

# RELIGIOUS THE PHILOSOPHICAL AND JOURNAL

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## Weekly Occult News.

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T. G. NEWMAN,  
EDITOR.

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### THE BORDERLAND.

#### Psychological Experiences.

Since science has called the mysterious phenomena of past ages "psychology," the world no longer scoffs at these occult demonstrations, and the *San Francisco Call* lately gave the following account of the personal reminiscences of representative men, which will be interesting:

GEN. MERRIAM, U. S. ARMY.

In the year 1867 I was stationed in the southwestern part of New Mexico with my wife (a bride), who shared with me the hardships attending the overland journey. We had lived there nearly three years before we had sufficient courage to again try the lonely wagon road of 1,000 miles to the nearest railroad station, which was in Kansas. I wrote home to my parents in Maine of our intended visit, and started with my wife and child upon this long-anticipated trip. Now the strangest part of this tale is this when my folks received my letter apprising them of our intended visit, there was great rejoicing in the old homestead, and every one, with the exception of father, was counting upon the exact day of our arrival. He suddenly seemed to feel the conviction that something was going to happen, and that they were rejoicing too soon; and whenever he would hear any one of the family telling a neighbor of our coming he would immediately say, "They have only started; they're not here yet." The effect upon the others was most depressing, for as the days wore on, he became more gloomy, and this fearful foreboding seemed to take possession of him.

We had not proceeded 500 miles on our way when we encountered a terrific cloudburst, and I lost my wife and child. Every member of our party, with the exception of one man and myself, was drowned.

That home gathering was sad indeed to me—and after that my father's premonitions always carried conviction in our household.

LIEUT. COL. STACPOLE, N. Y. VOLUNTEERS.

Throughout my life I have had the most weird experiences. I think I must have inherited this peculiar temperament from my mother, who had the faculty of divining future events through visions.

Her earliest and most vivid experience of this nature occurred when she was about 17 years of age. She was living with her parents at this time on a farm in the famous Mohawk Valley, New York. On this particular evening, my grandmother was entertaining some neighbors and sent my mother down cellar to bring up some apples.

While bending over the bin, to put the last apple into the well-filled basket, she suddenly saw a vision of her mother's bedroom. Her mother lay dying upon the bed, and the friends whom she had just left upstairs were standing at the bedside.

She dropped the apples in terror and climbed the stairs to find her mother merrily entertaining her company. In less than five minutes,

however, the very vision which she had seen in the cellar was enacted; for her mother was suddenly stricken and carried dying to her bed and the party crowded about her bedside just as mother had witnessed in the darkened recesses of the apple-bin.

LIEUT. POLK, GRAND-NEPHEW OF PRES. POLK.

I suppose every family has a prophet, a seer or a dreamer, and in ours I think Miss Antoinette, daughter of Col. Andrew Polk, now Countess Charette, was the most noted in this line.

At one time during the Civil War, in 1862, while living at her home at Mount Pleasant, she had a vision which resulted in an affair of historical importance. She was always noted for her magnificent horsemanship, and on no occasion was this daring of greater service to her than the one of which I now relate.

One night in 1862 she was awakened from a

very vivid dream—so vivid, in fact, that after rubbing her eyes, she still saw a vision of a Federal line of soldiers marching over familiar ground. She was filled with terror and knew that not a moment was to be lost. She aroused the family, and ordered her swiftest horse, and by daybreak was on her way to warn the Confederate soldiers under General Forrest, nearly eight miles away. She had scarcely traveled four miles down the pike, before the Federal bullets whizzed by her through the air, and she was doubly assured that her revelation was not a dream. She often used to say, when complimented for her bravery, "I knew the power that revealed this danger to me would give me protection."

She reached the Confederate line in safety, and the result was that the Southern soldiers, through her timely warning, offered so strong a resistance that the Federals were repulsed with a heavy loss.

GENERAL MILLER, U. S. ARMY.

I have often had presentiments of things of so little importance that they would be of no interest, except possibly to the people concerned; but I do remember an incident during the Modoc War that I can never forget. It was simply a presentiment of death by Lieutenant Wright of the 12th Infantry, of Camp Gaston, California. On the day of which I speak we had captured an Indian chief, with a squaw and papoose, and had them placed in a tent surrounded by four guards and a sentry fire.

Along toward evening Lieut. Wright came to me and said, "I wish you would let me take that Indian out to the tree over there and shoot him. I have a strong conviction that he will either kill me or be the cause of my death." Of course, I refused and laughed at his foolish fears; but this in no way restored Wright to his usual happy frame of mind. And he went to sleep that night with very grave fears.

About 12 o'clock we were awakened by the report of guns, and upon investigation I found that the Indian had escaped and made his way down into the lava beds. The next day I sent out a reconnoitering expedition and Lieut. Wright was with the party. It was a most disastrous failure, for many of my brave men were killed, and among them was Lieut. Wright. Whether the Indian chief killed him or not, I do not know; but that he aided in the attack there is no doubt, as he was identified by some of the men who escaped.

MAJOR LANGFITT, 3RD BAT. ENGINEER CORPS.

I recall a very queer experience of Colonel Allison, a particular friend of mine. Immediately after graduating from West Point, Col. Allison (then lieutenant) entered the army and was transferred to an isolated post in Western Nebraska.

One evening just at dark, upon returning home from a scouting expedition, he was surprised to see a lady on horseback about two hundred yards ahead of him, for he had been told that there was no woman within 500 miles of the camp. She wore one of those long, old-fashioned riding-skirts that fluttered in the wind as her horse galloped along. Never dreaming of apparitions, he followed in vain this fleeing figure, until horse and rider disappeared over the brow of the hill. When he returned to headquarters, he told his comrades of his adventure and inquired where she lived, at



JOHN BROWN, Sr., the Medium of the Rockies.

This remarkable medium was born in 1817, and from early childhood, like Socrates of old, has been attended by his faithful spirit guide, who has saved his life and the lives of his companions on many occasions. His most remarkable prophetic visions, dreams and premonitions occurred between 1835 and 1860, and though now over 80 years of age, his memory is still clear, and his book, "Mediumistic Experiences," is wonderfully interesting. No novel was ever more thrilling; yet no truths more simply told, while corroborative evidence is abundant.

As an example of his powers, one night while camping with a party of trappers (who had scarcely retired) his guide aroused him and told him to warn the party to flee from their grassy valley to the desert. So earnest were his appeals that the party finally saddled their horses and went about a mile out on the desert, where they camped the remainder of the night. The next morning, on returning to their first camp, a trail was found through the dew across the spot, made by Black Foot Indians, who were then on the war-path.



which they all laughed and bantered him with jokes about seeing ghosts, for weeks afterward.

Twenty years later Col. Allison again passed through that section of the country, but this time he was on the train, and in a most extraordinary manner heard a confirmation of his singular vision of years ago. Two men were occupying a seat just in front of him, when suddenly one spoke up excitedly, "By Jove, if we are not in the vicinity haunted by the lady on horseback." Of course, Allison became interested and listened attentively to the following story:

Many years ago a trapper with two lovely daughters, lived in this region, and one day while out riding, one of them disappeared and never since then had been seen. The father was distracted, and having given up all hope of ever finding her, he took the other daughter and left the community. No one knew where he went, but the missing daughter bobs up serenely at intervals, and is seen by different people. Just what her mission is, no one who has seen her is able to tell, for her spirited steed seems jealous of its burden and does not tarry.

