oppressive robes of selfishness and these figures you ask, Why is this? 

The moment your eye glances over the doctrine may be called Spiritualism. It believes God as near the soul as it is reviving the truth which the prophets and the Christ Himself taught. But is it not easy to believe that spirits can communicate with men now as anciently? If spirits ever could appear unto men, they can today, but no doubt certain physiological and physical conditions are necessary, it takes all the help it can get; counts no word profane, though a heathen spoke it—no lie sacred though the greatest prophet had said the word. Its Redeemer is within, its salvation within, its heaven and its oracle of God. It falls back on perfect religion—asks no more, is satisfied with no less.

The Bible is full of these revelations, sights and manifestations, and if we believe the Bible, why is it not—easier to believe that spirits can communicate with men now as anciently? If spirits ever could appear unto men, they can today, but no doubt certain physiological and physical conditions are necessary, it takes all the help it can get; counts no word profane, though a heathen spoke it—no lie sacred though the greatest prophet had said the word. Its Redeemer is within, its salvation within, its heaven and its oracle of God. It falls back on perfect religion—asks no more, is satisfied with no less.

"Spiritualism comes to seek the churches and they reject it!"
HUMAN CENTURY PLANTS

It is nothing remarkable for men and animals to pass out of the body to the higher life, in these days, at 100, 110, 120 and 130 years. In a while, as man becomes more rational and less animalistic, he will hold the body in health, strength, and beauty indefinitely.

KEIR HARDIE AND PROPHEcy

Mr. Keir Hardie tells a story which is well retelling just now.

The room; but met with a refusal.

The prank of a salesman or a Drummer would seem to be out of the range of a preacher, and he would be a "man without an occupation."

The midnight vision.

A good story is told by the founder of the new Spiritual Church of the Crosstons. Mr. Hamer, one of the trustees, and who is also a magnetic healer, was returning from a patient's home shortly after midnight.

He was dripping briskly along, thinking that another day's work was done and a rest well earned, and just as he was passing a large hall rented by the Crosstons, Mr. Hamer, turned his head and saw what caused him to stand still in amazement. Outlined on the wall he saw a large sign with announcements on it of spiritual services and the name of a spiritual church.

He smiled at the idea, and some friends to whom he related the story sarcastically thought it was probable. However, the belfries built a large tower and were at their left. Now or never, thought the Spiritualists, and they made an application for

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When cooperation fails.

The common assumption that cooperation fails nine times where it succeeds once is both false and foolish, but it is true that there is a large proportion of failures strewing the "pathway of progress," and it is quite natural that those should perplex and annoy, if not discourage, the devotees of the cause.

It may be that it would be easy to duplicate the list of present active cooperative societies by a parallel list of those that are defunct. This, however, is equally true of men, nations, churches and businesses. They live awhile, and then die. But mankind doesn't die, nor government, nor religion nor business—nor cooperation.

Cooperation never fails.

Most fail sometimes to cooperate.

Cooperative societies fail, occasionally, as do individualistic enterprises, because they deserve to.

Not always.

Occasionally a society fails in cooperation, but continues in business.

When a society depends upon a few to do a man's work, or expects its farm to be conducted by men who have had no farming experience, or its store to be managed by someone who has no training as a storekeeper, or looks to a manager for personal ability failed in business for himself, or counts upon water running up a hill, there is sure to be disappointment and some measure of failure.

When a manager gets the "big break," or thinks he has found a "soft" job, or thinks much about his hours off duty, taking less interest in the store than if he owned it, or treats the members with less than satisfaction, or does not pay to strangers who were seeking their patronage, organized cooperation suffers.

When a president or other officer gets the "hill" disease, and forgets that new members would expect his co-workers, violates the patience and justice and spirit of brotherhood, cooperation fails—just as it fails in him, because he fails to cooperate. Hence it is no cooperation that fails, since it is absent, but a selfish and egotistical man.

Cooperation must always fail to violate natural laws with impunity. It cannot order a cartoad of canned corn for a market that will not use more than a hundred cases a year, and pay 5 per cent on its capital without loss. Some cooperators have heard this by sad experience. Cooperation in many good things that are impossible to competition, but cooperation cannot do the impossible. I have tried it. Happy is that man who knows the impossible at first sight. Sudden and gross is he who considers everything impossible that is not compassed and achieved by competition and selfishness.

Why cooperation fails.

When cooperative stores fail in business it is because they fail in cooperation. They fail in cooperation because cooperation is adaptable only to a high degree to which the membership fails to obtain.

Cooperation would be good for everybody if everyone were fit for cooperation. But they are not. Some people choose to fight. They should have the fight taken out of them before they become followers in an industrial democracy. They need regeneration more than reform.

Cooperation presupposes a certain amount of education, and there is need for instruction, training, even altruism. Where this is lacking cooperation cannot flourish. Where the essentials are present cooperation cannot be overthrown. The great common failures of failures, however, may as well be frankly recognized. It is the cold, unenlightened fact that the people of the leaders lacked the necessary simple but high qualifications. It is no more true that everybody is fit for high school and cooperative store than that everybody is fit for high school and cooperative store than that.

The cooperative store ever passed through the fires of competition and disloyalty and suspicion and a run on the treasury and the necessity of life, when they take the money out of their own pockets and place it in trust with their organization for capital. When the individual members take the same interest in it that they take in their private business, and when they care more for the common welfare than for private dividends, cooperation will become the complete success known to industrial history.

When the members and the officers cooperate cooperation succeeds. When a headstrong and impetuous leader who has habitually said to his go, and to another come and he cometh remembers his brotherhood obligations and checks himself and learns the patience and wisdom and sweetness of counsel cooperation succeeds.

When one bear with the foolish and the foolish learn of the wise, when the frugal impartially for the ignorant, and when the union of many small factors constitutes industrial strength cooperation succeeds. When it teaches men the weakness of selfishness and the folly of fighting cooperation succeeds.

When it inspires men with high ideals of public service and enlist their hearts in a program, the program of the evening was carried out as follows: A Red Letter Day in the annals of the Society of Progressive Spiritualists was the celebration of the Christmas, Sunday, December 27, of Mrs. B. F. Small, president. The rostrum was most magnificently decorated by the artistic hands of Mr. Hildebrant and Mrs. B. F. Small. The program of the evening, The Doctor, who presided, delivered a paper, entitled "The Doctor," which was delivered by the audience, opening remarks by Mrs. R. S. Lillie; violin solo by Mrs. R. S. Lillie; song, "Oh, be the Tie that Binds the World," by the audience. The remarks by Mrs. R. S. Lillie were to the point, the beautiful violin solo by the celebrated Béla Bartók, and the audience. The lecture of Mrs. Florence Montague was kept to the point, the beautiful violin solo by the celebrated Béla Bartók, and the audience. The lecture of Mrs. Florence Montague was kept to the point, the beautiful violin solo by the celebrated Béla Bartók, and the audience. The lecture of Mrs. Florence Montague was kept to the point, the beautiful violin solo by the celebrated Béla Bartók, and the audience. The lecture of Mrs. Florence Montague was kept to the point, the beautiful violin solo by the celebrated Béla Bartók, and the audience. The lecture of Mrs. Florence Montague was kept to the point, the beautiful violin solo by the celebrated Béla Bartók, and the audience. The lecture of Mrs. Florence Montague was kept to the point, the beautiful violin solo by the celebrated Béla Bartók, and the audience. The lecture of Mrs. Florence Montague was kept to the point, the beautiful violin solo by the celebrated Béla Bartók, and the audience.
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SOUL OF THE UNIVERSE.

Elizabneth M. Campbell.

Oh! Soul of the great, great universe—
And pulse of the living thing,
The greatness of Things infinite,
Moves with the ages along:

Thou art in the bowers green,
In the rhythm of perfect song
In the sweeter breath of summer,
And the hurricanes swift and strong:

Thou art in the hush of the twilights,
The fair, sweet morning of spring;
In the breath of roses and lilacs,
In the heart of each living thing:

The bosom of Nature responsive
To the touch of Thy quickening breath,
And life springs forth in its beauty
Proclaiming there is no death.

Oh, essence of all earth's compounds!
Oh wonder! Spirit of Love!
From the bottomless sphere of earth
To the sun-blazed skies above—

Perfection and wisdom and goodness
Are parts of the infinite plan
That the great All—Father his fashioned
To bless and to comfort man.

THE GREAT DEBATE,

BETWEEN REV. FRANK EVANS, METHODIST, AND PROF. ECKLES, SPIRITUALIST.

It is about thirty years ago that the great four days' debate took place at Eddyville, Iowa, between Rev. Frank Evans, Methodist, and Prof. Eckles, Spiritualist. I attended the entire season. Both were giants in the pulpit. In one of his sermons Mr. Evans made the charge that Spiritualists are atheists. In ringing tones and most challenging manner he said:

"Now listen, gentlemen, I assert that my opponent and all Spiritualists are atheists. They do not believe in God. They deny that God exists. If Mr. Eckles disputes this charge, then I insist that in his very next speech he tell us just what kind of a God the Spiritualists believe in. I insist that he define the Spiritualists' God.

The orthodox people in the audience cheered this challenge with vigorous hand-clapping and stamping of feet. When Prof. Eckles took the floor he said:

"My friends, Brother Evans asserts that Spiritualists are atheists. Now I deny that. It is true we do not believe that such a God as Brother Evans, but because we do not accept his idea of a jealous, revengeful, changeable and short-sighted God, it does not follow that we do not believe in any deity at all. My honorable opponent insists that I shall define the Deity the Spiritualists believe in. That I cannot do. The finite mind cannot measure and fully define the infinite. The best I can do will be to say that the Spiritualists believe that God is life, all life; that he is the sum total of all that is powerful, all that is lovely, all that is wise, all that is just, all that is beautiful, all that is good. He is omnipotent, from everlasting to everlasting. He includes all that exists from the centre of the universe if there be any limitations. God is in all things—is all things. Every atom that exists, visible and invisible, is a part of him, and he could not be infinite if this were not so. God is both spirit and matter. God is life, and all things are alive. There is no death; that which seems such is translated into change. The boundless universe from molecule or grain of sand to the blazing sun, from the center of earth to the core of the universe, is throbbing, pulsating with life, with intelligences, with God. Now, my friends, this is the best I can do in an attempt to define the God of the Spiritualists. Having done the best I could, I now, in turn, ask that Brother Evans shall define the orthodox God. But as I shall give him a good deal of work to do during this debate, I shall help him along. I will read to the audience the account given in the Old Testament where God wrestled with Jacob.

from the setting of the sun till the break of day, and could not prevail against Jacob until he touched him in the hollow of his thigh, and then did overcome the patriarch, and did prevail against him."

