

THE PHILOSOPHICAL JOURNAL

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Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

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W. T. JONES
EDITOR

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No. 47

The Well of Truth and the Spirit World.

An Impromptu Dialogue Poem given by Mrs. J. H. Brown of Texas, and Mrs. R. S. Lillie of California, from subjects furnished by the press representatives present at the National Spiritualists' Association Convention, Wednesday, October 19, 1904.

MRS. BROWN—

Hidden away in this world of ours,
From the common paths where man has trod,
Is the wonderful well of truth divine,
The precious gift of a loving God.
And we who are dust stand footsore and weary,
Warring on in the battle and strife,
Are asking where are those waters rare,
Of truth, and the wonderful well of life.
Oh, this well of truth is waiting somewhere;
Can you tell me the path, my sister, pray?
For my heart is heavy and burdened with care,
And I long for its water by night and by day.

MRS. LILLIE—

I have wandered o'er desert and plain,
Friend,
For many and many a year,
Seeking the well of truth divine,
With its waters bright and clear.
I have trodden, footsore and weary,
And at last I have thought I found
The waters of truth in a well so deep,
Half-hidden in the ground.
I tasted the waters only to know
That, in the depths so far below,
I found not the waters of truth so fair
I had wandered and searched for everywhere.

MRS. BROWN—

This well of truth, could I find it here,
In the valley or mountain or level plain,
I should quaff its waters with holy cheer,
And bravely go on with my work again.
O, tell me, sister, where have you trod?
Of the well of life have you found its glory?
Have you seen its curb, with the green moss shod?
Or felt the touch of its waters holy?

MRS. LILLIE—

Yes, friend, I have found the well at last,
And tasted its waters bright,
From the desert and weary plain I have passed
To the regions of clearer light.
I sought for a taste of the water clear,
And the draught, as I tasted it there,
Was sweet and refreshing to body and soul
In the limpid waters rare.
For truth was the water that sparkled bright
In the well of truth that was then in sight.

MRS. BROWN—

Oh, I ask you this, and I fain would know,
Are these waters of life in the well of truth?

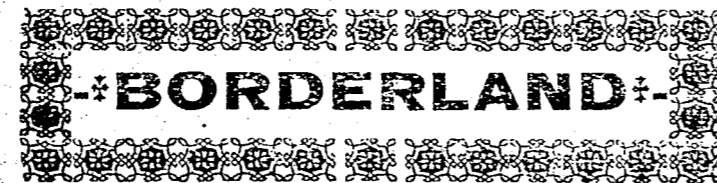
Or must I wait till I cross death's tide,
And stand transformed on the other side?
In the spirit world where soul is free
To seek and find what is yet to be;
Where truth immortal shall never die,
And the sparkling well gives its rich supply?

MRS. LILLIE—

The waters rise in the spirit world
And flow from its mountains high;
They come to us here in rippling streams
To mortals while passing by.
They ripple and gleam as they pass along,
They flow to the well so deep,
And give us the rhythm of sweetest song
As over valley and plain they leap.
Then seek its waters, its taste divine,
As it comes to these lips of ours,
Reflecting the light of life sublime
And the soul's immortal powers.

MRS. BROWN—

Is not that well beyond death's portal,
And just its rivulets here below;
Can we ever find it while we are mortal,
O, tell me, sister—or do you know?
This well of truth and the world of spirit
I long so much to understand,
To quaff the waters so pure and holy,
And to rest my soul in that beautiful land.
O, I sometimes think in the toil and struggle
I never shall quaff that draught divine,
Till I stand in the realm of the worldless spirit,
And drink from the well of that glorious clime.



OUR NEXT DOOR NEIGHBORS.

BY CHARLES DAWBARN.

At this stage and in this manner they learned that a terrific battle was going on between their friends and foes. The weapons used are described as psychological and electrical. These weapons do not kill, because the warriors on both sides are immortal; but we are told they wound, and the wounded are shorn of their strength for a time, according to the force of the blow. It reminds one of the Norseman's dream of heaven where he fights all day. If slain he gets up fresh and strong next morning.

