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W. T. JONES
EDITOR

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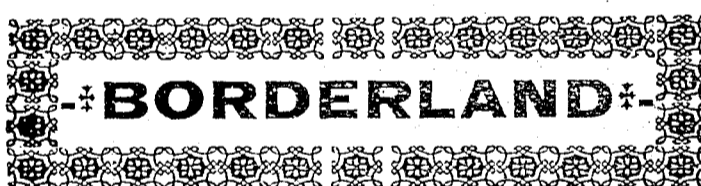
REUNITED.

Emma D. Pitts.

Where the sun arose in splendor,—
O'er the sugar maple grove,
O'er the fields I trod in youth-time,
And the web of life I wove,
There I linger oft in spirit,
Mid the scenes of days gone by;
Mid the friends I loved and trusted;
Neath that old Chenango sky.

In my soul are secret chambers
That no mortal eye can see;
And therein are many portraits,
Faces that are dear to me;
Faces free from taint or blemish,
How with home light do they shine,
And among them I discover
Many a scene of "Auld Land Syne."

In my soul's most deep recesses
I can see the dear ones, all;
Who were near me in affection;
Ere they passed at even-fall;
Ere they passed beyond the sunset,
To that world just out of sight,
Where, at last, all reunited,
We will be in love's own light.



CHRIST! WAS HE A GOD, A
MAN, OR A MEDIUM?

BY W. J. COWEN.

We are aware of the difficulties which we shall encounter in attempting to bring the son of God, the Christ of the great religious world down to the level of a mere man, also we expect to raise the breezes of opposition when by the teachings of Spiritualism, we shall show our readers that Christ was a Medium.

It is a work however which must be accomplished before the truths of Spiritualism can force their way to the minds of the intelligent people of today.

The Immaculate Conception of the son of God is a fortress which Spiritualism must attack before the flag of free thought can wave over a people freed from the superstitions of past religious errors.

The Spiritualists of today are divided amongst themselves in re-

gard to this Christ of religious thought. One section of Spiritualists believe in the existence of Christ, that he lived and taught the truths of spiritual religion, that he was a great medium, and that many demonstrations of spirit power accompanied his teachings. Another division deny the reality of the existence of Christ and claim that the history as it is recorded in the New Testament of the Bible is a fabrication of the minds of men.

There are many other opinions which have emanated from the spirits of space regarding Christ, but we will not consider them all at present. We will take the opinion that Christ was a man who lived some time ago (about 1900 years,) and will show our readers that Christ was a medium, a teacher of the philosophy of Spiritualism, outside of his reputation as an inspired lecturer and an instrument of the spirit world, the career of Christ is no more remarkable than any other Spiritualist lecturer, medium or seer.

The great Napoleon, the conqueror of Europe in exile upon the Island of St. Helena is reported to have remarked that Jesus was greater than himself and more worthy of admiration than any earthly monarch.

Napoleon no doubt at the close of his life when his spiritual sight was quickened by the approach of the messenger of death, perceived that selfish ambition, such as his own life exemplified, became a very small factor in the world of philanthropy compared to the real benefit which the masses of the people have derived for many ages through the spiritual teachings of Jesus of Nazareth. We pronounce Christ the greatest exponent of spiritual truth amongst the past reformers of religious thought, we honor the Christ in this respect, but when the attempt is made to place the Christ upon the throne of the God of the universe and when the religious world attempts to tell us that Christ is no ordinary man, but God himself descended from the realms of immortality, and incarnated in the body of a mortal, we say it is time to put a stop to such foolish ideas, which have neither truth nor com-

mon sense for their foundation.

We will not detail at length the different events of the life of Christ but will only mention briefly a few of the prominent occurrences in the career of this great religious reformer.

The only record which we have of the life of Christ is contained in the four books supposed to have been written by the four followers of Jesus, whose names are attached to each account.

These books differ somewhat in character and bear the impression on their surfaces of being the work of four different individualities, yet coinciding sufficiently, so as to make as the supporters of Christianity claim a chain of authentic narrative whose veracity can not be questioned.