"Now," shouted Eckles, "there is the Bible description of Brother Evans' God. What do you think of this Methodist Diety who will wrestle all night with a man, and is not strong enough, nor scientific enough, to throw him down? He tried the front grab, the back clutch, the hip lock, and the grapevine twist ineffectually, and was clearly getting the worst of the scuffle, for old Jake was something of a wrestler himself. Now let my brother blush for shame at the shabby conduct of his God. Finding he could not floor the old man by fair means, he resorted to a foul trick of striking old Jacob below the belt, a trick that has never been allowed in any wrestling match in all the ages of the world. From that day to this. According to the Bible old Jake wrestled fair and square, without the aid of another."

The yeils from the audience that greeted Mr. Evans' comment on ancient history so disgusted the eloquent preacher, that, during the remainder of the debate, he wore a sad and injured look. I was then and am now a personal friend of Rev. Frank Evans. For his superior ability and many charming qualities of head and heart, I have great admiration. I trust he will pardon me for confessing that often during the past thirty years, I have awakened at night and laughed out loud over Eckles description of that historical scuffle, but I usually ceased my blurriness when I recalled how fastigested my friend, Brother Evans looked after Eckles finished that speech. I was a member of the Methodist church then and I was never before so completely being disciplined for irreverently laughing over Brother Evans' dilemma.—R. A. Dugan, in Progressive Thinker.

"The Great Psychological Crime" if for sale at the office of the philosophical Journal. Price $2.00

WOMAN AND RELIGION OF THE FUTURE.

The conservation of women in matters religious is generally taken for granted. "Woman is the architect of religion," it has been said. Yet there are many eminent examples of women who have been at variance with popular religious beliefs. George Eliot, as is well known, was a free-thinker.

Mrs. Humphrey Ward is also something of an iconoclast. Writing in the latest issue of The Hibbert Journal (London), she declares: "In the breakdown of miracle and revelation the moral experience of man has become once more important, more mysterious, and more awful." She says further: "It can not be too plainly emphasized that what we are now witnessing in the religious life around us is the emergence of a fresh religious conception, exercising the same thrilling and vivifying power as the older belief in incarnation and sacrament. For large numbers of religious minds, as has already been said, consciences have become, has taken the place of revelation. Its witness is not to any external 'scheme' or isolated history, but simply to its own laws and their implications, looked at in the light of experience and history.

This witness may be far yet from being intellectually complete; but now it is not merely a theory, not merely a psychology, it is a faith—that is the important point. Christianity was a faith long before it was dogma or philosophy. And in this way which says, 'Be reverent Thyself,' as all the sages have said it, but adds 'For in thyself alone is the message of God,' there is a power of infinite development. It is as though the human mind, freed from a number of dead conceptions, were drawing nearer than ever before to things primal and ineffable; and, in a wholly new sense, what was ethic is seen to be religious. Christianity must and do perpetually feel themselves in danger from science, history, and criticism.

"Rather, it knows in science
Philosophical Journal.

January 9, 1904

The coming and passing of the holidays, may have had much to do with the death of news and events of and for the N. A., as nothing of consequence to the public has been made known to us. Of course the usual routine of office business had gone on, and our missionaries have done their accustomed work, but anything outside of this has been noted by its absence. The contribution of the medium's relief fund have become very infrequent, and the prospects are that the fund for that good and special line of work will be largely depleted unless the friends of the medium come to its aid! We have recently placed a veteran medium of New Jersey on the list of monthly benefactors for the winter after which she hopes to be in condition to dispense with such benefactions, and I presume before this reaches you this wise and Dame. The medium's relief fund.

Distinguished Divines on Spiritualism.

(Continued)

MINOR J. SAVAGE.

'A belief that has come to be practically a religion to millions of people in the most civilized countries of the world may rightly claim the attention of every one of us - whatever may be said about it, to be regarded as one of the most remarkable, the most widespread, the most effective solvents of the old dogmas that the world has ever known. Now educated people, those who have time for critical thought and study, can be touched and influenced by criticism, by philosophy, by science; but here is a power that has come to work through the affections as well as the intellect of men, and at whose touch the hideous and awful dogmas of the past have faded away, to give place, at least in some respects, to what are rational and humane ideas concerning our Father in heaven and the destiny.
January 9, 1904

Philosophical Journal.

Three centuries of research accumulated on the foundation of the Vatican Library, and the great library at Oxford, which contains the most faithful copies of the works of the ancients, have gathered the materials of our knowledge of the world of the spirits.

''What is, then, the first grand belief? Simply that death is not an end; that it is merely an expression of the duality in the universe of spirit and matter, of up and down, of heaven and earth, of life and death. It claims to have demonstrated this, to hold it not as a hope, not as a belief, but as a knowledge. It teaches that in side those gross physical bodies there is another body, a body that has grown with it, shaped by it, adapted to it, perfect in every part and faculty; and that this other body is discerned at death, like a germ delivered from its sheath, and that it goes on the soul taking this other body with it as a perfect equipment in every faculty for the fullest expression of its higher and better life. According to this teaching, the soul simply goes on with its power to think, in remembrance, to love, just as of old.

It further teaches that this universe everywhere is under the law of cause and effect, and that we begin life hereafter, just as we leave here—precisely what we have made ourselves by our thoughts, our deeds, our words on earth. Therefore, this other life is not people with ghosts, with ghastly, thin and unreal beings; we have imagined in the past; they are real folks—our fathers, our mothers, our neighbors, our friends—just as we have known them here, only released from their lower, physical condition, but carrying with them the same kind of character, of thought, of personality which they had here.

It also teaches that, under certain peculiar conditions, there can now and then be manifestations of the reality of that life to this life; that sometimes there comes a while, sometimes a moment is reached across the abyss, and then they are by whom we have known them here, only released from their lower, physical condition, but carrying with them the same kind of character, of thought, of personality which they had here.

This higher Spiritualism is in perfect accord with the finest and highest philosophy of the world. It is in perfect accord with the finest and highest moral principles that have ever been discovered. So there is nothing that we know that is contradictory to these claims of higher Spiritualism. Therefore, whether it can demonstrate itself as true or not, it is not in contradiction with any known truth that science or philosophy has to offer, and is in perfect accord with the finest ethical teachings and the highest hopes of man. So much must be said in defense of this claim of higher Spiritualism. But it is this: if it is true, it is true; thousands of copies sold. And thousands of souls seeking for the Light that never Fails, Here, is the secret.

Spiritualism Demonstrated.

Mr. Grumbine has clearly and logically presented his subject in a manner simple and clear. I have grown with it, shaped by it, adapted to it, perfect in every part and faculty; and that this other body is discerned at death, like a germ delivered from its sheath, and that it goes on the soul taking this other body with it as a perfect equipment in every faculty for the fullest expression of its higher and better life. According to this teaching, the soul simply goes on with its power to think, in remembrance, to love, just as of old.

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Recent Book Notices.

Mr. Grumbine has clearly and logically presented his subject in a manner simple and clear. I have
One young fellow soon to be married gave shallowness as women's most delightful evening, bidding adieu to the young man's standpoint. The sermon was based on replies taken up this question, and we of the answers, with the name of the eminently statisti­cian said:

"The wage system will pass away of course, if it is to steam, I believe, there will come a system which will be composed of the profit sharing and cooperation ideas. The great labor question means the struggle of humanity for a higher standard of life. The employer must consider the employe, as well as the stockholder, as an investor."

Of course, less interest than his prediction of a new labor system was Mr. Wright's approval of a plan to insure labor against incapacity resulting from accident, illness, or advancing age. The Ger­man was quoted, under which the employer pays one-fourth the cost of a sick and death benefit policy, the employer one-fourth and the government one half.

"England," said Mr. Wright, "has taken up this question, and we of the United States are steadily approching it."

"We see in every progressive community that the demand of the workingmen is no longer for a wage sufficient to enable him to live, but for a reasonable margin beyond that fixed by the iron law of wages."

The room was filled with the young man's standpoint. The Heralds of Time proclaimed the birth of 1904, the courtesies, standing in their places, were singing "The Glorias," after that congratulations and good night closed an enjoyable and memorable time.

SEES DEATH OF WAGE SYSTEM.

In an address upon "The Wage Question," made by Carrol D. Wright, United States Commissio­ner of Labor, before the Society of Ethical Culture of Philadelphia last Sunday, the eminent statisti­cian said:

"The wage system will pass away of course, if it is to steam, I believe, there will come a system which will be composed of the profit sharing and cooperation ideas. The great labor question means the struggle of humanity for a higher standard of life. The employer must consider the employe, as well as the stockholder, as an investor."

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"Alice" Message Corner

"Alice" Message Corner

Mrs. Anna L. Gillespie, Medium.

Anna Johnson—I want my brother and sister to get this if possible, the days are long to them I know now and how my heart aches for the dear father, but tell him Mother is with me, and oh, such a meeting it was; no tongue can tell.

The years roll away and we forget all the sorrow, and every one came to welcome me that I used to love.

It is the grandest place one can dream of. But I must give way to others. I thank you for allowing me to come.

R. P. Steel—This is not new to me and all I can say is the new world is all I had hoped for and even more. The life is so natural and if you could live here one day you would never want earth-life again.

Helene and Elsie are with me and so are many others; we are always right and will come when we can.

Frank Johnson—To my sister I come, she lives in Oakland, and I will know this is for her.

Tell her mother is with me today and we both send love. Tell her we know how she longs to see us, but to be patient and the worry will soon be over for her, and better days will dawn.

God bless her and keep her and the dear ones safe.

John Stephenson—To my father and mother and brothers and sisters all, I come, we are all here.

Now I hear the name of Jessie near me in earth life but in spirit and also James and Henry and Anna and Angus.

The room seems full of dear friends who send love to the living and loved, they say be of good cheer the way will grow light and the sun will shine and all that is tangled will be made straight.