These battle scenes are very foggy to us poor mortals, but perhaps the best we can get. In the report of one battle we are told the

enemy has 65,000 wounded, and of their own friends 33,000 were laid low. Whether learned surgeons are needed, and Red Cross nurses active as on earth we are not told. But prisoners are captured, though in some unknown manner they seem to presently make their escape. We learn they can and do kill mortals who are sensitive to their weapons, but how long they can hold the spirit corpse from coming to life is left untold. As a mortal he is extinguished, but their chains and fetters seem unequal to holding their spirit victim indefinitely.

In these earlier battles Dr. Shoemaker and his side prove victors, and exultantly proclaim what they are going to do through Wilson and Dallas to astonish and bless the world. The bridge they build, or instruct the mortals to build across the chasm is a regular system of telegraphy. Under their instruction Wilson provides a Morse telegraphic instrument, which is then connected with a dry battery. The key and the sounder were six feet apart, and Mr. Dallas sat four feet away with two gas lights burning brilliantly overhead. Presently the key vibrated, the sounder responded, and communication was opened between mortals and spirits through an invisible wire direct to the spirit world.

We pass over the jubilant prophecy that never again would this means of communication be closed. And we have nothing to do in this article with the personal communications from numbers of spirit friends and acquaintances. But it is obvious that such phenomena in full working operation would be quite as convincing to the sceptic as the wireless telegraph of to-day. But ultimately the associates found foes too strong for them and came to grief, involving a complete cessation of the phenomena, we are anxiously calling for witnesses to prove that neither Wilson nor Dallas were hallucinated. The narrative as told is simple, lucid, and abundantly testifies to the truthfulness of both Wilson and Dallas, but it

still demands support from other witnesses. So far we have heard only of the two and their friend Kramer as present.

All this had occurred between September 19th, 1893, and January 1st, 1894, and at the New Year's gathering of spirits and these mortals the spirit leader, Prof. F.R.S., tells them "Your path is open, and soon your research of glory will be sung in choirs of the spirit world." And on the seventh of the same month he says "To day you are placed on the highest summit of the spirit world . . . glory and victory have been completed, immortal happiness reigns in your life hereafter; victory at the beginning, everlasting life at the end, and all men shout 'amen.'"

For a time all went smoothly, but only for a time. It was claimed that invisible wires were laid, reaching to spirit head-quarters; but either Plum Mitchell or some other operator was usually at the key in the seance room. But at any time that these two mortals desired they made the call on the key, and the sounder promptly responded. This was real, swift, and convincing evidence of communication between the two worlds. A certain doctor, an electrical expert, was invited to witness the marvel, and he became convinced, we are told, that the phenomena were just what they purported to be; and, yet further, messages from his spirit friends converted him to a belief in spirit return. But, unfortunately, for personal reasons, Wilson withholds his name, so we cannot call him as a witness.

A Mr. Jamrs Galbraith, described as a highly esteemed citizen of Bradford for twenty years, is also invited. He is not only convinced but becomes a warm friend of Wilson and Dallas in their subsequent experiences with the friends and foes who used this system of telegraphy. The present writer has endeavored to open communication with this Mr. Galbraith, but without success up to date. These two gentlemen and a sister of Mr. Wilson are all the outsiders who wit-

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nessed the phenomena, for just at the point when the line was to be opened to the public the war recommenced with greater fury than ever.

The battles were at first victories for the allies, though many of their spirit friends were reported over the wire as badly wounded, and even captured by the foe. The details of these battles as told by the author are most thrilling, but for details we must refer the reader to the book itself, for at last the foe becomes conqueror. Wilson and Dallas are left stranded wrecks and shorn of all abnormal powers. The experiment was an acknowledged failure, and the circle was broken up.

[To be Continued.]

