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T. G. NEWMAN,
EDITOR.

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THE BORDERLAND.

General McClellan's Dream.

Two o'clock of the third night after General McClellan's arrival in Washington to take command of the U. S. Army, found that portly, celebrated soldier poring over several maps and reports of scouts. As the hour came tolling through the night, together with the dull rumbling of army wagons and artillery wheels, the wearied hero, pushing from him the maps, leaned his forehead on his folded arms upon the table before him, and fell into a sleep so deep that even the occasional booming of the heavy guns being placed in the entrenchments, was insufficient to disturb him.

"I could not have been slumbering thus more than ten minutes," said the General to an intimate friend, "when I thought the door of my room, which I had carefully locked, was thrown suddenly open, and someone strode up to me and laying a hand on my shoulder, said, in a slow, solemn voice, 'General McClellan, do you sleep on your post? Rouse you, or ere it can be prevented, the foe will be upon Washington.' Never before in my life have I heard a voice possessing the commanding and even terrible tone of the one that addressed me these fearful words, and the sensation that passed through me, as it fell upon my eyes; and I instinctively shrank within myself at the thought of my own negligence. I can only compare it to the whistling, shrieking sweep of a storm of grapeshot, discharged directly through my brain. I could not move my head from the table, as a sign of willingness to make answer to the unknown intruder. I once more heard the same slow voice repeat, 'General McClellan, do you sleep on your post?' There was a peculiarity about it this time; it seemed as though I was a mere atom of matter suspended in the center of an infinite space, and that the voice came from a hollow distance all around me. As the last words were uttered, I regained, by some felt but unknown power, my volition; and with the change, the grape-shot-discharge sensation in my brain ceased and a strange but new one seized my heart, as if a huge rough icicle were being sawed back and forth through and through me.

"I started up, or rather imagined I did, for whether I was awake or asleep I am utterly unable to decide. My first thought was about my maps, and before my eyelids had half opened, my hand clutched them, but this was all. The table was still before me, but everything else had disappeared. The furniture had gone, the walls of the apartment had gone and the ceiling was not to be seen. All I saw was the tableau I am about to describe to you.

"My gaze was turned southward, and there before me was a living map—yes, a living map; that is the only expression I can think of as befitting the scene. In one grand view my eyes took in the whole expanse of country, as far as the Gulf of Mexico, and from the Atlantic Ocean on the East to the Mississippi river westwardly.

"Before fixing my attention upon the immense scene, however, I thought of the mysterious

visitor whose voice I had heard but a moment before, and I looked towards him. An apparition stood on my left hand, somewhat in front at a distance of about six feet from me. I sought for his features, trying to recognize him, but I was disappointed, for the statue-like figure was but a vapor, the cloud having the general outline of a man. This troubled me, and I was turning the matter over in my mind, when the shadowy vision, in the same slow, solemn voice as before, said, 'General McClellan, your time is short; look to the southward.'

"I felt unable to resist this command, even if I had wished to do so, and therefore my eyes turned to the living map. Out on the Atlantic I saw various vessels of the blockading squadron looming up with the most perfect distinctness in the bright moonshine that illuminated everything with a strong but mellow light. I saw Charleston harbor and its forts, with their pacing sentinels and solemn-looking Barbette guns. My eyes followed the ocean line all the way around into the Gulf, to New Orleans; thence up the Mississippi. Fort Pickins, and



MR. GILES B. STEBBINS—(See next page.)

in fact every fortification along the water boundary, I beheld with as much distinctness as you see the corporal's guard pacing there. This sight filled me with delightful surprise, but it would be utterly impossible for me to describe the ecstatic amazement that followed, as within the limits I have mentioned, my eyes took in a minute but lightning-like detail of every mountain range, hill, valley, forest, meadow, river, rivulet, city, village, camp, tent, body of men, with sentinels, cannon, and I may say, dispensing with further details, every living or dead thing, no matter what its height or bulk. My blood seemed to stop in its channels for joy, for I thought that this knowledge and the advantage thus given to me, would insure a speedy and happy termination to the war. This idea was engrossing my mind when once more that slow, solemn voice—'General McClellan, take your map and note down what you behold. Tarry not; your time is short.'

"I started, and glancing at the unearthly speaker, saw him extend his arm and point

to the southward. Still I saw no features. Smoothing out the largest and most accurate of my maps, I seized a pencil and once more bent my gaze over the living map. As I looked this time a cold thrilling chill ran over me and the huge, rough icicle began its sawing motion through my heart, for as, pencil in hand, I compared the map before me with the living map, I saw masses of the enemy's forces being hurried to certain points so as to thwart movements that within a day or two I intended to make at these identical points, which were on two particular approaches to Washington. I beheld heavy columns of the foe, so posted for concentrated attack that I instantly saw it must succeed in its object unless speedily prevented. Treachery! treachery! cried I in despair, and as before my blood seemed to stop in its channels; ruin and defeat seemed to stare me in the face. At this fearful moment that same slow, solemn voice struck once more upon my ears, 'General McClellan, you have been betrayed, and had not heaven willed otherwise, ere the sun of to-morrow had set the Confederate flag would have floated above the capitol and your own grave; but note what you see; your time is short; tarry not.'

"Ere the words had left the lips of my vaporous mentor my pencil was flying with the speed of thought, transferring to the map before me. All I saw was the living map. Some mysterious and unearthly influence was upon me and I noted and recorded the minutest point I beheld without the slightest effort, delay, or mistake. At last the task was done and my pencil dropped from my fingers.

"For a while previous to this, however, I had been conscious that there was a shining light on my left that steadily increased until the moment I ceased my task, when it became in an instant more intense than the noonday sun. Quickly I raised my eyes and, were I to live forever I should never forget what I saw. The dim, shadowy figure was the glorified spirit of Washington, the Father of his Country, and now a second time its savior.

"My friend, it would be utterly impossible for me to attempt to describe the majesty of that returned spirit. I can only say that Washington, as I beheld him in my dream (or trance as you may choose to term it) was the most celestial being I could conceive of. Like a weak, dazed bird, I sat gazing at the heavenly vision. From the sweet and silent repose of Mt. Vernon, our Washington had arisen to once more encircle and raise up with his saving arm our fallen and blundering country. As I continued looking; an expression of sublime benignity came gently upon his visage and for the last time I heard that slow, solemn voice saying like this—'General McClellan, while in the flesh I beheld the birth of the American Republic. It was indeed a hard and bloody one and heaven's blessings was upon the nation. A century has not passed since then and yet the Child Republic has taken her position a peer with nations whose pages of history extend for ages into the past. She has (since those dark days), greatly prospered, and now by the very reason of this prosperity she has been brought to her second great struggle. This is by far the most perilous ordeal she has had to endure, passing as she is from childhood to opening maturity. She is called to accomplish that vast result, self-conquest, to learn that important lesson, self-control, self-rule, that in the future

will place her in the van of power and civilization. It is here that all the nations have hitherto failed, and she too, the Republic of the earth, had not heaven willed otherwise, would by to-morrow's sunset, have been a heap of stones cast up over the final grave of human liberty. But her cries have come up out of the borders like sweet incense unto heaven. She will be saved. Then shall peace once more be upon her and prosperity fill her with joy.

"But her mission will not then be finished, for ere another century shall have gone by, the oppressors of the whole earth, hating and envying her and her exaltation, shall join themselves together and raise up their hands against her. But if she shall be found worthy of her high calling they shall truly be discomfited, and then will be ended her third and last struggle for existence. Henceforth shall the Republic go on increasing in goodness and power until her borders shall end only in the remotest corners of the earth, and the whole earth shall, beneath her shadowy wings, become a universal republic."

