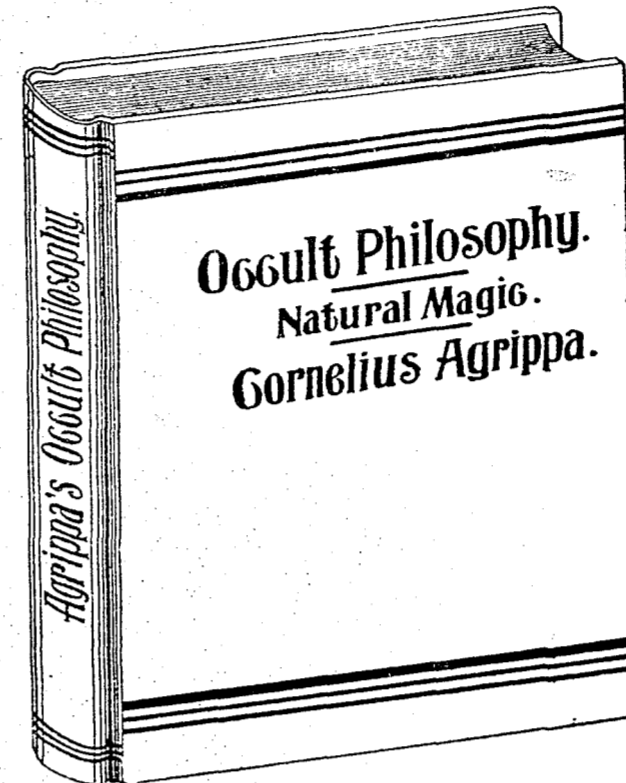
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## Local News Summary.

**Folsom 3014.**—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

**The Leaflet** entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

**Mrs. Ada Foye** drew a large audience at Covenant Hall, Odd Fellows' Building, San Francisco, last Sunday evening. After answering many questions, she gave an interesting lecture on "The Lights and Shadows of Spiritualism." Mrs. Foye gave remarkable tests and spirit messages to the audience, many of them being written in the air, over the heads of the audience. Over 50 names were given very rapidly by the spirit guides. Mr. W. T. Jones presided and Mrs. Cooke was organist.

Next Sunday the lecture will be on "The Signs of the Times."

**Mr. and Mrs. S. D. Dye** have returned to their home in Los Angeles, having spent their vacation of three months in Salt Lake City, San Francisco and elsewhere. Mrs. Dye is a very successful healer and has a wide circle of friends.

**Summerland Camp.**—The meetings during the past week have been well attended for this part of the country, and closed on Sunday, Aug. 3, with three interesting sessions.

The morning lecture was by Mrs. Howe, who gave an interesting recital of how she became a Spiritualist; the afternoon lecture was by my inspirer, and the evening by Mr. Howe.

Mr. Howe gave a very interesting lecture Friday afternoon upon "The Life and Works of Thomas Paine."

As these workers, as well as myself, are to remain another week, meetings will be held in Summerland next Sunday afternoon and evening.

R. S. LILLIE.

**Death and Afterwards**, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

## THE STATE CONVENTION.

OFFICIAL NOTICE

### The California State Spiritualists' Association

Will hold its seventh annual convention in Scottish Hall, 107 Larkin St., San Francisco, on Friday, Saturday and Sunday, Sept. 5, 6 and 7, 1902. Auxiliary societies are entitled to one delegate for their charter, and one for each ten members or major fraction thereof.

Mediums, speakers and healers holding Certificates of Ordination, Endorsement or Protection from this Association are delegates at large and may obtain credentials by application to the State Secretary at Spiritualists' headquarters, 305 Larkin St., San Francisco.

The earnest co-operation of the Spiritualists of California is solicited.

M. S. NORTON, Pres.  
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**Los Angeles Camp.**—Among the speakers and mediums at Los Angeles camp, which opens on Aug. 17, are the following: W. J. Williams, Moses Hull, Mrs. Elizabeth Lowe-Watson, Mrs. R. S. Lillie, Mrs. Mary Weeks-Wright, Mrs. Maude L. Von Freitag, J. L. Dryden, Mary C. Vlasek, Mrs. Julia E. Knox, Mrs. R. Cowell, Prof. W. C. Bowman, Mrs. May Hunt, Edward Wyllie, Mrs. Mary P. Morrell, Mrs. Ella W. Marchand, G. D. Parsons, K. D. Wise and Mrs. Edith Nickless Cobb.

