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(AND)
Weekly Occult News.

Entered as Second-Class Mail Matter at the Post-Office in San Francisco, Cal.

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VOL. 35.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, SEPTEMBER 1, 1898.

1429 Market-st.
Between 10 & 11th-Sts.

No. 9.

THE BORDERLAND.

Psychometry Reveals the Past.

How true it is that thought begets thought; and the expressing of experiences by others makes us turn back the pages of memory and seek that which has been of profit to ourselves, that we may give it to others.

The article entitled "A Psychic Telegram," in the JOURNAL of Aug. 4, speaks of receiving a message from one that was living, and it caused them (for the time) to fear that the friend was dead, brings to my mind many times when persons have said to me: "I got a message from such a one and when I wrote to ask about it, I found the person living."

There are no mediums of long experience but have had many such things said to them, and sometimes we have received various answers to inquiries of the spirit ones. Sometimes the answers have been that other spirits have personated your friends for some reason, but do not let that worry you; there was a reason for it. I often see the shadows of people that are living, but they are not as tangible as the spirits of the departed.

That reminds me of an incident that occurred to me in Wilmington, Cal., in the year 1878 or '79. We had gone to live in a house that had been built by General Hancock, as officers' quarters. The rooms were large and high. It was about the third day of our residence there, and I had become very tired with trying to straighten and get things in place.

About 2, p. m., I went to my room to rest—not to sleep, for as usual I had a book with me. The sun was shining as it only does in Southern latitudes. I closed the Venetian blinds, and then lay down. I had been on the bed for 30 minutes or more when I became conscious of a whispering in the hall outside my door. Before I could begin to think what it could be, the door opened and a military officer came in and held open the door; then two men came carrying a stretcher between them, on which was lying a wounded man. Another officer followed them in. They took the wounded man to one side of the room and there laid him upon a bed. I had not seen the bed before. Then the two men withdrew to the foot of the bed. The first officer stepped up and took the wounded man's hand; the poor fellow turned his face to him and said, "Doctor, is there any hope." The doctor shook his head and said, "None." Then the young man—but little more than a boy—said, "Oh, my God, my poor mother." Then he spoke again and asked, "How soon?" The doctor very solemnly said, "Not many minutes; try to be calm."

All this time I could see the face growing more white; the life appeared to be leaving him, and as the last words were spoken by the doctor, he turned his face to the friend on the other side of the bed, held out his left hand, closed his eyes calmly and quietly; the group stood for a few minutes, that appeared to me like years. Then the doctor said, "He is gone." So was my vision. The room door was closed, and I knew I had seen repeated that which had taken place in that room before.

When my husband returned I told him, and he was so impressed that he went to our landlord (Mr. Adams, who now lives in Los Angeles) and asked him about it. Mr. Adams said, "I don't know anything about the house previous to my buying it one year ago; but there is a man down town that knows all about the place. He lived in the garrison here. His name is Hayes."

One day my husband and Mr. Adams went down to the little town of Wilmington, about one mile from the garrison, and there saw Mr. Hayes. Mr. Seal asked him if he ever remembered such an incident. "Oh, yes, to be sure," said he. "I helped to carry that young gentleman to his room. He had fought a duel and the other man's bullet cut through an artery, and nothing could save him. Yes, those were his very words, but how did you know it? There is no one in this part of the country but myself who knows anything about it, and I have not mentioned it, for I promised not to. Who told you?" My husband replied that no one spoke of it but his wife, who had seen it in her



THOMAS G. NEWMAN, Editor & Publisher.

room. Mr. Hayes smiled and said, "Well, if she dreamed that, she dreamed it straight."

Mr. Hayes was alive, as were perhaps all the others I saw, except the young officer that fought and died. Yet the four were as clear and objective to me as the one that had passed out.

Asking my guide how that could be, the answer came clear and straight: The spirit needed help; he had passed out with his mind full of bitterness towards the man that shot him; not for the shooting, but for that causing it, of which we cannot speak.

He had been told to seek help; he did so, and here is the wonder that those in the spirit-world, on the lower plane, are as dependent on the earth-friends for help as we are to those in the upper spiritual spheres. So he got other spirits to help him show me the matter just as it occurred; then day after day he came and we talked the matter over, until on his part all bitterness was gone, and he progressed towards the light that fades not; the glory that ever increases; the truth that makes whole.

Years after, in 1888, I met this Mr. Hayes, then deputy marshal, on the train that took us from the steamer at San Pedro to Los Angeles, and he told the people in the car of my wonderful dream, but it was no dream, or else I am dreaming now. MRS. S. SEAL.

A Sudden Death and Its Result.

In the fall of 1870 I was temporarily residing at Corinne, Utah, a town some 30 miles distant from Logan. I was boarding with a friend named Russell, and while we were at the supper table one evening, a lady ran screaming into the dining room asking for salt. She emptied a salt glass into her hand and passed out to the side of her stricken husband, John Smith, who was stretched out on the sidewalk in the throes of lung hemorrhage. She filled his mouth with the salt, and then ran for a doctor, as did the others, leaving me with the dying man, who passed out while lying in my arms.

After the funeral, at which I was present—I think it was on a Friday—I made a casual remark to some one that John Smith was standing near his wife, who was crying bitterly. On Saturday she called on me and inquired if I was a Spiritualist. I answered affirmatively, whereupon she asked if I would sit with her and my friend Russell, at a circle, to which I assented. We held our circle, sitting at a small table which responded almost as soon as our hands were placed upon it, by laying itself in the lap of the weeping widow. This movement was repeated a dozen times or more, answering her loving questions affirmatively or otherwise, and in answer to the alphabet, spelled out a message to her about his and her affairs, which I have forgotten.

We held another circle on the next evening—Sunday—when I directed the spirit, John Smith, to go to Logan, to our regular Sunday evening circle, and to try and prove to his wife his reality by sending her a message, through our medium, who knew nothing whatever of the circumstance. The spirit rapped out, "All right," and at once the table ceased vibrating and remained inactive until our patience was exhausted.

On the following Tuesday I received a letter from my folks at Logan, the same envelope containing a message from John Smith to his wife, calling her by name—which I now fail to remember—full of loving words, and telling her that the salt she gave him came too late, and signed, "JOHN SMITH." On handing her the letter, she recognized the signature as being that of her husband.

Shortly afterwards I returned home and was informed by the members of the circle that they were sitting as usual on the Sunday referred to, when an unusual control manifested itself by various liftings and slidings of the table, and by finally taking forcible control of the arm of a gentleman present and writing a letter, the contents of which were read with astonishment by the members of the circle, who became somewhat disgusted at the foolishness of writing something which seemed to have no sense to it. Afterwards, however, they were asked to send the paper to me, to give to Mrs. Smith.

The gentleman who was the medium is still living at Logan, is a confirmed skeptic and "Don't know whether it was a spirit control or not." If not, will some one please tell us.

There was certainly no collusion; nor does the theory of thought-transference find any application in this particular case. Neither myself or any member of the circle at Logan, had ever heard of John Smith, at least this particular one, who was in charge of the meteorological station at Corinné.