THE CAUSE OF THE SLOW AND DIFFICULT ADVANCE OF SPIRITUALISM.

BY E. J. SCHELLHAUS, M.D.

THE idea that environment acts upon individuals everywhere prevails. This idea is not true. It is accepted without examination and needs explanation. To illustrate: An old man weak, ragged and painfully limping along with the aid of a crutch is seen by a number of men. A. is a surgeon and wonders if he could not relieve him by some surgical operation. B. is a physician and wonders if he could not prescribe something for his relief. C. is a news reporter and wonders if he could not make an interesting item for his paper. D. is a lover of the ludicrous, and the spectacle arouses laughter in him. In the meanwhile the decrepit old man is not aware that any one is looking at him.

Here are four men differently affected by the same environment, and the environment knows nothing about it. It is evident that he does not influence the men.

The explanation is simple when understood. The feeling in the surgeon is a desire to relieve the pitiable object aroused by the sight of it, after the manner of his profession; that of the physician accustomed to administer relief by the use of medicines; that of the news reporter by the desire to obtain an interesting item for his paper; and that of the fun-loving fellow by arousing his mirthfulness. These feelings, by virtue of the heredity and environment respectively of these men were the most easily aroused and thus they were correspondingly affected.

But as to the manner of the action. The action was in the individuals and not in the environment. All action is caused by a force; that force has to rise (as in this case) by the action of a light

which is a physical force. The object sure was opaque, the rays of light striking it were reflected upon the retina of the eye, which is furnished with minute protuberances called rod and cones which are moved by the light as a field of grain is moved by the wind. This motion is conveyed through the optic nerve to the sensorium, and is there transferred into sensation which arouses consciousness; that is, it is a conscious feeling. The environment is real, the light force is real, the transformation is real, and the feeling is real; but the consciousness of it is only the conception of it, and not the reality.

But most of our conceptions have their rise in error conceived to be truth, though the feeling that gives rise to the sense of reality is real, if that which arouses it is not real the sense is not real, though the conception of it is as clear, vivid and convincing as if it were real. To illustrate: One absent from home on business receives a telegram that his child was killed. We can imagine his feelings. But it makes no difference whether the telegram was true or not so long as he accepts it as true. The feeling is there, but the conception of it is not true if the telegram was false. So we see the verity of the proposition. If that which arouses feeling is true the sense of reality is true; but if it is not true the sense of reality, having its rise in the feelings, is not true.

The question now is in regard to the verity of that which arouses the feelings. The fact of such a contrariety of opinions on the same subject is proof that error, accepted as truth, well nigh universally prevails. If this is denied let those who deny it explain the opposite, and antagonistic sects whose hostility has deluged the so-called civilized world in blood, explain the reason why all Christian sects, numbered by the hundred, derive their creeds from the same book—all equally sincere and intelligent—explain the reason why there is such a contrariety of opinions in regard to government and its method of maintenance; why jurisprudence with its eminent jurists are all at logger-heads, and they never profess to reach a point beyond opinion which proves nothing, settles nothing; why political economy whose conflicting theories threaten to convulse the civilized world, and of the social and domestic affairs of life. We know these conflicts give rise to innumerable evils from which mankind suffer. If truth universally prevail, can any one conceive that it gives rise to all these evils? Therefore, to deny the statement that error accepted as truth prevails is useless and absurd.

And, further, the feelings them-

selves are not the result of careful, deliberate imagination. They come to us unconsciously as does our mother tongue, and we act upon the conceptions to which they give rise as finalities. These conceptions we call knowledge, and regard it as the moving impulse of our voluntary, rational activities. When we think of it it seems so absurd; and when we consider that all our interests depend on this blind and absurd foundation, well may we understand the cause of the evils that afflict humanity.

We are supposed to act by the light of reason and common sense; on the contrary, we act from the impulse of these feelings conceived by consciousness and expressed in error believed to be truth, the character of which is determined by that of the feeling that gives rise to it.