There is at the present day a doubt in many minds whether these manuscripts are really the work of those to whom the writings are accredited. Many scholars maintain that the life of Christ is a fiction, and the material for the work was gathered by some scribe from the occurrences and experiences in the life of Apollonius of Tyana, a remarkable medium and teacher of Hindoo philosophy who lived near the time at which the career of Christ is said to have transpired. We have many records of the work of Apollonius, whereas the career of Christ is shrouded in much mystery, and it would have been an easy matter for any one to have transferred the personality of one into the life of the other. However, as we said before, we will not enter the discussion regarding the reality of the existence of Christ, but will view his life and works judging of their spiritual character from the records as they are at present presented to us in the new testament of the bible.

There is but little known concerning the history of Christ, previous to his advent as public speaker, medium and healer, from his birth to the thirtieth year of his life, history tells us nothing of his career whatever, whether Christ as a child and in later years, as a young man, was mediumistic, or not we can not now tell, nor do we know whether he developed his

mediumship in private circles, before his career as a public worker, or whether his mediumship came into being in a short time, as is very often the case with the mediums at the present day.

At the age of twelve, Christ spoke to the priests in the temple and the character of his remarks at the time, astonished the teachers in the temple by their superior knowledge and language. From this circumstance and from some of the legends which narrate the miracles of his early life, we infer that Christ was, all through his career, guided and controlled by numerous spirits.

The mediumship of Christ presents to us many phases of spirit power. He was an inspirational speaker of great ability. He possessed that peculiar magnetic temperament which all successful speakers possess to a greater, or lesser extent which enabled him to gather around him, and to interest the multitudes, wherever Christ went, his magnetism attracted the people and he was able to speak from inspiration upon any and all occasions. Christ was also a magnetic healer, could control upon certain occasions, the elements as for instance when he walked upon the water.

Christ was a prophetic seer, many of his prophetic utterances were verified during his life time, others, not till many centuries later, and a few yet remain to be verified. His prophecy concerning the destruction of the temple and the suffering of the Jews was verified, as we all know who have studied the history of the past. Christ's career as a medium, whose mediumship consisted of many different phases is without parallel in the history of Spiritualism.

Upon the very beginning of the career of Christ, we meet a circumstance which to our minds takes away all the beauty and spirituality of the story of his life, we refer to the immaculate conception of the Virgin Mary, the mother of Christ. That Christ was born through the influence of such a miraculous power, we can not and will not believe.

Christ was a man and came into

being, through natural laws and under similar conditions as attend the birth of every mortal who enters upon the earth plane of existence, the circumstance as this recorded by the historians of Christ's life, was ever heard of before, or after the birth of Jesus and we can not conceive for what reason the laws of God should be altered in this one instance.

It is contrary to human experience and the spirits also deny the accuracy of the statements as recorded in the new testament regarding the immaculate conception of Christ.

[To be Continued.]

CHARITY AND MUSIC.

W. P. PHELON, M. D.

The man, whom the world has chosen to name Saint Paul, spoke of a great variety of things, all worthy of mention. Some of them were new and startling; others were the re-polished, newly adjusted settings of jewels, which other brains and tongues, had given to longing hearts, wearily waiting for comfort and consolation. One thing is true, he never said anything weakly.

One of his far reaching apothegms was written to the Corinthians:

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." That 13th chapter of First Corinthians is wonderful utterance: "Initiative," as Elbert Hubbard names such things in the January *Philistine*; whether it was Paul himself speaking, or some other "wise one," through him; whether the Bible is an ancient scrap book, or the thing it is claimed to be—a guide book on the great road of life.

It is certain that the volume could be written by three classes only; bad men or devils, who would not say anything derogatory of themselves: by good men or angels, who would not say: "thus saith the Lord," when it was not so. So we may infer, it was written as claimed by the inspirer of all good. This in spite of its scrap-booky appearance which is the result of man's lack of skill and general ignorance.

We have then good grounds for relying upon Paul's statement that charity is one of man's greatest attributes. These thoughts came to one of the listeners at a character concert, lately given in San Francisco, for the sufferers by the burning of Aalesunds, a small fishing town on the coast of Norway, a short time ago. The destruction of the place was almost entire.

Wherever a drop of the Norse blood of the Old Vikings pulsates, and that is everywhere; from thence has come helpful offerings of relief

from horny hands of toil, and hearts soft with the tenderest, warmest, sweetest memories of childhood days.

The Norwegian musicians of this city, backed by the Norse clans of every nation and dialect in San Francisco, organized a concert, instrumental and vocal. It was my pleasure to hear these artists in the successful rendering of their roles. As their strong elastic voices swelled higher and higher into the upper air, the refrain seemed to be borne through it all: "the greatest of all these is charity."