Dolia Wright—Far from where my body lies, but I am often with you as the circle Henry, and when you went to the cemetery I was there too, you too were weary of life, and asked to die.

But I want to say, you have a good work to do, and will help many to come to this glorious truth. You will live years of usefulness before you come.

Tell Jennie and her husband to look for the truth and they will find it.

If you want books on Spiritualism, Theosophy, Astrology, New Thought, or Liberal Thought, send for the Philosophical Catalog for 1903, free.
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THE San Francisco, Cal. Dept. P.

Roses," in "The Sunny South." Applying "manifestations" in the various phases, from "tests" to "full form materializations." This information is most complete and has been acquired by years of patient invest-

ing, and at considerable ex-

pense. Every statement is true and can be verified if instructions are followed. Please by mail, 25cts.

THE PHILosophical Journal.

Societies and Meetings

Society of Progressive Spiritualists

Opened their meetings November 1, at 8 p.m., Covenant Hall, Odd Fellows Building, corner 7th and Market streets, San Francisco, with Mrs. B. L. Little as 主持. After Alike devotion, plans are being made to follow. All are welcome.

A Benefit Seance is held every Fri-

day evening in Sun Flower hall, 305

Larkins street, to Mrs. B. L. Little, who is always solely assisted by excellent mysti-

cal talent and good music. Come, join in the glee.

Lectures and Society Meetings social and social meetings every Wednesday at 2 p.m. in Sunflower Hall, 305 Larkins street. Take elevator.

Children's Progressive Lyceum, open every Monday morning at 9 a.m., Sunflower hall. Free spiritual library. Visitors welcome.

California Sunflower Seances meet 1st and 3d Thursday evenings of each month, Rooms 109 to 109, Larkins street. Mrs. Elizabeth N. Campbell, Sec.


The Peoples' Spiritual Church, R. H. R. H., 208 street, and Francisco, Mrs. Anna L. Gillipps, pastor, meets on Sundays at 10 a.m. and Mrs. A. E. Wood, Sec.

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lisher, a veritable treat. 50cts.

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SELF -a new Thought system is now in the morning, 9 a.m. in Blood building, 509 Market St., San Francisco. Connecticut and New Thought Philosophy, Tuesday, Thursday and Saturday at 5 and 8 p.m.

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**Near 21st January J.**

Every one is

Elton of Grand Rapids, Michigan. The

present, among them Mr. Sliter and Mr.

prize Mrs. Lichtig. The games caused

For Charades, 1st prize Miss Staret, 2nd

Wink, 1st prize, Mrs. Llichtig 2nd prize.

fully received and thoroughly recognized.

There was not standing room at

Henry Harrison Brown's lecture upon

Sunday evening. He took for his text,

Thought is Everlastingly, since this is
demonstrated it only remains for us to learn to use this
form of power as we have already learned to use other forms. By it phenomena of

revelations and discoveries, are explained,

and the man of thought is shown to be

body in thought-world. It opens a chancel
of communication between that world

and this. As classes lecturers Mr. Samuel

Doddle put on some excellent manifesta-

tions of his method and Mr. C. J. Head

that of drawing a picture committees had drawn while blindfolded. He reproduced

without touching a person or being touched.

We could give it as a remarkable

experiment by the audience.

**Applauded Blows and Other Offerings.**

In the Shiners and Winkers, a few of

interesting and valuable remarks were

made and a generous patronage of the
good cause is in prospect.

Mrs. N. P., one of our most devoted

and endearing friends of the Ladies Aid
Society has been secured for all during the past two weeks.
The Journal staff joins her many friends in the wish for a speedy recovery.

**People's Church.**

Every chair in the dress circle was

occupied on Sunday evening. The choir

sounded several of its finest compositions.

Mrs. A. G. Gilchrist of the Rossie, who

exercised with responsive readings followed with the announcement that

Madam Florence Montague would assist her in the Sunday evening services of

the church. The announcement was made

through the medium of Madame Florence Montague who makes a client's address appropriate to the

new year, following which she answered

many written questions from the au-
dience. Mrs. Gilchrist was followed by giving

several addresses which were listened

fully received and thoroughly enjoyed.

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27th Pennsylvania, with seasonable tribute bound, bound, bound to make me, you, them, you, and me, to give rest and pleasure while waiting at

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sia Cures.' We will Positively and Permanently Cure You. We will go on the very foundation of your trouble; will remove the causes, strengthen and tone up the stomach, and make you as strong and hearty as you ever were.

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Any one wishing to know the whereabouts of the widow of John Brown, Sr., will please address MRS. JOHN BROWN, 700, South 6th St., Denver, Colo.

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**LOCAL NEWS SUMMARY.**
The voice of the sea

By Michael Carruthers.

Why sigh for touch of a "vanished hand?"
Why cry for "the voice that is still?"
There's a hand that touches like fairy
And a voice which thine ear would fill.
Then why not list to the gentle voice
And wait for that fairy touch?
"Twould make thine aching heart rejoice-
And comfort thee overmuch.

The way of the "sea in the summer hand"
Is a mystery unto thee,
That still is that touch of the waiting hand!
And art? A voice of the shell from the seal
Like the voice of the sea shell sounding low,
The voice of that soul comes near
And taps on the drum of thine ear, just so,
And calms thy tremulous fear.

Let the flood gates pour their overflow
And bath at the dawn of day,
For the sun is risen—go, darkness, go!
Bid sob and tears away.

As you list for the voice of cheer,
For the touch of the "vanished hand" doth steal,
As the touch of the hand that is here,
And the "voice that is still" is sounding
As the voice of the sea in the shell,
That thy heart is in its ever rebounding.
May know why thy bosom doth swell.

Consciousness is that state of mind in which we are aware of our being, our feeling, thinking and acting, and of our conception of external things. It is the field of the intellect, and gives rise to knowledge, to reason and to demonstration.

Sensation is one of our primary elements; it is the act of perception. Sensation brings to the sense of reality in what we feel; that is, the only murder of his child. His love for the child was not at that moment in his consciousness, but was suddenly aroused. The telegram was in the usual form, and he does not doubt the information; he is informed by a telegram of the murder of his child. But he is not aware of the information, and the feeling brings to him the sense of reality in what he feels; that is, the only murder of his child. But it makes no difference whether the telegram was true or false, the feeling aroused is the same; hence, we see the sense of reality is no proof of reality. But man being born in ignorance and surrounded by error, the chances are in the vast majority of cases, the feeling that give rise to the sense of reality, are founded on error.

Freedom has to do with the means of action, and is concerned in how to do. One confined in his cell is deprived of his liberty; but he can act so long, and in so far as he is free to act. He can sit or lie down, do anything in regard to his comfort with the means at hand. In the custody of an officer on his way to jail, he can be dragged along, or he can walk; he will do that which is the least painful to him.

Before freedom can act a motive must be formed. Motive has its rise in desire. Here the will has a necessity, but the manner of the action is the all-absorbing questions.

Since all voluntary action has its rise in desire, and we do not will our desires, the character of the action is determined by that of the desire that gives rise to it. If the desire is to aid one in distress, the act prompted by it will be an beneficent act; therefore the character of act being determined by that of the desire, the desire not being subject to the will, and the dogma of free moral agency is an absurdity.

A few words will be necessary to explain the difference between liberty and freedom—the meaning of which is often confounded and used interchangeably. Liberty is unrestrained self-action in the pursuit of individual interests in so far as they do not interfere with the like interest of others. It has to do with desire—the impelling cause of action and is obedient thereto. There can be no independent action. Since action is effort to satisfy desire, it must be dependent thereon. Whether can there be independent self-consciousness, since consciousness is dependent on sensation, and would be of no value without sensation.

There are two primary elements included and afforded every interest in life. All interests are realised by action (human conduct) whose force is in sensation. The desire to live, to enjoy, to be happy, gives rise to a concern in our well-being, and the love we feel for others, gives rise to a concern in their well-being.

Our well-being has its rise in the good, and our ill-being in the evil. The question of good and evil is one of morality; the good is moral, the evil is immoral. Agency is action. Since agency has its rise in sensation, there is moral agency and immoral agency whose rise is in the desire or feeling that gives rise to it. Morality is not subject to the will.

The question now is, is agency free or compulsory? There can be no life without action. The question is not, Shall we act or not? But how shall we act? This is the all-absorbing questions.
This false sense of reality reaches out in another direction, and is the cause of serious mischief. It gives rise to hate, sectarian animosity; to scandal, slander and libel; to hypocrisy and deceit and the immeasurable evil consequent thereon. And another evil still more serious; that is criminal jurisprudence, giving rise to a species of civil warfare whose beligerent forces are an army of prosecutors and judges and an army of offenders of the law on the other. This warfare is carried on at an expense of over $600,000,000 annually; besides the degradation, disgrace and suffering of the innocent, as well as guilty.

Each one acts within his own sphere, limited by his consciousness. He can get out of it, but may enlarge and enoble it ad infinitum. No one can get into it and realize what is there. It is his world—the content of his life—his own; no one has a right to judge or to determine. This principle faithfully applied goes beyond the law, and harmony and progress would prevail.

Let no one feel alarmed at the result of this condition of affairs. The concern for self well-being and that for those we love, is a sufficient guarantee for self preservation. The solution of this problem of responsibility is of incalculable importance, and doing that on the one hand, are founded on the dogma of free moral agency, and all moral relations have their basis on it.

The universal feeling in regard to it is the means of its perpetuation; and moreover, the dominant interests are adjusted to it—interests that are special and incalculable in their general interests. Let no one feel confident that he could have escaped the prevailing feelings of the world, which are not so. The solution of this problem of responsibility is of incalculable importance, and doing that on the one hand, are founded on the dogma of free moral agency, and all moral relations have their basis on it.

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There was a difference between an atom and an electron. Imagine an electron to be the size of a full stop, as here printed, and an atom, a church 160 are nearly 1,000 electrons. Imagine these thousand full stop thrown into that church, and some idea will be formed with kindness and smiles, the humble the abode, if it be sweet.

**CLAIRVOYANCE A FACT**

**Spiritualism Demonstrated.**

"Unfold and express your own divine and psychic powers. You are Clairvoyant? Why not realize, when you can do so without going through a trance or insane? Take the Discovery which a Master brings you which enabled him to discern immortality, see and converse with spirits, become a flying soul, read the crystal, find lost or hidden treasures, become an adept, and other wonders. This is a complete manual for the student or beginner. Order second sight as so as to be able to see at a distance. It can evidently be seen that this is a matter of study.