The members of the Logan circle state that they sat amazed and wondering just what was meant by the reference to salt and his sudden taking off; so I see no other solution of the matter than to attribute it to the fact that John Smith wished to comfort his wife and being able to do so, did it. C. C. GOODWIN,
Chairman Logan Psychic Society.

LIFE IS ETERNAL.

"Time's finger on the dial of my life
Points to high noon? and yet the half spent day
Leaves less than half remaining; for the dark,
Beak shadows of the grave engulf the end.

* * * * *
Looking forth,
Out to the unseen sky, still bright with noon,
I feel well spurred and booted for the strife
That ends not till Nirvana is attained."

ELLA WHEELER WILCOX.

Ella, so many cheerful notes you sang,
To gladden us on this life's dark way—
When other notes too oft discordant rang—
Your light, like Venus' cheerful ray,
Hath led us on and on to the immortal day.

We cannot think that when the goal is gained
Nirvana comes to snuff it out.
It cannot be, when so much shall be attained,
That Fate will knock our shipwrecked souls about,
Or end them all in such mysterious doubt.

Nirvana can never quench your sweet soul—
No more than can the grave engulf thee!
Yet, as the ceaseless ages of time still roll,
Thy soul shall live and sing the Eternal Jubilee,
In newer songs of heaven's harmony.

Yea, all souls, both small and great,
Whom the All-Power hath given personality
To pass beyond the pearly gate,
Will live, in veriest reality,
An endless life of immortality.

J. MARION GALE.

Remarkable Clairvoyance.

In 1894 my husband had a well bored on our lot. The men bored to a depth of 105 feet, but found no water. He then desired them to stop, when they did not strike water before going down so deep, as the wells adjacent to us got water at the depth of 75 to 80 feet. They asked to try another part of the lot, but we objected on account of the expense, and thought it best to shut up the cottage we had built until the city would lay the main pipe on the street.

The following week, Mrs. Logan and I went to Santa Cruz to hold spiritual meetings. Two weeks after I left San Jose, my husband wrote me to come home and see if we could not obtain water from the neighbor on the lot back of us, whose house had connections with the city water. They said they would let us connect, providing the water company would allow it. I came home and tried the water company, but they would not allow us to connect.

On returning by the First-street electric cars, an old-looking man with a suit of blue working overalls and a slouch hat got on the cars at the same time and sat down quite close to me. I asked him what he wanted. He said, "You are troubled about that well." I turned sharply to him and said, "How do you know? You are a stranger to me." He answered, "Your brother Harry, in spirit life, has been hunting me up for the past two weeks. I then asked, 'Who are you?' for I took him to be a man of this earth, so real he appeared. He replied, 'When I lived on earth I was called the Water Witch. I passed to spirit life two years ago, from Illinois. Come back with me to that well.' We went, but whether out of the body or in the body I know not. He put his hand in his pocket and drew forth a small branch of a tree in the shape of a letter V, and held it over the well that had been bored; then said, 'go down 20 feet more, and you will get a large flow of good water.'

He said he was sorry he had not seen California before leaving the body, but was going to make a tour of it now. He asked me a good many questions concerning California which I have forgotten. He then asked me where that car, standing at the corner, went. I told him, to the Willows, a beautiful fruit belt, when he bade me good-bye. I rode to the corner of the next block, got off and stood wondering what it all meant. Then the influence left me.

I said to myself, "It's all imagination," and

turned to go home, when I heard a voice say, "Prove it." Then I turned and went the other way to the home of the men whom we employed to bore the well, asking them to come and bore 20 feet more. They said it would be useless, as there was no water there, unless they went to a greater depth, and would only make to us a greater expense, but by trying another part of the lot, they believed they could reach water sooner than boring in the old well, as it would by that time be blocked with sand; but I insisted, and agreed to pay them whatever they would charge. They came next day and commenced work. The following day my husband went to see how they were getting along, and found they had struck water at 20 feet more, making it 125 feet, and a beautiful flowing well.

Now, I ask myself, "Is life worth living?" Yes, and a million times more worth living than the happiest, wisest and most hopeful person can imagine it to be. MRS. C. R. McMEEKIN.

Message from Ex-Mayor Sutro

TWO DAYS AFTER HIS BODY WAS CREMATED.

Charles Walter Linn is displaying his remarkable powers as a medium at San Jose. The victims of murder return to tell what Courts of Justice did not discover. Clergymen return to confess the gloomy errors of their theology. Statesmen return to confess their errors and to tell what their country needs. Literati speak as leaders in philosophy should. The world of stagnant skepticism will be compelled to realize that our ancestors are with us still and that the wisdom of past ages, matured in heaven, is ready for our use.

I invited Mr. Linn to meet a dozen friends in my parlor and for two hours the surrounding spirits came, to be recognized or to give us their views of various themes. William Cullen Bryant, the poet, came and said that he recollected the remarkable language he addressed to me at his office in New York, in 1842. "How could I forget it?" said he. Decisive tests were given in personal messages. Dr. Dobson gave a beautiful and interesting discourse, and the lively humorists, Bill Nye, Artemus Ward and Josh Billings, gave us a few jokes which Horace Greeley thought too trivial for our attention.

The chief sensation of the evening was our astonishment when Bismarck, who died so recently, came with tremendous force, wondering where he was. He seemed like a giant struggling in the dark, not knowing his condition and rebelling against fate like a stubborn materialist. His few words of German and English were uttered with force as if he would command an army. When I suggested to him that he would soon meet Mr. Gladstone it seemed to irritate him. But Mr. Gladstone is in a very different frame of mind; his profoundly religious nature is gratified, but he is overwhelmed with the grandeur and wisdom of the spirit-world, and just beginning to discover that the doctrines which ruled his life were erroneous. He will be a great power for reform ere long.

The words of the late Adolph Sutro interested us greatly, and a lady from San Francisco, acquainted with his family, conversed with him. Not being able to record the language then, I visited Mr. Linn next day to hear from Mr. Sutro. The message he gave through Mr. Linn, by writing, was as follows, substantially the same as he spoke, but more brief:

"I come to you to express my desires. I know it is hard. I don't understand the way—it seems dark—but I want the people of San Francisco to have all that I desired. My children know my wishes—know what I intended. Will they accede to my will, for the people? I want the Cliff House, my library, gardens, baths, and all that pertain thereto, deeded to the city of San Francisco, for the use of the people. What I accomplished for the people in building the railroad line, to bring the Southern Pacific magnates to terms, must not be left to languish. Give the poor an equal chance with the rich. Let them have my possessions as I planned, and I will rest in peace; otherwise I cannot feel that my memory is worthy of aught else but forgetfulness. 'Oh, God grant this and let it be fulfilled,' is my prayer.

"To all the people of San Francisco I want to send my love. I want them to know that when I emerge from the clouds that now surround me I shall try and be of use to them, try to help them all I can against the power of monopoly that has cursed the city and cursed the prosperity of California, that has checked enterprise and vigor.