Over and over again, did psychic sight assure us of the full experience of the loving helpful thoughts and desires, as some singer's flight seemed to reach the borders of the Father's Mercy Seat. Thither it carried their wish to be very present helpers to their countrymen in this time of trouble. It is only occasionally the best of man is manifested thus in its fullness.

THE REMARKABLE EXPERIENCE OF A PASTOR ON HIS FIST CHARGE.

The following remarkable experience is given place in the JOURNAL in the hope that it will have a good effect upon all who will read it. The lesson taught, appeals to two classes; first class that they should exercise hope and trust by continued effort and confidence in their own powers though it means—physical struggle and mental agony.

Second class, that they may find the greatest pleasure of life, whenever they obey the still small voice of an invisible spirit, leading them to aid those whose entire life is devoted to literary pursuits and whose lot in life seems to be held in a line of work for the general good of all. There are many who need encouragement and financial aid. You do not need to go far to find them.

—Editor.

HOW A DREAM CAME TRUE.

I have been deeply interested in the articles that have recently appeared in *The Rams Horn* upon "Things That Are True," but thus far have found nothing quite so remarkable as an experience of my own some eighteen years ago. I had given up teaching high school and entered the ministry at a very small salary of \$200 a year. In doing so, I, together with my young wife, had firmly resolved upon two things, first, we would never complain, no matter what came to us in the way of privation; and, secondly that we would never run in debt, nor mention the matter of salary in any public way.

Our first church was a small one, in a village of some one hundred people. They were very kind, but

very much discouraged, for they had been severely tried, and had talked seriously of locking the little church and giving up the battle as lost. There were many things to encourage us; the people came out in large numbers to hear the Word, and for a time we were provided with all necessary things, food, fuel and a house to live in, averaging eighteen or twenty dollars each month. Then for some reason there came a season of carelessness, and the necessary money did not come, until we were reduced to the last thirty five cents.

It was Sunday night, and I had come home from the church, weary and disheartened, more so than I had ever been. The tempter was there to suggest that I was a most wretched failure, that I had missed my calling, that someone else could do the work better, that I was not called upon to labor and wait for the very necessities of life. I walked along the poor, rag carpet with aching heart and throbbing temple, for we were greatly in need of all things. Should I break my resolution and go to the church officers and tell them!

They knew. Why should I tell them?

In the midst of confusion and anxiety, my wife's voice came: "You are tired to night and that is the reason you are so despondent. We have always been provided for; we must trust and do our duty. Let us commit all to God, and then after a night's rest, we shall see what will come in the morning." We knelt and prayed with choking voices and half-doubting hearts and sought our rest. It was the shortest night I have ever known, for it seemed I had hardly lain down when I sprang from the bed in the early twilight and began to sing almost involuntarily. Mysinging awoke my wife, who said with a smile:

"Well, I think you must feel better. What are you going to do today?"

"Allie, I am going to Pontiac to do some trading on thirty-five cents!"

"But I am sure I shall have more than that. I do not believe much in impressions, and nothing whatever in dreams; but I will test an impression this time. While I slept a hand touched mine and left \$17.00 in it. I am so sure that I will receive \$17 today that I am going to start out just the same as if I had it already in my hand."

She seemed much surprised, and a shade of anxiety rested on her girlish face, as if she were wondering whether or not I was really sane.

Soon I had my little pony harnessed and started out on the strangest and most mysterious rides of my life. It was cold, windy, the latter part of May. I had driven only one block from

home, and started north on the drive of eight miles. There I met an old farmer, who came driving to the village in great haste. The wind had blown the tobacco juice all over his coat front, for he was an inveterate user of the weed, and as he reined up by my side, began:

"Hello, elder, glad to see you; been thinkin' of you all night; don't believe you've got any money, and jest had to drive down and see. Say, have you any money?"

"Yes, Brother H., I have some money."

"Well, you hain't got much, an' I know it. Here's a little; take it an' use it. It'll make me feel a heap better."