Mr. Grumbine has clearly and logically presented his subject in a manner at once simple and profound." — Lillian Whiting, Boston Correspondent to Chicago Inter Ocean.

"A remarkable book. Originality and depth of thought, combined with perspicacity, characterize every page. It is evident in every sentence, that this volume is the result of Progressive Tho
tinking." — Prof. George W. Walrond, Astrologer.

"I consider the book on Clairvoyance a most remarkable and practical work on development. It harmonizes well with the Hermetic Schools of Philosophy, in which I learned the mysteries of adorship." — Prof. W. M. Bayliss, Yale University.

"This is the best work on the subject of Clairvoyance thus far, and points out an outling goal of true spiritual development." — Mind, New York City.

"It is a revelation" — Light, London, Eng.

"There has recently appeared in print an important and most instructive volume on Clairvoyance, Symbolism, and Unfoldsight, from the truly inspired pen of our gifted brother, J. C. F. Grumbine, who writes as the exponent of Clairvoyance. The lessons which constitute the volume of great use and interest to all who desire to familiarize themselves with the nearest scientific view of Clairvoyance yet presented to the reading public, and the most efficacious means of developing the faculty in themselves by means of a series of simple and very practical experiments, which many of Mr. Grumbine’s students have found highly beneficial in many ways, besides being conducive to attaining the central object for which they are designed.

All sincere students of the psychic realm will do well to read and learn all that is accurate and true about this science. And in this volume you will find the true and ardent expression of the author’s thoughts, his experiences, his good wishes, and his love.

Mr. Grumbine has thus written as the exponent of Clairvoyance, and the reader will find that he has made his work as comprehensive and as complete as possible.

To all friends who used to c<~

Tell them at Riverside that Creves is not dead. Go to the old home and say, I yet live and though the veil hangs between us, still I am here.

Mrs. Sarah Colman—Just a line to dear Alice to send a loving mes

Tell him I know how full his life is, but also I know the corner that I am here.

Mrs. Anna L. Gilspies, Medium.

"ALICE" MESSAGE CORNER

Rosebud—This is the first message I ever sent, but my dear mother will want to hear from me and so will my medium.

The children are all having to learn this way of reaching their friends, so I will try also. I am to learn all that I can now, and soon may help the one who needs me.

Platte B. C. is with me and we study together. Love to all.

Emma Harding Britten—My friends I need not today say that I am glad to come with a message from the demonstrated life. You all know that it is as it always was a delight to give the truth as I saw it to the people.

You will however permit me to say, that this is the realization of all life’s dream.

With reference to the work, let me say forth the great truth. It will prosper in the near future as never before. It will take on a new dignity, a clearer manner of demonstration, and the world is ready for it. Do not think because there are some who fail that it signifies disaster, not at all, it will only stimulate the searchers to more active research, and will present facts not theories.

And our sublime philosophy will rise from all the fruitage of fraud and with-out-spread wings, lead us God-ward and heaven-ward.

May the New Year bring to all who search, a new hold up on Truth. My earnest love to the dear friends greetinging to all.

John P. Greaves—The opportun

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Mrs. Anna L. Gilspies, Medium.
one drew out a tiny envelope, in
poetry, and when they were read
side was a message written in
A dainty basket, banging in the
alcove, was taken down, and a little
Mrs. Lyness was to ring it for the
hostess was to ring it for the
alcove. It was to be rung once for
rung a little bell, hidden in the
child was to pull the string which
arranged with some of the workers
radiate love and good will. The
and a most delightful evening spent,
plies, etc.
their work, securing stationery sup-
pies, etc.
The total sum of $80 was realized,
and a most delightful evening spent,
as every individual seemed to fairly
radiate love and good will. The
charming hostess had previously
arranged with some of the workers
in Oakland that after the silence,
just as the clock struck twelve, a
child was to pull the string which
rang a little bell, hidden in the
alcove. It was to be rung once for
the work in Portland, then the
hostess was to ring it for the
work in California, after which
Mrs. Lyness was to ring it for the
Universal work, truly a unique and
beautiful idea.
Our hostess had another delightful
surprise in store for her guests.
A dainty basket, hanging in the
alcove, was taken down, and a little
girl passed it around, when each
one drew out a tiny envelope.
Inside was a message written in
poetry, and when they were read
dy the recipients, it was surpr-
sing to see that one had
written just what seemed best suited
rilled programme was given; a
first song, Rev. Mr. Lucas

Phileostratus than H. P. Blavatsky.
Manured and operated Utopia
Station better than More or
Marks.
Perfected Single Tax to teach
Henry George, where labor re-
ceived its just reward, to give A. B.
lessons to Gompers and
Mitchel.
And where Mrs. Eddy could be
 taught the elements in Chris-
tian Science.

GRATEFUL ACKNOWLEDG-
MENT.

THOUGHTS FOR BELOVED

Dear Friend:
I hope you will find this letter
written by me to a young
friend of mine who lost his
father several months ago.

Thinking your readers (some of
them) may be in need of some of
the thoughts expressed therein.

If any of them wish to com-
municate with me for a message
I shall be glad to aid them free of charge
except for the necessary dime for
maneposes. My address is 3 O.
1123, Michael Carruthers, Los
Angeles, Cal.

Dear Friend:
I am sorry to learn from—
that you have not yet adjusted your
mind to your changed conditions.
I presume, is fact I know, that
It is easier for some than for others
to be reconciled.
You are capable of logical meth-
ods of thought and therefore,
being a little sensitive and meditiatous,
you will in time be able to form conclu-
sions that will help you in this re-
gard.

Feeling is just as much a test of
presence as sight or hearing.

If I am in trouble I am intuitively
led to the right house, where I
notice Central of my difficulty.

Sometimes it is more convenient
to use my neighbor's phone, but as
a rule I use my own,

I am transmitting this informa-
tion to you for your accommodation
and for the benefit of one who was
cut off from me by some of the unfor-
tunate circumstances over which I had no control.

"Go on with your study and in
time you will be a useful citizen of
the world in which you live," is
the message as I get it.

"Also we are nearer to communi-
cation for F—,— but I cannot get it until
he communicates with me person-
ally.

In fact be must take down the re-
corder to get in contact with me
and I will then be able to talk with
him.

THE CAUSE IN ROCHES-
TER, N. Y.

Perhaps a few notes regarding the
work in this city will be ap-
preciated by your many readers.

Especially those universally
interested in the progress of
Spiritualism.

The First Spiritualist Church
meetings are held regularly every
Monday and Wednesday evenings
in Old Folkes Temple corner Main
and North Clinton Ave.

We have large audiences, and
every meeting since the first Sun-
day in November of the present
season, there has been evidence of a
growing interest.

Last Sunday evening many chairs
were brought in use and scarcely
standing room was available.

Your correspondent has been of-
senting as speaker and test me-
dium for the months of November
and December, for the First
Spiritualist Church and would like to
open an engagement with a society
desiring a permanent speaker and
test medium requiring first class
talent.—Address, Mrs. Mary C.
You Kaugher.

PHILOSOPHICAL JOURNAL

January 16, 1904

PUBLISHED WEEKLY, AT $1.00 A YEAR.
1439 MARKET ST., SAN FRANCISCO, CAL.
BEETWEEN 25th AND 26th STREETS.

PUBLISHED BY THE

Philosophical Publishing Co.
(INCORPORATED).

J. MUNSELL CHASE,
CIRCULATING CLERK.

SAN FRANCISCO, JANUARY 10, 1904.

NEW YEAR'S EVE IN PORT-
LAND.

A watch-night service was held
at the home of Mrs. S. B. Seip,

which was a most enjoyable affair.
Mrs. Seip is an ideal hostess,

and her previously arranged
programme was full of delightful
surprises. About half an hour
after the New Year was fairly
 ushered in, a message was
delivered, having a general
good time,
becoming better acquainted

with Madame Seip and Cornes-

for the benefit of one who was
cut off from me by some

of the circumstances over which I had no control.

"Go on with your study and in
time you will be a useful citizen of
the world in which you live," is
the message as I get it.

"Also we are nearer to communi-
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NOTICE TO STOCKHOLDERS.

The annual meeting of the stock-

holders of the Philosophical Pub-
lishing Company will be held on
Monday, January 25, at 10 o'clock
a. m., at headquarters, 1439 Market
street, San Francisco.

Signed,

J. S. GILLIPEE, Secy.
Philosophical Journal

Societies and Meetings

Society of Progressive Spiritualists

Opened their meetings November 1 st, at 8:30 p.m. in their headquarters, 842 13th St., San Francisco, at 8:30 p.m., on B. M. L. P. E., Mission Avenue.

Children's Progressive Lyceum

Meets every Tuesday evening at 5:00 Market St., San Francisco, at 5:00. Free spiritualist lecture. Welcome your young friends.

California Sunflower Society

Meets every Friday evening in Flood Building, 500 Market St., at 8:30. In the absence of representatives, the society will meet every Sunday morning at 9:30, 1010 Franklin St., San Francisco.

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E P A Secret Society Hand Book is a pocket book planned for furnishing the nature of every hour at any time and place, and is now in print. Price $2.00. For sale at this office.

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$1.00 per year (bi-monthly)

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California State Spiritualist Association

HEADQUARTERS, READING ROOM AND CHURCH—209 Market St., San Francisco, Cal.

Mrs. Sholes, 10th St. (near Market), San Francisco, Cal.

Mrs. E. M. Miller, automatic slate-swriter, 544 14th St., San Francisco, Cal.

Mrs. G. A. Deschamps, spiritual medium, 1062 14th St., San Francisco, Cal.

Mrs. E. B. Brown, trance medium, 929 Main St., San Francisco, Cal.

Mrs. C. H. W. Parker, trance medium, 820 13th St., San Francisco, Cal.

Mrs. J. S. B. Parker, trance medium, 820 13th St., San Francisco, Cal.

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M. D. M. Coly, Readers daily; Sundays; Circles Tuesday and Thursday evenings, 1837 California St., San Francisco.

Mrs. B. Deane, spiritual and business medium, 709 Broadway near Market, San Francisco, Cal.


