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SAN FRANCISCO, CAL., THURSDAY, AUGUST 17, 1899.

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THE MAN WITH THE PEN.

In attic bare and dreary—
His fingers blue with cold,
A man sits writing, writing,
For pittance small, of gold.
The morning stars are gleaming;
No fire hath he nor bread.
All night he hath been working,
With aching heart and head.
Deep lines are on his forehead;
In eyes, are blinding tears.
Must he work on in anguish,
No rest in coming years?
He studied hard in boyhood;
He oft was hungry—cold.
Must heart and soul be hardened,
To earn a little gold?
Enjoys he not God's sunshine—
He works far into night.
He hopes for fame and honor;
For bread he has to fight.
He may sometime be famous,
For mighty is the pen.
But if he please not critics,
He sinks to earth—what then?
A grave he hath on hillside—
A grave without a name.
"God's acre" holds too many
Who have struggled hard for fame.
* * * * *
The man who does the ploughing—
The man who uses rake—
Doth ever have his fireside;
Can always living make.
Though back be bent and aching,
And hard though be his hands,
The earth gives him her treasures,
Though by the ox he stands.
He only "stoops to conquer,"
And nature gives him aid;
She gives him strength and vigor
To wield the hoe and spade.
Enjoys he God's bright sunshine,
For he doth ever know,
Though pen be sometime mighty,
More mighty is the hoe.
A king he is, with subjects—
This king can none o'erthrow.
His throne is on the uplands;
His scepter is the hoe.

ARDELIA M. BARTON.

BORDERLAND

Flammarion's Experiences WITH EUSAPIA PALADINO.

Eusapia Paladino was a small tradeswoman residing in Naples in the early part of the present decade. She was an illiterate person, unable to read or write, and with absolutely no ideas outside the dull routine of her small business and daily life, but she developed, quite unassisted, an apparently mediumistic power which made her for years one of the greatest wonders of the age.

She was a woman of ordinary appearance, rather small, of dark complexion, 40 years of age, and of somewhat phlegmatic temperament. A woman neither brilliant of intellect, nor even commonly educated, she yet managed to utterly confuse and puzzle some of the most eminent scientists of our century, such as Lombroso, Schiaparelli, Darieux, Charles Richet and

the Comte de Rochas, and make a complete convert of the eminent and previously invincible Camille Flammarion.

In company with M. and Mme. Bleck and the two daughters of M. de Fontenay and M. Koechlin, Flammarion attended a seance given in the Bleck parlors by Eusapia, who was their guest at the time. The Blecks were earnest searchers after truth and very anxious to observe the medium's manifestations in surroundings and under circumstances which would preclude any possibility of the woman receiving the slightest assistance in her work from any material outside source.

During this meeting the medium sat at the end of a common kitchen table between M. Flammarion and M. de Fontenay, M. Bleck and his two daughters occupying the other seats, while Mme. Bleck and Mme.

M. de Fontenay held her right hand, he was firmly convinced that here at last was a medium who had some just claim to that appellation, since it seemed unquestionable that she had something besides natural forces at her command.

In writing of this evening's experience, he summed up his impressions and convictions as follows:

"I believe we can affirm the undoubted existence of unknown forces capable of moving matter and of counteracting the action of gravity. It is a combination difficult to analyze of physical and psychic forces. But such facts, however extravagant they may appear, deserve to enter the domain of scientific investigation, and it is even probable that they may powerfully contribute toward the elucidation of the problem—for us supreme—of the nature of the human soul."

with disfavor his spiritualistic views and declarations.—*The Call.*

Her Husband's Spirit.

In the month of September, 1857, Captain G. W., of the 6th (Inniskilling) Dragoons, went out to India to join his regiment.

His wife remained in England, residing at Cambridge. On the night between the 14th and 15th of November, 1857, towards morning, she dreamed that she saw her husband, looking anxious and ill, upon which she immediately awoke, much agitated. It was bright moonlight, and, looking up, she perceived the same figure standing by her bedside.

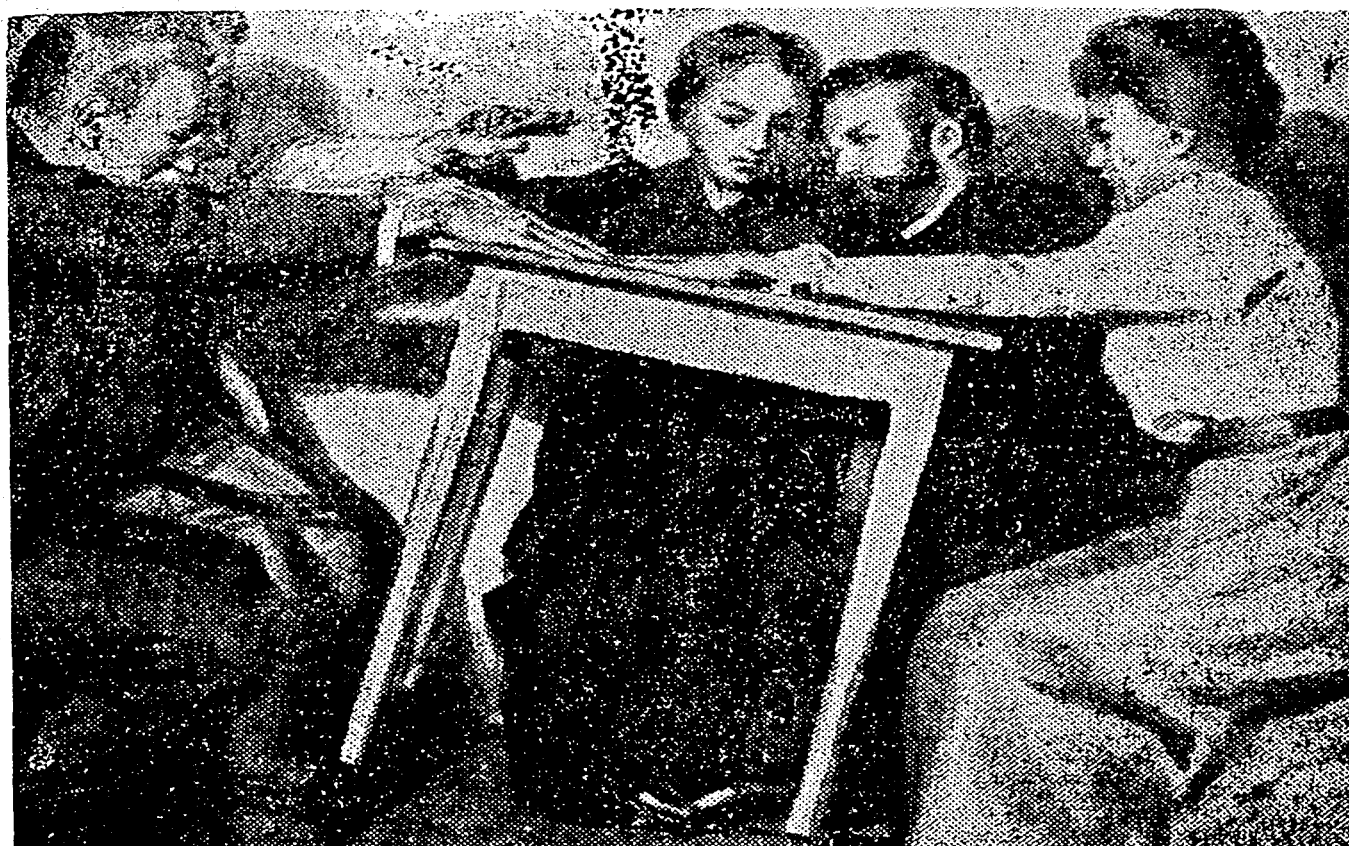
He appeared in his uniform, the hands pressed across the breast, the hair dishevelled, the face very pale. His large, dark eyes were fixed full upon her; their expression was that of great excitement, and there was a peculiar contraction of the mouth, habitual to him when agitated. She saw him, even to each minute particle of his dress, as distinctly as she had ever done in her life; and she remembers to have noticed between his hands the white of the shirt-bosom, unstained, however, with blood. The figure seemed to bend forward as if in pain, and to make an effort to speak; but there was no sound. It remained visible, the wife thinks, as long as a minute, and then disappeared.