He handed me a five and a two dollar bill. I thanked him, looked up, breathed a prayer of thanksgiving, and drove on, wondering what next. Wondering what kept him awake all night, thinking of me and my wants. Reaching Pontiac, I alighted from my buggy, and was tying my horse, with my back to the buildings, when some one gave me a friendly tap between the shoulders. Looking about I saw a brother of the man who had given me the seven dollars, and he began:

"Mighty glad to see you; jest sold my wool, an' soon as sold it thought of you an' wished I could see you. Here's a V. I know you need it. Then turning to his son, who stood just behind him, he said to him: See here, Harve, you've got as much money as I have; hand the elder a V."

"Father, you have no need to tell me that. I thought of it before you said a word, and I was wishin' I could see the elder as soon as I got the money for the wool." And he handed me another V., and the entire \$17 had come, and all from one family, and before I had entered a store to spend a cent.

When I had drove home that day, happy hearted, with many of the necessities of life, and some money left, and told the companion who was anxiously awaiting my return, there were tears of gratitude, and there was renewed confidence in Him who said, I will never leave thee nor forsake thee. Many, many wonderful and quite as inexplicable experiences have been passed through since then, until we have learned to believe in him who said: "Seek ye first the kingdom of God, and all these things shall be added unto you."—Dr. C. W. Stevenson, in *Ram's Horn*.

And many other orthodox ministers have had similar unaccountable experiences, illustrating the ministry of the angel world, but easily explained by the spiritual philosophy.

"The Great Psychological Crime" if for sale at the office of the PHILOSOPHICAL JOURNAL. Price \$2.00

COLOR.

E. N. TREADWELL.

[Continued]

Some teachers of suggestion say to their pupils, "here is a Red rag that will warm you," "here is a red wine that will warm you," using the name of a color as a remedial agent by the channel of suggestion, and yet, deny the value of a color cure. Clearly then, our friend of suggestive methods is mixed. Either color is, or it is not—!!

The scientific value of thinking and wearing your birth color, is too apparent to admit of doubt, for those who have investigated the subject.

One born from a parentage which only sees things in straight, stiff lines, would not, in fact could not, appreciate the undulating wave or curved line, and yet the Ego of such a physical and mental shortage knows better, so the objective mind of such an unfortunate, can, by persistent thinking in the proper colors, dissolve the thought form impressions built in your fibre, by the false imprints of obtuse maternity and paternity, which gave appreciation of only the straight line.

Straight lines are valuable, but occasional curved lines are equally valuable.

The ovum is a circle after its impregnation, the product is a series of curved lines, more or less graceful, according to the imprint of the progenitors in preponderance at conception.

Certain people can learn in a wave of harmony, which gives them many forms of poetry, but little or no gumption for money getting, hence these latter have to cultivate the red, orange, yellow people of financial attraction and accumulation by associating with the same, or by the adoption of stuffs dyed in those colors.

Those born in red or orange are getters and savers, but are likely to be short on the blue, green, purple qualities of love, generosity and forgiveness, so could improve and equalize their faulty life lines by contact with the birth heritage of green blue or purple.

The red, orange or yellow each have love and magnetic qualities, but they are too bossy, so need the fair play people to associate with, which are more generally found vibrating in green, blue and purple.

Once the red, orange, yellow vibrants start to share their possessions on a brain of equity, up they go in the higher octaves of their own color, which makes far greater beauty and love.

Color has attribute! Color has pitch! Color is curative! Locate your color of affinity and use it.

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

MRS. LAURA G. FIXEN IN AUSTRALIA.

It was a great day for Spiritualism when this brilliant speaker decided to visit our great continent. Mrs. Fixen with her secretary, Mrs. Stegman, landed in Sydney from the S. S. "Ventura" on January 1st, 1904.

A warm welcome by Spiritualists awaited her, and at Leigh House the following Sunday night January 3rd, under the auspices of the Psychic Society of New South Wales, an immense audience listened with rapt attention to her first lecture in the Southern Hemisphere.

Urgent telegrams from Melbourne inviting Mrs. Fixen to appear at the Bijou Theatre on January 10 and 17 instead of for one night only decided her to at once proceed to that important city, at present the seat of Government of the Commonwealth of Australia. Mrs. Fixen's lecture on "Spiritualism, Science and Reason," has been widely advertised but it was scarcely expected that for more than an hour before the advertised time for the lecture a great crowd would have assembled eager to enter the building.

By the time the lecturer appeared on the platform there was not a vacant seat in that vast auditorium, 2000 being present. All creeds were represented, and the lecture which told of her intimate knowledge and working with orthodox churches before her eyes were open to the fact that the great spiritual universe was entirely suited to fix the attention of mixed beliefs.