REAR ADMIRAL MILLER, U. S. NAVY.

I think I have had all the manifestations that the most devoted disciple of the occult philosophy could desire. Presentiments of death, dreams, visions; in fact, I have run the whole gamut of experiences usually known to the adept of the hidden lore.

I think the tranquility of a nautical life tends to conjure up "spells." At any rate some of my experiences have been prophetic.

E. L. HUTCHINSON, POPULIST NOMINEE FOR  
LIEUTENANT GOVERNOR.

When I was a sturdy lad, living on a farm in Southwestern Ohio, I dreamed that I had wandered away to Kansas in search of climate or something of that nature. In my dream I was wandering by the banks of a beautiful river, near one of the pleasantest villages of the prairies. On the top of a knoll, near the river bank, was a cozy home, where the grassy slope that served for a front yard was covered with many cherry trees full of ripe and luscious fruit. On the topmost rail of an old fence stood a little brown-eyed girl whom I had known in early childhood. She cried out in high glee when she saw me, and welcomed me as well as her mouth filled with cherries would permit. I ran to meet her, but as soon as I touched her hand my dream and my sleep were ended.

A few years later I found myself rambling about in the self-same village of my dream. I went down by the river and along the country road, where lay the knoll with the cozy cottage. The cherries were ripe, and the brown-eyed lass was sitting on the topmost rail of the fence devouring the red ripe cherries. She greeted me cordially, then turned to the young man on the other side of the fence and said trippingly, oh, so trippingly, "Charlie, I believe you have never met Mr. Hutchinson. Mr. Hutchinson, this is my husband." And this was no dream.

DR. DAVID STARR JORDAN, PRESIDENT STANFORD  
UNIVERSITY.

I have dreamed of mistrusting friends and have dreamed that my dream was a warning, and strange to say, these people from whom I have been warned have in some way dissatisfied me the next day.

JUDGE McFARLAND, SUPREME COURT.

We lived on a farm in Pennsylvania, near the Maryland line, and had an old negro woman whom we called "Aunt Phyllis." She had been in the family for years. No one knew her age, though all knew her to be over 100 years old. Even the negroes used to say, "Poor old Aunt Phyllis, the good Lord done forgot to take her home." Finally she died, and thereby hangs my mysterious story.

My father had cultivated a habit of getting up early in the morning to build the fires, and would sit in the kitchen until the negroes came in to prepare breakfast.

One morning, having gone through the usual routine, he lay down upon a bench in the kitchen and was just settled comfortably when the door opened and old Aunt Phyllis walked in, looked at him, walked over to some little cupboards in the wall, opened the doors and after carefully scrutinizing the dishes, she went over to the stove, rattled the coals down with the poker, took the pipe out of her pocket, lit it with a taper and coolly began to smoke. After a little while, she emptied her pipe and quietly passed out at the same door she had entered. My

father declared positively that he was not asleep, although the family always tried to make him believe that this visitation was but a dream.

SENATOR GEO. C. PERKINS.

When a young boy, I was a sailor and have had all the hardships with which a jolly tar has to contend. I have rounded the Horn in seething seas that seemed to indicate sure death, and have stood at the rail bent upon self-destruction, when instantly my mind's eye would picture sunny skies and fear would be dispelled. I have been becalmed in a vessel off the equator for two weeks with the knowledge that the fresh water had nearly all been used, and aware of the sufferings that such a death would insure, when suddenly these mental visions would conjure up a spanking breeze and a well-filled sail, and strange to say, it was a forerunner of what occurred a few hours later.

I have been lost on the desert, nearly dying of thirst, and sure that my time had come to "shuffle off this mortal coil," when a mirage of trees and rock-lined streams quickly stretched across my mental horizon, and led me to an oasis of relief.

WILLIAM F. HERRIN, ATTORNEY-AT-LAW.

My father had a very peculiar dream at one time, which for occurrence and fact were demonstrated with remarkable accuracy. We were living in Oregon at this time and my grandmother was living at the old home in Kentucky.

One night my father dreamed that he saw his mother riding on a wagon behind some dapple gray horses along a road familiar to him, when suddenly the horses became frightened, ran away and threw her out on the roadside against some rocks, where she lay unconscious and to all appearances dead. The next morning he told us of his dream and marked the date down upon the wall, feeling certain that his dream was a reality. This happened thirty years ago, and when the mail service was slow; but in four weeks' time he received a letter from his home, apprising him of the death of his mother in the same manner which his dream depicted. Even the date on the wall corresponded with the day of the accident, and the horses were dapple gray—in fact, the dream was identical with the real occurrence.

LIEUTENANT PILCHER, TENNESSEE VOLUNTEERS.

The most peculiar case that ever came under my notice was at the old penitentiary at Nashville, Tennessee. I was police reporter at this time and took in the prison on my rounds. The date, if I remember correctly, was September 15th. I went out late in the afternoon, and as I passed the women's wing the guard who watched the entrance called me, and in a shamefaced way told me that he had an item for me. Here it is:

In 1885, two of the prisoners—negro women—quarreled one evening, and Lucinda Garner, one of the participants, literally cut the other woman to pieces with a case knife. In the center of the prison-yard is a cistern covered with a wooden platform, upon which the murder was committed. This took place at dusk and it was raining—a rare occurrence in September in Middle Tennessee.

The murderess was given a life sentence. Ever since then, when the night of the anniversary is a rainy one, the murder is gone through with by the apparition of the dead woman who visits the murderess, and every woman confined in the prison admits the spiritual manifestation.

### Saved from Falling into a Pit.

Whilst the family were residing in Kansas, in the year 1873, my husband went to Joplin, a mining town in Missouri; he remained there some time. It was about the third month of his sojourn that one night he was asked to sit up with, and take care of, a minister who was sick. He started to walk across what had once been fields—now deserted claims, having many deep pits to show where men had worked and striven, and at last discouraged, had abandoned. Full of these thoughts he forgot his danger and that he might fall into one of these pits. He had a lantern with him, but as I have said, he was lost in thought, when all at once I stood before him, holding forth my hands with the palms towards him as if to push him back. It had that effect, for instead of taking a step forward, he stepped back, and thus saved his life, for on recovering himself I was gone, he looked to see where, and

there before him was a deep pit into which he would have fallen if he had taken but one step more.

I was sick in bed at the time and had remarked to my children when they had lovingly brought in my supper, that I felt as though their father was in danger. My oldest daughter said "That is because you are not well, that you feel so." I could not eat, and immediately fell asleep, but had no knowledge of traveling, only felt very tired, as though I had traveled far, when I awoke.

Four days later, when my husband wrote, it was to tell us of the very remarkable experience which he had spoken of to many people, but though all saw the wonderful saving, none could explain, neither could I, for at that time I had no knowledge of the power of the angel-world to guide us in doing good. Since that time I have had many wonderful experiences.

Oakland, Cal.

MRS. SARAH SEAL.