"The heavenly visitant ceased speaking and as I still continued gazing on him, drew near to me and raised and placed his hands above. No sound now passed his lips, but I felt a strange influence coming over me. I inclined my head forward to receive his blessing—the baptism of the spirit of Washington.

"The following instant a peal of thunder rolled in upon me and I awoke. The vision had departed, with everything exactly as it was before I fell asleep, with a few exceptions—the maps of which I had dreamed I had been marking with signs and figures. I arose to my feet, rubbed my eyes and took a turn or two around the room to recover myself. I was awake, but the pencillings were as plain as ever. I had before me as complete a map and repository of information as though I had spent years in gathering and recording its details. My mind became confused with the strange and numberless ideas and thoughts that crowded themselves into it, and I involuntarily sank down on my knees to ask wisdom from on high. As I arose, refreshed in spirit, that same slow, solemn voice seemed to say to me from an infinite distance, 'Your time is short; tarry not.'

"In an instant my thoughts became clear and active. Hastening out couriers with orders to be executed—certain manoeuvres at certain points. I threw myself into the saddle, long ere daylight, and galloping from camp to camp and post to post, had the happiness to divert the enemy from his object, which I assure you, friend, would have proved entirely successful, by reason of the last piece of treachery, had not heaven interposed. That map is looked upon by no human eye save my own, and therefore treachery can do no harm. I have on it every whit of information that the enemy would give millions to keep from us. The fate of the war is settled.

"Sir, there will be no more Bull Run affairs. Heaven has stretched forth its arm; the American Union is saved, and our beloved and glorious Washington shall again rest sweetly until perhaps the end of the prophetic century approaches that is to bring the Republic to her third and final struggle, when he may once more become a messenger of succor and peace. But the future is to rest for our comprehension. We are but children of the present. When peace shall have again folded her wings and settled upon our land, then shall the strange, wonderful unearthly map, be preserved amongst American archives, a precious reminder to the American nation of what in their second great struggle for existence they owed to the glorified spirit of Washington."

[The article with the above (written in February, 1862) was copied by a member of Company H, 16th Massachusetts regiment, stationed at Fortress Monroe, a son of one of our most prominent citizens, and sent to him, offering to us the privilege of making use of it in our columns, which we cheerfully do. The present seems a very proper time to bring it before our readers.—Editor *Waltham* (Mass.) *Sentinel*. Copied from the *Sentinel*, Aug. 25, 1889, by Mrs. E. L. Teed, Oakland, Cal.]

The Algonquin's Spiritualism.

There is a tradition among the Ottawa branch of the great Algonquin family, believed to this day, that, centuries ago, their first parents migrated westward from the sea coast, near the mouth of the St. Lawrence river, and settled in the valley of the Ottawa river in Canada, where they lived for untold centuries, and that their main village was at a place they named Ke-tchi-nebis-sing, which name it still bears. There a

daughter of the chief of the village went down to the lake to bathe one morning; leaving her infant boy tied to a flat piece of wood, as was the custom. On returning to the spot where she had left the child, he could nowhere be found. Distracted, she ran back to the village, frantically screaming that her child had been stolen. The villagers turned out and searched long and well; but not a trace of the child could be found.

A few days after this two young lovers sat on a mound near the spot where the child had been lost, and while they were kissing and making love, they were startled by hearing, deep in the ground beneath them, an infant crying and sobbing as if its heart would break. They ran in great haste to the village and reported what they had heard. All the inhabitants believed that it was the lost child which had been heard crying underground. The old chief called together all the magicians—as is the custom to this day, where the Indians are not under the influence of Christianity—to hold a seance, for communion with the unseen spirits, to divine what had become of the child. I will here briefly describe the manner in which Indians proceed to receive communications from the spiritual world, as I have myself witnessed.

Poles ten to twelve feet high are set in the ground, in the form of a circle, from six to eight feet in diameter. The top of the lodge is left open. The sides are tightly covered with birch bark or the skins of animals. A fire is built close to the lodge for the purpose of enabling the spectators to light their pipes, as they generally smoke during the strange performance. All being ready, a low, tinkling sound is heard, like several small bells at a distance. With a rush on comes the leading performer, carrying a magician's little, flat rattle-box, somewhat like a tamborine. He sits down by the fire and begins by telling his audience how he can call up spirits of the dead, as well as of those yet living in the world, and that any present can ask them questions and receive true answers thereto. He next sings a peculiar song, which can scarcely be understood. He then either goes into the lodge by crawling under, or sits outside with the audience, throwing his blanket or some other clothing over the top of it. Immediately the lodge begins to shake, like a creature of life with an ague chill. Then is heard in the lodge a sound like that of a distant, strong wind sweeping through leafless trees, and intermingled with strange voices. When questions are asked by any one present, they are always answered in an unknown tongue; but, luckily, among the spirits there is always a special interpreter to explain what the spirits say.

According to the tradition above referred to, when the performance closed a party was sent to the lake to dig near where the lost child was left by its mother. They did so; and, as deep down in the ground as they were tall, they found the remains of the child in a cavern, from which fled, through an underground channel into the lake, a spirit monster. The magicians then declared that the country was ruled by Mau-tchi Manito, the evil one, who was an enemy seeking to do them all the harm possible; that all the misfortunes which had befallen them came from that source alone, and that their only means of safety was to seek a new land toward the setting sun. Thus it was that those tribes of the great valley of the Ottawa moved westward along the northern limits of Lake Huron and Lake Michigan and all about Ot-chip-we-kitchi-gami (Lake Superior), where many of them remain to this day.—Simon Popagon, in *Forum*.

Autobiographic—G. B. Stebbins.

Born in 1817 in Springfield, Mass., I am now 81 years of age. I spent my first 16 years there and in Hatfield, fortunately reared in a home-atmosphere of "plain living and high thinking," where decision, tempered by kindly affection, ruled. Common school and academic education was diligently followed up to 14 years of age, and for a single year later with a private tutor. Of doing chores, sawing wood, garden care, farm work and mercantile life, I had some experience—an essential part of education, for one must know men and things as well as books—practice as well as theory.

At 25 I was looking toward the Unitarian ministry, but a theological narrowness, more binding than now, and the inspiring enthusiasm of the anti-slavery movement turned me away to become a "field hand"—an anti-slav-

ery speaker, going from Maine to Michigan, in a score of States for years, meeting warm welcomes and angry mobs, and enjoying the friendship of a noble company of men and women among the pioneers in the "martyr days" of abolitionism.

Marrying in 1846, going to Rochester, N. Y., thence to Milwaukee for a year's newspaper work, and returning to Rochester. I met in 1853, "confirmation strong as the Holy Writ" of the great fact of spirit return and presence and power, and some years were mainly given to speaking among Spiritualists—in most of the leading cities from Portland to Washington and St. Louis, and in country districts and camp and grove meetings innumerable. It was inspiring yet arduous work, in a movement that has its human imperfections, but has done great good, and has opened rich realms of thought and experience yet to be explored, wherein help to a higher life on earth will be found—a life lighted by gleams from the life beyond.

For two years (1859-60) I spoke to an Independent Society in Ann Arbor, Michigan, our movement there opening the way for the useful Unitarian Society in that university town.

In 1866 we moved to Detroit, Michigan, and my speaking and writing for religious growth, for Spiritualism, women-suffrage and temperance, were kept up, so far as possible. For some months (in 1879 I think), during the illness and absence in the Azores of my friend, John C. Bundy, I became editor of THE RELIGIO-PHILOSOPHICAL JOURNAL.

Books I have written and compiled on Spiritualism of which it is needless to say more than to express the hope that they have helped their readers.

Amidst strife and wrong I see "the steady gain of good," the growth of natural religion under various names, and the truth of spirit-presence spreading everywhere as a leaven, and giving the needed light and inspiration for which the world waits. GILES B. STEBBINS. Detroit, Mich.