"I feel that I may come from this side of life to wield an influence. My last year in the material was clouded by disease, but now my eyes are open.—ADOLPH SUTRO."

Neither Mr. Linn nor myself had known of Mr. Sutro's intentions, but I have seen by the *Star* of August 13th that he had expressed them, though he neglected changing his will too long.

Mr. Sutro desires to be heard by the people of San Francisco that he may assist them; if he cannot control his property in any degree, he can at least assist them, by his warning voice and practical wisdom, in their long struggle against monopoly and corruption. It depends upon the Spiritualists to make his voice audible, and he can speak now with his eyes open, as he says, with even more sagacity than when he possessed a body. Let Spiritualists give him a hearing in an *authentic manner* and he will become a benefactor and wise counsellor in all things, and an example of the power of Spiritualism. He may yet speak from the rostrum to the people he wishes to counsel.

JOS. RODES BUCHANAN.

P. S.—Before the above was mailed Mr. Sutro came unexpectedly, giving me thanks, explaining the difficulties of his spiritual condition, keenly regretting the errors of his past life, and expressing his warm feeling for the people of San Francisco. Let no one criticise him now—he is criticising himself.

Do People Return?

Early this last Spring a vision of a departed friend returned under somewhat singular conditions. In the northern part of Clarke county, Washington, a man named Murry and another, whose name I have forgotten, had made an agreement that the one who should die first would return to the other and make his presence recognized. It was years ago that the agreement was made, neither party having the slightest idea as to how the contract could be filled. These parties lived only a few miles apart, but, being laboring men, clearing up farms in the heavy timber, they did not often see each other.

Last Spring Mr. Murry, one of these parties, went to a neighbor's on business of some kind, there being several parties at the place at the time of his visit, and during his stay at this place his absent friend appeared in the open door, dressed in his usual clothing. The form was life-like and seemed real in every way. It appeared in the door a few seconds, and vanished. Mr. Murry called the people's attention to seeing the form of his friend, and remarked: "He is dead." All the people present in the room noticed what time of the day it was. Soon after this occurrence, news came to Mr. Murry that his friend was dead and that he died at the hour that the vision was seen. At the time of seeing the form of the absent friend, by Mr. Murry, all in the house were engaged in conversation; not a word had been said as to the party who appeared in spirit form. F. P. WAGNER,
Vancouver, Wash.

Sacred Laws of the Aryas.

The second volume of the "Sacred Books of the East" has been issued by the Christian Literature Company of New York. It is entitled "The Sacred Laws of the Aryas." This volume is a reprint, verbatim et literatim of two volumes in the original English series. The contents of this volume consist for the most part of rules of conduct. The general reader, who reads for intellectual and spiritual stimulus, can well enough spare this volume from his library; but the student, who reads for historical instruction, and is willing to read even what is tiresome and distasteful, for the sake of its educational value, cannot afford to omit this volume.

The minute rules of conduct in this book are based on the sacred Vedas. Many of them are extremely severe in their penalties, many are seemingly trivial and foolish, and a few are good and sensible. All illustrate the slow growth of religion among the Hindus, and remind us very much of portions of the Hebrew Scriptures. The following examples are selected almost at random: A student who wishes to learn all four of the Vedas, must dwell with his teacher 48 years. He must obey the teacher in all things, serve him in every way, go begging morning and evening, and bring all he gets to the teacher. He must eat no "pungent condiments," salt, honey or meat; must not sleep in

the daytime, nor when his teacher is awake. Through the instruction of the teacher the student is said to "be born again."

Every day he must put his teacher to bed, after having washed his feet and rubbed him. He shall approach his teacher with the same reverence as a deity, attentive, and listening eagerly to his words. He must not sit to windward of his teacher, nor lean against anything for support. He must avoid the use of shoes, umbrellas, chariots, and such luxuries. He shall not smile, or if he does, he must cover his mouth with his hand. Certain birds and animals are unclean for food—"one-hoofed animals, village pigs," which reminds us of the Hebrew dispensation.

The rancid influence of all such ceremonialism as is enjoined in this book is indicated by the following: "No guilt taints a Brahmana who possesses learning, practices austerities, and daily mutters sacred texts, though he may constantly commit sinful acts." As in the history of the Christian church, notably in the Roman Catholic, sale of indulgences is allowed. Such a state of religion is sure to be followed by protest and reform; and later, in the teachings of Buddha, we find Hindu religion rising to a purer and more rational plane.

Fallbrook, Cal.

OLON LAUER.

Mrs. Browning and Her Friends.

The recently published letters of Elizabeth Barrett Browning, the greatest of women poets, in this or any other age, leave no possible shadow of doubt as to her firm belief and joy in the unshaken conviction of the truth of Spiritualism.

These letters reveal to us not only her own confessed faith, but that of various other highly valued literary stars. In a letter to John Kenyon, written in 1852, from Florence, Italy, she says: "We have had visits from the attaches at the English Embassy here, Mr. Wolf and Mr. Lytton (Owen Meredith), Edward Bulwer Lytton's son, and I think we shall like the latter, who, (a reason for my particular sympathy) is inclined to various sorts of Spiritualism, and given to the magic arts. He told me yesterday that several of the American rapping spirits are imported to Knebworth, to his father's great satisfaction." Later, she writes to Isa Blodgen: "You have seen in the papers that Sir Edward Bulwer Lytton has had an accident in the arm which keeps him away from the House of Commons, and even from the Haymarket, where they are acting his play, 'Not So Bad as We Seem,' with some success. Well, here is a curious thing about it: Mr. Lytton told us some time ago that, by several clairvoyants, without knowledge or connection with one another, an impending accident had been announced to him, 'not fatal, but serious.' Mr. Lytton said: 'I have been very uneasy about it, and nervous as every letter arrived, but nearly three months having passed, I began to think they must have made a mistake—only it is curious that they should all make a mistake of the same kind precisely.' When after this we saw the accident in the paper, it was effective, as you may suppose!"

In June, 1853, she writes from Florence: "Our favorite friend here is a brother of Alfred Tennyson [Frederick Tennyson, who died but recently], and himself a poet, but most admirable to me for his simplicity and truth. Robert is very fond of him. Then we like Powers [the American Sculptor] of the 'Greek Slave'—Swedenborgian and Spiritualist, and Mr. Lytton, Sir Edward's son, who is with us often, and always a welcome visitor. All these confederate friends are ranged with me on the believing side with regard to the phenomena, and Robert has to keep us at bay as he best can. * * * I had a letter from Athens the other day mentioning that 'nothing was talked of there except moving tables and spiritual manifestations.'"

Again she writes Miss Blodgen: "One of our very favorite friends, Frederick Tennyson, is gone to England, or was to have gone, for three months. Mr. Lytton [author of 'Lucile,'] had a reception on the terrace of his villa at Bellosguardo the evening before our last in Florence, and we were all bachelors together there, and I made tea, and we ate strawberries and cream and talked Spiritualism through one of the pleasantest two hours that I remember. Such a view! Florence dissolving in the purple of the hills; and the stars looking on. Mr. Tennyson was there, Mr. Powers and M. Vil-

lari, an accomplished Sicilian, besides our young host and ourselves. How we 'set down' Faraday for his 'arrogant and insolent letter' [denouncing Spiritualism] and what stories we told, and what miracles we swore to! Oh, we are all believers here, Isa, except Robert, who persists in wearing a coat of respectable scepticism—so considered—though it is much out at elbows and ragged about the skirt. If I am right you will none of you be able to disbelieve much longer—a new law, or a new development of law, is making its way everywhere."