Her first idea was to ascertain if she was actually awake. She rubbed her eyes with the sheet, and felt that the touch was real. Her little nephew was in bed with her; she bent over the sleeping child and listened to its breathing; the sound was distinct, and she became convinced that what she had seen was no dream. It need hardly be added that she did not again go to sleep that night.

Next morning she related all this to her mother, expressing her conviction, though she had noticed no marks of blood on his dress, that Captain W. was either killed or grievously wounded. So fully impressed was she with the reality of the apparition, that she henceforth refused all invitations.

A young friend urged her soon afterwards to go with her to a fashionable concert, reminding her that she had received from Malta, sent by her husband, a handsome dress-cloak, which she had never yet worn. But she positively declined, declaring that, uncertain as she was whether she was not already a widow, she would never enter a place of amusement until she had letters from her husband (if, indeed, he still lived) of later date than the 14th of November.

It was on a Tuesday, in the month of December, 1857, that the



The Table rose from the floor and remained suspended for two seconds.

Koechlin sat on a sofa facing the table, about six feet away.

At the end of three minutes the table moved. A minute later it rose entirely off the floor and remained for two seconds suspended six inches above it. Two flashlight photographs were taken on the instant show that this was an actual fact and not a physical or mental illusion.

During the evening Flammarion felt a hand passing through his hair, his chair was violently pulled and shaken and his ears sharply pinched. The table at the conclusion of the seance was in full light, raised twenty inches from the floor and remained suspended for five seconds.

As Flammarion kept his right hand on Eusapia's knees and held her left hand in his left, while his feet were placed firmly on hers and

Flammarion has for years been a Spiritualist of the most advanced and earnest type, and although he was subjected to the severest criticism by the world at large for his change of opinion, and was indeed ridiculed by many, he persists in declaring that he found the truth. He also became a member of the Society for Psychical Research, and organized a circle, or investigation society, of 17 members, all men of his own nationality and of high social or scientific standing.

He carried his spiritual beliefs and theories into the practicalities of his life also, and wrote several books which he stated were really the dictated works of disembodied spirits. All of them, however, were of such a nature as to add to Flammarion's own reputation as a scholar and a thinker in the estimation even of those who regarded

telegram regarding the actual fate of Captain W— was published in London. It was to the effect that he was killed before Lucknow on the 15th of November.

This news, given in the morning papers, attracted the attention of Mr. Wilkinson, a London solicitor, who had in charge Captain W—'s affairs. When at a later period this gentleman met the widow, she informed him that she had been quite prepared for the melancholy news; but that she felt sure her husband could not have been killed on the 15th of November, inasmuch as it was during the night between the 14th and 15th that he appeared to herself.

The certificate from the War Office, however, which it became Mr. Wilkinson's duty to obtain, confirmed the date given in the telegram, its tenor being as follows:

9579, No 1.

War Office, 30th January, 1858.

These are to certify that it appears, by the records in this office, that Captain G— W—, of the 6th Dragoon Guards, was killed in action on the 15th of November, 1857. (Signed) B. HAWES.

While Mr. Wilkinson's mind remained in uncertainty as to the exact date, a remarkable incident occurred, which seemed to cast further suspicion on the accuracy of the telegram and of the certificate. That gentleman was visiting a friend, whose lady has all her life had perception of apparitions, while her husband is what is usually called an impressible medium.

Mr. Wilkinson related to them as a wonderful circumstance the vision of the captain's widow in connection with his death, and described the figure as it had appeared to her. Mrs. N— turning to her husband, instantly said: "That must be the very person I saw the evening we were talking of India, and you drew an elephant, with a howdah on his back." Mr. Wilkinson has described his exact position and appearance, the uniform of a British officer, his hands pressed across his breast, his form bent forward as if in pain. The figure," she added to Mr. W—, "appeared just behind my husband, and seemed looking over his left shoulder."

"Did you attempt to obtain any communication from him?" Mr. Wilkinson asked.

"Yes; we procured one through the medium of my husband."

"Do you remember its purport?"

"It was to the effect that he had been killed in India that afternoon by a wound in his breast; and adding, as I distinctly remember, 'That thing I used to go around in is not buried yet.' I particularly marked the expression."

"When did this happen?"

"About nine o'clock in the evening, several weeks ago; but I do not recollect the exact date."

"Can you not call to mind something that might enable you to fix the precise day?"

Mrs. W— reflected. "I remember nothing," she said at last, "except that, while my husband was drawing, and I was talking to a lady friend who had called to see us, we were interrupted by a servant bringing in a bill for some German vinegar, and that, as I recommended it as being superior to English, we had a bottle brought in for inspection."

"Did you pay the bill at the time?"

"Yes! I sent out the money by the servant."

"Was the bill receipted?"

"I think so; but I have it upstairs, and can soon ascertain."

Mrs. N— produced the bill. Its receipt bore date the 14th of November!

This confirmation of the widow's conviction as to the day of her husband's death produced so much impression on Mr. Wilkinson, that he called at the office of Messrs. Cox and Greenwood, the army agents, to ascertain if there was no mistake in the certificate. But nothing there appeared to confirm any surmise of inaccuracy. Captain W—'s death was mentioned in two separate dispatches of Sir Colin Campbell; and in both the date corresponded with that given in the telegram.

So matters rested, until, in the month of March, 1858, the family of Captain W— received from Captain G— C—, then of the Military Train, a letter dated near Lucknow, on the 19th December, 1857. This letter informed them that Captain W— had been killed before Lucknow, while gallantly leading on the squadron, not on the 15th of November, as reported in Sir Colin Campbell's dispatches, but on the 14th in the afternoon. Captain C— was riding close by his side at the time, and saw him fall. He was struck by a fragment of shell in the breast, and never spoke after he was hit. He was buried at the Dilkooha; and on a wooden cross, erected by his friend, Lieutenant R—, of the 9th Lancers, at the head of his grave, are cut the initials "G. W.," and the date of his death, Nov. 14, 1857.