What is Spiritualism?

Using the term religion—in its ethical sense—Spiritualism is a religion, and Spiritualists should unfurl their flag in the intellectual world. It may be touched by the breeze of discussion; the light breath of ridicule may play about it; it may be tossed by the heavy blasts of opposition; but it will float serenely, upheld by strong currents of truth. It is necessary that we should outline our position, because so many of the superficially wise and learnedly ignorant are under the delusion that Spiritualism is merely table-tipping and ghost-seeing. Phenomena is but the kindergarten from which issues the science of Spiritualism in unfathomed vastness and beauty, to educate, elevate and to finally redeem—not a chosen few, but the whole world. The object and philosophy of Spiritualism is truth. Each one searches, finds and assimilates according to capacity.

Spiritualism can be but partially defined, for the reason that our spiritual understanding is in an evolutionary state, and Spiritualism is a subject as vast as human destiny, as difficult to understand as that oversoul of beneficence we call God. We can give but a mere suggestion of the principles of Spiritualism. Its first principle is the fact that it teaches right-living, and because it teaches right-living—and that life, by the refining touch of evolution, will finally give all the capacity to enjoy the highest happiness—makes it valuable.

2. It proves continuity of life beyond the grave. Other religions extend hope and trust, but beside the open grave empty creeds are cold comfort; faith faints and the bright wings of hope fall lifeless. The Spiritualist always sees beside the grave the angel of immortal life.

3. It is a religion in the best significance of that term, for it teaches morality,

4. It is a science, for it is an arrangement of facts.

5. It is a philosophy, for it is a science of all things, spiritual and mundane, their causes and issues.

6. Its phenomena proves that the spirit survives the death of its body. Its philosophy proves that an eternity of life is worth living.

7. It is the bow of hope spanning every earthly ill. Through the mists of pain and tears it shines in blessed inspiration. Every prismatic hue teaches that the painful strokes of fate are eliminating earthly dross, making us fitting inhabitants for spiritual spheres. One

moment of spiritual happiness in those pure realms is worth an eternity of mere animal existence.

We can at our present stage of unfoldment hardly dream how exquisite will be the happiness in spiritual life, undimmed by earthly pain and satiety. But we do not believe that all this blessedness is thrust upon us. *It must be won by patient effort.* As evolution has been the law of material life, so spiritual evolution is regnant in spiritual spheres. *Individual effort* continues to be the prime factor in our advancement. Another principle of Spiritualism is the belief in final and universal justice. It cannot therefore teach that our faults and sins may be eliminated by the agonies and blood of an innocent being, but that each one must, in one world or another, overcome his own faults, mount by his own efforts, atone for his sins, not merely by pangs of remorse, prayers and ceremonials, but by reparation and by helpful service to humanity.

We claim that constant individual effort to make one's self and the world purer and better is the "best scheme of atonement." Spiritualists recognize a pervading power called God; the spirit of universal life; the beneficent principle, guiding all conditions of life, from low to high, from seeming ill to ultimate good. It has adequately demonstrated that our arisen friends may, when favored by suitable environment, communicate with those in mundane life. Those who nobly live will, by the law of nature, draw to themselves an elevating and spiritual influence. Spiritualism, being a religion of rationalism and fact, discards superstition, supernaturalism and the theory of miracle. It claims that the spiritual phenomena which are related in the Bible are not miraculous, but natural; that the same law which governed the spiritual manifestations on the Isle of Patmos is operative at the modern seance.

Dr. Richard Hodgson, President of the Psychical Research Society, has, after long and patient investigation, been forced by overwhelming evidence to accept the conclusions of the Spiritualists. We do not claim—as some of our opponents, intoxicated with a little knowledge, suppose—that decarnate spirits are omnipotent, omnipresent and exist merely to conduct all mundane affairs, from frying a doughnut to locating a mine. But we do know that when environment and destiny are harmonious they may warn, advise and offer counsel consonant with their own development. As all sorts and conditions of people are constantly passing into the beyond, there must necessarily be there as many grades of mental and moral development as there are here. Therefore, it is not reasonable to expect to always hear the transcendental philosophy of a Plato whenever a decarnate intelligence strives to express sentiments through the instrumentality of a medium. We, as yet, so little understand the conditions necessary to obtain the best results in the seance room that our "bungling" often adds to the difficulties with which the communicating intelligence has to contend, thus often producing a confusion in the communications.

Spiritualism is a religion of universal love, toleration, justice and charity. Its believers are always eager to extend its uplifting truth, but will not force their belief upon anyone. Spiritualism is so lofty in its noble precepts, so pure and beautiful, that the most earnest Spiritualist feels inadequate to its high demands. Spiritualists are human beings, subject to the same frailties, the hereditary instincts, the swaying conditions which affect humankind. And though their lofty precepts are so often marred in practice, yet the uplifting principles embodied in their religion can not fail to gradually lift them from plane to plane of higher thought and purpose, which will eventually make life a symphony of beneficence. BERTHA J. FRENCH.
Willimantic, Conn.

Psycho-Therapeutics.

Thought is as mysterious as spirit. It is being recognized, however, that "thoughts are things," that they are living entities, and that they can be sent forth on missions of blessing or destruction. Thought forms sometimes appear in the image of the personality from which they emanate. There is a direct relation between thought-force and health, happiness and longevity; or, sickness, misery and premature death.

This is beginning to be recognized by advanced minds. Thought as a destructive

agency, or, as a creative force, is in constant operation. While the art of thinking, and its relation to the physical brain, is not generally understood, yet the process goes on without deviation, working destruction on the one hand, or creating anew upon the other. Getting sick and dying prematurely is an effect of thought-force misdirected. Living in the enjoyment of good health, or regaining that boon when once lost, is illustrative of thought-force in its power to preserve as well as to create. Keeping well is an art. Once master it, and you will not be sick. Knowledge thus gained is mightier than environment or prenatal tendencies. People think they must of necessity inherit the ailments of their ancestors. The child must die of consumption, or liver complaint, or bilious colic, because one or both parents thus died. By suggestion, the destructive agency is carried over from generation to generation, and, as a result, there are millions in the cemeteries that ought to be well and on top of the ground. Fear and weakness induce disease; suggestion, long continued, invites sickness, and, if persevered in, means death. Thoughtless friends tell you how bad you look, until you begin to think surely you must be ill, and thus through the agency of misdirected sympathy and auto-suggestion you are transformed from a condition of comparative good health to that of an invalid, with the undesired prospect of death staring you in the face. It is so natural to be sick. It is to be expected. It is unavoidable. None may hope to escape. The suggestion is preached into people. It is instilled into them from the cradle to the grave. It is sung into them in churches and at funerals.

"Death rides on every passing breeze,
And lurks in every flower;
Each season has its own disease,
Its peril every hour."

Here is poetic suggestion without stint, calculated in its very nature to increase the business of doctors and undertakers. And it does it. We believe that one verse has killed more people than the smallpox or scarlet fever. Some coward has styled death "the king of terrors," and fear of death has entailed a life-long bondage upon the race. Suggestion of disease heightens those fears and rivets more firmly the bonds under which humanity groans.

The weeds of mourning, worn as "the sable trappings of woe," are forcible suggestions of death and the grave. Hence, in the interest of health, the custom of wearing mourning would be better honored in the breach than in the observance. But people must be sick, or the doctors, druggists and undertakers would have a hard time to obtain a livelihood; that is, they would "make ends meet" with great difficulty until they adjusted themselves to the new order of things in the new age or dispensation of human progress.