Another of her friends, who was also a Spiritualist, was the sculptor, W. Story, of whom she writes. "Then our friends, Mr. and Mrs. Story, help the mountains to please us a good deal. He is a son of Judge Story, the biographer of his father, and, for himself, sculptor and poet, and she a sympathetic, graceful woman, fresh and innocent in face and thought."

In 1860, soon after the death of Mrs. Browning's sister Henrietta, she writes to a friend as follows: "Do you know the first thing from without which did me the least good was a letter from America, from dear Mrs. Stowe [Harriet Beecher.] Since we parted here in the Spring, neither of us had written, and she had not the least idea of my being unhappy for any reason. In fact, her thought was to congratulate me on public affairs (knowing how keenly I felt about them), but her letter dwelt at length on Spiritualism. She had heard, she said, for the fifth time, from her boy (the one who was drowned in that awful manner through carrying out a college jest), without any seeking on her part. She gave me a minute account of a late manifestation, not seeming to have a doubt in respect to the verity and identity of the spirit. In fact, secret things were told, reference to private papers made; the evidence was considered most satisfying. And she says that all of the communications descriptive of the state of that spirit, though coming from very different mediums (some high Calvinists, and others low infidels) tallied exactly. She spoke very calmly about it, with no dogmatism, but with the strongest disposition to receive the facts of the subject in all their bearings, and at whatever loss of orthodoxy or sacrifice of reputation for common sense. I have a high appreciation of her power of forming opinions, let me add to this. It is one of the most vital and growing minds I ever knew. Besides the inventive, the critical and analytical faculties are strong with her. How many women do you know who are religious, and yet analyze point by point what they believe in? She lives in the midst of the traditional churches, and is full of reverence by nature; and yet, if you knew how fearlessly that woman has torn up the old ceremonies and taken note of what is a dead letter within, yet preserved her faith in essential spiritual truth, you would feel more admiration for her than even for writing 'Uncle Tom.' There are quantities of irreverent women and men who profess infidelity. But this woman is of another order, observe, devout yet brave in the outlook for truth, and considering not whether a thing be sound, or whether it be true."

Of James Jackson Jarves, the American critic, Mrs. Browning writes to John Ruskin: "Our American friend, Mr. Jarves, wrote to us full of gratitude and gratification on account of your kindness to him, for which we also should thank you. Whether he felt most overjoyed by the clasp of your hand or that of a disembodied spirit, which he swears was so real, (under the mediumship of Hume, his compatriot) it was somewhat difficult to distinguish. But all else in England seemed dull and worthless in comparison with those two manifestations, the spirit's and yours!"

She speaks of a Mr. Hazard, whom they met in Rome, in the Winter of 1859: "A Spiritualist who believes everything, walks and talks with spirits, and impresses Robert with a sense of veracity, which is more remarkable. I like the man much. He holds the subject on high grounds, takes the idea and lives on it above the earth. For years he has given himself to investigation, and has seen the impossible. Certainly enough. Robert met him and conversed with him, and came back to tell me what an intelligent and agreeable new American acquaintance he had made, without knowing that he was Hazard, the Spiritualist, rather famous in his department." This was doubtless Mr. Thomas G. Hazard of Rhode Island.

These references in her letters to the distinguished stars of literature who believed with her in the demonstration of the continuity of

man's existence does not include all those whom she met who were in sympathy with her belief in Spiritualism, but it shows how outspoken was that belief within her exalted radius. And there have been many others as firm believers among those who have won laurels of fame in various paths, who did not hesitate to express that belief whenever they thought it necessary. Among these we may name Victor Hugo, Alfred Tennyson, Dante, Gabriel Rossetti, William and Mary Howitt, etc., to say nothing of the noble coterie of scientific men of to-day, such as Alfred Russell Wallace, Prof. William Crookes and Camille Flammarion, who are giving the world the benefit of their careful investigations on a subject of the most supreme importance to mankind.

SARA A. UNDERWOOD.

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Official Organ of the California State Spiritualist Association.

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.

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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 1, 1898.

The State Convention meets tomorrow (Friday) morning at 305 Larkin St., in Occidental Hall, at 10 o'clock. Aside from the social features, which will be most enjoyable no doubt, there will be business of importance to be transacted, and the wisest counsels of the clearest heads must be obtained. Let there be an endeavor to have sessions full of harmonies, and conducted for the advancement of the Cause, and the uplifting of humanity. Those of quarrelsome dispositions, who are bent on trouble, and cranks in general should absent themselves—they are not wanted.

The National Convention will be held in Washington, D. C., next October, and will be an important event in the history of Spiritualism. Great credit is due to those who have been foremost in carrying on the work during the past five years, and we hope that competent and zealous persons will be elected for the coming year's campaign—that wise counsels will prevail and adequate provision will be made for active propaganda work.

The delegates to be selected in San Francisco this week should be the ablest and best fitted for the work to be found, and they should be instructed to vote for the best interest of the Cause at large, as they may see it when the time comes for the election of officers, as well as to keep a watchful eye on all the acts of the convention. The greatest good to the greatest number should be the motto for everyone.

Mr. and Mrs. E. W. Wallis, of the *Two Worlds*, Manchester, England, are now in the United States for a six-months' vacation. They are excellent speakers and will receive a warm welcome everywhere. By their hospitality and friendship to Americans who have visited England in the past, they have endeared themselves to many American hearts, and we should now reciprocate their generous deeds with added zest.

To instil into the minds of the rising generation good morals is far better than to fill them with theology. *New Road*, a paper published in Colorado, makes these excellent suggestions:

It is only through education that people can be induced to treat themselves right. The churches and school authorities are quibbling and quarreling over the question of reading the Bible in public schools. Why can't all the churches and preachers get together and agree on some code of morality that can be read every morning in school.

We believe in suggestion. Fill the growing mind with good suggestions. A code of principles or morality read to the young mind every morning would soon demonstrate the power of reiteration. A child from the age of two to

seven years told every morning to respect honesty, observe temperance, to be rational, love integrity, etc., would, when he arrived at the proper age, assist in making good government and building up proper social conditions.

A Child of the Occult.

Under this caption the San Francisco *Call* of Aug. 24th, contains the following account of a little girl medium who seems to be undergoing a development closely bordering on obsession, although it is possible she is being physically as well as psychically developed by the spirit, in view of the mission she is to fulfill in the future. In this event plenty of calisthenics and out-door exercise will take the place of this violent control. The account is as follows:

In a lodging house at 127 Second street is a little girl who is visited by some foreign spirit, and of such force is this strange influence that mediums of experience pronounce the child a marvel with a future of Spiritualistic potentialities that know no bounds. Her name is Viola Sickmon. She is just 10 years old, but advanced far beyond her years in worldly wisdom and in those things that are beyond the view of mortal ken.