This brief explanation—which, for want of space, forbids me to continue—is introduced here to explain the slow and difficult advance in Spiritualism, the greatest and most important subject that has ever engaged the attention of mankind. Every one has his opinions which are merely states of feeling in consciousness. So is every conscious mental operation. Every idea, impression, thought, imagination, memory, reflections and all other mental actions are based on some feeling; and every gesture, tone of voice, or movement of the body is the manifestation of a feeling; and when we come in contact with opposite opinions and in conflict with our own, they are repelled for the simple reason that we do not like them, and being satisfied with our own we want no others.

Our early teachings have been averse to the idea of spirit return and communion, and this fact when presented to us we repel it because it is not in harmony with our feelings. Public sentiment is against it, and we all like to enjoy the good opinion of Mother Grundy. The grandeur and significance of Spiritualism are not appreciated because not understood. The mind is preoccupied with opinions, beliefs and dogmas that have been accepted without question; and since these are states of feeling in us—that is, pleasant sensations, any expression of unpleasant feelings are opposed because they are unpleasant sensations.

In this fact we find the slow and difficult advance of any truth not in accordance with our feelings. As has been shown error conceived to be truth holds sway over the mind in every community. I have had ample opportunity, and with this special purpose in view, to study this matter. For years I have witnessed people confronted with the materialized forms of their loved ones gone from earthly sight, and noted their manner and expression

of their feelings upon the recognition of their friends, and then on leaving the seance room declare it must be some illusion, although the tests given were beyond the possibility of illusion. These phenomena were not in accord with their feelings. That was what was the matter. Reason and even demonstration are disregarded, and when expectations are not realized, what is witnessed is felt to be untrue and is so conceived.

SUNDAY EVENING MEETINGS.

TOMORROW.

Covenant hall—Odd Fellows Building, Miss Mac Hunt, lecture and messages.

Friendship hall—At 335 McAllister St. Lecture and Messages. Mrs. C. J. Meyers

Steinway Hall, 223 Sutter street, H. H. Brown, "Now" Lectures.

Oriental Hall—Madame E. Young and Mrs Sarah Seal, Lectures and Tests.

Peoples Church, 223 Sutter st., Lecture and Messages, Mrs. Anna Gillespie, Pastor.

Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 2nd, floor, 10:30.

Mrs. M. Bird, messages 235 Larkin St. at 8 p. m.

Mrs Sadie Eberhardt, messages, 267 San Jose Ave., near 25th.

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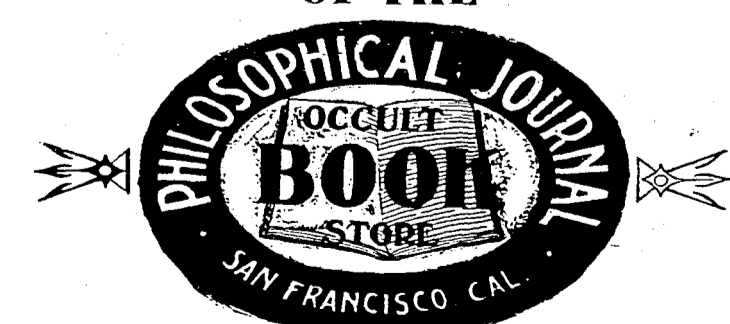
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Mrs. Anna L. Gillespie, Medium.

Ella Randle.—It has been but so short a time since I left the body, and this is all new to me. Auntie and Joe will understand when I say that I did not want to go when the end came, but it is all right now; and while the future held so much to bless, I feel this new life will hold at least no less than that, so am content. Tell Will to be a good boy, and to not leave the school now. In a little while he can help the ones who did so much for us, and it will be such a glad day when that time comes. I thank all who helped me so tenderly at the last, and to you, Auntie Sue, I send a heart full of love.