The War Office finally made the correction as to the date of death, but not until more than a year after the event occurred. Mr. Wilkinson, having occasion to apply for an additional copy of the certificate, in April, 1859, found it in exactly the same form as that in which I have given it, only that November 14 had been substituted for the 15th.

This extraordinary narrative was obtained directly from the parties themselves.

It is perhaps the only example on record where the appearance of what is usually termed a "ghost" proved the means of correcting an erroneous date in the dispatches of a commander-in-chief, and of detecting an inaccuracy in the certificate of a War Office.

It is especially valuable, too, as furnishing an example of a double apparition. Nor can it be alleged (even if the allegation had weight) that the recital of one lady caused the apparition of the figure to the other. Mrs. W— was at the time in Cambridge, and Mrs. N— in London; and it was not till weeks after the occurrence that either knew what the other had seen.

Those who would explain the whole on the principle of chance coincidence, have a treble event to take into account: the apparition to Mrs. N—, that to Mrs. W—, and the actual time of Captain W—'s death; each tallying exactly with the other.—*The Young Ladies' Journal*.

Lincoln's Prophetic Dream,

AS TOLD BY CHARLES DICKENS.

When Charles Dickens was in the United States in 1868 he wrote to his friend, John Forster, under date of February 4 of that year, that he had dined by invitation with Senator Charles Sumner, at Washington, on the previous Sunday, when Edwin Stanton, Secre-

tary of War under Lincoln's administration, was the only other guest. The conversation having turned on the assassination of Lincoln, Dickens writes:

"He and Sumner having been the first two public men at the dying President's bedside, and having remained with him until he breathed his last, we fell into a very interesting conversation. * * * Then Mr. Stanton told me a curious little story. On the afternoon of the day on which the President was shot, there was a Cabinet Council, at which he presided. Mr. Stanton arrived rather late.

"He noticed that the President sat with an air of great dignity and was grave and calm. Mr. Stanton, on leaving the council with the Attorney-General, said to him: 'What an extraordinary change in Mr. Lincoln!' The Attorney-General replied: 'We all saw it before you came in. While we were waiting for you, he said, with his chin down on his breast: 'Gentlemen, something very extraordinary is going to happen, and that very soon.' To which the Attorney-General had observed: 'Something good, sir, I hope?' When the President answered very gravely: 'I don't know; I don't know. But it will happen, and shortly, too!'

"As they were all impressed by his manner, the Attorney-General took him up again. 'Have you received information, sir, not yet disclosed to us?' 'No,' answered the President, 'but I have had a dream, and I have now had that same dream three times. Once on the night preceding the battle of Bull Run; once on the night preceding such another,' naming a battle also not favorable to the North. [Ball's Bluff perhaps?]

"His chin sank on his breast again, and he sat reflecting. 'Might one ask the nature of this dream, sir?' asked the Attorney-General. 'Well,' replied the President, without lifting his head or changing his attitude: 'I am on a great, broad, rolling river, and I am in a boat, and I drift, and I drift—but this is not business.' suddenly raising his face and looking round the table as Mr. Stanton entered. 'Let us proceed to business, gentlemen!'

"Mr. Stanton and the Attorney-General said as they walked on together, it would be curious to notice whether anything ensued on this, and they agreed to notice. That night Lincoln was shot by Wilkes Booth, at Ford's Theatre, and died the following morning."

This letter of Dickens can be found in full on pages 395-396 of Forster's *Life of Charles Dickens*, from whence I copied it for the JOURNAL readers.

SARA A. UNDERWOOD.

Not Hostile to Christianity.

The statement has been made that the great reformer, Robert G. Ingersoll, was an enemy to Christianity. This is not true. But it was pseudo-Christianity, that pernicious excrescence, which the great orator sought to destroy.

The Son-of-Man declared he would have mercy, not sacrifice; and had come to call sinners, not the righteous, to repentance; the whole needed no physician. In his declaration concerning the judgment, "Those who aided the poor and needy, did it unto him, and they were accepted. To preach the gospel to the poor, to proclaim release to the captives, recovering sight to the blind, to set a liberty to them that are bound," were some of the missions of the Nazar-

ine. His declaration, "If ye being evil know how to give good gifts to your children, how much more will your heavenly Father give," etc. The sermon on the Mount was a re-statement of Judaism.

There is nothing in the speeches or writings of Mr. Ingersoll which clashes with these declarations of Christ. "Be good, my boy; be good, my boy," was the creed of a great prophet. Ingersoll was a good man. "Wherever there is virtue; wherever there is knowledge; wherever there is beauty, he will find a home." QUAKER.

A Model Man.

The Rev. Chas. M. Sheldon, D. D., of Kansas, author of several books, is announced to have a simple theology, as portrayed in the book, "In His Steps; What Would Jesus Do?" Mr. Sheldon proceeds on the assumption that the Almighty exhausted his power on the Nazarine. Let us consider this.

John the Baptist was a Jew and taught the same doctrine as Jesus—Judaism, but the latter was an "abstainer," consequently a safer model. Then, he was never accused of cursing a fig tree, because it had no figs, "when the time of figs was not yet."

There was another reformer, Buddha; his teachings not only include the Jewish Commandments, but prohibit the use of intoxicating beverages. Thus both of these reformers are safer guides than the Nazarine, as the immoderate use of intoxicants is the curse of the world. Another reason in favor of Buddhism is the fact that although that religion greatly outnumbered any other religion and antedated the birth of Christ nearly a thousand years, it has never persecuted. So-termed Christianity has in holy wars, burnings, hangings and torture, destroyed nearly 25,000,000 lives, but it was bogus Christianity—not the simple re-statement of the Jewish law. We trust the Rev. Sheldon will strive more diligently to illustrate Paul's injunction: "Prove all things and hold fast that which is good."

JEFFERSONIAN.

Questions Answered.

QUESTION 1—I attended a materializing seance in Indiana, at which a form representing itself to be my daughter manifested and stated things concerning family matters that were of a private nature. Afterwards I attended a similar seance in Illinois, and had similar manifestations, except that the form denied all knowledge of the former seance, though the same things were told me, in much the same language. The spirit began to dematerialize when I began to question it about the former seance.

This is a very strange circumstance, and may possibly be explained on the theory of communication by proxy. Some spirit friend may see a favorable opportunity to communicate to some mortal something concerning some other spirit, and knowing that it may not be welcomed in its own name, took the name of the spirit that was appreciated, stating facts that it knew was correct. This may be done in the presence of the spirit so represented and at its instance, by its own inability to communicate personally, or may be done in its absence and without its consent. Then when this spirit communicates, it may tell exactly the same thing that its proxy did and deny that it ever told it before, and truthfully, too.

Spirits may be of a mischievous nature and give spurious communi-

cations, a mixture of truth and falsehood, the latter purposely interwoven to place distrust and suspicion on spiritual manifestations or for no particular purpose whatever.