Her mother made an application yesterday to Frank Kane, the secretary of the Society for the Suppression of Vice, to have the daughter taken care of during the next few years of her life. The reason of the mother's desire to separate her daughter from herself and have her placed in a corrective school is to free the child from the possibilities of evil that surround her in their present sphere. The child's precocity and her evident maturity, despite her years, have filled the mother with forebodings. According to the mother, Viola, a child in physique but aged in the experience of the occult, is a natural medium. She is as yet undeveloped and her potentialities are great.

Up to a month ago Viola was regularly thrown into a state of violent physical excitation twice in every 24 hours. She would then beat the air wildly with her hands and arms, and so great was her strength when in this condition that a very strong man using his full strength could not hold her. When her arms were tied the little girl complained of fierce inward struggles, as if her heart was surging upward and outward. So great was the pain that the arms had to be untied immediately.

A month ago these visitations from the unknown world ceased, and the mother hoped that the little child was free from them forever, but yesterday they returned. Mrs. Sickmon is a believer in Spiritualism and thinks that her daughter is a natural medium. She will allow her daughter to be taught the art and give her spiritual power a chance to develop. Some time ago a professional medium lived in the house and she took Viola in hand. Several Spiritualists have been consulted by the mother, and they pronounce it a case of rare natural ability. So far the spirits which take possession of the girl have been unable to induce her to talk. They have not succeeded farther than to upset her normal condition and generate a windmill motion of the arms. The very mention of Spiritualism or mediums in the presence of the child induces one of these strange physical distortions.

Psychic Evolution.

In last Sunday's San Francisco *Chronicle*, under the above heading, we find a review of a new book which is very interesting. It is entitled, "The Story of the Mind," the author being Prof. James Mark Baldwin, and is published for the "Appleton Library of Useful Stories." The reviewer says that in some essential respects it differs from previous treatments of the subject, and then adds:

With a tentative but confident grasp the author applies the theory of evolution to the development of the human mind, with the declaration that the evidence in favor of its psychologic application "is about the same and about as strong as in biology, where it is now made a presupposition of scientific explanation." He also declares it to be a great gain in the investigation of mind phenomena, both from the point of view of scientific knowledge and of philosophic theory.

Believing that every great law that is added to the store of human knowledge is another proof that mind permeates the universe, the author accepts the substitution of the law of probabilities for the doctrine of chance. In opposition to past opinion, he claims that "what we are to understand by a chance distribution is one in accordance with law, and one the nature of which can, for all practical purposes, be closely predicted. If the universe be pregnant with purpose, as we all wish to believe," he adds, "why should not this purpose work itself out by an evolution process under law?—and, if under law, why not the law of probabilities?"

The author begins his story by declaring that mind is not the possession of man alone. Other creatures have minds. "Psychology no longer confines itself, as it formerly did, to the human soul, denying to the animals a place in this highest of all the sciences. It finds itself unable to require any test or evidence of the presence of mind which the animals do not meet, nor does it find any place at which the story of the mind can begin higher up than the very beginnings of life." In the chapter on the mind and instincts of animals, this view is argumentatively pursued. It is claimed that the same laws of mental and physical growth govern both men and animals; that there is no absolute break between man and the higher animals in the matter of mental endowment, and that what difference there is must itself be the result of the laws of mental growth.

It is denied that animals do not reason, and that they are governed entirely by instinct. Instincts in animals are divided into two classes—perfect and imperfect. A perfect instinct enables an animal to perform intelligent acts in the processes of life without instruction or the benefit of example. Imperfect instincts are those which are but partially inherent, and require instruction or example for their development. The bird, for instance, may possess a spontaneous tendency to do certain things, such as singing, nest building, etc., but he will not be able to do them adequately or perfectly if left alone from his birth. These are among the things that he must learn how to do from other birds, and the instruction is usually imparted through example. Animal capacity to acquire and utilize this knowledge has been the field of some of the most interesting research in animal psychology, and has led to a new view of the relation of instinct to intelligence. Whether the origin or instinct is in reflex action, organic selection, or in reason, as has been variously contended, it is plain to the author that mind has had a positive place in its evolution.

The New York *Evolutionist* makes the following allusion to our latest change.

THE PHILOSOPHICAL JOURNAL comes to us in enlarged form and new dress, with the original prefix, "Religio," reinstated. The type and tone of this first number of the 35th volume should not miss appreciation. It is exceedingly gratifying to sense revived vitality and beauty in the aged. THE PHILOSOPHICAL JOURNAL has annulled its divorcement, and like the grass-widower of many years, spruces up for a new alliance with its foremost spirit-bride of life, love and "Religio." Brother Newman modestly hints for \$1 wedding-presents which we trust will burden the bridal chamber.

Quite right, Brother Sargent; the dollar "wedding-presents" are ever welcome, and they are coming too—slowly but surely. Thanks for good wishes. May the *Evolutionist* also receive its full share of prosperity.

Dr. J. M. Peebles, who is held in such high esteem everywhere, has returned from Europe, and the last New York *Evolutionist* contains the following notice of that fact:

We were favored with an exceedingly pleasant evening call upon Dr. J. M. Peebles on his arrival in New York from the London Spiritual Congress. His detailed report indicates the Congress to have been an occasion of great merit and success in all respects. He reports that the hospitality extended to the American delegation was overflowing with sincerity and kindness. One almost is prompted, in behalf of this youth of 77 years, to petition nature to revert the numerical record of years on the brow of the Doctor. It is only his second youth that stays him from continuing to circumnavigate the globe and spread the gospel of truth.

Loving Words.

Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted.
Never was one said in vain.

When the cares of life are many,
And its burdens heavy grow,
Think on weak ones close beside you—
If you love them, tell them so.
What you count of little value
Has an almost magic power,
And beneath their cheering sunshine
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter, all the way,
Kindly words, for they are sunshine
In the dark and cloudy day.
Grudge no loving word or action,
As along through life you go;
There are weary ones around you—
If you love them tell them so.

—The Esoteric.



The Editor is not responsible for the opinions of correspondents.

From John Brown, Sr.

TO THE EDITOR:

I am not well enough to answer the many good letters I receive from friends anxious to get a word from me. Those who take the JOURNAL will know the reason why I do not write, and those who do not take it should do so and learn that that man's greatest study is man, and the best specimen subject is his individual self. JOHN BROWN, SR.
San Bernardino, Cal.

[We are glad to learn that our aged brother is convalescing. He has now moved to the city of San Bernardino, where letters will reach him.—Ed.]

Mrs. Loe F. Prior's Visit.

TO THE EDITOR:

I like the JOURNAL better since its change of name and form. The Borderland Department is very interesting also. I hope you are meeting with encouragement of the right sort.