Frank Baxter.—To my many friends I wish to send this message. As one who stood in the ranks of workers and mediums, I had often wished to know more of the higher life myself, and thought it strange that so little came regarding it. But no one can tell it. Again and again have I tried to tell the story of this wonderful place—its glory, its rest, and, above all, its glad meetings. But no words can paint the picture. It pays every debt of pain and sorrow. There is a power that you never dream of while living which urges you to the right, and while some are in darkness. I feel sure they will all, even the most sinful, find light at last, for the law of this new life is to grow better. I am climbing along as best I can, and with my loved ones have no desire to take up the old body, but only want to fit myself for the new one, and rest content as to the future.

Annie Davis.—To my sons Frank and John I send this message. Boys, I have found your dear father and sisters and little Annie. We are together after the long separation, and the meeting paid for the parting. I did not suffer at the last. Do not worry about it. What seemed like pain was only restlessness, and at the last mother was with me, and I did not see the death angel as he drew near. I heard the music, and that is what I tried to tell you, but you could not understand. Am satisfied with all you did. Be good children. We will not be parted long. They tell me I can come to you if you will help me.

A reply to "Alice Message" in the JOURNAL of November 5th is as follows: Dear Editor,—I recognize in your "Message" department one from Earl Streator. He was a cousin of my father. He passed to spirit life at North-Amherst a year ago last summer. The tone of the communication is correct. Mr. Streator was a Spiritualist more than fifty years, and during the last five years of his life was badly afflicted.

A. A. POND.
Norwalk, O.

PSYCHOMETRIC DELINEATIONS.

The PHILOSOPHICAL JOURNAL extends its appreciation to its patrons and desires an extension of its patronage to their friends and asks that they will give them a few lines of their own handwriting and we will give to them a psychometric delineation of character, we ask not less than five, not more than seven lines to be sent and if you should not receive your answer immediately we hope you will bear with us, as we have others already in and will answer each one in their own turn, we ask you to give a fictitious name so that you need not be afraid that any one will know you.

Carolo, Chicago.—With the influence of this writing I get a generous, free, out-spoken condition; one proud of home life, bright and joyous; one not seemingly understood; good, loving and noble hearted; one who feels at times if she were understood she could bring to the world much of a nature that would be useful. Could you realize in a small way your value, fain would you stop and feel that there is much more in life than you have ever dreamed of. Ere long there will be changes of a brighter nature come and crowd out what has hitherto seemed dark. Then, again, we see you making a journey. It will bring pleasure and good. There also are conditions shown that are not so pleasant, but be careful and all will be well, and the darkness you will surmount and reach the summit in safety; and as you have been one to listen too much to the voice of one not as well informed as yourself, be more sincere and depend more on your own counsel, and you will be much better. Brighter conditions await you, prepare yourself for them and all will be well.

Lelia Crosby, Johnson City, Blanco Co., Texas.—With this influence I get one who has enjoyed life in her own way. She has traveled some and seen many changes of a nature very peculiar. She is one of nature's children, and enjoys its pleasures in a home-like, motherly way. We see she has done much for humanity, and we see around this one a bright and beautiful light, indicating a brighter future; and we would say to this dear sister be of good cheer, we see you have passed through dark clouds, and we know the good God who sees and knows everything will bring comfort and bless you; and we ask you to desire the divine power to bring to you a more complete life. In the unfoldment of His gifts of prophecy to you sit in silence about fifteen minutes each day, and in a short time you will reap the reward of your labor and accomplish much good.

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W. T. JONES.
EDITOR.

Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, NOVEMBER 19, 1904

COMMENTS.

THE annual report of the president of the N. S. A. should be issued in the form of a leaflet, and be studied by at least every officer in every Spiritualistic organization in these United States.

One or two inferences must be drawn from that report. These are criminal indifference on the part of Spiritualists to the propaganda of their faith, or the lack of organized Spiritualism having anything the world wants.

Facts are not always pleasant, but they are certainly wholesome; and a plain fact written large across the face of President Barrett's report is, "Something is wrong." What is it? Who can apply the remedy?