It is coming to be a recognized fact that if, by suggestion, people can be made sick, they can be made well by the same means. There is not an intelligent physician who is in touch with the progress of the times that does not recognize the power of suggestion. Every dose of medicine dealt out is followed by the suggestion of cure. The confidence of the patient in the ability of the doctor to heal is another suggestion in the same direction. Often mere bread or sugar pellets accompanied by either the oral or mental suggestion of the family physician, cure most dangerous cases. It is the suggestion that cures. It is a tremendous power. It exists in the nature of things.

Psycho-therapeutics is the scientific art of healing. It is the intelligent application of a natural law. In olden times it worked what are called miracles. Its results are no less wonderful to-day. It is not a system of experiments. The intelligent operator comes in conjunction with the universal. He holds the mystic key that locks the objective mind within the realm of the subjective consciousness. There thought-force is recognized, and, under these circumstances, it restores and renews the physical, which is the realm of the objective consciousness and the domain of nerve force. It illustrates the power of mind over matter, of spirit over material environments. The Ego is supreme, not only in the subjective, but in the objective state. In other words, the man controls the house he lives in.

The physical body is his house. He has the power to keep it in good repair. When he once learns the secret he can do this by auto-suggestion. Psycho-therapeutics intelligently applied by an operator who understands his business soon convinces him of the power of

suggestion, and he learns at length to do for himself what he has thought another must do for him. We are weak while we lean on others for support. We never know our power till we determine to help ourselves. Polarized in self-conscious strength, we are more than conquerors. We become what we *will to be*.

Health is our birthright, and we take it. Disease is a robber, and we drive him hence. Success is ours, and we claim our own. We have a right to be happy, and no power can vitiate that right. We have a right to live, and we need not go into the cemetery before our time. Whether sick or well depends upon the strength of our own volition, or the application of thought-force regulating and controlling nerve force. We are master of the situation. It is unnecessary to be sick because it is fashionable. We need not die simply because it is customary. We can remain in the physical as long as it is our pleasure to do so.

Neither are we obliged to grow old and bend under the weight of years because we have been taught that we must. A youthful spirit preserves the body in robust health and vigor to the end.

Hence, we confront sickness by health, weakness by strength, evil by good, error by truth, darkness by light, sorrow by joy, discord by harmony, despondency by hope, and enmity by love. The intelligent exercise of these higher forces would prevent their opposites from having any control in shaping the present or future destiny of the race. Thus we see that suggestion operates in the moral realm as well as in the physical domain. I can make the best boy that lives, bad, by simple suggestion. I can make the worst one good by the same means.

The application, "incorrigible girls," is an inexcusable suggestion, not calculated by any means to reform them, but to sink them lower in the scale of being. They are the victims of prenatal and post-natal suggestions, and are the legitimate fruit of our boasted civilization. They are no more depraved than the so-called leaders of fashionable society, destitute alike of morals, and of heart and soul. Let the suggestion of gaudy show, of lust, of licentiousness, and of hypocrisy, give place to real worth, pure love, blameless lives and sincere devotion to the good of others, and you will hear no more about incorrigible girls or hopelessly bad boys.

N. F. RAVLIN.

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THOMAS G. NEWMAN, Editor,
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This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., SEPTEMBER 8, 1898.

The State Convention.

As some of the most important and interesting matter, not only to the thousands of Spiritualists on the Pacific Coast but everywhere, will be found in the proceedings of the Convention of the California State Association, we give much space to it in the JOURNAL this week, to the exclusion of editorial and local matter.

The Third Annual Convention of the California State Spiritualists' Association convened at Occidental Hall, corner McAllister and Larkin streets, on Friday, September 2, 1898, at 10 a. m. President C. H. Wadsworth in the chair. The Secretary called the roll of officers and directors; present: C. H. Wadsworth, President; B. F. Small, Treasurer; T. G. Newman, Secretary; M. S. Norton, Richard Young, Wm. M. Rider and Mrs. H. E. Robinson.

The report of the Committee on Credentials was received and adopted, seating the following DELEGATES AND ALTERNATES.

First Spiritual Union, San Francisco: Delegates—Mrs. C. H. Wadsworth and Mrs. L. C. Howes. Alternates—Mrs. Aitken and Mrs. Richardson.

People's Spiritualist Society, Hollister: Delegates—Mrs. Rebecca I. Johnson and Mr. J. M. Butten. Alternate—Mrs. Gerry.

First Spiritual Union, San Jose: Delegates—Dr. H. C. Johnson, Jos. Murray and W. D. J. Hambly. Alternates—Mrs. H. L. Bigelow, Mrs. A. M. Archer and Miss L. M. Kronk.

Unity Spiritual Society, Santa Cruz: Delegate—Dr. C. A. Bonesteel.

Ladies' First Spiritual Aid Society, San Francisco: Delegates—Mrs. D. N. Place, Mrs. J. J. Whitney and Mrs. Nevill. Alternates—Mrs. Eagar and Mrs. Cooke.

Union Spiritual Society, Oakland: Delegates—Dr. S. Palinbaum and Mrs. R. Cowell.

Society of Progressive Spiritualists, San Francisco: Delegates—Mrs. B. F. Small, Mr. G. H. Hawes and Mr. Victor Becker. Alternate—Mr. Jas. B. Chase.

Mediums' Protective Association, San Francisco: Delegates—Mr. W. T. Jones, Mr. E. A. Stitt and Mrs. Jennie Robinson. Alternates—A. O. Kraus, Mrs. G. W. Shriner and Dr. J. F. Davis.

First Progressive Mediums, San Francisco: Delegate—Mrs. George I. Drew. Alternate—Mr. A. J. Colby.

Psychical Society, Oakland: Delegates—Mme. Florence Montague, Mrs. Mary E. Coleman and Mrs. Moore. Alternates—Mrs. Martha C. Price, Mrs. Martha M. Peuberthy and George True.

First Progressive Spiritual Society, Alameda: Delegates—C. W. Bassett and Ida Kellenberger.

The Children's Progressive Lyceum, San Francisco: Delegate—Mrs. E. W. Briggs.

Delegates-at-Large—Mrs. L. H. Champion, Siskiyou County; Mr. C. N. McKelvey, Calaveras County; Mr. J. B. Aldrich, Sonoma County; Mrs. W. Tracy, Shasta County, and Mrs. E. A. Hammatt, San Diego County.

The minutes of the last Convention were read and approved. President Wadsworth then made the following appointment of Standing Committees, etc: Resolutions—Dr. C. H. Johnson, San Jose; Dr. C. A. Bonesteel, Santa Cruz; W. T. Jones, San Francisco. Reports of Officers—Wm. M. Rider, Mrs. H. E. Robinson, Dr. S. Palinbaum. Ways and Means and Amendments—B. F. Small, Joseph Murray and Richard Young. Reading Clerk, W. D. J. Hambly; Sergeant-at-Arms, Wm. M. Rider.

Visitors were then introduced, as follows: Dr. C. H. Johnson, San Jose; Dr. C. A. Bonesteel, Santa Cruz; Mrs. Stoddard, from Australia,

and Dr. Tripp, from Arizona, all of whom made interesting speeches. On motion, the Convention adjourned to 1 p. m.

AFTERNOON SESSION.

President Wadsworth called the meeting to order at 1:15 p. m. After roll-call, the reports of officers were read, and referred to the Committee on the Reports of Officers. They were as follows:

Pres. Wadsworth reported that the 27 chartered societies reported at the last annual convention had, through lack of suitable leaders, the hard times, the general apathy and other causes, now dwindled to 21. He commended the work of State Organizer Norton during the past three months, and believed that Spiritualism would be advanced and new societies instituted through his labors. He recommended that the various affiliated societies keep up their organizations, as a center to rally around, when the times shall improve and business activity will again be felt. He added: "There are many localities where a prosperous Society could be sustained if a few workers would make the start. With proper effort at organization we believe the Spiritualists of California could make their influence felt as much or more than any of the other religious bodies. We hope that all societies and individuals will remember that the State Board of Directors is not and does not profess to be the State Association, but simply does its best to carry out the will of the affiliated Societies when not in convention assembled." C. H. WADSWORTH, Pres.