Mrs. H. M. Simmons, Automatic writing, trance and test medium, 1412 South Street, Denver, Colo. Answers calls for mediums.

Mrs. C. J. Meyer, spiritual & business medium, 1412 South Street, Denver, Cal. Answers calls for mediums.

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PSYCHIC
DICTIONARY
OF DREAMS.

By R. LEE.

This book is an oracle of destiny, foretelling dreams and visions, and is a
guide to the interpretation of the subconscious mind. It contains a
complete analysis of all known dreams, and is a valuable work for
those interested in the science of dream interpretation.

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New opportunities are opening up in the field of psychic research,
offering exciting possibilities for those interested in this area.

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EVELYN ARTHUR SEE and
LINDA A. CHURCHILL.

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quarterly, has already gained a reputation for its
depth and insight. It provides a forum for
intellectual exploration and discussion.

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By R. K. Wright.

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offering a comprehensive analysis of the event.

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psychical development, covering the
different techniques and approaches.

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prestigious institution offering
excellent programs in the arts.

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Dr. E. D. Babbit has made
significant contributions to
the field of spiritualism.

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In a monthly magazine, in its
declaration of principles,
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A unique tool for
understanding character.

Price: 50 cents

ETERNAL LIFE

A journal dedicated to
exploring the concept of
eternal life.

Price: 50 cents
Local News Summary.

**Futon 304.**—This is the number of the telephone at the office of the **Philosophical Journal.**

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

In order to accommodate our many pupils who are unable to visit the **Philosophical Journal** office on regular days, it will be necessary to keep open on Sundays from 9 a.m. until 4 p.m. A full line of stationery is now added to the stock; also all local daily papers.

If you want books on Spiritualism, Theosophy, Astrology, New Thought, or Liberal Thought, send for the Philosophical Catalog for 1904, free.

**American Spiritualist Publishing Company,** 620 Market St., San Francisco. The new building, corner Jones and Market Sts., is now ready for renting.

**Lyons** Hall, West Oakland, is now available for renting. For a few dollars a night; to remove all worries of maintenance and care of house and yard; large and comfortable hall will be rented at the following low rates: Sunday morning, 1.25 per week; Sunday evening, 2.00. If there is one night, 1.50. Available any night except last 3 and last 3 of each month. Rent is $55.00 a month, including gas and electric light. Telephone, room 110, Supreme Court Building, 908 Larkin street.

Mme. Florence Montague expects to leave for London, England sometime during next month. See the **Western Reformer** for further information.

News from Oakland.

The medium's Thursday evening meeting at Fraternal hall, Oakland, was well attended during the month of December. With but few exceptions, the meetings were well attended, and the interest throughout the season has been abnormally high. The following members have all received the two books, *The Next Life* and *The Future.*

Mme. Margaret Gillette, who is now in England, has sent for her **Psychical Research** and has received it, and is looking forward to a very interesting season next year.

In the absence of Mrs. R. Cowell, who was called to San Jose, Mr. and Mrs. Paul H. Gillette occupied the platform at Woodside hall, Sunday evening, January 10. Mr. Gillette spoke on *The Science and Philosophy of Life*, and was followed by an address by Mrs. R. Cowell, who spoke on *The Influence of Mental Development on Physical Manifestations.*

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GOD IS LOVE.

The following poem was given by 'Bible-speak' guide of Mr. A. P. Wilbur in June 1876. He was at one time a frequent contributor to the Christian Observer, The Golden Gate and this Journal—and like many others his work was unappreciated and died of hun­ger and a broken heart.  W. T. Jones.

Would you on this earth be happy?  Do you seek the realms above?
Enter then the jewelled portal, Of the 'Golden Gate' of love.
Do you ever feel despondent?  Oraving for this world to move?
Open all the window shades, Let in the warm breath of love.
Is your spirit ever storm tossed?  Precious as a precious dove?
Cast your thoughts towards Christ who uttered
No word save of patient love.
Do you long for earthly riches?  First then seek those from above,
All your father then will give you, Through his great and boundless love.
Turn your eyes toward the spangles, That delight the dome above,
On the silver moon that's shining, With a vision of the home above.
Gaze upon the touts of morning, On the sun mounts high above,
Each, and all denote a power, Springing from distant love.
Never then forget the maker, Of all things below,—above,—
Fret not the waste for his good purpose,
Watching o'er you in his love.
If you strive to walk beside him, Seeking heavenly things above,
Health, and peace and riches follow, Pursued down by a God of love.

EMERSON—THE MAN.

William Brunton, in Practical Ideas.

There is so much written about Emerson that we shall have a full view of him from many sides. There are thousands who have made a loving study of the man and his writings, and who sense how great and good he was, and what a happy influence he has shed abroad. The knowledge of this is a quickening of our desire to be better acquainted with him. Naturally we ask ourselves, What do we know about this gentle soul, what sort of a picture have we of the man in our minds? Is it well to study the portraits we have of him. Much comes to us in this way. We then have the outer reality to help us in our inner vision. The face reveals something of the person. It gives us a cue to the mind. We work from that to the intellectual and moral part of him. We are left by it to the sweet humanities of the days. We know then we are dealing with a man of the common mould—who at the same time shows us how delightfully uncommon the true man may be—and how much he may do to stimulate others to excellence. The face of Emerson is pleasing because it is full of kindness. There is a smile that lingers in it full of all good will. The eyes are ar­fascinating and haunting. Ti
TELEPATHY.

Professor Lombroso contributes to a recent number of the Archivio di Psichiatria, of which he is the editor, the two following cases of what he regards as telepathy. M. T. Brusa, aged thirty-seven years, of a very delicate constitution, tuberculous and neurasthenic, was about to eat his dinner at Superga, near Turin, in a villa, at which he was working in his capacity as a tailor.

It was noon on the 3rd of August, 1900, when, all of a sudden, he ceased eating and began to cry, saying with a most heart rending expression of countenance, that his mother was dying at Asti (distant about thirty-six miles from Turin), without his having any previous information that she was indisposed. Nor was there any means of tranquillizing him. He set out for Asti, where he learned that his mother had died of apoplexy at noon on the 3rd of August. The deceased herself a few years previously had abruptly quitted her work, in the middle of July, 1899. M. T. Brusa had also seen that her daughter had something the matter with her head and at once went to go and see her. In fact, she found her daughter had been attacked with erysipelas.

"TWO KINDS OF ATHEISTS.

The Practical Kind Pastor Beem Says Should Be Tolerated.

Rev. A. K. Beem, pastor of the Union Church of the Practical Kind says that the practical kind of atheist, whether infidel or the like, have been used very loosely, often as if they were synonymous. He has found it so, that when you apply such an epithet to any disturber of the old notion of the master his new system of thought. The atheists of the world may be classified as theoretical and practical. Scores of the world's noble souls have been persecuted or put to death because their larger conception of God did away with the limitations of the old. These nobler characters were necessarily atheistic from the very point of view of the masses of their time. Socrates, and even Jesus of Nazareth, was an atheist to those in authority, whose vision was so limited.

Bruno, the first man in England to teach the truth of the Copernican system, was burnt at the stake as an atheist and an enemy of the Bible. Thousands of men and women have even allowed themselves to be called atheists because they could not endorse the popular idea that there is a power outside of the nature of things called God.

But it is the practical atheism that does the mischief everywhere. No person ever has or ever can know more of God than does one who has some conception of Him. Much of our business life today is atheistic because there is no recognition of the highest in themselves, in their fellows, in the world of natural law and order, and that sort of co-operation to do each other is anti-human, anti-human.

"Who sweeps a room as for thy laws Must have at least the action fine."

So long as society means the artificial, empty, superficial thing that it so often does, it is practically atheistic. Literature and art are atheistic, until they become the effort to interpret to humanity, the higher gleams, the divine ideals that pass before the awakening soul. When we rise to the place which enables us to know that God is the basis of all that is, then, even this dear, old earth will throb with the joy of things divine. Then all activities will become truly sacred, and practical atheism will die a natural death.—Farnham and Exchange.

"LOVE IS POWER.

The Annual Meeting of the Stockholders of the Philosophical Publishing Company will be held on Monday, January 25, at 10 o'clock A.M., at headquarters, 1420 Market street, San Francisco.

Signed,

J. S. GILLESPIE, Secy.

"Love is power, always, and every impulse arising out of its causation or resistance in the human soul—its immortal birth-right to its influence or control over matter. And when it has generated sufficient force to alloy those negative impulses known as jealousy, envy, hate, anger, vindictiveness or feelings of resentment, uncharitableness, cruelty—self-love generally—it vibrates in union with universal love or spiritual nature, and the soul is individualized—perfected."

ARTHUR P. MILTON.

DIVINE SCIENCE AND HEALING.

Reviewed by W. J. Coleville.

This distinctly beautiful volume which bears the imprint of Home College of Divine Science 157th street, San Francisco, is subtitled a Text Book for the study of Divine Science, its application in healing, and for the well being of each individual.

Mrs. Cramer's platform is well outlined in her introductory statement, "There is no unity existing, which includes the unity and equality of man with itself."

The book consists of a preface and introduction, in which she states, "And it is so pleasant to remember that this man was a New England character, and had the real heartiness and good old-fashioned friendliness of a generation or two ago. This gives us the introduction to the circle, we know he would welcome us in a natural kindly way and talk to us as if we were part of his life."

This brings us very near to him. We can visit Concord to the spirit and love and live and love another the days that have passed. Nay, they are not departed; they abide as history, as number of friends to bless us, as a bond to us all. His spirit is open to us all.

"Is there any need to speak in the carrying out of the best goodness, grace, goodness and peace making of man. He is a spirit of few wants, of many contents; of which he is the thing beautiful in him, and that he showed in his daily walk."

We would seem to be the mild radiance that belongs to him. And the suggestion of it is a new philosophy of life to make the countenance glad, to look on life with joy. There is so much in this in the way of conquest of cares and the pacification of unrest. Let pleasures be in the heart and let it gleam like sunshine from the face. Emerson preached a good word to us in this simple yet important rule of governing the expression of our features.

There is a tendency to make a myth of the man. We cannot very well help that— as loves exalts and glorifies the one it loves. We may do this without danger, if we keep before us the picture of the man. It will correct the dream by its affirmation of common kindness.