**The Sunflower League** will hold an important meeting, Thursday evening, Aug. 7, at 8 o'clock, at Whitney Hall, 1164 O'Farrell St., San Francisco. Business of great importance will be transacted—that of considering delegates to the California State Spiritualist Convention, which will be held on Sept. 5, 6 and 7, 1902. All members and those interested in the objects and purposes of the League are earnestly requested to be present on that evening.

E. K. HEAD.

**At Loring Hall, Oakland,** last Sunday evening a very large audience was in attendance to hear spirit messages through Mrs. A. Smith and Mrs. R. Cowell, and to listen to the sweet music rendered by Miss Campbell. Next Sunday being Mrs. Cowell's last meeting until after her return from Los Angeles, she has engaged Loring Hall and will resume her meetings there, commencing on the first Sunday in October.

**The Conference Meeting** at Fraternal Hall, Oakland, Sunday afternoon, Aug. 3, was participated in by Mr. Carter, Dr. Anderson, Pres. Preston and others. Mrs. Nelson followed with readings. May E. Stevenson lectured in the evening on the subject, "What Relation has Love to Individuality?" and the sentiments elicited much applause. Mrs. Dr. Stewart followed with messages that were highly appreciated.

Sunday, Aug. 10, at 3 p.m., Prof. G. S. Dove will lecture and give phrenological examinations. May E. Stevenson will lecture in the evening from the subject, "What Relation do we Bear to our Families?" and Mrs. Stewart will give spirit messages.

**Mr. C. S. Patty**, who has been a subscriber for the JOURNAL for many years in the East, has become general agent for the Pacific Coast for Lang's Planetarium, a machine to demonstrate physical geography in schools and colleges, and is now in San Francisco. The machine is a wonderful educator, by means of which a student can learn more of Astronomy in half an hour than can be obtained by many weeks' study without it.

**The American Institute of Phrenology**, incorporated 1866, opens its next session, Sept. 3, 1902. For particulars, apply to the secretary, M. H. Piercy, care of Fowler & Wells Co., 24 East 22nd St., New York.

**Dr. F. G. Stone**, magnetic healer, having received the college diploma of M. D., has opened an office in the Callaghan Building, corner of Market and McAllister Sts.

**Mrs. Elsie Reynolds** has been holding materializing seances at 325 Ellis St., San Francisco, where many forms have appeared in full light, to the delight of their friends who were present to greet them. She has now gone South for a rest and will then hold seances in Los Angeles and other Southern cities.

"I want all afflicted people to send me name and address, with date of birth, including one dollar, and I will send a package of the wonderful Vite Ore preparation, that lasts a month, and also I will give a full written reading to each. Address G. F. PERKINS, 1520 M St., Sacramento, Cal."

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**Mrs. Anna L. Gillespie** has been at Port Huron, Mich., giving lectures and visiting her friends during July. On the evening of July 9 the home of Mrs. Kenwick was filled with friends of Mrs. Gillespie, who crowned her with white roses, "queen of the evening." The house was beautifully decorated with flowers and a very enjoyable evening was spent.

**Oakland.**—The meetings that are being held in Woodmen Hall every Sunday, under the auspices of the Spiritualist Temple Association, are very successful, from a spiritual and financial view. The Building Fund is increasing, and some day in the near future we expect to see the ground broken for a magnificent building.

C. F. VAN LUVEN.

**Words That Burn**, a psychic romance by Lida B. Browne. 366 pp.; cloth. Price, \$1.25. For sale at this office.

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### Societies and Meetings

#### Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p. m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

Vacation from July 15 to Sept. 15.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the elevator.

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome.

C. H. WADSWORTH.

**The Independent Free Thought Bible Spiritualist Society** meets at 909 Market St., S. F., (front hall), every Sunday, 11 a. m. meeting, free. 2 & 8 p. m., spirit messages by local mediums. 10c.