Of course, in materializing seances the forms may not be seen distinctly enough to form a reasonable sureness of identity, though the communications may be satisfactory. So on the second manifestation the real spirit daughter most likely appeared, and naturally would deny appearing at the former seance. I believe that many doubtful communications and denials of spiritual intercourse arise from this reason—proxies. Following an idea, something like Prof. Darnbarn's, it may be inferred that spirits forget the circumstances of their earth-life on leaving the flesh and remember them on coming in contact with earth again; so, spirits may communicate, then promptly forget all about it, and sometime come back again and manifest, each time denying that it had appeared before. A spirit's weakness may cause its dematerialization; though whether its "trying to think" would cause that, is a question that admits of some degree of doubt.

This brings us in touch with

QUESTION 2—I believe that when I am dead I shall have no recollection of having ever lived on the earth, though I shall be an individual spirit; for I believe that when the physical brain is dead, with it dies all knowledge of the physical life?

This person might almost as well be an Adventist or a Hottentot. He is of an overbearing, dogmatic, theologico-despotic disposition. He says he is a Universalist, and has died since he sent me the above question. Not having heard from his spirit, however, I am certain that he remembers every circumstance of importance in his earth-life, and has realized that his opinion of the hereafter was somewhat faulty, in so far as it concerned his faculty of memory.

It is an argument with materialists that thinking originates and ends with the physical brain, though this man touched upon the novel idea that there was a spirit body existing after death, but that it began its real existence after the fashion of the mortal at birth. I don't believe that spirits forget all about their earthly existence at death, and only remember it when coming en rapport with a magnetic whirlpool of thought vibrations and other things in returning to the earth's atmosphere. Why, in this case a man and his wife might exchange identities in returning, and nobody be the wiser. Forgetting it on leaving the earth and remembering it on coming back, entails difficulties that Spiritualists would find to be a death-blow to all hopes of receiving any historical personal communications from the spirit-world. Such notions are purely speculative and valueless, the same as this man's statement.

QUESTION 3—Do animals have spirits, and do they become immortal?

This is a very feeling question, for the questioner distinguishes between spirit-life and immortality. To say that a spirit is immortal is something that nobody can prove, though it is a self-evident truth that there are spirits and spirit bodies. Immortality implies the term forever, and as nobody has lived forever, it is an open question whether or not spirits may not in the ages become so progressed that they may become Gods, be absorbed into the Infinite.

That animals have an existence after death I do believe, but

whether it continues a very extended time I doubt. I will relate several circumstances that touch upon the subject of animal existence after death. Many years ago, my father on rising early one morning saw a favorite cow placidly chewing her cud under a tree in the orchard, and wondering how she could possibly get there, he walked out to the barn-yard and was surprised to find this cow among the rest, all asleep, and examining the orchard found not a track in the heavy dew that covered the grass. In a few days that cow took the murrain and died. If this was not the astral or double of this cow, a "sign" of something to happen, was it an objective appearance by some other force or power for the same purpose?

Not many years ago my younger sisters had two pet canary birds that were great singers. They died and the girls buried them in little boxes in the garden, and planted flowers on the grave. Some time afterward my mother saw these birds flying about the room and singing, giving appreciative chirps on calling them by name.

A little black dog that was a pet with my children has within two years after he was shot by some boy, been recognized by members of the family, particularly by myself and wife. From these circumstances, alone, I believe that animals have an existence after death, but for how long I am unable to state.

QUESTION 4—Can a man lose his individuality or entity as a spirit?

This question is quite learnedly and nicely treated in the writings of my spirit friend, Dr. P. B. Randolph, particularly in the appendix to his very valuable book, "Eulis," to which I refer those interested to find the subject treated at length. The book costs \$2.50. In brief, I say that I believe that a man can live such a gross, sensual, devilish life; that he can so weaken his soul and spirit forces that at death he cannot retain his individuality or spiritual entity for a very long time, for it will disintegrate and become absorbed in the universal spirit substance, and his soul germ go wandering through space, some time perchance to begin life anew in some form or other, and ascend from step to step, till who knows? Some day to become a man again.

QUESTION 5—Are there spiritual breezes of good and evil, and how may they be known?

I apprehend that this concerns the spiritual atmosphere, and will answer by giving the experience of one man, only. He says: "When I feel in a contented, happy frame of mind, I am conscious of a coolness about me, and it even appears sometimes that I can feel the breeze. Again, in a twinkling I feel a warm current and I feel different entirely. I change to a sour, crusty, peevish, angry disposition, and, when very much so, I can clearly feel a warm breeze about me. These feelings are particularly noticeable in company. I can read the natures of those around me, and get surprising insights into their character."

QUESTION 6—What are spirits good for if they can't tell where to find lost and stolen property?

A great deal of obliquity and dirt is cast at Spiritualism because the spirits cannot, or, most likely, will not, place themselves so much on the earth-plane as to follow their old plodding, money-getting ways, and lay up "treasures on earth." Fewer spirits are interested in such things than is generally supposed. Psychometry and clairvoyance do

now what has been credited the spirits for doing. Asking spirits such things has caused all sorts of jeers and scoffs to be flung at Spiritualism. Many people ignorantly think that as soon as a person dies his spirit at once knows everything and can tell anything that is wanted. From this arises much trouble and confusion and many think honestly that all there is in Spiritualism, anyhow, is a cranky, crazy system of fortune-telling and free living. When this phase is relegated to its proper place, then Spiritualism will become better known as the grandest philosophy on the earth. U. G. FIGLEY.

Ney, Ohio.

Organization.

The first attempt to organize Spiritualism was, I think, in the year 1854. At any rate, it was sometime in the years 1853-55, during which time I was especially active in the cause, in and about Boston. Allen Putnam, of Roxbury, was the leading spirit of the movement. He was then a prominent business man, although he had been educated for the Unitarian ministry, in which he had acceptably served for several years. He was also an editor for a time. His ability as a thinker and writer was well known and acknowledged. By general consent, he was made the first president of our Association, the leading principles and purposes of which were about as follows:

It was clearly seen by our leading minds that to attempt an organization upon the basis of a general belief in the subordinate particulars of Spiritualism, as a religion, or philosophy, would be useless in such a class of free and independent thinkers; hence, the most simple statement was adopted, as embodied in these two articles: "1. The name of this society shall be the New England Spiritualist Association. 2. Its objects shall be the diffusion of the knowledge of the phenomena and principles of Spiritualism."

Among the subordinate officers elected were the names of many leaders, some of whom had hitherto been unknown as such to the public. My own especial connection with the society was that of a general business agent.

The first important move was to issue a pamphlet for free circulation, declaring the general belief and aims of the Association. This was to be sent to all liberal-minded persons whose address could be obtained. Included within this pamphlet was sent a loose sheet giving the terms of membership, and a space being left for signature of such as were willing to become members.