And it is so pleasant to remember that this man was a New England character, and had the real heartiness and good old-fashioned friendliness of a generation or two ago. This gives us the introduction to the circle, we know he would welcome us in a natural kindly way and talk to us as if we were part of his life.

So Emerson can never die. The twenty one years that have flown since his apparent departure, have only made it clearer to us that he is to be with us forever more. One of the world's true men to help in the making of mankind, and the world's presence of sanctity. The ideal of him is an appeal to us to find something of the same qualities in ourselves.

And it is good to consider the fact that the wisdom of the man was in the carrying out of the best side of us in simplicity. The life of the man was one of few cares and many blessings—this is the thing beautiful in him, and open to us all.

We have the like world to walk in, if we will see it; we have the like number of friends to bless us, if we will only prize them and prove faithful to them. It is well worth us, if we would reproduce his merits, to work the like world in— the life is divine history and celestial poetry.

We have seen Emerson, the first man I have seen George Eliot.

January 23, 1904

Philosophical Journal.

3

‘ALICE’ MESSAGE CORNER.

Mrs. Anna L. Gilspie, Medium.

Emma Blake—The days are so full of active work and pleasant greeting from old friends that months and weeks fly before we realize how earth friends are counting the days as long, because we are away.

The great love thought is the prevailing one here. True, many have to be brought into the thought for their former conditions were not pleasant, a nature to show love, but surely all find themselves, after a time, longing for only good.

My father will so glad I have sent this message for he also teaches it.

I have not found the Jesus we dreamed of, but have found the Christ Spirit is with us as in

Sister Jennie and Roy join me in love to Father and Robert.

When I—know my medium will be glad to get a word from me.

The last time I sent one, some one forgot to put it in the letter, so this time I promise it shall be sent.

The trail to the Spirit land is full of sunshine and the great Chiefs who sit in council are sending many messages to the ones who are in

Tell my dear Medium that the time is not far away when the arrow will be found with the message, tied fast to it. It will take her on a journey and she will find it on the path she was sent by.

Tell me from my Medium what the arrow shall say, and she will do good with it, and she will build a lodge where the tired traveler may rest.

Tell me from my Medium that the arrow will carry to her in the clearness of speech, and she shall claim it.

Tell me from my Medium that she will come and take the path. She will know it is her own for it will have her seal.

Veda—To my friend, Mrs. Jennie Hayden—Long the night, but bright the morning stars shall lead you to peace. The globe is one, and all is well.

The universe is full of all men and need and in answer to the demand for the truth shall claim its own. I came to her and left the signal.

Tell all my friends that the universe will sing again, the flowers will bloom, the blue sky and all is well.

Frank Jones—Yes, it was I who had understood Faith and many others better. In fact, I did not understand myself even, which was the saddest of all.

Tell my Father we are with him so much and are trying to help him. I send this as a word and say the arrow will be found with the message, tied fast to it.

For the way is not long nor dark that leads to him. I wish I had heard from you, but I will continue to come.

Amos Stearns—I see now a thin, tall man with big white beard and snowy hair. He says I used to live in Iowa last but came to California in 97. My people read the paper. Wish to let them see my name. I have no children, but my dear wife is still in earth life and it will comfort me in my lonely moments if she can be identified with me at the right time.
TO EMPLOYMENT OF CHILD LABOR.

The first duty of the state and of the municipality to the children is to provide for them an environment conducive to their physical and mental growth. The American public school system is the broadest and freest in the world. It offers the opportunities and advantages of a common and high school education to every child and to those who are to become its future citizens and rulers, to provide for them an environment conducive to their physical and mental growth. The American public school system is the broadest and freest in the world. It offers the opportunities and advantages of a common and high school education to every child and to those who are to become its future citizens and rulers.

A happy social event.

The new departure inaugurated by the Ladies First Spiritual Aid Society on Wednesday, the 13th was carried through with great success and brought about a friendly relation which only time and the agency of the society could bring. The new departure was started as an experiment to prove the goodness and effect of the new method of文化传播. The experiment was a complete success.

The entertainment program of the evening was as follows: song, The Sword of Bunker Hill by W. T. Jones, an original composition by Mrs. Price, piano solo by Mme. Starr, recitation by Mme. Lichtig, a Shakon solo by Mrs. Scott Bruggen, and a recitation by Mrs. Stimpson. The entertainment was to end at 9 o'clock which as to quality and quantity proved a complete success.

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January 23, 1904

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tional Culture—How to acquire Grace, Figure and Figure. The book will be a veritable treat. In Aug., 1901, the book was placed in the hands of the First Spiritual Church, and many members were not noticed. Address, A. W. NOBLES, 1017 Madison St., Oakland, Cal.

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lute harmony and success to be achieved, ever so slight, whether in health, wealth, love, or any desired field. A course of lessons given by an adept. To convince you of your own powers, you are called with a veritable test lesson, will be sent to all who purchase the book, send at once for full particulars, and your progress will be reported every day in The Unsealed Bible.

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Local News Summary:

Folsom 204.—This is the number of the telephone at the office of the Philosophical Journal. Please consult the address label on the wrapper of this journal to find the office to which you have paid. If the date is past, please oblige us with a remittance to move the date sheet again.

In order to accommodate our many patrons who are unable to visit the Journal office on weekdays, it will hereafter be kept open on Saturdays from 1 to 4 p.m. until 7 p.m. At the latter time the office will be closed for the full time of a Saturday evening, so as to be open for the Post Office.

If you want books on Spiritualism, Theosophy, and allied subjects, our office is the place for them. We shall be glad to supply you with a general catalog of the most valuable works on the subject. We have the catalog of the Philosophical Publishing Co., for 1903, free.

The following resolutions were passed by our Board of Directors at their regular meeting, January 14, 1904.

The Farmington Spiritualists extend a vote of thanks to Mrs. H. G. Marston for the best poems of this gifted author and to the spiritual public. Her songs are among the best in spiritual literature. They are imbued with the highest order of spiritualism and are the poems of liberal thought. Dr. J. H. York, assiduous in promoting the growth of Spiritualism, has just completed her sixth year as a public worker, and her devoted efforts have been characterized by a spirit of unselfishness and a gratifying success.

Mrs. D. A. Y. Price, president of the Lady pipes, has just completed her sixth year as a public worker, and has given证明 of her ability and capacity for such a position.

Mrs. E. L. Lewis, a member of the Board of Directors, has been a constant and zealous worker for the best interests of the Society, and has shown a spirit of unselfishness and a gratifying success.

The spirit of the Society is a source of great pleasure to the members, and the efforts have been greatly appreciated.

Thomas Pain Memorial Service.

Anniversary services of the highest order of spiritualism will be held in the largest hall in San Francisco, at the French Hospital, on Sunday, January 24, 1904, at 7 o'clock, and at 8 o'clock. A special feature will be the voice of Madame Florence Montague and the spirit of the late Mrs. Alice L. Gilpocke. Tickets are to be had at the box office, under the direction of Mrs. E. W. Brown, and will be sold at the following prices: $1.00, $2.00, $3.00, and $5.00. The only item of entertainment will be the voice of the late Mrs. Alice L. Gilpocke, who is expected to return to San Francisco.

People's Spiritual Church.—A good and entertaining address will be given in the People's Spiritual Church, 2221-2223 Market Street, on Sunday evening, February 14, 1904. The address will be given by our Board of Directors at our regular meeting January 14, 1904.

A NEW BOOK.

Just Out.

Containing truths of the most vital importance to every human being, and especially to those who are suffering from religious and moral doubts, this book is a revelation. It is a compilation of the best poems of this gifted author and to the spiritual public. Her songs are among the best in spiritual literature. They are imbued with the highest order of spiritualism and are the poems of liberal thought. Dr. J. H. York, assiduous in promoting the growth of Spiritualism, has just completed her sixth year as a public worker, and her devoted efforts have been characterized by a spirit of unselfishness and a gratifying success.

A CARD.

Mrs. M. A. Sanders, a member of the Board of Directors, has just completed her sixth year as a public worker, and her devoted efforts have been characterized by a spirit of unselfishness and a gratifying success.

Mrs. E. L. Lewis, a member of the Board of Directors, has been a constant and zealous worker for the best interests of the Society, and has shown a spirit of unselfishness and a gratifying success.

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A STRANGE PROPHESY
FULFILLED.

On the morning of August 11, 1902, I had a remarkable vision, the account of which was published in The Light of Truth. I think in the month of September following; the exact date I remember (cut it out, but lost it). The vision was this: I seemed to be rising from a recumbent position, and these words were spoken to me as I thought through my organs of speech: When we can do nothing else we will fight. We shall be at war inside of fifteen months. I stated in the account that I hoped it would not come true. I was in a semi-conscious condition at the time of the vision.

The fifteen months expired on the 11th of November, 1903. The aged Senator, G. F. Hoar of Massachusetts, in a speech made by him December 17, said that the act of the administration in prematurely sending marines and landing them on Colombian soil "was an act of war" and that other acts were of the same nature. These acts all occurred between the 2nd and 6th of November, at least five days previous to the signing of the fifteen months.

In view of the fact that Colombian troops are marching toward Panama, the vision seems to have been of a spiritual character. I take no credit whatever for the prophecy; it was given entirely independent of my intellect or volition. E. F. French.

TELLS OF VISIT TO THE BEYOND.

Harrisburg, Ill., Jan. 16.—An incident which occurred here a few days ago equates, if it does not surpass, some of the miracles related in the Bible. Ulysses S. Roberts had been afflicted with consumption for nearly a year. Two weeks ago his condition became worse and a few days later he called his wife and two children to his bedside, and, kissing them goodbye, told them of his fast approaching end. In the presence of the family, Rev. A. S. Maxey of the First Methodist Episcopal Church, Attorney R. S. Marsh, the family physician and relatives he apparently died.

An undertaker was called and all necessary preparation were being made for the funeral. Three hours had elapsed, when suddenly the supposed dead man smiled and opened his eyes.

Roberts asked them how long he had been gone, and when told three hours, he said: "I'll keep thee both beneath my wings." He left them to the care of Him, who cares for thee and me.

Today I recognize my own weakness. Only a thin veil hangs between me and the unknown. Is pressing kisses on my lips. This is my prayer.

MRS. BARTON'S POEMS.