### THE CONQUEROR.

I saw an angel of majestic mien,  
With radiant brow, and smile serenely sweet;  
Strong human passions writhed beneath his feet.  
There, too, expired those coward faults that screen  
Themselves behind inheritance, and lean  
On dead men for their strength, and think it meet.  
All, all, lay prostrate, owning their defeat.

Then to the angel, with eyes serene,  
I cried aloud in wonder and in awe,  
"Oh, mighty One, who art thou, that thy glance  
Can circumvent heredity, cheat chance  
And conquer Nature? what thine occult law?  
Art thou incarnate Force? the Over-Soul?"  
He quietly answered, "I am Self-Control."

DON MCLAINÉ.

### A Short Sermon.

I would like to say to my well-meaning orthodox brethren that the "straight and narrow way" might have been a good symbol for wobbly people in Jesus' day. It may be now—but it never leads over a mountain or around it. If around the mountain on a straight horizontal plane, the path becomes a curve. If over on a straight perpendicular plane, it is still a curve and always an impractical road. We must go over a mountain by the spiral curve; or zigzag which is the same thing in principle. Just so with all the obstacles in the way of progression in life; they must be tackled with tact and overcome by common-sense logic. J. M. G.

### The Strength of Spiritualism.

A cause—of human interest—that is of Justice and Right, finds its strength and its incentive for work in the consciousness of its advocates and laborers; of the integrity of its claims and in the genuineness of its work. A cause whose representatives feel the nobility, the dignity, and the moral grandeur of its teachings and profession, will never suffer defeat, though at first its adherents be but a handful of puny mortals, whose worldly means are small and slight. For such a cause will win to itself many earnest souls from both sides of life, until they who at first were feeble, gain new power from numbers and new courage from their convictions of right and of opinion, until the whole movement becomes a mighty force that goes sweeping on, overcoming every barrier that would retard its onward march.

The weakness of any institution or movement that is not of good, that is not for the betterment of humanity, and for the progress of the race is centred in the consciousness of its adherents and promoters of its unworthiness. Knowing that its claims to human acceptance on the ground of morality, or justice, or worth, are false; that its pretensions to purity and nobility of purpose and achievement are unjust, and that its very elements are involved with wrong—its most ardent supporters have an inherent weakness that operates against their success.

The present war with Spain demonstrates this assumption on the one hand, Columbia with her watch word of "Freedom to the Enslaved" rides calmly on o'er land and sea, undeterred by threats and movements on the part of her enemy. She has called thousands of loyal sons to her cause and she knows that they will not fail. Her cause is just. She desires to free the enslaved and to set the oppressed far above the dominion of the oppressor. Every one of the gallant defenders of her name recognizes the justice of Columbia's cause. In their souls an



element of strength is born from this consciousness and *victory* rides upon the banners of the Nation, because her cause is just.

On the other hand, Spain has as loyal sons who spring to what they believe is duty's call, with as much valor and loyalty as do Columbia's sons. But they know that they are fighting against progress, and right and justice—intuitively know it, though they speak and teach the soundness of their cause.

Nations that have been persecuted to the death by the remorseless tyranny of other powers of larger worldly means and authority, are yet triumphant in their fall, for an element of strength is within them, born of their consciousness of the right and honor of their cause, and their triumph though not of physical victory is yet secure. For it deals with the future of man, and is allied to progress. Such a triumph rests in the fact that history records its struggles, its patience and its patriotism and helps the blood of its martyrs and heroes to become the seed of future progress that will give an all-conquering power and potency to the Cause of Justice and Right—for in the light of the experience of a Nation that has fallen the victim to cruel rapine and oppression, the whole world is shamed into a higher consideration for human rights and privileges.

Spiritualism finds its strength largely in its Justice and Truth. The consciousness of its advocates and teachers of the verity of its claims enables them to press on with its labors in the face of opposition and scorn, true to their convictions and serene of heart, counting the cost of their adherence to such a cause, knowing full well that *spiritual* defeat can never come to them. Spiritualism is a movement that can never fail of accomplishing its purpose.

Its success has been as phenomenal as has been many of its manifestations. Its internal strength is greater than is the power combined of all the creeds, dogmas and autocratic dispensations the world has ever known. Its weapon is not the fagot nor the thumb screw, but the sword of *Truth* that smites Error on every hand. Its strength is not in legions of defenders, half as much as in the integrity of its claims and the purity of its cause. Its representatives are not individuals who only know of it by the evidence it gave them of spirit communication, but such as *live in the spirit*, and work for the upbuilding of Justice and honor and right in the hearts of man.

Spiritualism is a mighty lever to lift humanity to a nobler plane of self-hood and of aspiration. Spiritualism *per se* is sublime.

MRS. M. T. LONGLEY.

### Effects of Spirit Control.

The question is often asked, "Are there evil spirits, and do they effect mortals?"

My positive belief, founded upon an experience of 25 years, and close observation, is that every human being is, to a greater or less degree, influenced by disembodied spirits, and therefore mediumistic to some extent. Being clairvoyant and clairaudient, I am able to see and hear as well spirits who surround or are in company with mortals as the mortals themselves, that I perceive the manner in which such spirits influence the persons with whom they are associated; and also hear what they say—for of course they have a language in which they express themselves, as mortals do. I think it will be conceded that I am prepared to speak as one qualified.

I assume that many of the readers of this article have already received evidence of a character so positive as to assure them that what we call *spirit control* or *spirit influence* is a fact. Therefore I shall not now stop to discuss this point. I desire, however, to impress upon all the truth that *spirits are only disembodied mortals*, and that as such they have the moral characteristics which distinguished them as mortals. Unless such a proposition is true, it would be impossible for any spirit to be identified. The lineament, or physical features of any friend, it might be difficult to describe with accuracy, but there are mental characteristics where outward manifestations clearly indicate personality. A man may be known as a consummate liar; another as a stickler for some particular form of speech or movement.

There are people of whom the common remark is: "That is a *good* man," or "She is a *bad* woman," and by these expressions, we simply mean that the moral qualities are noticeably present or absent. Now let us keep straight

the thought that spirits are only disembodied mortals, and rid ourselves of that remnant of antiquated theology which represents death as completely transforming the individual, but rather as an episode which no more changes character than does the passage on a railway train from Omaha to California.

If we grant that Spirits continue to exist after disembodiment, why *assume* that the word spirit is synonymous with angel? Why not, rather, acknowledge that these disembodied beings are as properly separable into classes, as are beings still in the mortal form? If Spirits *are* men and women, why not speak of them as "good" and "bad," just as we do of our earthly acquaintances? We acknowledge, of course, the merely relative value of the terms "good" and "evil." We know that they only refer to stages of moral development—that evil is the absence of good, as darkness is of light. When I speak of "good" or "evil" I mean those who are cultivating or those who are neglecting the higher qualities of their being, and I wish to be understood as fully assenting to this distinction.

Types of the process of gradual elimination are seen almost every day in the persons of reforming men and women, and there is no rational ground for thinking that this gradual process is instantaneously changed at any point in the mortal career. If this method is seen to be best—this gradual method—why should it be changed? The crystals form, the trees and flowers grow; the mighty rivers are formed by contributions here and there of tiny rivulets; stars and worlds come by slow degrees—then why not the human *character*? which is the human life. Transplant a tree—it follows the same order; turn aside the rivulets—they run as before, and make a river somewhere.