Sec. Koch gave a detailed report, showing receipts and disbursements to have been \$395.94. There were 21 chartered societies; there had been issued 3 ordination certificates and 1 certificate of protection.

Treasurer Small gave a report of receipts and disbursements, with accompanying vouchers, showing \$81.84 as a balance in hand.

REPORT OF STATE ORGANIZER.

I was appointed State Organizer at the regular quarterly meeting of the Board of Directors held on the first Saturday in June, 1898. At this meeting \$10 was appropriated to begin my work. I first had printed a circular letter containing questions to be answered—enclosing copy of State Constitution and By-Laws, and a stamped and addressed envelope for reply. During the month of June, I sent out 250 of these letters, having first procured the addresses of Spiritualists in every quarter of the State from the mailing list of the PHILOSOPHICAL JOURNAL. The replies to these letters brought more names and addresses, and when the Board met in adjourned session on the first Saturday in July, I had exhausted my appropriation and expended \$4.50 of my own money, for printing, typewriting, stationery and postage. At this meeting \$5.00 was appropriated, and when the Board met on the first Saturday in August, the appropriation had been exhausted and \$2 over. The Board kindly appropriated \$10 additional, every cent of which has been expended in typewriting and postage.

During the three months in which I have been laboring for organization, the number of replies received did not exceed five per cent of all the letters sent out, but in those which were received is contained a vast amount of information which will be of much value in future, to those who take up the work where we lay it down.

From nearly all sections of the State there comes the information that there are numbers of Spiritualists, but no leaders and no mediums.

The holiday season and intense heat of the interior has militated against success in my work of organization.

In Alameda and Santa Cruz, defunct societies have been resuscitated and their delegates occupy seats in this convention.

Through the efforts of your State Organizer a resolution was passed by the Board of Directors of the State Association to allow a delegate-at-large from every county in the State where no auxiliary organization exists. As a result, the number of delegates to this Convention has been largely increased, and the representation of the State more complete. The perfect and thorough organization of the State is the first and most important duty of the State Association.

In the election of the Board of Directors for the ensuing year, young, active and enthusiastic workers should be chosen who are willing and able to carry the spiritual warfare into the camp of the enemy and raise the spiritual banner in every city, village and hamlet in the Golden State.

Mme. Montague and Mrs. R. Cowell reported on their missionary work in the spiritualist field during the past year.

Under the head of Report of Committees, the President called for the report of the Commission created to formulate a statement of basic principles, which was read as follows:

REPORT OF THE COMMISSION.

The Board of Directors of the California State Spiritualists' Association, at its regular meeting on March 5, 1898, appointed a Committee, consisting of M. S. Norton, B. F. Small and Wm. M. Rider, charged with the duty of creating a "Commission," of not less than ten members, of either sex, to formulate a "Declaration of Principles"—the qualifications for membership to be "fitness for the place and ability to perform the labors of a Commission of this kind."

This Committee met at 1429 Market St., San Francisco, on April 15, and unanimously selected the following as such Commission: Thos. G. Newman, J. S. Loveland, W. Emmette Coleman, Mrs. R. S. Lillie, Mme. Florence Montague, Mrs. H. E. Robinson, Mrs. Elizabeth Lowe Watson, M. S. Norton, B. F. Small and Wm. M. Rider.

This Commission met, organized and elected the following officers: J. S. Loveland, President; M. S. Norton, Vice-President; Thos. G. Newman, Corresponding Sec.; B. F. Small, Financial Sec.

A Sub-Committee, consisting of B. F. Small, M. S. Norton and T. G. Newman, was appointed to formulate and present a "Statement of Basic Principles." This Sub-Committee met once a week for several months, invited suggestions from prominent Spiritualists all over the United States, and then submitted a Report to the Commission, which it carefully considered, Section by Section, and after the adoption of several amendments, it was adopted as a whole, and the Secretary was instructed to prepare and present a Report to the California State Spiritualists' Association, in annual Convention assembled, submitting the following "Statement of Principles" for its consideration and adoption:

Whereas, Spiritualists believe in liberty, and will not be bound by dogmatic creeds, which enslave the mind and destroy the spiritual nature,

Therefore, we present to the world, instead, a simple statement of principles, which are susceptible of differentiation and growth, until they satisfy the minds of all reasonable thinkers. This statement is a consensus of opinion and an expression of the collective mind of the Spiritualists of America; and the purpose of its adoption and publication is, to serve as a basis for organization and propaganda; and for information to investigators and Spiritualists, and is subject to revision and change by the people—or their representatives—assembled in an orderly manner for that purpose.

1. DEFINITION.—Spiritualism is a scientific, philosophical religion, and embraces the science of life, the philosophy of existence and the religion of humanity.

2. LIFE.—Life is universal and eternal. Organic Life manifests itself as intellect, sensibilities and will. The unity of life involves that common sympathy among men which creates the desire for communion with our fellows, and enables decarnate spirits to communicate with those in the flesh.

3. MISSION.—The mission of Spiritualism in the world is—primarily—to establish a rational religion in the minds of men, founded upon the operation of nature's laws; to wage an educational warfare upon Ignorance, Superstition and all forms of Supernaturalism; and, in consonance with Universal Brotherhood, to establish the solidarity of the human race through the dissemination of a knowledge of man's relation to his fellow man—to this end, being in active sympathy with all genuine reforms looking to the betterment of the social conditions of humanity, including the elevation of woman.

4. DEITY.—Alexander Pope, the poet, gave expression to the most comprehensive definition of deity and man's relation thereto, in these words:

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

5. CREATION.—There are two fundamental elements in nature which are immortal and indestructible. They are called "matter" and "spirit." The various phenomena of the universe are differentiations of these primary elements. Change, adaptation, and evolution are the three great factors in the progressive economy of nature.

6. PROGRESSION.—The watchword of Spiritualism is "Eternal Progression." This is a progressive universe; this is a progressive world, and man is a progressive being. Speculations, opinions and theories, in regard to methods, are of secondary importance.

7. CONTINUITY OF LIFE.—Human experience affirms, the operation of Nature's laws confirms, and intelligent communication from those who have passed through the change called death proves, that man has a continued, intelligent existence after the dissolution of the physical body.

8. MAN'S INDIVIDUALITY.—The paramount tendency of evolutionary development is to the individualization of the human spirit as an immortal entity, and this individuality being attained, the soul must assume the responsibilities of eternal existence, and by taking advantage of opportunities will be enabled to rise to heights of great mental and spiritual unfoldment.

9. DEATH.—The physical body is the house in which man lives while passing through the experience of earth-life. When this is no longer habitable, he passes on into another sphere of existence. This change—or transition—is called death, and the condition in which man finds himself after this change, is called the *spirit world*.

10. SPIRIT WORLD.—The spirit world is a natural state of existence, originated and sustained by natural law; including many varied conditions or spheres corresponding to the variant intellectual, moral and spiritual planes of its inhabitants. At physical death each human soul passes into a condition in correspondence with its degree of unfoldment, ethical and spiritual; and, under the law of eternal progression, through continued aspiration and effort, it is destined to outgrow its imperfections, and ever increase in goodness, knowledge, wisdom and happiness as the endless ages roll.