First—What steps shall be taken to popularize the N. S. A. with the people?

Second—What measures are, in your opinion, imperative at the present moment with regard to the needs of our cause as a whole?

Third—What can the N. S. A. do along business lines, and in the way of healthful propagandism to promote the best interest of our movement?

These three questions were sent by the National President to one hundred leading Spiritualists. He says that vigorous replies were received from the majority. That all agree that the N. S. A. is a necessary factor in pushing Spiritualism to the front,

Once upon a time a clergyman preached a sermon on "The recognition of friends in heaven." At its close one of his hearers remarked to him: "I liked that sermon. Now I wish you would preach another on 'The recognition of friends on earth.' I've attended your church three years and not five

persons have as much as bowed to me in all that time."

Perhaps not just that form of lack of recognition would occur in Spiritualistic meetings. There it more frequently takes the form of lack of recognition of the quiet members. It is just possible this lack may help explain the apathy of the laity.

Do you know that on the fingers of one hand you can count the Spiritualistic publications of power in the United States? How many of them come to your own table? Are you going to follow the discussion in the *Progressive Thinker* on Demonism? Have you been considering the Altruism of the *Light of Truth*? Have you ever tried to have any of the Spiritualistic journals placed on the library tables in your city? Or, better still, have you planned for a reading room of your own? Christian Science and Theosophy have their circulating libraries and their free reading rooms. Why not Spiritualists? But don't put it in a back room up three flights of stairs.

Probably nothing has injured the growth of Spiritualism more than the places in which its meetings have been held. Halls have auras as well as individuals. A hall vibrant with the emanations of contentious lodges does not furnish the atmosphere for high class spirit manifestations. Before securing a place of meeting, every society should hold a conference, with Ella Wheeler Wilcox poem "Shrines" as its subject.

About a holy shrine or sacred place
Where many hearts are bowed in earnest prayer,
The loveliest spirits congregate from space,
And bring their sweet uplifting influence there.
If in your chamber you pray oft and well,
Soon will there winged messengers arrive,
And make their home with you; and where they dwell
All worthy toil and purposes shall thrive.
I know a humble, plainly furnished room,
So thronged with presences serene and bright
The heaviest heart therein forgets its gloom,
As in some gorgeous temple filled with light.
These heavenly spirits, glorious and divine,
Live only in the atmosphere of prayer.
Make for yourself a sacred, fervent shrine,
And you will find them swiftly flocking there.

COMMENTER.

SAN JOSE NEWS.

To the Editor—
During the past month the Union has been served by Mrs. Ragon of San Francisco, formerly of St. Louis, Missouri. The gentle, unassuming manner of the lady her-

self, and of her spirit guides, has endeared her to many of the people of this place. A true, honest medium does not have to seek friends, for they are always drawn to her or him unconsciously.

A trumpet seance held by Mrs. Ragon every Monday evening during the month she has been here has been well attended; and, judging by what "They say," have been very successful. When the time arrives—and we hope it may be soon—when these phenomena can be produced in the light, then I believe all will accept the beautiful messages that are given through the instrumentality of the medium used for that purpose.

Our morning meetings continue to be of interest. We have established a question box, the questions being taken up—after being read by the chairman—by those present, and every one given a chance to give their opinion. Often strangers coming in, by giving their views, add much to the interest of the meeting.