If spirits are in part evil (for none are wholly such) the evil will manifest itself in some way. If the evil be ignorance, not known as such, it will repel educative efforts; if personal animosities, these will be seen or felt; if proneness to falsehood, the spirit will lie; if propensity to slander, this will be manifest; and this is, in a measure, necessary to their recognition.

The manifestations coming from this class of spirits are very peculiar, and are without apparent explanation. Quite often they are of a *hostile* nature. Allow me to instance one case out of many, from my own experience; Several years ago, on a Sunday evening, I attended a circle. Just as I entered the room where were a number of people, (possibly 50) a man of about 35 years of age, a perfect stranger to me, gave me a peculiar look and at once arose and left the house. His manner was so abrupt as to attract attention. What I saw in connection with him I will narrate later. The following day, meeting a friend of the young man, I asked if he knew the reason of his abrupt departure. He replied that the young man had said to him that he knew all about this *spirit* business; that a very awkward feeling came over him and he did not care to remain; hence his departure. *I knew why*. Something like two weeks later, in a friend's store, I met and talked with this young man.

Now these, in brief, are the facts regarding the matter: The young man was afflicted with what the physicians call epilepsy, or the "falling sickness," and something impelled him to leave my presence. Perhaps *he* would have said, the fear of having a fit, and perhaps he was right, for how many people know what epilepsy is? It is a word coined, as so many others are, to cover ignorance. The Medical Dictionaries, of the present time, say "Epilepsy is a convulsive disease with foaming at the mouth, followed by stupor," but when called to treat a case of it, physicians may proscribe narcotic drugs to quiet the nervous system (that is, to paralyze the nerves) during the attack, they pronounce it, *as a case*, incurable. Why? They have no idea of the cause.

Another class, who call themselves "Christian Scientists," claim that there was nothing the matter with the young man, and he only need "believe" this, to be rid of all his troubles. But when the attacks came on, down would go the young man, and he could not help it. One of our soldiers who has been hit by a rapidly speeding bullet, and turned around a few times by the shock, doesn't need to be told that nothing is the matter with him. Something impelled, or forced the young man to leave the room when I came into it. What was it? "Distracted nerves" is the nearest to a name that the ordinary medical man can find. But his nerves were *his* property, and why should they manifest par-

ticular distraction when I entered the room, a perfect stranger to him, having no such former acquaintance as to cause him to be nervous in my presence?

Now I will relate what I discovered in that case, through clairvoyance. The young man was under the influence (that is, the partial control) of an undeveloped (or evil) spirit. The attractions of that spirit were earthward. He had found a vehicle (or instrument) whom he could use to enable him to remain near the earth, for which he cared more than anything *he knew of*. This spirit only learned *one thing*, namely, that he could influence a mortal. How to properly influence and for good, he did not know. His thought of the meaning of "Control" was that of the brute in human shape who handles a spirited horse, and "controls" by "compelling" with sheer force, to turn this way or that, to gratify his mere love of animal power. He had no idea of controlling that young man, such as would be of value to his instrument. Like a school-boy, or an uncultivated boor, his idea of power, strength, influence and control was briefly expressed—"I can master you and I will." Then his idea of enjoyment was complete, and the young man referred to, being his son, he thought he had a perfect right to control. As I entered the room I saw what was about him. The undeveloped spirit also saw something; he saw and recognized, by the means of which as yet we know little, that I had not come unattended.

It so happens that the spirit who is most frequently associated with me, is one whose mind has led him, not alone to the study and ultimate understanding of matter of this nature, but also to a discovery of means by which such undeveloped, or as we call them "obsessing" spirits, whose objects is only the enjoyment of a knowledge that they can effect some mortals in the way they choose, can be removed and compelled to relinquish such contemptible gratification of their desires. The obsessing spirit of this young man, although his own father, hated to come in contact with one who could, even kindly, (for some spirits, as some mortals, have no appreciation of kindness) remove him and send him where he could be educated. And rather than have his medium remain there where his association with him might be, or better, was almost sure to be broken off, he actually compelled him to leave the house.

B. F. BROWN, M. D.

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

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

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

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

SAN FRANCISCO, CAL., AUGUST 25, 1898.

The Editor has been confined to his bed for two days during the past week, with prostration on account of overwork. For a year or more he has been doing the work usually requiring two or three men. The result is very nearly a physical collapse.

Man's worth is an ever-increasing topic. It is usually asked, when the death of the physical occurs, "What was he worth?" Replies vary from, "not a dollar" to millions of dollars, thinking only of a financial value. But spirits who have passed the change called death tell us that we are all worth what we can take with us into the next state of progressive life—no more; no less. A minute after the physical death no man or woman is worth a million dollars, or even one dollar. Until then, his bank account may be subject to his draft for a million dollars, but he can no longer get a cent of it. Gold-stocks and bonds are alike useless. Moral worth alone counts on the other shore. The wealth of the spirit-world consists in high thoughts, holy aspirations, noble desires, and the memory of good deeds. This kind of wealth is good here and good there. The man who makes money here leaves it to others, but the one who makes character takes with him imperishable riches. Let us all strive for this kind of riches.

In the August *Temple* (Denver, Colo.) Paul Tyner declares that the modern metaphysical movement will not stop with revolutionizing theory and practice in both theology and medicine; but, "as the power that maketh for righteousness," consciously directed, is destined to give increased effectiveness to man's efforts in every field. The sociological significance of a clear understanding of the science of being and its practical application is especially emphasized.

Pass the JOURNAL, after reading it, as well as other words of helpfulness, to those who need the sweet consolation which such affords to the human race.

If you knew the weary burdens,  
That are lightened day by day—  
If you knew the broken-hearted,  
That are cheered by words you say—  
You would pass the word so quickly  
That was said for them and you—  
Till you gained the double blessing,  
For the world and for you too.

If subscribers move from one post office to another, a new law since July 1st, will not allow second and third class mail (that is books and papers) to be sent to another address without being stamped before forwarding. JOURNALS cannot therefore now be forwarded to any other address than that to which they are sent from this office, unless stamps are sent to the postmaster to pay for the same.

## Spiritualism and Theosophy.

Last Sunday evening Miss Marie A. Walsh lectured for the Theosophical Society, in Memorial Hall, Odd Fellows' building, on "Spiritualism in its Relation to Theosophy." Such a theme naturally attracted a representative of the JOURNAL.

After an excellent prelude on the pipe organ and a fine vocal solo by a lady, Mr. Lamerie, the chairman, introduced Mr. Walters, a young man of elocutionary ability, who gave a reading.

Miss Walsh then being introduced took as her motto, "There is no religion higher than truth." She gave an unbiased history of the advent of Modern Spiritualism, claiming that it came just when the world was ready to receive it, and was inaugurated by the "Great Masters" in the unseen, and then gave much advanced thought as to the methods used by spirits in communicating. She did not believe, but *knew* this communication to be a fact. She asserted that clairvoyance, etc., had nothing to do with spirituality, but was a material condition and depended solely upon the amount of odic force contained in the organism of the medium (having previously explained that messages were sent by this force through the brain as an operator would send a message by electricity by mechanical apparatus), and said there was "no point of demarcation between the higher Spiritualism and Theosophy."