Mrs. Arelia Colton Barton who is well known, both her husband and herself, among the Spiritualists of San Francisco, has recently issued a second volume of poems and through her loving kindness I am possessor of a copy and looking over it, I find the spirit of the writer that of sympathy, for all mankind, love of nature, and of the good and true, fond reminiscences of childhood, and sweet inspirations are all its pages. Mrs. Barton has for years had an inflow of poetic inspirations from which she has gleaned these "thoughts" as she has entitled the volume.

She makes no claim to greatness (very modestly saying) in the preface: "If error has crept in among the little thoughts and the children have become disobedient and refractory, it is not the parents fault.

Nor must you blame the children other, they are young yet, and you must not expect too much of them.

In dedication she says: "I dedicate this little book to my husband, who has received with pleasure each thought at its birth.

I quote from the poem, "Thought Waves":

A vibratory wave of thought Swept o'er the face of earth It permeated brain of man Intelligence had birth.

God touched the button (as it were) Electric sparks burst out, And scattered teams of brilliant light! And banished ignorant doubt.

Another "Old Glory,

Tis waving in the breeze "Old Glory" And on the wind seems proud to greet The emblem of our nation's story And kisses it with sephers sweet.

A very spiritual "thought" is embodied in one entitled "Voices." "Voices to us ever calling Calling us from o'er the way, Voices coming from the shadows Whispering to our souls always!"

One of the best of this collection is entitled: "The peace that passeth understanding." And begins with this:

Away from turmoil and from strife At peace with all.

A light celestial fills my heart On God I call.

And ends with this:

I have a home made not with hands Death gives the lease.

I've paid the rent in loving deeds, Thus gaining peace.

A beautiful one is filled with the thought of angel ministration and guardianship of the angel mother or guardian. "My angel mother bending low With soft and downy wings Is pressing kisses on my lips A lullaby she sings.

Chorus:"

By-lo-baby! Mothers near To soothe thy every fear."
WORK OF THE N. S. A.

January 18, 1904.

To Officers and Members of N. S. A. Chartered Society.

Greetings of love and good will for the New Year, for you, one and all, from this National Headquarters; the best wishes for your welfare, and fraternal regards of your National Officers who are in constant touch with the spiritual influence of good cheer.

I am very glad to report that the National is making headway in the pursuit of its good works; our missions are doing well, as far as their propaganda and organizing labors are concerned; financially they are not bringing returns to our treasury, but on the contrary, the latter is monthly drawn upon to make up the deficit of grand spiritual tracts by this Association; and then one sends a little money or a few postcard images for tracts, but the great mass who are our friends do not think of this letter to going to places, often, where no society or medium exists, is doing a grand missionary work.

The Medium relief branch of our organization is kept alive and active, as we continue to fully support Dr. Slade, the veteran medium who is a chronic invalid, and must have medical care as well as board and clothing, we also pay a monthly pension of Twelve dollars, to, each of seven aged and needy mediums; not as charity, but as a willing recognition of the grand work they have done for humanity. In addition, we frequently have calls for the sick, quick relief of urgent cases. This work goes on and we feel that it has the blessing of the angel world.

The money market seems to be closed this season, as the N. S. A. seldom receives any contributions towards its working funds, but we hope that the way will soon be open for our philanthropic friends to share something of their means for the good of the cause as maintained by the national body.

While on the financial question, I remember it is my duty to point you to the fact that the date for the taking up of the annual collection for the N. S. A. by each chartered society is near at hand, being the third Sunday in February, we trust you will remember the time and do the best you can for us, with the thought of our missionary and pension work, in your minds.

Our best wishes for your progress and welfare, and our sincere good wishes and prayers that harmony and peace prevail with you ever yours,

Cordially yours,

MARY T. LONGLEY.

Secretary N. S. A.,

600 Penna ave., S.E., Wash., D.C.

WHAT IS LOVE?

BY MRS. CLARA U. MUEYER.

Love is the essence of all that is good and beautiful in life.

How many of us possess that love in our lives today?

Let us be so careful each day how we converse our time, for as we sow, so shall we reap.

Let us sow seeds of kindness, and all others cast aside, for all the unkind thoughts we have of another are seeds, and will grow the same as good ones.

Let us all guard ourselves against those who come into our daily lives, who are not of another world, and let us throw out this great spirit of love to all humanity.

Let us remember that this is a great universe, a great body of people here and there, and that our thoughts, govern our words and deeds.

Let our candle be ever bright burning and sending out the bright and shining light to all.

Just stop and think of the many who are in darkness that do not know what love is. Let us sow the seeds of love for them, for the thought will travel so fast, and imprint itself upon each brain, they will realize the great change at once and by and by will be realized by others.

Oh! great humanity, let us school ourselves; and find the meaning of that great word Love. We can all possess it, for it is in all who will have it, let your light so shine each day, that all will be brightened thereby.

Remember God is love, and the greatest of all is love, truth, and purity, follow the golden rule and you have love.

DIVINE SCIENCE AND HEALING.

Text Book by Melinda E. Cramer.

REVIEWED BY W. J. COLVILLE.

(Continued)

Mrs. Cramer is always very positive in her statements, which causes whatever she writes to impress the reader with a vital feeling that the writer felt intensely in her own consciousness whatever she writes, and her great desire to impart to others.

The idea in this chapter is that God is essentially to put away erroneous beliefs but also to cease entirely from those practices which damage our health. We are advised not to use such expressions as you look upon your body, you see something whatever of what you wish to find a dignified place for the body in our scheme of philosophy so that we shall never seem to make contradictory statements when we tell our patients that they will derive great bodily and other temporal benefits from placing themselves in harmony with the beautiful conception of the oneness of all life and of the essential goodness of all there is.

This teaching is splendidly illustrated in the following quotation: "Divine Science desires nothing truly is in giving treatment the body should never be denied. Should a man come to a Divine Scientist to be treated for blood poisoning in the arm, the Scientists would not deny the treatment so would be to work with the physician who amputate. The true Scientist would make no claim or affirmation that would cause the removal of any one member of the body from another or in separating body from spirit.

The Scientist would know that the patient is under the power of the seeing blood poison and of all belief and would not have to take without limitation one member of the body. The body must be held to be perfect without separation.

In a list of statements entitled 'What to Deny and What to Affirm,' we are told that to put off the old and, positive the new man is to refrain from judging according to the nature of the spirit.

We find this in the following: "Healing Affirmations" we find the word "now" connected with every such statement as "The Kingdom of God is in me," I know of no good that can be withheld" and "I am living substance." The beautiful conceptions and affirmations prove conclusively to my very soul.

Our God is never so far off as even to be near. He is within; our spirit is the home and here at most dear.

To think of Him as by our side Is almost as untrue. As we move His throne beyond Those skies of starry blue. All the while I thought myself homeless, forlorn, and weary. Missed my joy, I walked the earth My soul in banishment. Toward the end of the volume

we find a number of questions and answers looking at the wide scope of bright light upon many perplexing problems which all students of metaphysical healing are sure to encounter, and it seems clear that these questions and answers are intended to prove that there is a very real union between the fundamental propositions of what Mrs. Cramer calls Divine Science and what some other authors would include in treatises on Spiritualism or Occultism.

No name should be given to disease in treatment; we should first determine to concentrate entirely upon perfect health on all planes of expression. The following statements are certainly all together in harmony with the universal teachings of Spiritualism.

Question—Do we in a future stage of existence retain our love for members of our family?

Answer—Certainly, for love is immortal. To love is to fulfill the law. You cannot lose love for it is lost in the natural action. May not all that we now call love prove to be selfishness and pass away?

Answer—All that is called love is selfish in families and among friends is selfish because it is false. You will lose all selfishness in time. To do so would be working a false that is lost.

Question—Is not that love which excludes all that our family circle selfish?

Answer—Much of that which is called love in families and among friends is selfish because it is limited. You will lose all selfishness in time.

Question—May not all that we now call love prove to be selfishness and pass away?

Answer—Think of love as being there for you when you need it. How many of us possess that love in our hearts today?

Answer—Only for the physical body—the covering of the
became flesh’’—instead of worshipship was demanded and ‘’the word of religion a closer relational analysis demonstrates that and those who had passed from physical ground to the spiritual stage; and the natural results of Nature’s Laws; with equal naturalness, the various organs of the body become responsive to the mind—the real man—and become the medium there which the physical world is sensed, touched and realized.

Physiology is the science of the body. Psychology is the science of the mind; the relationship of the two, the man and the body, is responsive to the mind, and the mind is able to operate through the body, may be called mediums. Any one who realizes that the body is but a covering for the real man, will also realize that the real mind, as a spiritual entity uses the body as a medium through which to express itself. Since the body is as the stand from which all bodies are formed is similar, and since it is secondary to the power which operates through them, we very naturally conclude that the mere suitable substance from which minds are formed, and which is primary to the being of man, is similar; chemical analysis demonstrates that there is responsiveness between these atoms or substances which form different bodies, and reason leads us to conclude that a similar responsiveness must exist between the minds that live in the human bodies.

Religious telekinesis became a science whereby these problems were studied, where phenomena occurred which lead to thorough investigation. These phenomena were of two classes, physical and mental; the former were those which seemed to be entirely independent of the individual mind, and the latter those which are dependent upon and through the mind. Realizing that all action of the body is a result of mental activity we must conclude that all phenomena is more or less the result of the mind. So frequently do these phenomena manifest themselves that investigation of the various forces, and the laws which control their appearance, go to make all religious and secular history.

Telekinesis stands in our minds and demonstrates the relationship of mind to mind, and the possible influence which one mind may have upon another.

Ancient religions conceived that life is pulsating in every image of the sun, the sea, the air, all, all nature throbbed with life, and though they could not understand the phenomena they prescribed certain ceremonies whereby they should be recognized—religion was born. Later in the development of a religion a closer relationship was demanded and ‘’the word became flesh’’—instead of worshipping the sun of nature a son was declared as the only son and various religious sprung into existence; for if one people could have an only son, so could any other people.

The leaders of these religious cults declare a distinction between the minds living in physical form and those who had passed from physical form and styled themselves prophets or mediums, since through them communication was possible with the mind living upon a different vibration to those incarnate.

The visitation of these minds exerts the foundation of those religions which form degrees and its natural religion when all nature was worships.