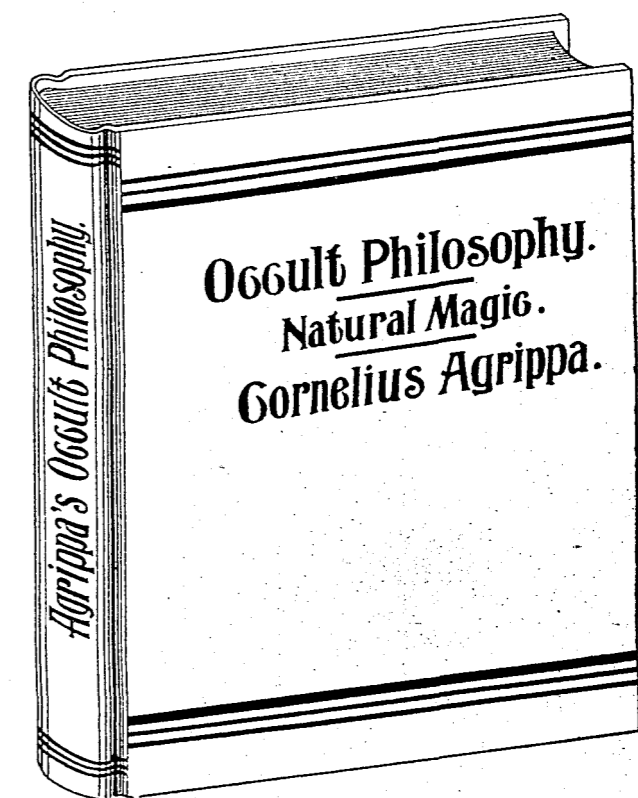
Our next important object was to secure the publication of the right kind of an organ for our movement. There was already published not far from Boston a paper devoted to Spiritualism, called *The New Era*, but of an inferior quality, both as to its mechanism and editorial management. This seemed to stand in our way; but, wishing to do no injustice to the parties concerned, it was decided to buy out this paper if it could be done on reasonable terms. When this had been accomplished, an entirely new paper—*The New England Spiritualist*—was established under the editorship of the well known and highly esteemed A. E. Newton, whose entire work in behalf of Spiritualism can hardly be regarded as second to that of any—in this

country, at least. The paper soon became well and favorably established. In due time, *The New England Spiritualist*, under A. E. Newton, became for Boston what *The Spiritual Telegraph* already was, under the able management of S. B. Brittan. HERMAN SNOW.
Cambridge, Mass.

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

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

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

SAN FRANCISCO, AUGUST 17, 1899.

Water that remains stationary, however pure at the beginning, eventually becomes stagnant, and generates putridity. Metal that remains unused becomes dull, and turns to rust and decay. And so it is with the human intellect; inaction begets dullness and degeneracy, when disease and death follow.

The Peace Conference which met at The Hague on May 17 has finished its work. The final act of the conference submits to the approval of the respective governments the following: (1) convention for the pacific settlement of international disputes; (2) convention concerning the laws and customs of war on land; (3) convention for the adoption of laws against the use of asphyxiating or deleterious gases from balloon projectiles, and for the prohibition of the use of bullets that easily expand in the human body. In addition, the conference recommends the desirability of a future reduction of the armaments, and sanctions the discussion of several unsettled questions at future conferences.

An Honest Doubter is what a Chicago clergyman now calls Col. Ingersoll. The Rev. J. H. O. Smith said: "The great agnostic is gone, and, while we deplore his teachings, we have more respect for the honest doubter, who makes an open fight against faith, than for the professing friend of Christ, who betrays him with a kiss while hailing him as his Lord."

The Rev. G. D. Cleworth said: "Perhaps we should admit that Col. Ingersoll has done religion a service. He turned his artillery of ridicule and invective against the hypocrisies of the church. The 'Mistakes of Moses,' and of other men, formed the target of his witty eloquence. He made the mistake of attributing these mistakes to religion."

A Brave Man.

Prof. Geo. D. Herron, whom some of the trustees of the College at Grinnell, Iowa, want to remove, because of his liberal opinions, gives this defiant answer to their demands:

"Personally, I am not interested in this struggle. I have no personal interest in what happens to me. I am utterly indifferent as to whether I stay in college or not. In some ways I should be freer to do my public work if I were not in the college. But the principle involved is so tremendous that I shall fight the battle to the finish. I shall make no self-defense. But I shall defend the liberty of the truth to be spoken and heard. This is the only important college in America that has not been passed under the direct or indirect control and intimidation of money. If this college passes under the yoke, then the last citadel of free teaching is gone. For my brethren's sake, I will not submit to this bald and brutal force of money—not for a moment. I will not resign. If I go, the trustees put me out, and the people will know why. If I must die institutionally, I will die with my back to the wall, standing for the freedom of the truth to the last breath. I will not alter nor retract one word at the bidding of sheer financial might. Between this materialism that holds the world in tyranny and darkness, and spiritual liberty, there is war to the death. I will exhaust my life in doing what I can to arouse the people to destroy the spirit of materialism, and emancipate their souls and bodies. There will be no truce between us. The battle is on, and I am as serene and happy as a child on its mother's breast."

Strikes in the East have been very prevalent during the past month, and much violence has been the result. Men, women and children have been assailed because they rode on street-cars contrary to the unlawful prohibition of the strikers. An exchange very pertinently remarks as follows:

When workmen, no matter what their grievances, kill with dynamite, men, women and children, who have been guilty of no crime excepting that of riding in street-cars provided for the public, they not only commit an act which is in itself hideous and to be execrated, but what is, if possible, even worse than that; they bring discredit and disaster upon the cause they represent. They quench sympathy which might be excited for them by genuine grievances. They throw the cause of labor-reform back into that limbo of confusion where facts lose their value and arguments are not listened to.

Abusive.—The *Pacific Christian* notes that a Seventh-day Adventist at Waltherville, Ore., has been preaching abuse. He spoke of the Presidents of the United States as "Old McKinley" and "Old Cleveland," and in one sweeping charge he gathered up the Protestant preachers, Catholic priests, Christian Endeavorers and Epworth Leaguers and said they were all "low-down, dirty, lying hypocrites and 'Sunday keepers,' 'children of the devil,' etc. Abuse

is seldom resorted to when argument is available. It is never of any use, and is always to be deplored in any cause. Respectful argument is potent and convincing, if the opponent is open to conviction.

Denounced as a Delusion.

—Some weeks ago it was stated in the JOURNAL that some ministers in San Francisco were to give Bishop Garrison an opportunity to expose the trickery he practiced while posing as a physical medium and fraudulently taking pay therefor. He is a publicly-confessed fakir, and yet his aid is sought by these pulpit orators in their attempt to destroy Spiritualism. The *Daily Chronicle* contains this item relative to it:

MINISTERS DENOUNCE SPIRITISM.

"Spiritism" was the topic discussed by the Methodist ministers in the Y. M. C. A. building yesterday. Bishop Garrison was present and read a paper, in which he said: "Spiritualism claims 8,000,000 people in the United States, and it is widespread throughout Europe. A movement of such magnitude deserves more than a passing notice or a passing sermon against it. The question of vital importance is, 'What can be done to stem this tide of delusion?'"

While renegades may denounce Spiritualism as a delusion, yet men of brains and science declare it a truth. Had it not been true, it would have been killed long ago by its determined enemies.

To have Courage of our convictions is the duty of every Spiritualist. We have many who are fully convinced of the truth of Spiritualism, who still support error, for fear of advocating the truth. Such are but clogs to the wheels of progress, and unworthy of their high calling.