The speaker paid a splendid tribute to Spiritualists, asserting that they had "gone down into the deadly swamps of ignorance and reached those whom Theosophy could not reach," and that the two great movements—Theosophy and Spiritualism—were in close touch.

Miss Walsh, in treating of the fraud question, said that when we compelled our mediums to gain their livelihood by entering the commercial competition of the world, the wonder was that there was not more fraud practiced. It was not thus the ancient Greeks treated their media, but provided them with temples, or homes, with pleasant surroundings, free from the corrupting influence of the world's traffic.

After the lecture, Miss Walsh answered a number of questions from the audience in a very able and satisfactory manner. She is a cultured lady, and was for ten years a Spiritualist.

Next Sunday evening Mr. Nielson will lecture on "Inspired Lives," and the Scandinavian Quartette will furnish the music. The Sunday and Wednesday evening meetings, and the library are open free to the public, an example worthy of emulation by Spiritualists. Let us have good music, pleasant surroundings and free meetings, and there will be found zealous ones to support them, but it cannot be done without organizing.

The Seattle *Post-Intelligencer* reporting the death of R. W. Robinson in an explosion at the Coney Mine, says his wife had "a wierd vision" and felt and saw his death—though miles away, and this is what it says:

A startling psychological experience was coincident with the fatal dynamite explosion in the Coney Mine, near Skykomish, early Wednesday morning. As told in the *Post-Intelligencer* of August 3rd, one of the two men killed was R. W. Robinson. At precisely the time he was stunned by the concussion, his young wife, sleeping in Renton, had a vivid dream of her husband being killed in an explosion. She awoke in great agitation, and was so sensibly impressed by the vision that she aroused her mother, Mrs. Jones, and told her of the occurrence. In spite of all assurances to the contrary, the young wife insisted that her husband had been killed, and it was in the very midst of her lamentations that a message was brought from Skykomish, telling briefly of the accident.

The *Midland* for August contains a sketch of the Fifty-first Iowa at Camp Merritt, with pictures of officers and men by companies.

## Spirit-Made Temples in Hawaii.

As in India, China, Japan and the Philippines, so it is in Hawaii—the natives are believers in an ancient form of Spiritualism, that is, they see spiritual beings, but regard their manifestations with so much superstition that systematic communication for scientific and philosophical purposes, has never been attempted.

The San Francisco *Call*, of Sunday, Aug. 14, contains an article on the "Ancient Temples that Uncle Sam has Annexed with Hawaii," and says that "curious tourists and scientists are beginning to ask what he is going to do with them." The article continues:

Native Hawaiians regard them as something much more than historical landmarks... and for many years the native kingdom has appropriated money for their careful preservation.

Father Damien, the leper priest of Molokai, made a careful study of several of these interesting temples and gathered a great deal of material concerning their history. The following is one of the legends written by him concerning the Heiau in the Mapulahu Gulch of that island: He obtained it from one of the oldest natives on the island:

"A company of spirits brought over the stones of this Heiau from Wailau, a gulch on the other side of the island. Each spirit got only one stone to build this immense Heiau. The name of the company of spirits was 'Kamenehuni.'"

As the structure is 400 feet long and 200 feet broad, with an average height of 10 feet, ... it took nearly 30,000 cubic yards of material to build this temple.

This is one of the oldest temples on the island; just how many centuries ago it was built archaeologists have not yet determined.

The Hawaiians have many strange legends of spirit materializations, as well as narratives of ordinary spirit manifestations constantly occurring among them at the present time.

The man tried to deceive, who said that by bending his gun barrel he shot around a hill, killing three deer with one bullet. But he could do it as easily as we can arrest any law of nature; and I would as soon believe his story as that the sun stood still for Joshua, or that the righteousness of Jesus can save me from the consequences of my sins, or that the prayers of Leo have in anywise tended to prevent Uncle Sam from thrashing the Spaniards. J.M.G.

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### MISCELLANEOUS.

Antiquity Unveiled; Most marvelous revelations of the 19th century concerning the origin of Christianity, by Jno. Roberts. \$1.50. Abridged 50c.  
Astrea; Poems by Mrs. Thorndyke. 75c.  
Big Bible Stories—W. H. Bach. A mathematical calculation of what would be required to fill many of the stories in the Bible, showing that they must have had some big things as well as wonderful people in those days, and is based on standard authorities as to geography, Bible measures, etc. Cloth, 50c.  
Life of Jesus, by Ernest Renan. 75 cents.

For sale at this office. If wanted by mail, add 10 per cent for postage.





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**The Apocrypha.**

TO THE EDITOR:

I have a big leather-covered Bible, it is not dated, but it must be more than a hundred years old. I want to ask the JOURNAL a question: When, or in what year was the chapter which I enclose, discarded from the Bible? I hope that you will answer this question.

In a few days I shall send a vision for the JOURNAL. I have been informed that my angel son, Willie, is the spirit editor in chief of the *Banner of Light*, and will publish my vision in the spirit world and I shall read it there when I go. S. S. Jones is the editor of the RELIGIO-PHILOSOPHICAL JOURNAL in the Summerland, called Heaven. This is what he directs me to tell you: "I inspire my medium to write this."

MRS. SARAH HOWARD.

[The copy sent, is from the "Book of Solomon," Chapter I, which belongs to what is called the Apocrypha and was discarded by the translators who in 1604 were appointed by James I, King of England. The whole of the Apocryphal Books of the Old Testament were published at the end of the authorized version in many of the earlier editions of the printed Bible, and are so appended now, in a few instances, by some publishers. The "Vision" mentioned above will be published as soon as we can find room for it.—Ed.]

**Is Delightful.**

TO THE EDITOR:

The JOURNAL was multum in parvo—it is now par excellence. Borderland Department is delightful. Seeing it grow in form, grace and contents; it now becomes the duty of every Spiritualist on the Coast to help it grow in power. I most cordially endorse Brother Loveland's Declaration of principles in July 14th issue.

J. MARION GALE.

**An Amusing Illustration.**

TO THE EDITOR:

At the Rochester Jubilee it is said that Bro. Dewey convulsed the audience by relating a story of the boy who was sent to round up the sheep, and applied it to the efforts made to organize Spiritualists. The boy reported that in looking after the stray sheep, he "found one together, two by itself, and three over by Parkins' one."

Spiritually, this means "one together" (a few steps from the flock.) "Two by itself," because separation from the common herd permitted better feed, better inspirations, and Spiritual progress. "Three over by Parkins' one," that one being a medium. It illustrates the saying that "Where two or three are gathered together in my name (Spiritual truth) there am I in the midst." To organize Spiritualists into active working bodies, is not organizing Spiritualism any more than tilling the soil forms the beautiful, blushing flowers.

To organize Societies for popular favor and protection are efforts unworthy of its mission; for the basic principles of Spiritualism do not rest upon human voluntary efforts in any external sense—and its manifestations are largely without human permission. All crucified saviors and sensitive children furnish soil for its permanence and expansion; and the place to find it is in the deep recesses of every human heart.