Mrs. Loe F. Prior spent a couple of weeks with us, much to our enjoyment. She and Mrs. Williams went to Cottage Grove, Lane county, where they held several circles and two public meetings. Mrs. Prior left on the 15th for Seattle to meet her husband, from whom she has been separated in her work for a year. After a short stay on Puget Sound she goes to California and will doubtless call upon you. I believe you will like her as a worker, and as a lady.

WALTER P. WILLIAMS.

Salem, Ore.

The National Convention.

TO THE EDITOR:

A question that interests many who favor organization is what policy shall be pursued in selecting officers for the N. S. A.? In other words, what class of persons shall have the active control of its affairs? I shall assume that all interested parties desire the common good and are devoted to its promotion.

Spiritualist societies have come and gone, very much like societies of other unpopular isms. In some places they have lived for years, but their life has been a continuous struggle for mere existence, and now they are seemingly feeble as ever. As potent factors in the community they are seldom considered. They have had fine opportunities. And while they have too often been torn asunder by internal dissension, and decimated by destructive feuds, orthodox churches in the same communities have been gaining strength, numbers, wealth, influence. The latter largely influence public opinion and are recognized as important factors in the community. Why this difference? Is it not because in some instances the Spiritualist societies have been managed by the wrong influences? The wrong class of people comes to the surface and attracts the attention of the public eye, to the detriment of our cause. Sentiment exerts too much power. In co-operation there should be no sentiment, no feeling of individuality, but a cold, practical, impersonal business method should be adopted and tenaciously adhered to.

In the conduct of some of our local societies too much is left to the mediums,

when, in fact, nothing at all in the way of business management should be expected from them. I am of the opinion that no medium should be charged with the business management of a society. A public medium is unfitted for the most successful business management, and it is a burden that should not be carried by a sensitive. As a rule, I question their ability to outline a business policy and pursue it with unwavering tenacity. An adverse influence is encountered, and the medium—sensitive to all influences—is deflected from the course laid out, and the society is soon buffeting the waves of adversity.

Put the business management of both local and national organizations into the hands of the most intelligent, liberal-minded, progressive and experienced business men and women available, and there let it remain. But do not put into these boards public mediums if it can possibly be avoided. Harmony is the strength and support of all institutions, and particularly of Spiritualist societies, but a medium is too often a source of inharmony, and perhaps without fault on his or her part. It may be one of the penalties of public mediumship.

One object of organization should be to protect and encourage genuine mediumship, hence the societies should never lose sight of the mediums, without which no organizations would be needed. At the present time, Spiritualism without mediumship would soon cease to expand. It is the principal cornerstone of the superstructure, and I do not wish to be accused of minimizing its importance. In fact, as between the two, mediumship I regard as of more importance to Spiritualism and the world than organization. And in suggesting that mediums should not be asked to assume the business responsibilities incident to official position, I am not discriminating against them in any wise. WALTER P. WILLIAMS.
Salem, Oregon.

Mrs. F. A. Logan.

TO THE EDITOR:

The unexpected beautiful letter from our co-worker, Mrs. Sarah Seal, in last week's JOURNAL, has opened my eyes to the importance of the matter. Although no special invitations have been given, yet we are confident, judging from several past anniversaries, that our many friends from San Francisco, Oakland, Alameda and Lorin, will congregate for a good time which we are sure to have if each one brings a good time.

After tea and coffee have been served, we will all repair to Encinal Hall across the way, and enjoy ourselves as the good angels may dictate.

The public will be admitted, and we know some good will be the result, as the same unrestricted liberty which characterized our public Circle of Harmony, will be maintained.

For truth and right,

Mrs. F. A. LOGAN.

1218 Railroad avenue, Bay Station, Alameda, Cal.

National Young People's Union.

TO THE EDITOR:

The first annual Convention of this Society was held at Lily Dale, N. Y., on August 8. The exercises on Monday were conducted by the Union, and consisted of essays, recitations, music, etc. In the evening a public reception was given to the visiting delegates, the address of welcome being given by Mr. A. Gascon, President of the Camp, responded to by Mr. I. C. I. Evans, President of the Union, and speeches by Mr. G. H. Brooks, Mrs. R. S. Lillie, Mr. W. H. Bach, and others, interspersed with elocutional and musical selections.

Tuesday, Wednesday, Friday and Saturday were devoted to business. On Tuesday evening, an entertainment was given by the local Union for the benefit of the National Association which netted quite a sum. On Wednesday, a reception was given to Mr. and Mrs. H. D. Barrett, the principal speaker being Mrs. M. E. Cadwallader, of Philadelphia, lately returned from England, bearing greetings to the Union, who presented to Mrs. Barrett a silver Jubilee medal, which had been forwarded to her for that purpose by the President of the Junior Spiritualist Club of Great Britain, Mr. J. J. Morse, while to Mr. Barrett she presented a basket floral-piece.

The principal business of the Convention was to perfect the Constitution and to adopt By-Laws. Mr. I. C. I. Evans, President; Miss Anna M. Steinberg, Secretary; Mrs. Barrett, Mrs. Cadwallader and Mr. Bach were appointed a Committee to visit the National Convention in Washington, next October, with the view of uniting the Union with it.

The *Sunflower*, edited by Mr. W. H. Bach, was made the official organ of the Union. B. GRANT TAYLOR.

From Auburn, Cal.

TO THE EDITOR:

Much interest is being taken in the subject of Spiritualism. A fair speaker and medium could do much good for the Cause. Spiritualism is the best religion in the world, and yet so little is being done for its advancement. Probably of those calling themselves Spiritualists, not over one in 100 takes a Spiritual paper. This is not right, as papers go where speakers and mediums cannot. The orthodox press is well supported; it is found in every Christian's home. Church members never send their children to Spiritual meetings, yet Spiritualists all over the country are sending their children to orthodox Sunday schools, and it will be this way until Spiritualists organize and get to work for their own Cause. H. H. NICHOLS.

The Reviewer.

The Esoteric Publishing Co. of Applegate, Cal., manufactures an instrument which is probably the most perfect mechanical device in existence for finding the rising sun for any latitude between 22 and 55 degrees, embracing nearly all the civilized world. It is called the "Zodiacal Indicator."

It will also be found very convenient for Astrologers to make experiments showing the changes in mental and physical states with the changing signs, and by furnishing convincing proof of the reality of zodiacal influences, will be most interesting and profitable. All are not sufficiently sensitive to feel such changes, but the close observer will be quite conscious of them. The price is \$1.00, and they can be had at this office

Spirit Mothers is the title of a new four-page reform monthly just started in Los Angeles, at 50 cents per annum, by O. F. Shepherd, 605 West Third street.

Passed to the higher life on Aug. 4, 1898, at Hollister, Calif., Fidelia Johnson, a worthy member of the People's Progressive Spiritualist Society of this city. A loving wife and mother, a true friend, whose heart and hand were always open to every worthy cause. Two years ago she became a convert to the Spiritual religion, and we rejoice that she enjoyed the light of this truth before she passed to the spirit-world.

A dear one passed over the river,
In the hush of a summer's sweet day;
We saw not the face of the boatman,
As he launched our dear friend away.
But we know our companion, our blest one,
Lives over the silent sea,
And that, when its waters are parted,
She'll be waiting for you and for me.
R. I. J.