11. MEDIUMS.—The agents through whom the spirit-world communicates are called mediums, and may be classified as follows: inspirational speakers and writers; test mediums, or those through whom direct personal messages come; mediums who heal the sick through spirit aid; physical mediums for the production of objective phenomena; and various other classes of mediums through whom are produced many other manifestations on the physical and mental planes.

12. ETHICS, OR THE SCIENCE OF RIGHT LIVING.—Man should live right and do right because it is right, without hope of reward or fear of punishment. *Temperance* should be observed in all things, including *speech* and *conduct*.

13. ORGANIZATION.—Spiritualist societies should be formed upon a spiritual basis. *Character* and *Usefulness* should be the qualifications for membership, and financial considerations should be secondary.

All of which is respectfully submitted: J. S. Loveland, President; M. S. Norton, Vice-President; Thos. G. Newman, Corresponding Secretary; B. F. Small, Financial Secretary; Mrs. E. L. Watson, Mrs. H. E. Robinson, Mrs. R. S. Lillie, Mme. Florence Montague, W. M. Rider, W. Emmette Coleman.

Moved by T. G. Newman; seconded by B. F. Small, that the report of the Committee on Basic Principles be adopted. It was then declared open for discussion. Prof. J. S. Loveland offered a minority report, as follows:

MINORITY REPORT.

Whereas, It is generally conceded by Spiritualists that Spiritualism is the science and philosophy of life, it is, therefore, only necessary in a declaration of principles to define life, and state its relations to the present and the future, to have that which shall command our reason and enlist our hearts in the great work of human uplifting; therefore, we, the Spiritualists of California, in convention assembled, recognizing and affirming the conscious communion between the earthly and spiritual spheres of life, do adopt and put forth the following articles as an epitomized statement of the principles held, and the purposes we intend to carry out and exemplify in our public and private life.

DECLARATION.

- 1.—Spiritualism is the science and philosophy of life.
- 2.—Life is universal and particular, or infinite and finite.
- 3.—Universal life is impersonal, unorganized, automatic and eternal.
- 4.—Particular or finite life is organized, and in its highest form is self-conscious and personal, and manifests itself as intellect, sensibilities and will.
- 5.—Particular life is evolved from the infinite, and is, therefore, in essence, the same. Universal brotherhood is the natural deduction from that fact.
- 6.—The unity of life involves the sympathy of kinship among men, and creates the desire for communion with our fellows; and the possession of the same indestructible attributes prompts and enables the decarnate spirits of humanity to communicate with those still in the form.
- 7.—Human life is dual—(1) social, (2) individual.
 - (1). The social life is primary, and is wiser and greater than the individual, therefore, the social should rule.
 - (2). The social man owns the earth, hence, the individual can rightfully own nothing antagonistic thereto.
 - (3). But, inasmuch as the individual life is an integral factor of the social, he is the rightful heir to a pro rata share of all the wealth of the social man.
 - (4). But, as the social life fills all time, and that of the individual only the few years of earthly existence, the ownership of natural wealth by him can extend only to use during natural life.
- 8.—Life possessed, carries with it the right to all the means and opportunities to preserve and happy itself, therefore it is the imperative duty of the social man to secure to every human being the unmolested possession and use of all the means necessary for that purpose.
- 9.—The philosophy of life includes all that man can comprehend, hence there is no science, no question involving human relations or destiny but what is embraced in the principles of Spiritualism, and therefore all questions of government, all systems of ethical teaching, all doctrines of religion, belong to the philosophy of Spiritualism.
- 10.—Life is natural—it is the soul of the Cosmos—and it manifests in form and function in harmony with immutable law, therefore Spiritualism rejects *in toto* all forms of miraculism, and as the customs of society and the forms of all present governments are offshoots from the religion of miraculism, therefore, the philosophy of Spiritualism proposes to man a new religion—a new government and new social customs in harmony therewith.
- 11.—The evolution of life's inherent potencies we term education, and human progress is secured only by the integral education of the people; therefore, the purpose and duty of all Spiritualists is to devote their entire energies to the work of educating themselves and others.
- 12.—From the spiritual life of man is evolved the science of ethics which is (1) a full and lucid statement of the relations existing between person and person—between individuals and society; and (2) a thorough exposition of the duties which those relations impose upon the respective parties, and (3) the loyal performance of all those duties by the social and individual man. (4). Immoralism of the social man exists and manifests itself in the form of bad constitutions, laws and judicial decisions; therefore, Spiritualism demands that constitutions, laws and judges shall be made conformable to the eternal principles of justice and brotherhood; and also proclaims its purpose, by all educational and righteous political methods to cleanse the religious and political cesspool of moral corruption and inaugurate the rule of righteousness.
- 13.—(1). Mediumship is one of the most occult and wonderful manifestations of the combined energies of life in its incarnate and decarnate spheres of action; therefore it is of supreme importance that it be given the foremost place in all educative methods. (2). The only legitimate motive for the exercise of medial powers is an unreserved consecration to altruistic principles. Anything less than this—any practicing it as a mere money-getting pursuit, is a transformation of mediumship into magic and fortune-telling, demoralizing and leading to moral degradation. (3). The higher mediumship—conscious communion with the soul-world—is the privilege of every human being.
- 14.—The spirit world is a natural state of existence, originated and sustained by natural law, including many varied conditions or spheres, corresponding to the varied intellectual, moral and spiritual planes of its inhabitants. At physical death each human soul passes into a condition in correspondence with its degree of development, ethical and spiritual; and under the law of eternal progression, through continued aspiration and effort, it is destined to outgrow its imperfections and ever increase in goodness, knowledge, wisdom and happiness as the endless ages roll.

J. S. LOVELAND, *Chairman of the Commission.*

Speeches were made in support of the report of the Commission by M. S. Norton, Mme. Montague and T. G. Newman. Professor Loveland made a speech criticising the report of the Commission and commending his minority report. Mr. Wm. M. Rider moved, seconded by Mr.

Jos. Murray, that the Minority Report be substituted for the report of the Committee. This motion was lost. The Report of the Commission was then adopted unanimously.

New business being in order, it was moved by Mr. Rider, seconded by Mrs. Drew, that the thanks of this Convention be accorded to Mrs. R. Rossini for the excellent music furnished.

Captain Stout offered some resolutions on Capital Punishment which were referred to the Committee on Resolutions.

Mr. Norton stated that the National Association was still granting charters in this State after President Barrett had agreed to give the State Association exclusive jurisdiction. He stated that, as State Organizer, he had written a letter to the Secretary of the National Association, requesting information on this point, and although he had enclosed a stamp for reply, he had received none. He thought we were not being treated right.

On motion of Mr. Rider, Dr. Rin-Es was accorded a voice in the Convention, without vote. He said that he had not been treated right by the National Association and was glad that the State Association had now realized what he knew years ago would be the final result.

It was voted to give Mrs. Sloper a voice in the Convention, without vote.

Moved by Mr. Hambly, seconded by Mr. Young, that the matter of exclusive State jurisdiction be referred to the committee on resolutions.

Mr. Norton stated that he desired to have the by-laws amended so as to give the Secretary and State Organizer a stipulated amount, per capita, to cover expenses of stationery, postage and incidental expenses. Mr. Hambly introduced amendments to the by-laws to cover these points, which were referred to the Committee on Amendments.

Mr. Norton being called upon by several members to speak on the matter of the building of a temple in San Francisco, said that there was a feeling of dissatisfaction about the matter, and unless something was accomplished soon, we need never hope for any assistance in the future from those who were able to do so. Remarks were made by Mr. B. F. Small, Miss Kellenberger, President Wadsworth, Mr. Rider and others, showing that all had been done which could be for the object; but, in these hard times, it was not possible to sell the property to advantage, and the Trusts had to wait for a revival of business to accomplish what the donors intended.