Alameda, Cal. WALTER HYDE.

**Onset Camp-meeting.**

TO THE EDITOR:

Onset includes about 500 acres of land on the shores of Buzzards Bay, a part of the town of Wareham and on the Old Colony Division of the New York, New Haven and Hartford R. R.—about fifty miles from Boston.

Onset is the mecca for Spiritualists throughout the country. It is the largest resort of the kind in the world. Much talent is employed here during the camp-meeting seasons, both Spiritual, Progressive and Scientific. The Bridge-water Brass Band gives three concerts a day on Sundays.

The Onset Wigwam is quite an attrac-

tion to visitors here where are tastefully displayed many relics and mementoes and where one hour each day is devoted to free healing. Many cures have been acknowledged from this place; 114 cottages were occupied last winter. Horse cars and other public conveyances carry passengers to Onset Junction to meet trains at all hours of the day.

The management propose to hold the Camp-meeting a little longer this year than heretofore. It will close the second week in September.

AUGUSTA FRANCES TRIPP.

Onset, Mass.

**Remember An Old Laborer.**

TO THE EDITOR:

I believe it is human nature to forget past kindness or service but we who have come out of the dark should not live in our human nature but rather let our divine nature control our lives. It is human to forget, but our divine mind forgets not.

Last week I went to Alameda to visit Mrs. F. Logan and her brother Mr. W. Hyde, two old friends of twenty years' standing, and for many years before that strong, earnest and untiring workers in the grand cause of truth and progression.

I found Mrs. Logan in a darkened room on account of her eyes, that have as you are aware, been troubling her for some time, but if the light without was dim there was no darkness nor dimness within, for she was as cheerful and hospitable as ever, not complaining of what to her who has been so great a reader and writer, must be a terrible affliction, but rather rejoicing that the inward illumination was so great and that the angel friends came so near to her. Their dear sister Lucy at whose funeral I officiated, came to them with loving messages and we spent a pleasant evening.

Now the last day of August is the good sister's anniversary, what its number is I don't know, for it is not necessary to count these milestones on the road of time, suffice it she, as the rest of us is ripening for the bursting forth of the fruit from the heart that holds us here. Now what I intend to say is this, that on that anniversary we make a party of loving friends, no matter if they be of yesterday or of to-day, and by our presence make the day to be remembered as a pleasant one by all. Let us take our baskets along and so refresh the human part; as I know the Spiritual will be feasted. Suppose we get there after lunch, but there I have no business to dictate or even suggest time, but for myself I will be there in the afternoon and take a cup of tea with the good sister and stay with her until the dewy night has replaced the garish day and myriad stars shall light our way to home again.

I hope to meet on this occasion many, many of the old-time friends, and as many new as will come.

SARAH SEAL.

[Yes; by all means, let that be a time never to be forgotten by our aged worker and worthy sister.—Ed.]

**The Reviewer.**

**Some More Philosophy of the Hermetics**, issued by authority of the Hermetic Brotherhood. 232 pp., artistic cloth binding, \$1.50, Vol. I, "Some Philosophy of the Hermetics, \$1.25, or the two, ordered together, \$2.50; postage on each volume, 11 cents. For sale at this Office.

This is the sequel to "Some Philosophy of the Hermetics," and like the former volume is filled with living inspiration. The author says, "Our cue is taken from Nature, and our aim is the mastery of self. Our god is the *invincible Law*, which, while we find no word in which to express it, is nevertheless manifested in and through us, at all times."

The following extract from the preface throws still more light on the teachings of the Hermetics. It reads:

"It is possible that some of you have wondered about our symbol, the sealed packet or letter, and it is quite proper that we make ourselves clear in regard to it, so that your normal curiosity may be satisfied. Hermeticism is very old, older than written history, in fact, as old as man. The Society goes back before chronology, and its beginning is lost in the fog of the ages. History can tell but little of it, because it is Hermeticism. In Masonry, in the *higher degrees*, it is well understood, but Masons are close mouthed.

"Hermeticism is the result of two things; first, the constitution of man himself, and second, the state of society in which he lives. Man is a self-preserving animal; as he grows wiser, by life he means his soul, his affections, his intel-

lectual conceptions, and his subtler instincts. In order to keep these intact, he found that a certain amount of prudence was necessary; that the very gloss and sheen of his soul's purity necessitated a secret, internal monastery with locks and bolts and bars, drawn only when one akin to himself demanded entrance. So then from man's very constitution, as a preserver of Ideals, he cannot 'Wear his heart on his sleeve,' nor uncover his palpitating brain. Second, from the point of society, no two are alike; each bows to a different god, and he who enshrines Baal is more likely than not to persecute, if he have the opportunity, the worshipper of Jehovah. To be able, then, to live in peace with one's philosophy, a mask is worn, easily unveiled by kindred souls, but untranslatable by those of a different creed."

In treating of "The Martyrs," the nature of Hermetics is again explained in a manner which all must admire: "When the Hermetic is at bay he is the most desperate fighter on earth; his sword of opinion lies safe in its scabbard, till another draws and thrusts at him, then quick and sure he lunges back, and the glitter of blades is seen from afar.

But it is not the Hermetic Martyr who claims our special attention; he is a *rara avis in terra*; but all those who like him cleave their way through the jungle of opinion, straight to the temple of truth. It may be a Gothic cathedral resonant with the chords of mass. It may be a severe Lutheran meeting house, or a Mohammedan mosque. It may be the Hall of Science, or the Minster of Nature. He starts for an open door; he determines to go under though heaven rains stones; he neither crowds nor jostles, he demands but walking room, his share, that is all. He molests no one and brooks no interference."

**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.

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System and Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of the teacher in every profession and no family can afford to be without it. Cloth \$2.00.

**Special Premium Offer.**—We will send the JOURNAL for one year and this book, postpaid, on receipt of \$2.00, to old or new subscribers.

Mrs. Crofts, whose Psychometric Reading of President McKinley was given on page 5 of the JOURNAL for July 7th, has consented to give a few Psychometric and Graphological Readings to those who may apply for them—(Graphology is reading character from hand-writing).

Send to this office some of your writing, a photograph, or some small article you have handled or worn, with \$1.00 and two 2-cent stamps for postage, and the readings will be mailed to you in the order they are received.

Mrs. Crofts gave the Editor a Reading lately, which was exceedingly correct and gratifying.

Mrs. Cora L. V. Richmond has returned from London, England, where she represented America at the International Congress of Spiritualists, and lectured at Lily Dale Camp on Aug. 14.

Prof. T. A. Bland, of Boston, Mass., is giving lectures on Medical Reform, in Chicago, Ill., at the Independent Medical College.

Lady Henry Somerset has been re-elected to the Presidency of the British Women's Temperance Association.

Mrs. Annie Besant, who made a tour of this country recently, is now in India.

**Echoes of Thought**, a melody of verse, by Emily E. Reader, author of "Light Through the Crannies," "Voices From Flower-land," etc. 146 pp., cloth, 75 cts. For sale at this office.

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**Society of Progressive Spiritualists.**

Meets at 805 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

[A vacation is taken until September.]