The Master Mystic—Cornelius Agrippa's "Natural Magic," or Book One of the Rare Occult Philosophy. 300 pp. Neither pains nor expense have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great mystic of the sixteenth century, and his works on Magic are available only through the present edition. Price \$5.00. For sale at this office.

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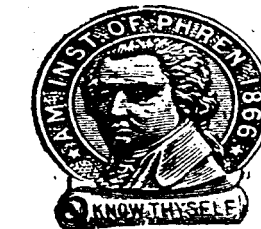
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Joseph Simins, M. D., can get a letter at this office from Australia, by forwarding a stamp for sending it, should he see this notice.

Spirit Loved Ones.

They come in their beauty
Like stars of the morning;
They dawn on our souls
Their spirit-found graces;
They are lifting the shadows
That darken earth's children,
And light on each pathway
Let fall with their love,
Ever sowing the seeds
Of justice and wisdom;
Ever striving so earnest
Our soul-thoughts to laden
With all that is highest
And purest and best.
They tell us of joys
That unroll in their splendor—
Joys that to mortals
Can never grow old.
Tender and loving
They hover e'er near us.
Twilight and dawning
At midnight and noon.
Then let us e'er welcome
With love's same returning,
Ere lifting our thoughts
To their spirit plane,
Till the vibration
Of heaven shall mingle
With those of earth,
Its discord to still,
Till like the rays
Of eternal light thrilling,
All shall be satisfied,
All shall be filled.

Chicago, Ill. Mrs. C. H. HORINE.

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 unfolding 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.

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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.

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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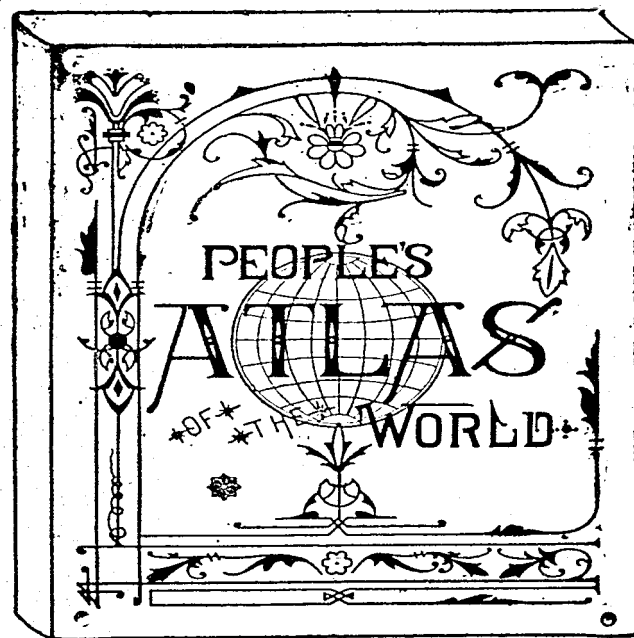
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The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by Mrs. M. J. Duffey, Boston, Mass.

All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner"—15c. per year, (40c. post free.) Office House, 26 Osborn street, Boston-road, London, N.W. Eng.

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

Local News Summary.

Edited by M. S. NORTON.

Don't fail to see the Books on advanced thought, for sale at 1429 Market St.

Sunday Meetings.

At Dr. Hall's meeting, 20 Eddy street, they still continue to wrestle with the question: "What is Idolatry?" The discussion is very interesting and instructive. Next Sunday the same question will be continued.

Mme. Young's Hall was full to overflowing last Sunday night.

At the free meeting, Sixth and Market streets, many were unable to get into the hall, even for standing-room. This meeting is conducted by Mesdames Robinson, Drew and Griffin. Last Sunday evening they were assisted by W. T. Jones, Dr. Davis of Oakland and Mr. John Grattan of Stockton; while Halleck Griffin presides at the piano.

Mr. Stitt, Mr. Hargrave and Mrs. Bird had a fine audience.

Mrs. Eberhardt's meeting in the Mission last Sunday was a success in every way. She was assisted by Mrs. C. F. Martin, and all got a test.

At Dr. Rin-Es' meetings the speakers and mediums were Mr. Hanson, Mrs. Barclay, Mrs. McKee, Dr. Rin-Es, Dr. Carpenter, Mrs. Heussmann, Mrs. Vigar and Mr. Davidson.

Personals.

Dr. Johnson of San Jose will be a delegate to the State Convention.

Mr. and Mrs. C. N. McKelvey, of Angels' Camp, Calaveras county, are in the city on a short vacation. Mr. McKelvey will represent Calaveras in the State Convention.

Mrs. Champion of Siskiyou county is in the city, and will be the delegate-at-large from her county at the coming Convention.

Mr. S. D. Dye and wife of Los Angeles will show their genial faces at the Convention this week.

Remember the Occult Book Store, 1429 Market St.

Statement of Principles.—The Commission appointed by the State Board to formulate a statement of principles to be presented to the State Convention for adoption has completed its labors. Enough copies will be printed for every member of the Convention, and will be distributed at the first session. If adopted, they will be printed in pamphlet form and sent to every Spiritualist in the State upon application. They are supposed to represent "the collective mind" of the Spiritualists of America, and the purpose of their formulation, adoption and publication is to serve as a basis for organization and propaganda. We think this the very best effort ever made in this direction.

New Lyceum.—A meeting preliminary to the organization of a Mission Lyceum was held last Friday evening at the residence of Mrs. Sadie Eberhardt, 937 Guerrero street. There were present Mr. and Mrs. Eberhardt, Mr. and Mrs. Shroder and Mrs. Drew. W. T. Jones acted as Chairman, Mrs. Shroder, Secretary, and Mrs. Drew, Treasurer. A committee on finance was appointed, and the Lyceum will be in running order in a few weeks in Excelsior Hall.

Get some of the literature at the Occult Book Store, 1429 Market St.

Badges.—We suggest that every visitor to the Convention procure a jubilee badge pin from Mrs. Sadie Cooke, or at the JOURNAL office, and wear it. Show your colors. It costs but 10 cents. It is a photo button—the "House at Hydesville"—and very pretty.

A Change.—This week you will find the department headed, "Societies and Meetings," on the local page. These advertisements are local in character and their value will be largely increased by the change. We suggest that our societies take advantage of this opportunity to have an advertisement of their meetings where it will be seen and read by the people they desire to reach.

A Birthday Party.—On Wednesday, August 31st, Mrs. Frances A. Logan of Alameda will celebrate her natal day at her home, 1218 Railroad avenue—Bay Station—on the broad-gauge railroad. It has been the custom for years past for friends to assemble on that day and have a picnic celebration. This year, because of changed circumstances and urgent need, it is proposed to make it a donation party. Any friend who desires to help, and cannot go to the celebration, may leave contributions at the JOURNAL office and they will be forwarded.