On motion of Mr. Bassett a committee of three was elected to investigate the two Trusts created by Mr. and Mrs. Sleeper, to find out what (if anything) they had done and propose to do for the good of Spiritualism. The committee consisted of Messrs. Bassett, Norton and Stitt.

Mr. Hambly offered some amendments to the Constitution which were referred to the Committee on Amendments.

The Convention then adjourned to 10 a. m. Saturday, for a continuance of business.

At 8 p. m. there was a good audience at Metropolitan Temple, where an entertainment, consisting of musical selections, vocal and instrumental, was given. The programme began with an organ prelude by Professor J. W. Southwell, followed by the invocation by Mrs. George I. Drew. Mrs. M. L. Chandler and Miss Ida Haverly rendered soprano solos, each receiving an encore.

The "Battle of Santiago," a very fine descriptive composition, introducing all the national airs, was executed by Professor, Mme. and Master Young, and aroused the patriotic enthusiasm of the audience.

The guides of Madam Florence Montague answered questions propounded by the audience in a wonderfully ready manner; many of the questions being of a scientific and philosophical nature, and were answered as quickly as the organism could articulate, and were pointed and pithy.

After a few remarks by Dr. H. C. Johnson of San Jose, Mrs. S. Cowell, who did not get the platform until after 10 o'clock, gave a number of excellent and convincing tests, to conclude the entertainment.

SATURDAY SESSIONS.

On Saturday morning President Wadsworth called the Convention to order at 10 a. m.

After roll-call, letters were read from Mrs. Elizabeth Lowe Watson and Mrs. H. D. Wrenn.

Delegates being called upon to state whether their societies would take up the necessary collection for the National Association—as pro-

vided in our by-laws, Section 1 of Article 2—all but two stated that their societies would take up the collection and forward it to the Secretary of the State Association as soon as possible.

Moved by Mr. Norton, and seconded by Mr. Rider, that the State Association appropriate \$2.50 for each of the two societies which refuse to do so, and forward the same to the Secretary of the National Association.

On motion the RELIGIO-PHILOSOPHICAL JOURNAL was unanimously made the official organ of the California State Spiritualists' Association for the coming year.

The Committee on the Reports of Officers made the following report: "The work of the officers and State Organizer has been performed with marked ability, and unflagging energy, and the State Organizer is eminently fitted to fill the position to which he was appointed. The reports of the Secretary and Treasurer are correct, and they have been faithful and efficient in the performance of their duties as officers."

The Committee on Resolutions reported favorably on the following which were adopted by the Convention:

Resolved, That the California State Spiritualists' Association is not responsible for the conduct or character of any so-called mediums not belonging to or endorsed by the Association.

Resolved, That we, the California State Spiritualists' Association, in Convention assembled, do approve of the abolition of capital punishment, and that we, as Spiritualists collectively and individually, will do all we can to insure a more humane system of punishment.

Resolved, That the officers of this Association for the ensuing year be and are instructed by the Spiritualists of California in Convention assembled, to use every endeavor during their term of office to aid in the establishment and maintenance of Progressive Lyceums, or Spiritual Sunday Schools, wherever practicable.

The Committee on Ways and Means and Amendments reported as follows:

Amendment to Section 3 of Article 5. We recommend its adoption. Amendment to Section 2, Article 6, of the Constitution. We recommend its adoption. Amendment to Article 4; by-laws. We recommend that it be not adopted. As to the proposition to add Section 7 to Article 5, we recommend its adoption. Also add Section 5 to Article 7, page 9. As to the amendment, Section 1, Article 7, page 8, we recommend its adoption. As to the amendment of Section 1 Article 6, page 8, we recommend its adoption.

The report of the Committee was received, and its recommendations all concurred in, adopting all the amendments except the one proposed to amend Article 4 of the by-laws.

[Resolutions, etc., omitted will be given next week.]

Officers for the coming year were elected as follows: President, M. S. Norton of San Francisco; Vice-President, Dr. H. C. Johnson of San Jose; Secretary, Thomas G. Newman of San Francisco; Treasurer, Benjamin F. Small of San Francisco. Directors—Mrs. Rebecca I. Johnson of Hollister, Mrs. Henrietta E. Robinson of San Francisco, Mrs. Mary E. Coleman of Oakland, C. H. Wadsworth of San Francisco and Mrs. Ida M. Kellenberger of Alameda. National Delegates—Mrs. M. T. Longley of Los Angeles and Mme. F. Montague of Oakland. Alternates—Mrs. M. Price and Prof. Longley.

In the evening, at Metropolitan Temple, after the grand organ voluntary, Prof. Young rendered an original piece, entitled the "Chimes of Hydesville;" Dr. H. C. Johnson, Vice-President, gave an address on "The gospel of Spiritualism;" Mr. J. T. Lillie sang a baritone solo. Mrs. R. Cowell gave a test seance, which demonstrated the truth of spirit return. With an invocation by Pres. Norton this successful entertainment closed.

SUNDAY, SEPT. 4.

The Conference Meeting in the morning was led by M. S. Norton. The following were the speakers: Mrs. Rebecca I. Johnson, of Hollister; Dr. Tripp, of Arizona. Lewis Max, San Jose; Mrs. Hattie Wrenn, Vallejo; Mrs. May Drynan, Oakland; Mrs. Thorndyke, Hayward; Mr. Roberts, Woodland; Alfred Hocking, Alfred Gough, and Mrs. Bigelow, San Jose; Mrs. Hammett, San Diego Co.; Mrs. A. E. Harland, Mrs. F. A. Logan, Alameda; Mrs. Emma Teed, and Mrs. Jones, Oakland.

The conference lasted nearly four hours; was replete with interest and enthusiasm. At 2 p. m., the following was the program: Trio, Mrs. Chandler, J. T. Lillie, and Mrs. Sadie E. Cooke. Short addresses were given—Mrs. Rebecca I. Johnson, on "Crooked Paths;" Dr. Geo. W. Carpenter, on "Spirit Control;" Mrs. M. L. Chandler, song, "One day nearer Home;" Mrs. Jennie Robinson, "A few words on Organization;" Dr. Sivartha, on "Some things Omitted;" Mrs. Louisa S. Drew, on "Mediumship and what it has done for the World;" Dr. H. C. Johnson, on "My God."

In the evening, Metropolitan Temple was filled with nearly 2,000 attentive listeners. Prof. J. W. Southwell gave a grand organ voluntary. Professor, Madam and Master Young rendered an original descriptive composition, "The Battle of Santiago," with grand effect. After a duet by Mrs. Chandler and Mrs. Cooke, Madam Florence Montague gave an inspirational lecture on Freedom, Mental and Social, and its representative flag, the significance of which the Madam gave a grand description; at the conclusion of which the audience arose and sang "The Star Spangled Banner," being led by Mrs. Chandler and accompanied by Professor Young on the violin and Mrs. Cooke on the piano. Madam E. Young then gave some very convincing spirit messages, all of which were recognized. After a song entitled "Dreaming," by Miss Rosina Rossini, Mrs. J. J. Whitney presented spiritual phenomena in a trance state, to the full satisfaction of the large audience. Dr. York made a few pithy remarks, and the large audience was dismissed.

Thus ended one of the most successful Conventions ever held in the State. THOS. G. NEWMAN, Sec.

Freedom's Call.

It's begun!
Day of judgment hastens on,
Modern warfare fills the air;
Old and young the tidings bear,
Grave and gay its doom may share,
For it now ye must prepare.

Hear O, men!
Will ye take up arms again?
Will ye strive once more to break
Slavery's chains for duty's sake,
In a fierce and costly strife?

Nations all!
Hear ye not the warning call?
Can ye close unwilling ears?
Long and loud the Cuban's cry
Hath ascended up on high
Through the past long-suffering years.