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**RETURNED.**—Dr. W. M. Forster has resumed the practice of his profession at offices 118 and 119, St. Ann's Building, 6 Eddy St., San Francisco. Phone Black 5322.

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## GOITRE.

A Famous Michigan Specialist Discovers a Cure for Goitre That Is Positively Guaranteed Use It at Home.



Why will you suffer with this dangerous and disfiguring disease when there is a treatment at hand that is positively guaranteed to cure it? We have cured thousands of cases after all else had failed and can cure you. Miss Lizzie Evans, of 3553 Caroline St., St. Louis, in writing to the Doctor, says: "When I began taking your Goitre cure all hope was gone. I had tried everything I could hear of and was constantly growing worse. My neck was a horrible sight and often caused me much distress. Wonderful to say I am now in perfect health and have been since taking your treatment nearly two years ago." Do not experiment with "Free cures" and worthless nostrums, but write at once to the Anti-Toxin Goitre Cure, 29 Minty Building, Battle Creek, Mich., for full particulars of this great and tried remedy. It will cure you and brighten the remainder of your life. If you have a friend with this malady do them a lasting kindness by sending us their name and address. Write to-day.

### Spiritualist Camps.

Seattle, Wash.—July 27 to Aug. 24. J. W. Smith, Sec., 1120 Pike St., Seattle.

Sangus Center, Mass.—Aug. 1 to Sep. 29. Onset, Mass.—July 13 to Aug. 31.

Verona Park, Mo.—Aug. 1 to Aug. 25. F. W. Smith, Sec., Rockland, Maine.

Forest Home, Mich.—Aug. 3 to 25. Anna M. Fox, box 267, Mancelona, Mich.

Etna, Clark county, Wash.—Aug. 8 to 28. H. B. Allen, manager.

Chesterfield, Ind.—July 17 to Aug. 24. Flora Hardin, Sec., Anderson, Ind.

Summerland Beach, O.—Aug. 10 to Sept. 1. S. J. Woolley, Milo, O.

Ashley, O.—Aug. 17 to Sept. 7. W. F. Randolph, Sec., Ashley, O.

Cassadaga, N. Y.—July 11 to Aug. 24. A. A. Gaston, Sec., Meadville, Pa.

Haslett Park, Mich.—July 25 to Sep. 1. I. D. Richmond, St. John's, Mich.

Delphos, Kan.—Aug. 9 to 26. J. D. Reeves, Asherville, Kan.

Mantua, O.—July 28 to Sept. 2. Lucy King, Sec., box 45, Mantua Sta., Ohio.

Grand Ledge, Mich.—July 27 to Aug. 25. H. Sheets, Grand Ledge, Mich.

Vicksburg, Mich.—Aug. 2 to 25. Jeanette Fraser, Vicksburg, Mich.

Island Lake, Mich. July 27 to Aug. 25. A. G. Brown, 266 21st St., Detroit, Mich.

Clinton, Iowa—July 28 to Aug. 25. Mrs. Stella A. Fisk, 18 No. 11th St., Keokuk, Iowa.

Lake Brady, O.—July 7 to Aug. 25. D. A. Herrick, Lake Brady, via Kent, Ohio.

Lake Pleasant, Mass.—July 28 to Aug. 31.—A. P. Blinn, Sec., 603 Tremont St., Boston, Mass.

South Boulder Canyon, Colo.—July 1 to Sept. 30. Mrs. M. Taylor, box 780, Denver, Colo.

Forest Park, Ottawa, Kan.—Aug. 24 to Sept. 21.—Jacob Hey, Sec., Overbrook, Kan.

Niantic, Conn.—June 24 to Sept. 9.—Mary A. Hatch, Sec., South Windham, Conn.

Los Angeles, Cal.—Aug. 17 to Sept. 14.—J. D. Griffith, Sec., 1014 So. Broadway, Los Angeles, Cal.

Cedar Lake, Ill.—July 1 to Sept. 15. G. V. Cordingley, Pres. 3300 Wabash Ave., Chicago, Ill.

Queen City Park, Burlington, Vt.—Aug. 8 to Sept. 1. Newman Weeks, Rutland, Vt.