One of those minds or spirits or angels figured in the birth of Buddha, Jesus and various other Messiahs, Saviours and Christs, in a similar manner to the visitation of Gabriel to Mary, Joseph and Zacharias, in the story of Jesus which is most likely familiar to all who know the influence of mind upon and through the body.

The Maid of Orleans who figures prominently in French religion, and the fact that Washington was visited by an incarnate being who described much of American history to him during the dull days of Valley Forge, are but two instances standing a long side of similar apparitions in the history of all nations—haunted palaces, the apparitions of wicked dukes and princes, things which go far to make up the history of the nation and the earth.

The child learns to use his body, it becomes responsive to the mind—and it is the medium through which results from which the partake and listens to teacher, and by their example and precepts his body, the medium.

The wise parent and successful teacher are conscious of the possible and potent influence of their unexpressed thought, and of the suggestion made to the mind while the body sleeps. This demonstrates the influence of mind with mind and while we do not see or hear the mind—only it results in artistic display and sympathy of sound—we are moved by its spiritual influence. Many of the minds from whom we have loved are gone from the body, and yet we feel their influence much as we did while in the body, and this is called spiritual mediumship.

To preface any statements given as a definition to spiritual mediumship, pray be reminded of its naturalness, even like unto the manifestations of the individual minds.

SPIRITUALISM—A FACT

Spiritualism Demonstrated. Unfold and express your divine and psychic powers. You are Clairvoyant? Why not realize, when you can do so without going into a trance or losing your senses? Take the Directora, which enabled him to place the veil of sense, prove immortality, see astounding phenomena with the electric light, to lost or hidden treasures, become an adept, magician, necromancer, mind reader; obtain second sight and heal the sick. You can earn by learning the secrets contained in this book. Mark me! I know what I say is true! Thousands of copies sold. And thousands of souls seeking for truth and understanding that never fails. Here is the secret.

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Mr. Grumble has clearly and logically presented his subject in a manner at once simple and comprehensive.

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Psychometry, how to realize the Spiritual Perception, Intuition, Divination, and Artistic Illumination. (See also Clairvoyance, Its Nature, Law and Unfoldment.) Paper $5.00.

Auras and Colors; An Esoteric System of Teaching, concerning the development of the astral and physical planes. Next week we will consider this thought.
AN IMPORTANT MEETING.

A meeting of the Stockholders of the Philosophical Publishing Co., was held at headquarters 1429 Market street, on Monday January 25, 1904. Mr. Wm. M. Hidy was elected chairman and Mr. J. Shaw Gillespie, secretary.

After the adoption of the minutes and the reports of the business manager, the election of a new board of directors was held with the following result: Mr. J. Shaw Gillespie, Mr. J. Munsell Chase, Mrs. Eisa Newey, Mrs. Annie E. Wadsworth, and W. T. Jones.

The board elected the following as officers for the ensuing year: president, J. Shaw Gillespie; vice-president, J. Munsell Chase; secretary and treasurer W. T. Jones.

10,000 shares of stock was represented at this election.

Sincerely yours,

W. T. Jones,
Secretary.

THE VITAL FORCE
VERSUS
THE Elixir of Life

MADAME FLORENCE MONTAGUE

The seven known forces in our universe, culminating in this one, the other six being, gravity, heat, electro-magnetic force, magnetism, electricity and light.

Human knowledge concerning the all important factor in our economy, is very limited. To this century, will probably belong the glory of deeper discovery in this interior realm of nature, and the result must be, the maintenance of health, or restoration to vigor, both physical and mental, the prolongation of youth, and of life upon this sphere, as well as the evolution of higher faculties, for the mind and the body perpetually respond to each other, being inter-related and lower parts of the same scale harmonies.

The existence of these forces, was known to the old Greeks, but in modern times, we only understand their intimate nature, and how they are related, since the investigations of "Gilbert," "Franklin," "Dalton," "Gallivan," "Young," "Mayer," and other bright minds of our own day.

We look upon these forces now, as vibratory, as different modes of motion, or rather movements of substance. It has been ascertained that they are convertible, transferable, or counteractive, in measured proportions, that is, an infinite quantity of one, always produces or else counteracts a definite quantity of another, as when a heavy body falls to the ground catching fire, gravity is converted into heat.

Here we have the key to that glorious reciprocity which makes worlds together harmoniously.

The vital force radiates constantly from each organ, and it is thus passed from us in all directions through space. Sometimes each of us is continually surrounded by a vital sphere, corresponding to our own character. Other times we feel the influence of those around us, as we attract or repel.

It is the silent power reflecting, transmitting or absorbing, and these exchanges are constantly taking place, and all feel their influence, though sensitive people realize the process more keenly.

Consequently, we affect our fellow beings by our secret thoughts and emotions, for good or evil, and all other people in the world feel our influence, and are affected as we are affected. Hence the truth of the axiom "The good of one is the good of all, and the evil of one is the evil of all.

We rise or fall together, as we cannot sever our relations with humanity. Right thinking and right living must necessarily affect our vital force, both in quantity and quality, and as we learn to expand and contract it at will, we shall solve the problem of human fate, and fulfill human destiny.

THE GREAT PSYCHOLOGICAL CRIME.

If you want books on Spiritualism, Theosophy, Astrology New Thought, or Liberal Thought, send for our philosophical Catalogue for 1903, free.

Those who know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

January 30, 1904.

"ALICE" MESSAGE CORNER.

Mrs. Anna L. Gillespie, Medium.

...I do not think I can say how much I am bound to you...I have only to say that the lady has the same mark on her neck and one shoulder.

John Norris—Can I send a word to my old friend, either will you be able to get it. He will remember me as living near Denver, and when he went to Frisco, mine was the last hand he clasped. Well, he went to die, but instead, I was the one to die, and he is now in a happy place.

By the way, the lady has the same mark on her neck and one shoulder.

Our love and regards, your affectionate friend.

Theodore...

"THE VITAL FORCE" VERSUS "THE Elixir of Life".
**Societies and Meetings**

**Society of Progressive Spiritualists**

Open their meetings November 1 at 8:30 p.m., 665 Market St., San Francisco, the new home of the Society. Members and friends of the movement are invited to attend. The meeting will consist of a prayer service, followed by a discussion of current spiritual topics.

**A Benefit Sale**

A benefit sale is held every Friday evening in the Philanthropic Building, 3053 Market St., from 6:30 to 9:30 p.m. Items include a wide variety of books, records, and other spiritual materials. All proceeds will go towards the support of the Society's programs.

**Ladies' Aid Society**

Business and social meetings are held every Wednesday at 2 p.m. in the headquarters of the State Association, 3053 Market St. Take elevator.

**Children's Progressive Lycée**

Classes are offered for children of all ages in the Philanthropic Building, 3053 Market St., from 4:00 to 5:00 p.m. Classes cover various topics related to spiritual development.

**Good and Evil Hours**

**A Perpetual Prophecy Hour**

For the benefit of our readers, we have compiled a list of prophecies from famous spiritual leaders. The entry for today is:

**Self**

*How to Enter the Silence*

Anyone who desires to enter the silence will find this prophecy helpful. It serves as a reminder to pause and connect with inner peace and happiness, and to embrace the present moment.

Price: 25 cents. For sale at this office.

**Selma, the Mystic**

On **White Magic vs. Black**

An excerpt from a recent article by Dr. E. T. Evans. The article discusses the phenomena of spiritualism and the spiritual development.

Price: $1.25. 80 pages. Beautifully bound. An occult and mystical story it has been equaled.

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It teaches—How to cultivate and use the Electric and Magnetic Forces of the body, which are the foundation of all development. New Energy, without mechanical means. The only natural method of developing the body, mind, and soul. The beauty of the body, and the power of the mind to create new life. The beauty of faith, figures and expression. The magic of the mind. The power of Health, and Mental Vigor—Natural Voice Culture and Artistic Deep Breathing. A systematic course for developing Faithfulness and Concentration, and development of the Spirit, with the power of the mind to create new life.

**The Moral Use of Perfumes**

It is fully explained in my next little pamphlet, which should be in the hands of every reader of this magazine. Something wonderful. Few hundred copies $2.50; Facial-Diagnosis, Illustrated, $2.

**Tendums' Directory**

**California State Spiritualist Association.**

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A Fund supported by the Society of Progressives to supply the *Journal* to poor Spiritualists who are unable to pay. Accepted for the purpose of the *Journal* for 20 years. 1900-1920. $25.00 Mrs. E. S. Broderick. 1.00

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MR. R. UNDERWOOD.

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The Watseka Wonder.

Lorraine Underwood, a child about 9 years old, had been out of health for some time. Mary Ruff was a schoolmate of the child, and had passed to spirit life many years before. On the day before she passed away, Mary Ruff, writing to her, to whom she was a real friend, said:

"Dear Lorraine, I am coming to you to tell you a secret. I have been brought back to life by the New Thought philosophy. I have been told that the New Thought philosophy is to be taught in this country, and I have been sent to tell you about it."

"Mary said that Lorrainy could be cured by the spirit world. The spirit世界 to be given by the spiritualists, and during its absence, Mary was in charge of the body, which was able to take the place of Mary in her absence."

The plans was agreed to by all parties concerned.

Lorraine had never been in the Ruff home before, when her body was taken to the home and managed it all as if she were a real person."

"The tests of character manifested were those of Mary Ruff. She remembered things as they were when she was alive, was more promising, and could not have been a real spirit."

"Lorraine was faithful to the body, and had been made well and strong. She remembered many of her experiences in spirit-life."

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THE PHILOSOPHICAL PUBLISHING CO.
The Happy Message of Spiritualism

Thursday, August 1

A Surprise on Mrs. R. B. Lillie.

The Sunflower hall, 305 Larkin street, was leased to its full capacity by a gathering of about 150 people, who came to see the outcome of the experiment. Mrs. Lillie, who was blindfolded to the person selected, was shown by all who were there. After the closing words of loving admonition and the silent prayer that always come from a true heart which reposes in faith with a trust in the Power of the Higher Attainment. It makes us see that the thought of our time will be a reality when the law of the spirit of truth is to live it. To know thought as well as the results of past treatment, as well as the power of Spirit. Control was handled in a most interesting manner. Mrs. Lillie, who was given the same treatment, was shown by all who were there. After the closing words of loving admonition and the silent prayer that always come from a true heart which reposes in faith with a trust in the Power of the Higher Attainment. 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