Spirit of the Royal Mantrims.—Dr. W. P. Phelan, editor of the *Hermetist*, Chicago, the excellent organ of the Hermetic Brotherhood, whom we have known for many years, surprises us with the following very complimentary notice, in the July issue of that magazine:

The RELIGIO-PHILOSOPHICAL JOURNAL, born in the early '60's, in Chicago, has seen many a similar enterprise rise and fall. It always contrived to have brains and sturdy guidance behind it. With many startling incidents in its existence, the RELIGIO has managed to be always on its feet when the dust blew by. It rests now on the great Sea of Peace. Brother Newman has the turn, and he is apparently guessing it. The day will be very cold when he gets left. The spirit of the Royal Mantrims, that 'bides by the blue sea, overshadows him and his. He is the king. Peace!

Thanks, Bro. Phelan. The Hermetic Brotherhood is doing a good work in the line of the new thought and progressive ideas.

Death is natural — theological dogmas only make it a terror.

The Reviewer.

A BLOSSOM OF THE CENTURY, by Helen Wilmans. 164 pp. Price, \$1.00. For sale at this office.

The purpose of this book is to teach the philosophy of immortality in the flesh, through recognition and desire. The author maintains that death, as we know it, is unnatural and unnecessary, but that endless growth and progression is imperative. She says: "Immortality in the flesh would be neither possible nor desirable, if man were to remain the helpless and ignorant creature he now is."

It is a book full of interest to a world of free men, made in God's image, but, like convicted felons, all condemned to die.

THE MYSTERY OF SUCCESS, by Bertram Sparhawk, F. S. Sc. Boston: Star Light Publishing Co.; 44 pp. Price, 25 cents. For sale at this office.

The theme of this book will be discovered from the following extract: "Planetary influences are active in human life whether they are ignored or recognized, and being ignored in so many cases is one great source of human sorrow and misery; so let us establish, once for all, this truth—both upon its physical and spiritual basis—that planetary influence exists and is a factor in human existence."

The August *Coming Age* contains a paper of great interest by Prof. A. E. Dolbear, the well-known physicist. It is entitled "The Kind of Universe We Live In," and discusses in a brilliant manner the results of discoveries made through the telescope, spectroscopy and microscope. Another feature of general interest is Dr. Edward Everett Hale's comparison of "The Boston of 1828 and the Boston of To-day." Other leading contributors are Charles Malloy, Professor Jean du Buy, Dr. James Hedley, Lillian Whiting and Nina K. Darlington.

"The Psycho-Harmonic Scientist" is the name of a new dollar monthly, by Robert J. Burns, Pueblo, Colo. It is devoted to Mental Science and the Laws of Vibration—the eternal existence of the physical body.

The *Arena* for August is an interesting number. Its symposium on "The Department Stores is full of matter for contemplation; 'The Inner Life,' by H. W. Dresser, shows that all life is an outpouring from within; and 'The Dynamics of Silence,' by Henry Frank, shows the essence and object of existence itself. Speaking of the universal rhythm which establishes the stability of matter, he says:

"It is motion, oscillation, vibration, rhythm, that maintains what we recognize as the visible world. The consciousness of this rhythmic activity constitutes our subjective universe. All that we see, all that we realize, is but the ceaseless rhythm of oscillating waves. Therefore, I say, the phenomenal universe is but a congeries of infinite vibrations.

"The law of the conservation of energy and the transmutability of forces, demonstrates that we have, in so-called gravitation, cohesion, chemical affinity, heat, light, sound, electricity, but variations of a sin-

g.e force, which is eternally persistent throughout Nature. In its last analysis, that single force seems to be nothing else than the vibratory or rhythmical activity of Being, which constitutes not only the essence and potency of so-called matter, but is even the foundation of life itself, without which conscious existence were an impossibility. I think it is possible to demonstrate that life is the conscious realization of this rhythmical activity, which is manifest in every phenomenon of existence."

Dr. Washington Gladden has written a book to answer the query, "How much is left of the Old Doctrines?" Houghton, Mifflin & Co. will publish it a few weeks hence. The old doctrines of orthodoxy disappeared, one by one, as soon as the light was let in on them. There are but few left now, and they, too, will probably vanish, when the light of the Twentieth Century is turned on them.

SUGGESTIONS for August begins a new year. It contains many good articles, among which we will mention: Habits; their Formation and Correction, by the editor, Herbert A. Parkyn, M. D.; Don't Worry Crusade, by M. S. Fielding; Thought and Action, by S. F. Meacham, M. D., etc. 10 cents. 4020 Drexel Boulevard, Chicago, Ill.

The Harbinger of Dawn is the name of a new monthly, at \$1.00 a year, by E. S. Green, containing 24 pages. It is announced as a "Monthly Review of Occult, Spiritual, Spiritual and Metaphysical Reviews," and the initial number is a very creditable one in that line. 1804 Market-st., San Francisco, Cal.

Mr. W. T. Stead sends to the *American Monthly Review of Reviews* from The Hague some interesting comments on the work of the peace conference, at which Mr. Stead himself, though not an accredited delegate, has been one of the leaders of the arbitration movement.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

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From Cassadaga Camp.

In 1895, when publishing *Progress* in San Francisco, and receiving letters from Mrs. Maggie Waite from Lily Dale, I wondered if it would ever be my good fortune to visit that Mecca for Spiritualists, and listen to the many excellent speakers congregated there. The wheel of fate has been propitious, and here I am. The many beauties of the spot have not been exaggerated, and I am enjoying everything to the uttermost—the scenery, the lectures, the concerts, entertainments and people.

Lily Dale is situated midway between Dunkirk and Jamestown, on one of the chain of three lakes called Cassadaga Lakes, and has a permanent postoffice and school house, and many families reside here the year round. The cottages

are all substantial and many very elegant. The Auditorium is in a beautiful park and built upon a side hill, with a floor 50x80, back of which are seats for about 1500.

There is also a building known as Library Hall, used for smaller meetings, classes and the Children's Lyceum, which meets every morning except Saturday and Sunday. On Friday mornings, the children march with their flags (headed by the band) all around the grounds and then give an entertainment in the Auditorium, which is free to all. I counted 78 children in line. These little tots are being trained in the way they should go.

There is a fine library here, founded in 1886, and called the Marian Skidmore Library, on account of the active interest taken in it by her. There are several fine hotels, restaurants, etc., in the vicinity. The place has electric lights, water works, sewerage system, bath house, etc.

A larger crowd is now on the grounds than there has been in several years, and they have been ably ministered to, spiritually, in turn by Moses Hull, Mrs. Clara Watson, Mrs. Carrie E. S. Twing, W. W. Hicks, J. Clegg Wright, Mary E. Lease, Lyman C. Howe, Charles Whedon, Swanie Abben-danda, Prof. W. M. Lockwood and Mrs. Cora L. V. Richmond. There is yet on the program lectures by J. C. F. Grumbine, Anna L. Robinson-Gillespie, Hon. E. D. Stark, Hon. A. B. Richmond and Rev. Morgan Wood. Mrs. Maggie Waite was the platform test medium from July 14 to Aug. 1, and Mrs. Maggie Gaule from Aug. 1 to 15. The chairman of the meetings is George H. Brooks.