LADIES' AID SOCIETY meets at 2 p.m. on Wednesdays for business at 305 Larkin-st.; benefit social on the 2nd Friday and regular monthly social on the LAST FRIDAY of each month at 305 Larkin-st., San Francisco.

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Mrs. F. A. Logan, lecturer and healer, will send a printed formula of how to hold Spiritual meetings, "Circles of Harmony," where a Society is not already organized; also a poetical psychometric reading, for 50 cents. Send stamps, age, sex, and address, plainly written, to 1218 Railroad Ave., Bay Station, Alameda, Cal. 22t13

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**Patience.**

'Tis well to wait with patience here  
For what we cannot help or be;  
'Tis well to feel the spirits near,  
And we may soon their blessings see.

'Tis well to know that angel hands  
Are guiding us along the shore;  
'Tis well to trust their blest commands—  
To rest and feel their guiding power.

For our best good while here below,  
'Tis well our hearts can trust their love;  
'Twill bless us onward as we go,  
Upbuilding truths for homes above.

'Tis well that changes come to all,  
Preparing us for scenes to come;  
'Tis well to know that none can fall,  
But rise to an immortal home.

'Tis well, when earthly garments fade,  
To know of brighter ones in heaven.  
When the loved word to us is said,  
"Come home," to you much love is given.

'Tis well to find when storms are past,  
And feverish life has ended here,  
That you are ushered home at last,  
To a bright and happy sphere.

Mrs. M. J. HENDEE-ROGERS.

**Humanity to Animals.**

A declared purpose of the present war is to put an end to Spanish cruelty in Cuba. Cruelty, the infliction of needless pain, the torture of a creature for the gratification it affords the torturer, is the most fiendish of crimes. Whatever encourages cruelty is destructive of civilization and progress.

One form of cruelty promotes all other forms of cruelty. Cruelty to animals, which, as Humboldt said, is "a characteristic vice of vulgar people," is accompanied by cruelty to women and children and to the weak and helpless of both sexes. There is a close relationship between cruelty and crime.

Says the *Journal of Education*: "A strict regard for the rights and feelings of whatever has feeling is the cardinal principle of civilization. Kindness being essential to peace and happiness in homes, schools of communities, its inculcation is invaluable and the highest privilege and duty of every educator. Children are fond of animals, and by no other means can discipline be so thoroughly inculcated in them as by humane teaching."

This being true, children should be imbued early with the spirit and accustomed to the habit of treating animals with kindness. They should be made to regard as a crime the infliction of avoidable suffering on any creature that lives. All sport derived from killing or maiming animals should be condemned as cruel, immoral and debasing. No man can be a gentleman who deliberately tortures animals for the pleasure which it affords him.

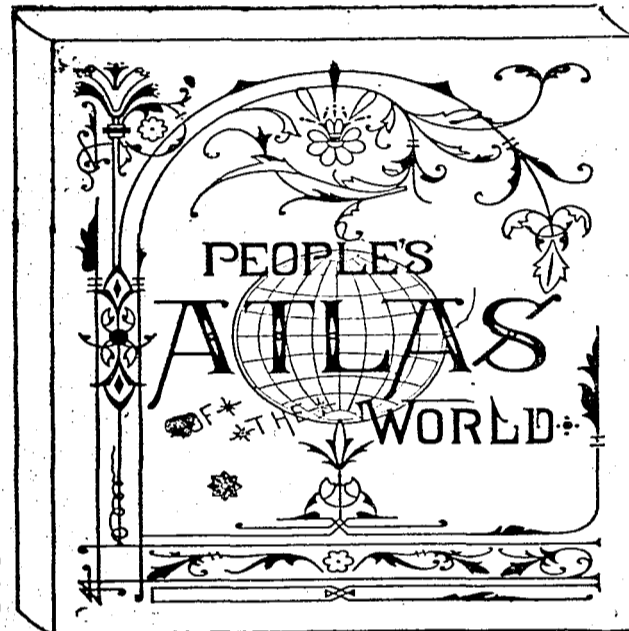
There are many who are guilty of thoughtless cruelty to animals, or cruelty which is the result of thoughtlessness and lack of imagination and fine sensibilities. When a horse is left hitched to a post check-reined, in the broiling sun or in a drenching rain for an hour at a time it is an indication that the person in charge is in need of instruction in the humane treatment of animals.

An American breeder says that a horse should be treated like a gentleman, and Arthur Help tells us that it is "a duty to treat animals with courtesy." Some animals appreciate polite treatment better than some men do. Certainly the treatment of domestic animals that serve us faithfully, with neglect, harshness and cruelty, shows an ungrateful disposition or lack of appreciation of the service which the animals perform. These animals are ours to use, but not ours wantonly to kill, or to injure and torture for pleasure. Than proper instruction on this subject nothing is more important in the education of youth. B. F. UNDERWOOD.

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Where the tall cedars spread their branches low  
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And under those cedars removed from the town  
A grave was made in that hallowed ground.  
My father rests there, and the cedars high  
But echoed my grief and my heart's long sigh.

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So many long years have ebb'd and flown,  
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## Local News Summary.

Edited by M. S. NORTON.

Be sure to attend the State Convention next week.

**People's Society.**—A new departure marked last Wednesday evening's meeting. Mrs. Ellis told the audience in a well-written essay, Why She Was a Spiritualist, and made many telling points. She was followed by Mrs. J. A. Gillie who told why she was not a Spiritualist. When these discussions can be conducted in an orderly manner, they are of great value from an educational standpoint. There are many people who could never be Spiritualists, and many more who could never be anything else.

We looked over the audience and was pleased with the intelligent faces who smiled a welcome to the representative of the JOURNAL.

There is a limit to our ability—but it will be exercised to its fullest extent in furthering the plans of those who are honestly seeking to disseminate the truth, and a knowledge of man's relation to his fellow man. Mrs. Dr. Alice Tobias and Mrs. Henderson followed with messages from the Spirit side of Life. Altogether it was one of the most successful meetings in the history of the Society.

**Mme. Florence Montague.**—Last Wednesday evening we visited Occidental Hall, and were pleased to witness some of the Spiritual manifestations as presented by this remarkable medium. Lectures which represent the accumulated wisdom of the ages, as well as Universal, and particular questions answered in a manner which carries conviction to the minds of all reasonable thinkers. We need more mediums like this one, and more meetings conducted on this plan. Mrs. Price, the faithful companion and friend, is a most valuable auxiliary. It might not be out of place to mention here, that Mme. Montague is the first and only medium who has placed herself in the hands of the Committee of Arrangements for the coming Convention—without reserve, and is willing to work anywhere and everywhere, wherever the Committee places her. "May her tribe increase."

**Mme. Young** was greeted last Sunday evening by the usual "full house." Her specialty is, direct personal messages from individual spirits, to individual mortals; and from the standpoint which we occupy to-day, she seems to be scoring a marked success.

**Mediums' Protective Association.**—Last Wednesday evening this Society held its regular meeting at 1124 Oak St. The audience was largely in evidence; but mediums were scarce. Mrs. Jennie Robinson worked for an hour and a half, much to the satisfaction of all. We hope soon to be able to establish ourselves

in permanent quarters, but just now everything is held in abeyance until "after the Convention"—then we hope that a better understanding will be had with all concerned. The Spiritualists of this city ought to learn some lessons from the naval engagements in the Spanish-American War just closed. Let us concentrate our forces upon a given object, bombard the enemy until they capitulate, then move on. If these common-sense methods were pursued in a few short years we might exclaim with Monte Cristo "The World is Mine."