Am glad to hear from other societies throughout the state. Any suggestions in reports of their meetings are always thankfully received, as they help us to think and consider what will be best to do in our efforts to uplift and enlighten the people we come in contact with on our onward journey through life.—Yours for the truth,

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"America's star will begin to set unless the cross is placed above the flag," is the dictum of Bishop Bashford of the M. E. Church. It is no wonder that the great religious journal, *The American Israelite*, is astonished and exclaims: "Shades of our Fathers of the Revolution." It is astonishing how much ignorance there is among those who are supposed to be fairly well informed. Washington, in one of his state papers stated that this nation was not Mahomedan, Judean, or Christian. If the faith of this nation be judged by the cult of its founders it would be in accord with that of the Chosen People. The creed of the Great Emancipator was pure Judaism—"Love the Lord thy God with all thy heart and thy neighbor as thyself." That would meet the hearty assent of the broad minded founders of this nation. It met that of the Nazarine whom such chaps as Bishop Bashford pretends to serve. Probably the dictum of that great theologian the late Prof. Max Mueller will apply to certain sectarians—"Those who know but one religion know none." QUAKER.

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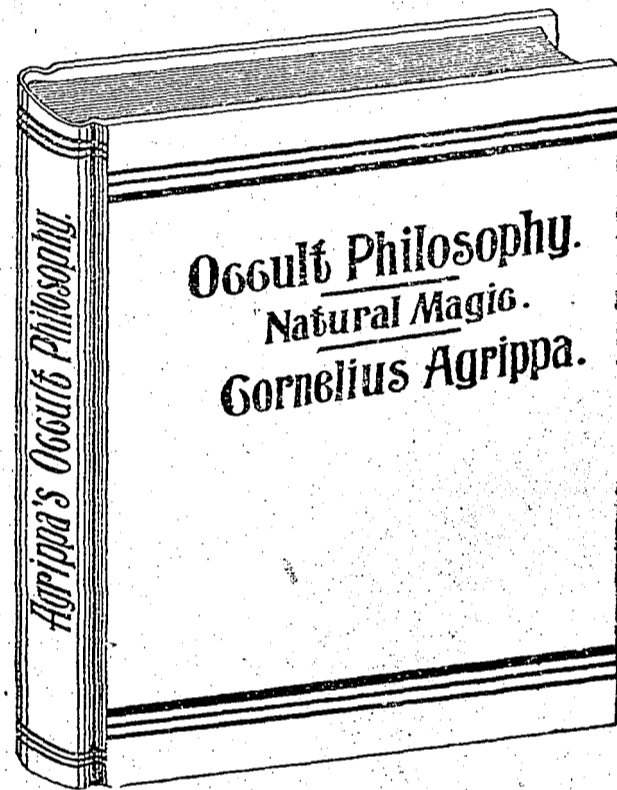
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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

A good opportunity is offered a Lady or Gentleman of good address and ability to solicit advertizing on commission, as a side line, for particulars apply at 1429 Market St., San Francisco.

The JOURNAL has opened a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

Covenant Hall.—A large audience greeted Miss Mae Hunt, on Sunday evening. A Conference from 7 to 8 has become an interesting feature of these meetings. Little Vera Ransdall the sweet singer continues her voice in song.

The many friends of Mr. and Mrs. W. W. Achers, will be pained to learn of the passing away of their infant Son, while enroute to the East about two weeks ago. The child had undergone a severe and painful operation from which the little one had not fully recovered.

Please make note.—Persons who received as loan, Badges belonging to the Ladies First Spiritual Aid Society, also Delegates Badges belonging to Cal. S. S. A. and worn during the recent convention are requested to return them to Mrs. A. E. Wadsworth custodian 1429 Market street.

Mrs. Harriet Ragon gave a benefit seance to the Ladies Aid Society in Odd Fellows Hall, Room 8, on Thursday evening. Mrs. Ragon gave a lecture followed by tests. A lady in the audience presided at the piano and the singing was very good. We thank Mrs. Ragon and her guides.

The Don't Worry Club met at Room 8, Odd Fellows Hall, on Wednesday, the 16th, and as usual there was a good meeting. The club will have an entertainment and dance next Wednesday night in the same place. Refreshments will be served. No charge. Come and bring your friends and have a good time. R. O. HALL, Sec. pro tem.