Auburn.—Mr. Henry H. Nichols, Deputy State Organizer for Placer county, will certainly be present at the Convention which convenes on Friday of this week. Auburn is going to be heard from in the near future, and will not give forth any uncertain sound. The State Association ought to extend a helping

hand to these interior localities, and if the policy pursued the last three months be continued for the coming year, Spiritualism in California will present a different aspect when the Fourth Annual Convention assembles.

Hollister.—Her many friends will be pleased to learn that Mrs. Rebecca I. Johnson will attend the State Convention, representing the People's Progressive Society of Hollister. Her name will be found upon the program for the social meetings, and her voice will be heard in the business deliberations of the Convention. We need more of these faithful, energetic workers.

The State Convention.—For information to delegates and visitors, we will state again that the business sessions of the Convention will be held at Occidental Hall, 305 Larkin street, corner of McAllister, beginning September 2d at 10 a. m.; (take elevator.) The social meetings will be held in Metropolitan Temple, beginning Friday evening at 7:30. Admission to all meetings free and the public invited.

Young People's Society.—The young people held their regular weekly meeting last Saturday evening at 909 Market street. The attendance was good and the main feature of the evening was dancing. Mrs. Galloway presided at the piano, accompanied by Mr. H. A. Griffin on the violin. The evening was enjoyed by all present. Remember the Heart Party on Sept. 10th.
Mrs. L. S. DREW, President.

Mrs. D. Maxwell Colby has removed from 122½ Oak St. to 1041½ Valencia St., near 22nd St., where she will continue her spiritual work, giving daily sittings and holding circles on Saturday evenings. Mrs. Colby feels grateful to the many friends who have assisted her in the work and extends a cordial invitation to both patrons and friends to visit her at her new home. Through the advice of the guides, she has fitted up a room for spirit work exclusively. She is a reliable and good medium, and we hope the change will be very beneficial.

Call at the Occult Book Store, 1429 Market St.

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, San Francisco, Cal.

FRIDAY, SEPTEMBER 2, 1898.

- 10 a. m.—Occidental Hall.
1.—Call to order by Pres. C. H. Wadsworth.
2.—Roll-call of Officers and Directors.
3.—Report of Committee on Credentials.
4.—Roll-call of Delegates.
5.—Reading of minutes of previous meeting.
6.—Appointment of standing committees.
7.—Introduction of visitors.

- 1 p. m.—Occidental Hall.
1.—Roll-call.
2.—Reports of officers, agents and missionaries.
3.—Communications.
4.—Reports of Committees.
5.—New business.

- 7:30 p. m.—Metropolitan Temple.
1.—Prof. J. W. Southwell, organ overture.
2.—Mrs. M. L. Chandler, solo—selected.
3.—Mrs. S. Seal, invocation and short address.
4.—Prof. Young's Orchestra—selection.
5.—Mrs. S. Cowell, spirit phenomena.
6.—Prof. J. S. Loveland, address.
7.—Miss Ida Haverley, "That Day"—Roma.
8.—Mme. Florence Montague, spirit phenomena.

SATURDAY, SEP. 3, 1898.

- 10 a. m.—Occidental Hall.
1.—Roll-call.
2.—Unfinished business.
3.—New business.

- 1 p. m.—Occidental Hall.
1.—Roll-call.
2.—New business.
3.—Election of Officers.
4.—Election of National Delegates.
5.—Adjournment of business sessions.

- 7:30 p. m.—Metropolitan Temple.
1.—Prof. J. W. Southwell, grand organ overture.
2.—Prof. Richard B. Young, "Chimes of Hydesville," composed by R. Young.

- 3.—Mrs. D. F. Walker, solo—selected.
4.—Mrs. Elizabeth Lowe Watson, address.
5.—America, by the audience.
6.—Benediction, by Mrs. E. L. Watson.

SUNDAY, SEPT. 4, 1898.

- 10 a. m.—Metropolitan Temple.
1.—Instrumental music, by Prof. and Mme. Young.
2.—Conference meeting for mediums, workers, delegates and visitors, led by M. S. Norton.
3.—Vocal Music, by J. T. Lillie.

- 2 p. m.—Metropolitan Temple.
1.—Trio, "Hear our Prayer," Mrs. M. L. Chandler, Mrs. Sadie E. Cooke, Mr. J. T. Lillie.
2.—Short addresses (subjects selected), Mrs. Sarah Seal, Mr. T. G. Newman, Mrs. Rebecca I. Johnson, Dr. G. W. Carpenter, Mrs. Jennie Robinson, Mrs. R. A. Robinson, Dr. Sivartha, W. E. Coleman, Mrs. Louisa S. Drew, Dr. Johnson.
3.—Vocal selections, by J. T. Lillie, Mrs. M. L. Chandler, and Mrs. Sadie E. Cooke.

- 7:30 p. m.—Metropolitan Temple.
1.—Prof. J. W. Southwell, grand organ voluntary.
2.—Prof. Young, "Battle of Santiago," (descriptive), composed by Prof. Young.
3.—Lecture by Mme. Florence Montague.
4.—Mrs. D. F. Walker, solo—selected.
5.—Messages, by Mme. E. Young.
6.—Presentation of Spiritual phenomena, by Mrs. J. J. Whitney.
7.—Star Spangled Banner, by the audience.
8.—Benediction, by Mme. Florence Montague.

Instrumental music under the direction of Prof. Richard Young, vocal, J. T. Lillie. Accompanist, Mrs. Sadie E. Cooke. Admission to all meetings free.

PROGRAM SUBJECT TO CHANGE.

A Word About Books.—We wish to call the attention of visitors to the State Convention, and all other Spiritualists and liberals (not as an advertisement, but as a matter of genuine interest to all) that at the JOURNAL Book Store, 1429 Market street, there is the very best collection of modern books—occult, liberal, scientific and spiritual—that have ever been collected under one roof on the Pacific Coast. You are cordially invited to call and examine them and get a catalogue. It is a pleasure to show these books, and you are always welcome. The store is open evenings.

A Surprise.—Mrs. F. Cheever, a spiritual medium who resides at 3458 Nineteenth street, San Francisco, was given a very enjoyable surprise on Saturday evening, August 20th, at her residence. A large number of her friends gathered there, and after a social time refreshments were served, and the remainder of the evening was devoted to vocal and instrumental music and dancing. "We won't go home till morning," seemed to be the prevailing sentiment. Everybody voted the affair a good time, and regretfully separated, hoping for many happy returns of such a pleasant occasion. The affair was under the management of yours truly,
MISSSES LENA AND ETTA MULLER.

Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH (10 lines), \$3.00, per month.

California State Spiritualist Association.

HEADQUARTERS—605 McAllister St.,
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PRESIDENT..... C. H. WADSWORTH, 293 Jersey St.
VICE PRES..... THOS. ELLIS, Jr., Alameda.
SECRETARY..... JOHN KOCH, 1501 Fillmore St.
TREASURER..... B. F. SMALL, 3750 22nd St.
DIRECTORS—M. S. Norton, I. S. Brown, Richard Young
Wm. M. Rider and Mrs. R. A. Robinson.

Society of Progressive Spiritualists,

Meets at 305 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 Wednesday 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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