All phases of mediumship are represented here and the seances are largely attended. Have met many who are well known on the Pacific Coast, including Moses and Mattie Hull, the Campbell Bros., Mr. and Mrs. Pettybone, Dr. N. H. Ravlin, Mrs. Edith Nickless, J. Clegg Wright and Prof. Lockwood.

On Wednesday, July 26th, was Woman's Day, and the camp was decorated with yellow and white. Mary Ellen Lease gave the lecture on "The New Woman," which was a masterpiece of logic and oratory. On Aug. 9 there was a memorial service in honor of Col. Robert G. Ingersoll. LIDA B. BROWNE.

True Science of Living, or The New Gospel of Health, by Edward Hooker Dewey, M. D. Introduction by Rev. Geo. F. Pentecost, D. D.—\$2.25.

New Era for Woman, or Health Without Drugs, by same author. Introduction by Alice McClellan Birney, president of the National Congress of Mothers.—\$1.25.

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A past without beginning,
A future without end,
Are ours, though we try in vain
Their scope to comprehend.

Between the past and future
We grope our winding way,
Learning to hope, hoping to learn,
Our powers to display.

At times we stumble badly,
Though trying our very best;
But learn we must until we can
Stand firm through many a test.

Eternity allows for growth;
What of our earthly lot?
How long it takes for every round,
Truly it matters not.

We are as tiny atoms,
In vast infinitude;
Struggling in ignorance and doubt—
Unpolished, weak and crude.

We are but parts and particles
Of the great all-in-all;
Are governed by one common fate,
Encircling great and small.

We cannot fly from Nature's sway,
Though we often try all we can;
Our best of schemes and plans must yield
To her majestic plan.

Eventually we all shall see
Why we should have passed thro'
Experiences such as we have,
And see their uses, too.

Alameda, Cal.

NEMO.



The Editor is not responsible for the opinions of correspondents.

New Lyceum Work.

TO THE EDITOR:

The Mission Lyceum had a "lovely" session in San Francisco on Sunday, Aug. 6. The topic of the session being "Love," Miss Mabel Pfeifer, a member of Excelsior Group, was chosen to present a paper on the subject, which is as follows:

Mr. Conductor and Members of the Lyceum:
Love is a little word of only four letters, but it means a great deal. We should always be loving toward each other. To be without love is to be in darkness amid the blaze of noon-day. Do not look down on the poorer people and turn away your loving thoughts, just because they haven't the advantages that you have; that is not love. Love makes the music of the blest above. Heaven's harmony is universal love. Love is kindness, a charity to all.

Love is gentle, pure and kind;
Modest, pretty and refined.
Always shining through the eyes,
Like the stars, in azure skies.
Is the God whom all adore,
And most humbly bow before.

There is one love whose purity only in heaven has birth.
Whose hallowed beams shed sunshine and gladness o'er the earth.
This love no circumstance of time can e'er estrange.
The power above has blest us with so sweet a boon.
Divinest joy—a mother's love.

This was followed by maxims bearing upon the lesson from each member, and while all were good, only a few can be produced here for want of space:

If you would be a leader of men, cultivate a loving nature, and they will be as slaves to their master, willing to follow to the death.

Love your enemies, if you have any, and they will soon become your friends.

Love is a silken thread that binds parents to children and children to parents.

You must love the poor, be kind to them, and say loving words to them.

No person, either male or female, is truly noble unless of a loving disposition.

Kindness is not always love, but love is always kindness; hence cultivate love.

A new commandment I give unto you, That ye love one another—Jesus.

Good health is the reward of those who are of a loving nature.

Speak fair words and you will hear loving echoes.

The spirits in the other world love us and watch over us.

It is wisdom to love pure thoughts.

A heart filled with love, nothing can annoy.

We should all love the Lyceum.

When the heart is filled with love, no bitter thoughts can enter.

Love rules the world.

The Medium—Mrs. Piper.

TO THE EDITOR:

The startling accounts published in regard to the Psychical Research Society medium, Mrs. Leonora Piper, of Arling-

ton, are supposed by some people to mark a new era in religious discovery, yet some papers have for months been publishing similar evidence; and not only that, but phenomena superior to anything Mrs. Piper or her eulogists have produced.

I admire the lovely face of this famous lady, and realize probably better than the vast majority of people what she has sacrificed for her powers and the years she has used them so devotedly for the spirit-world; but in the interest of truth and science, I must claim that all their discoveries were nothing new to the world, but have been known for over 52 years by Spiritualists.

She is doubtless a distinguished woman for trance-speaking and automatic spirit-writing. She has done grand, heroic and brilliant work along these lines, equal to any in the world to-day; but when it comes to comparing her powers with those of some other mediums for different phases, Mrs. Piper is surpassed by very many. Boston has a lady artist who, while never advertising as a medium, yet probably surpasses in variety of phases anything that Society has produced.

The case of Addie C. Littlefield stands superior to Mrs. Piper, since in this one, not only have the spirits spoken through her while entranced, but the very highest grades of preachers, lawyers, actors, statesmen, etc., have done so. Besides this phase, which is now generally regarded as very common, this lady has in three years developed the powers of materialization of full forms, a grade of spirit manifestation which is the very highest and rarest in the world, although no public work in this line has been done.

A leading police official's wife visited the artist, and while conversing, a spirit face formed under strong gas light, the lovely face of a girl named "Flowerette;" also a man's head. So amazed were the 2 women at this manifestation they were dumfounded. GEO. E. LOTHROP, JR.

Lectures.—Any organization in the North, Northwest and Southwest, who would like to hear the living issues of Spiritualism, from one who has done nearly everything Christ did, can now make dates with me for lectures. I wish to make a route from here to Seattle, Washington, and then South, along the Coast to Southern California. My rates will be reasonable. Dr. R. A. Davis, Box 174, Maitland, Mo.

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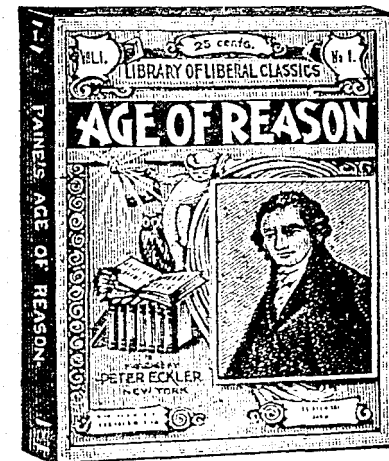
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Local News Summary.

Edited by M. S. NORTON.

The Reception to delegates, with Dance and Banquet, to be given on the first night of the State Convention, is well in hand. The program will be of a high order, and everything else in proportion. The Mediums' Protective Association have the matter in charge, with Mrs. Jennie Robinson chairman of the Committee of Arrangements. Admission will be by invitations now being printed.

Mediums' Protective Association.—The meeting in Oriental Hall, Wednesday evening, was again blessed with mediums, there being six present. There is talk of a change to Sunday evening.

Progressive Spiritualists, at their regular board meeting, last Thursday evening, added two new members to their roll and elected delegates to the State Convention.