M. S. NORTON, Sec.

The State Convention will begin on Friday, Sept. 2.

**Protection of Mediums.**—We have received a letter from Dr. John C. Wyman, of New York City, asking for information in regard to the formation and maintenance of a Mediums' Protective Association, as there is a movement on foot to establish an institution of that kind in the metropolis. We will answer the gentleman's question by mail, but wish to take advantage of this occasion to urge upon mediums everywhere the necessity for organization for self protection.

The National association of frauds, driven to desperation by lack of success, are now exposing themselves under the mistaken notion that they and their kind represent Spiritualism (!) Vicious attacks are being made by these ex-fakers upon the good names of many honest mediums—and there may be a way found to make this city too warm to hold them. "Those whom the gods would destroy they first make mad."

**Children's Lyceum.**—While visiting the Lyceum from time to time we have been impressed with the extraordinary intelligence displayed by many of the children in attendance. Now boys and girls, we will give you a chance to see how a letter written all by yourself would look in print. If enough of the young folks will write something of interest for the JOURNAL, we will establish a Lyceum column for the exclusive use of members, both young and old, and

did in a lucid manner, explaining briefly its origin, its aims and objects, and earnestly urged the friends present to lend a helping hand to Mrs. Eberhardt and the good people associated with her, in organizing a Children's Progressive Lyceum in the Mission. There were many persons present familiar to San Francisco audiences, some of whom acknowledged that their presence was due to spirit influence and invitation, together with other evidence at hand, proves the fact that the spirits have a special work for Mr. and Mrs. Eberhardt in this new field. The audience was held two hours with rapt attention, listening to the loving messages from the borderland. Reader, encourage them in their efforts, and sustain them in all good work. A VISITOR.

**R. A. Stitt's Meeting.** at 335 McAllister St. This medium holds meetings every Sunday evening. Last Sunday Mrs. M. Bird and Mr. Harry Hargrove assisted. There does not seem to be anything sensational about these meetings, but they go right along doing the work of the spirits who come, honestly delivering the messages as faithful instruments. Workers along these lines and upon this plane of thought do not expect great material reward in this world, but having an abiding faith in the fundamental principles of Modern Spiritualism, they are content, knowing that whatever belongs to them they will get, and that "all things come to those who wait."

Remember the Convention to be held next week.

**Dr. Lavinia Knowles** will lecture on Sunday, Aug. 28th, at 8 p. m., at Calanthe Hall, 909 Market St.—subject, "The Second Coming of Christ. Admission 10c

**Oakland Psychical Society.**—Fratern Hall was crowded last Sunday evening to hear Mme. Florence Montague lecture upon "Atlantis and the Antideluvian World." The speaker surpassed herself both in her discourse and the answers to the questions that followed, in which much knowledge and many scientific facts were brought to view.

## The State Convention.

The Third Annual Convention of the California State Spiritualists' Association will be held at Occidental Hall, 305 Larkin St., Cor. McAllister St., San Francisco, Cal., Sept. 2, 3 and 4, 1898. Business sessions at 10 a. m. and 2 p. m., Friday and Saturday. Important business of interest to every Spiritualist will be presented for action before these gatherings.

At Metropolitan Temple, on Fifth St., at 8 each evening and all day Sunday there will be public meetings with addresses, spirit communications, music, etc. Gifted lecturers and mediums will be present and participate in these exercises.

All delegates' credentials should be forwarded to headquarters not later than Aug. 27, 1898. All Societies not chartered are invited to do so at once, that they may have a voting representative at the Convention.

All delegates are requested to report at Occidental Hall, on Sept. 2, at 9 a. m.

C. H. WADSWORTH, President.  
JOHN KOCH, Secretary, 428 Tehama St., San Francisco, Cal.

perhaps the movement may grow and out of it come a Lyceum paper, published as an auxiliary to the JOURNAL. We hope to soon begin the publication of a short story, each week, for children. We want the co-operation of young and old. Who will be the first?

**The Young People's Progressive Society** holds social dances every Saturday evening, at Crystal Hall, Pythian Castle, 909 Market St. A delightful time is enjoyed by all. Free dancing lessons are given by an efficient instructor from 8 o'clock sharp until 9:15, for the benefit of all who may desire to avail themselves of such. A Heart Party entertainment and dance will be given on Sep. 10. Tickets for that evening for non-members are 25 cents, admitting two. Membership tickets admit to all meetings or entertainments.

MRS. LOUISA S. DREW, Pres.

Don't fail to attend the State Convention next week.

At Excelsior Hall, Mission St., between 19th and 20th Sts., on Sunday evening, Aug. 21st, there assembled an audience of 100, being the second meeting held by Mrs. Sadie Eberhardt, of 937 Guerrero St., assisted by Mrs. C. F. Martin of 215 Shotwell St. Mrs. Lizzie Schroeder presided at the piano very creditably. Mr. W. T. Jones, by request, sang "The Old Musician and his Harp," after which he was asked to speak a few words in the interest of the Children's Progressive Lyceum movement. This he

entirely new light was thrown upon the interpretation of the book of Job. Next Sunday memorial services will be held by the Society.

**Universal Spiritual Association.**—Last Sunday afternoon, at 20 Eddy St., the usual large audience assembled to discuss the question—"What is Idolatry?" After a discussion lasting four hours, no conclusion could be arrived at, and the question was continued for next Sunday. The purpose of this meeting is to solve some of the problems of life. Let us see if on next Sunday we cannot determine, What is idolatry?

**Dr. Alice Tobias.**—This excellent medium held a test meeting at 111 Larkin St., last Sunday evening. Colonel Tobias presided, and the meeting seemed to be a decided success. We welcome these energetic workers in the spiritual vineyard, and predict success for them; but it is not good policy to be too easily discouraged. This work is in the hands of a superior power and although the "mills of the gods grind slowly, they grind exceeding small."

**The Free Meeting** at 6th and Market Sts., last Sunday evening, was as usual an overflow. Mrs. Jennie Robinson, Mrs. H. A. Griffin, Mrs. Lester and Dr. Davis entertained the audience with music, words of wisdom and messages from the spirit-world. General satisfaction was expressed by all in attendance. These meetings will be continued indefinitely, as there seems to be no dif-

culty in raising the required amount to defray the expenses.

**Dr. L. Knowles' Class** will be held hereafter at 305 Larkin St., room 50, on Thursday evening of each week. An exhibition of moving pictures will be a feature of the evening's entertainment.

**Comparative Religion.**—The Oakland College of Spiritual Philosophy is holding its meetings Sunday afternoons in Gier's Hall. The interest is increasing. Next Sunday the study of comparative religion will be commenced. The purpose of the College is the education of the people along those lines which the church ignores, and which are largely neglected in our institutions of learning. Prof. J. S. Loveland is the speaker.

**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.

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First Lesson in Christian Science—Hopkins. 25 cts.  
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