Use your power!
Tardy justice rules the hour;
Strike ye down the oppressor's rod,
Raise aloft with righteous pride
Flag of freedom, far and wide,
Doing all as for your God.

Loiter not!
Strike ye while the iron is hot;
Useless 'tis to think of peace;
From the ground there comes a cry
Rising to the very sky—
"Spain will never give release."

Victory comes!
Sound the note in all your homes;
Let it roar on Cuban shore.
Having with united strength
Crushed the tyrant power, at length
Lasting peace surrounds your door.
Mrs. E. D. SUHANER.
Hartford, Conn., March 15, 1898.

The Secret of Life, or Harmonic Vibration, by Professor Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

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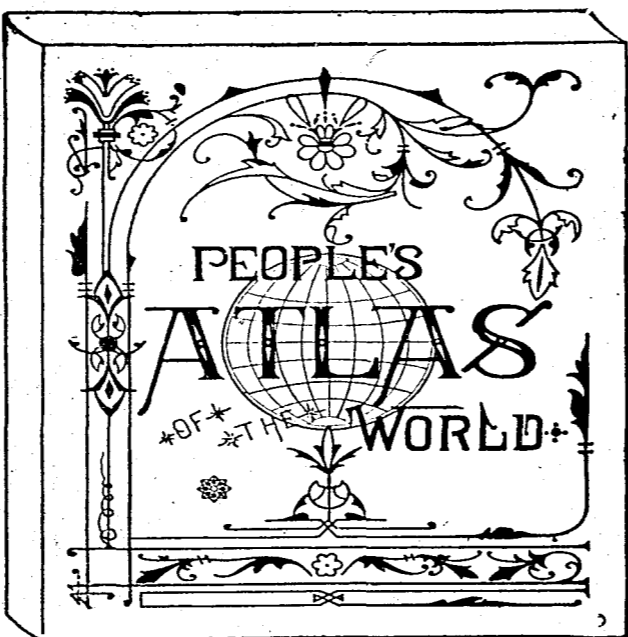


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J. C. F. Grumbine, the lecturer and author, also editor of *Immortality*, who has successfully filled engagements at the Spiritual Temple (M. S. Ayer, President), and Berkeley Hall, Boston; also in New York, Chicago and St. Louis for the past five years, is contemplating a trip to California in 1899, beginning January, if satisfactory engagements can be procured from Societies. Mr. Grumbine's work is similar to that of W. J. Colville's, at whose College of Psychology he lectures each year. Mr. Grumbine's ministrations are endorsed by the spiritualistic press throughout the country. He is the author of the book, "Clairvoyance: A System of Philosophy Concerning its Nature, Law and Unfoldment;" also a similar work on psychometry, both being on sale at this office. During the year 1898 the first edition of "Clairvoyance" has been exhausted and a new edition is about to be published. For terms and rates address J. C. F. Grumbine, 3960 Langley avenue, "Mexicana," Flat 3, Chicago, Ill. Mr. Grumbine has been re-elected President of the Cosmopolitan University of Clinton, Iowa, and will be a welcome visitor to the Pacific Coast.

Professor George W. Walrond of Denver, Colo., will resume his Sunday evening spiritualistic services in his commodious parlors in the Opera House Block. Each service will consist of an inspirational scientific lecture, supplemented with clairvoyant delineations of spirits, psychic answers to written questions and spiritualistic tests. The RELIGIO-^{PHILOSOPHICAL} JOURNAL and other papers for sale and subscriptions booked. Dr. N. F. Ravlin has left Denver for Chicago, Ill.

The *American Monthly Review of Reviews* for September presents the usual timely features. The various events connected with the end of the war with Spain are fully discussed by the editor, while the Porto Rican campaign, from start to finish, is described by John A. Church, formerly of the *Army and Navy Journal*. Also a character sketch of Wm. R. Day, Secretary of State, which is of special interest, at this time, because of Judge Day's appointment as a leading member of the American peace commission, and W. T. Stead furnishes a rich fund of anecdotes regarding the late ex-chancellor, Bismarck.

The Numbers on the South side of Market street have, by vote of the Supervisors, been changed back to those formerly used, hence, our number is restored to 1429. Any mail matter, however, sent to 1765 (the new number which prevailed for three months) will reach us promptly.

VOICE OF THE PEOPLE

The Editor is not responsible for the opinions of correspondents.

Inherent Soul Powers.

TO THE EDITOR:

In the JOURNAL for Aug. 4, the article by Mrs. M. Klein, contains high, noble and scientific points, imbued with the one great factor, love, assimilated within all things—pure and unselfish.

Mediums are centers or central stations, through which sensitive lines of telephonic transmission of intelligence comes from space, on direct earth-line currents from the material to the etherial or rhythm spheres. Mediums are but sensitives; they receive all kinds of messages, according to the soul's growth in its envelope of flesh or in its spirit identity.

I sense the importance of this great motive power, love, the currents of which are assimilated at every point of the contact of the sensitive, and will produce either clear and distinct, or indistinct communications. Insulation, or the earth-induction, at these points will produce indistinct messages. It depends on the most perfect connection of the sensitive lines of mediumship, for the winds of gossip and the storms of life play havoc with the construction of these systems.

The dark clouds of fear, and the sunshine of freedom, are poles, the electric and magnetic of which are hard to hold in balance, until that motive power of love conveys the correct message intended for good. The very atmosphere of people, in their thoughts, destroys, or helps to make good results.

Then let faults seen in others be applied to self; if we draw the parallel lines, we draw the sympathies which concentrate our forces. Like the silence of midnight, while its atmosphere gathers the perfume of flowers, moistened with the dews of reflection, we grow strong to bear the sunlight in the dawning of a new morning, and thus awaken with gladness and good cheer.

Bless Sister Klein for those jeweled words of intrinsic value for the cause of Spiritualism and the universality of truth.

Oakland, Cal.

Mrs. E. L. TEED.

From Detroit, Mich.

TO THE EDITOR:

The Central Spiritual Union opened the third season at Star and Crescent Hall, Detroit, Mich., on Sunday evening, September 4th. This society is in a prosperous condition and is doing a good work. Dr. C. W. Burrows, its President and Conductor, is an able speaker and ardent Spiritualist.

MARGARET MCKINNON, Sec.

Mrs. Logan's Birthday Party.

TO THE EDITOR:

The "Birthday Party" announced in the JOURNAL met at the home of Mrs. F. A. Logan, in Alameda, on Aug. 31, and passed a delightful afternoon, discussing the principles of Spiritualism and the duties they impose. The time passed very rapidly until summoned to the table, which the various baskets had well supplied with needful things. After tea, the party repaired to a hall near by, where a very interesting meeting was held, lasting to near 10 p. m.

Our good Sister Seal was the presiding officer, and proved herself the right person in the right place. Addresses were made by the chairman, Prof. Loveland, Walter Hyde, Mrs. Stead, Mrs. McMeekin and the venerable hostess, Mrs. Logan. All seemed pleased and satisfied with the speeches, the music and the singing.

Sister Logan has been a constant worker for many years, and the weight of near four score years rests heavily upon her. It is a shame and reproach upon our pretended civilization that upright and faithful workers should find themselves face to face with want in their last days. And it is a reproach upon our Spiritualism that its adherents are not, to a man, working for the overthrow of our present, barbarous selfishness, and the inauguration of a social brotherhood, which should secure to every person a comfortable and ample subsistence. We should banish forever the pauperizing charities of the old religions and establish social justice. To talk of "Brotherhood" until we are working for a new social order, is the most arrant hypocrisy.

It is suggested to those unable to attend, that there is still room and need for contributions. AN ATTENDANT.

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[A vacation is taken until September.]

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