The Christ reincarnated visited this office one evening last week. He answers to the name of Brandt, is an upholsterer by trade, and preaches his peculiar doctrines upon the street corners. He seems to be intelligent and earnest. Who is competent to judge him?

Camp-meetings in California.—The one at Summerland begins on August 27; the one at Los Angeles begins on Sept. 3. Both should be well attended.

The Psychical Society of Oakland is in excellent working order, under the inspiration of its energetic and noble president, Mrs. M. E. Coleman. At its business meeting on Sunday, Aug. 6, sixteen new members were received, and Mrs. R. S. Lillie was elected speaker for the coming year. It will have a large delegation at the coming State Convention.

Mission Lyceum.—A very pleasing feature of the exercises Sunday, Aug. 6, was a visit of Sister Julia with half a dozen of her little "charges," who enjoyed the exercises and promised to come again. May the angel world continue to bless her and all who sincerely love the little children. W. T. JONES, Conductor.

Thanks to Mrs. Eberhardt, Mme. Young and all the friends who so kindly came to the financial assistance of the little ones in my charge. With the money donated, six pairs of shoes were purchased, and six happy boys and girls went to school on Monday morning, and the baby wore her's; too. The children join me in expressions of gratitude.
SISTER JULIA, 579 Harrison St.

Koreshans meet every Tuesday evening at the residence of Mrs. Creitcher, 2633 Pine St., near Devisadero. All are welcome.

Mrs. M. E. Coleman, the Oakland member of the State Board, visited the JOURNAL office one day last week.

Mme. Young's meeting was addressed on last Sunday evening by Mrs. Seal. Subject: "Capt. Dreyfus."

Sad Accident.

The Owl Train, which started from San Francisco to Los Angeles, on Monday evening, Aug. 7, left the rails at 11:30, one-half mile south of Dos Palos. The train ran on the ties about 200 yards and brought up with the engine and tender and nine cars in the ditch.

The engineer and fireman were literally cooked, and died soon after. Many of the passengers were injured, but none killed.

The engineer, Cornelius John Ford, was the eldest son of Sister Sarah Seal, a lecturer and medium of rare ability, who is well and favorably known in California and elsewhere, who, with his wife and two children, mourn his dreadful fate. He sacrificed his life trying to save others, with his hand on the lever.

His funeral was held at his late home in Oakland, and the abundant floral pieces showed how he was beloved and respected. He was a member of the Brotherhood of Engineers, and the Railroad Company held several trains so that the engineers could attend the funeral. He lived in Sacramento for 13 years, and quite a deputation came from that city to attend the funeral.

San Jose.—The First Spiritual Union of this city called a meeting last Sunday to elect delegates to the State Convention in San Francisco, Sept. 1. The Society is entitled to 7 delegates, which were elected, as follows: Dr. Barker, Wm. Vinter, Mrs. Hambly, Mrs. Bigelow, Dr. Tripp, E. H. Nichols and Mrs. Archer.

Dr. Carpenter has been speaking for the Society for the past month. Many of the members are getting back from their summer outing, from mountain and coast. President Johnson is here now. The Society intends to do lots of work for the cause during the coming Autumn and Winter. If all the Spiritualists would turn out, we could fill any hall in the city; but that seems not to be. A new line of work must be done; some plan, unthought-of, must be discovered; it will come some day. H. H. NICHOLS.

Mrs. Elizabeth Lowe Watson will speak at the State Convention in Odd Fellows' Hall Sunday evening, Sept. 3d. You cannot afford to miss it.

The Second Anniversary of the Castle Club was celebrated in Pythian Castle, Saturday evening, July 29. Mrs. L. S. Drew, who has been president since the inauguration of the club, was escorted to her chair, which was elaborately decorated with flowers, and presented with a gold badge appropriately engraved. Mr. George Reid made the presentation, in a neat speech. Congratulations.

A Welcome Home.—Mr. and Mrs. B. F. Small, having returned from their vacation spent at Los Gatos, their friends remembered that Tuesday evening was their "at home," at 3750 22nd St. In the course of the evening there gathered a dozen friends, who made merry with story-telling, refreshments and vacation adventures. Those present were: Mr. and Mrs. B. F. Small, Mr. and Mrs. Lillie, Mr. and Mrs. Hall, Mrs. Sadie E. Cooke, Mrs. D. N. Place, Mrs. Jolly, Mrs. Nevill, Mrs. Sloper and M. S. Norton.

Oakland.—Mrs. L. S. Drew occupied the platform at Fraternal Hall last Sunday evening.

Mr. Chatterji delivered a lecture in Memorial Hall, Odd Fellows' Building, last Sunday evening, taking for his subject, "Mysteries of the Beyond."

Universal Spiritual Association.—The subject last Sunday was "Sympathy." It was discussed in its universal aspect, and as usual ran into politics.

Occidental Hall.—It is rumored that Occidental Hall will be re-opened the first week in September by the Progressive Spiritualists and Ladies' Aid Society.

Mission Lyceum.—The subject for "words of wisdom" last Sunday was "Truth." A very interesting paper was read by Miss Lottie Davidson. The subject next Sunday will be "Patience."

Capt. H. H. Brown delivered a lecture on last Sunday evening at 909 Market St., on "Courage."

Mrs. C. Wermouth has returned from her vacation and can be found at 416 Golden Gate Ave.

Decorations.—The Ladies' Aid Society have been invited to take charge of the decoration of the Convention Hall. Of course, the work will be well done.

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State Convention.

San Francisco, Aug. 1, 1899.

The Fourth Annual Convention of the California State Spiritualists' Association will be held in Odd Fellows' Hall, corner of Seventh and Market Sts., San Francisco, Sept. 1, 2 and 3, 1899. The purpose of the Convention is to elect officers and directors for the coming year, and to transact such other business as may be for the best interests of all Spiritualists, and the advancement of the cause in this State. Communities of Spiritualists not organized and chartered with the State Association are invited to do so at once and participate in this Convention.
M. S. NORTON, Pres.
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Ingersoll Memorial.

The friends and admirers of Col. Robert G. Ingersoll will hold a memorial service at Scottish upper Hall, on Monday evening, Aug. 21, at 8 o'clock sharp. Admission free. No collection. Contributions for expenses may be left at W. E. Price's book store. Good programme of music and song, and short addresses by Dr. J. L. York and others. See notice in Sunday papers.

First Spiritual Union.—The annual meeting of this Society was adjourned from Aug. 7 to Aug. 21, at 361 Geary St., at 8 p.m. C. H. WADSWORTH, Sec.

Peaches, large and fine, of excellent flavor, were brought to the JOURNAL office by Mr. W. H. Yeaw, last week. They are from his ranch at Mountain View—one of the best locations in the world for raising fine peaches. Brother Yeaw was accorded a vote of thanks for his kind thoughtfulness.

Mr. and Mrs. G. W. Kates have just completed a successful season of six meetings in Detroit, Mich., under the auspices of the Central Spiritual Union. They have been the guests of Dr. C. W. Burrows, president and pastor of the Union. Dr. Peebles, on Aug. 14, commenced a series of lectures here.
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