The Lyceum is growing in numbers and interest. Recitations were given by Ida Foulsham, Sibyl Steers and Ethel Evans and songs by Ethel Clarke, Elsie Percival and Ruben Mayo. A pleasant feature of the last song was the whole school joining with Ruben in the chorus, "My Own United States." Next Sunday Nov. 20th, Mrs. C. Mayo Steers gives her freescance at the close of the Lyceum.

On Tuesday evening, the 15th inst., at Hall No. 8, Odd Fellows' Building, Dr. Stewart Ellis of Oakland, occupied the platform, giving a short address and following with well received messages. These meetings are becoming popular, and the managers are encouraged by the generous attendance and appreciation of the kindness and ready response of our workers. The harvest is ripe, there is room for all, so let us rejoice in each others success.

Mediums Fund.—The Friday night meetings for the benefit fund of the Ladies Aid Society was held in Odd Fellows Hall, Room 8. The seats were filled and much interest manifested. The invocation was given by Fannie Barbank Felton, one of the guides of Mrs. C. Mayo Steers. Starlight, the little Indian maiden followed with messages. This is wholly a work of love on the part of the mediums who have so kindly and so freely given their services to aid us in our work. We thank them one and all for what they have done.

Mrs. Mayo, Chairman.

The Peoples Church—Elks Hall was well filled on last Sunday evening to participate in the conference, enjoying the music and listen to the lecture on the subject of "True Mediumship, how to attain it"—by the Pastor, Mrs. Anna Gillespie. The subject was made doubly interesting, being considered by a competent person having herself been a medium during her whole life. Mrs. Drew followed with messages, which were well received. Do not forget the Social, on Monday evening the 21st, at 1101 O'Farrell St. home of Mr. and Mrs. Gillespie—All are welcome.—Subject to-morrow—Sunday—"The Kings' Gift."

Mr. and Mrs. L. Chester Baldwin, who were married Feb. 16th, 1904, in Vancouver, B. C. are visiting with Mr. and Mrs. Griffin, 1151 Octavia street. Mrs. Baldwin will be remembered by many as their daughter Miss Mabel Griffin, arriving here in time to attend the funeral of her sister-in-law. Mr. and Mrs. Baldwin have just terminated a most successful Theatrical tour of ten months through the north-west and after a short rest they will depart on the Procter and Keith Circuit for New York and other cities of the East. The Editor is pleased to note that Mrs. Baldwin has earned a high reputation as a Vocalist and is to be congratulated in having a husband who has a good record as performer on stringed instruments.

PERSONALS.

Mr. Earl Smith of St. Louis, Mo., called at our santum this week. Mr. Smith is interested in our cause. He is making a tour of the State with a view of locating in California.

Mr. and Mrs. E. F. Cobb, who have been in the city two weeks, have decided to locate in Sacramento. Mr. Cobb has accepted a responsible position with Weinstock Lubin & Co. Mr. and Mrs. Cobb are both good instruments for the Spirit World, and we bespeak for them a kind and cordial welcome from the many good people in that city whom we know to be in sympathy with our philosophy.

Mrs. M. F. Hunt, after a residence of many years in Santa Barbara, has returned to this city, where a large circle of friends will give her a welcome hand. She will be remembered by many readers of the JOURNAL in Chicago and this city as being interested in the proper education of children and lyceum work, and by her faithfulness and devotion endeared herself to all who knew her. Mrs. Hunt, after a brief visit, will continue her journey to Denver, Colorado.

IMPORTANT ANNOUNCEMENT.

As the tenth annual convention of the California State Spiritualists' Association is to be held in San Diego in September, 1905, a club of not less than sixty members is now being formed to secure a low rate of transportation. Arrangements have been completed with S. P. R. R. Co. for two coaches for the round trip, including side trips and sleeper at the low rate of twenty-four dollars each person. All wishing to avail themselves of this opportunity can do so by securing from the Secretary of your nearest auxiliary Society, or from W. T. Jones, 1429 Market St., Secretary of the C. S. S. A. A card explaining terms etc., which can be filled out and forwarded to the Sec'y

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