For the first time for many years, as Spiritualism has been a tabooed subject in Melbourne, the daily press devoted columns of space to interviews with Mrs. Fixen, Mr. T. W. Stanford, a leading Spiritualist, brother of the late Leland Stanford, founder of the Stanford University, and other authorities on both sides. All this excitement induced Mrs. Fixen to select as a subject for her second lecture "Why I am a Spiritualist," with the result that the crowd was earlier than ever at the doors, and she was greeted with ringing cheers as she faced another enormous and expectant audience.

Much as her first lecture was appreciated the second proved a veritable masterpiece. Mr. Stanford and party occupied a private box as well as the manager of the theatre, who appeared to have caught the prevalent enthusiasm.

At the close of the address a great demonstration took place and at the request of Mrs. Chas. Bright who sat on the platform and voiced the thanks of the great audience, a gentleman called for three cheers for Mrs. Fixen, and she was surrounded on all sides with thanks and congratulations.

In honor of her country the platform was decorated with the American as well as the Australian flag, the Consul-General of the United States, Mr. G. P. Bray, supplying the American flag for purpose.

Special hymns printed for the occasion were sung by a choir of 60 voices with orchestra, and some fine solos were rendered.

The gathering was the most successful Melbourne Spiritualists have ever attracted. It has inspired the workers with fresh enthusiasm and over a thousand orthodox people never reached before are beginning to investigate this new philosophy, and Mrs. Fixen's visit will cause a great accession to the Victorian Association of Spiritualists.

The effect of her visit will be felt throughout Australia and she leaves hosts of friends behind her earnestly desiring her speedy return to their midst.

ANNIE BRIGHT,
"Breunber"

Melbourne,

H. M., Secretary Victorian Association of Spiritualists.

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"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 adeptship."—Prof. George W. Walrond, Astrologer.

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All sincere students of the psychic realm will do well to read and study this excellent volume.—W. J. Colville, The Banner of Light, Boston.

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ARTHUR F. MILTON.

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To the philosopher—what we make of it.

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To the alchemist and poet—a lamp

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To laborers—a war against capital.

To preachers—a fight with the devil.

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W. T. JONES.
EDITOR.

Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, MARCH 5, 1904

CHARITY.

BY GNOMON

A knowledge of the ultimate destiny of man, and the contemplation of his varied duties and responsibilities, as disclosed by even a partial understanding of spiritualistic phenomena of any grade, should result in the broadest freedom, not only for one's self, but also for the opinions and actions of others.

What right have we to measure others by our own yardstick?

No matter how accurately it may measure us, it is very liable to fail when applied to those it was not made for.

To those who study the starry heavens on a clear night, the thought must be borne that the universe is vast, and that our earth—one tiny speck is but a part of that universe, presumably there are other earths peopled with human beings like ourselves.

If that is too much for our conceit to concede, then, perhaps we may allow that other earths may exist, which are not so advanced as our is, peopled with races inferior to us, and which may, in time, follow in our footsteps, and become as enlightened as we are.

Still our earth is but part of the universe, and it is just possible that the calamities which take place on our earth, and which we think so terrible, do not affect the rest of the universe at all.

Such a view would seem to show our real littleness in the scheme of creation, and yet we, as a people of this earth, are apt to imagine ourselves the whole thing.

And not alone that, but when we come down to the individuals composing our particular nation—only one of many—we find some who are so terribly conceited in one way or another that they think they are the whole show, and that the world could not get along without them.

Now, that is bad enough when ordinary individuals are concerned who have no knowledge of Spiritualism, and who have unlimited ideas of the limitations of matter,

but when we find those who claim to have had long experience and yet fail to exercise the commonest charity towards the opinions of others, it would seem that the immensity of the universe had never intruded itself upon their vision.

It is said that: "Charity covereth a multitude of sins" and it is just as well to exercise as much of it as we can spare from our own needs.

If we all magnify the shortcomings of others, ours too may be magnified, and it is just possible that we may not cut such a figure as we would like to.

Mediums especially should be careful how they criticize their fellow mediums, for every evil thought they express is sure to react on themselves by virtue of the very sensitiveness which constitutes other mediums.

Those who delight in speaking evil will certainly attract those influences which delight in doing evil, for like attracts like. They of all people, should know that it pays to be good.

A CARD.

EDITOR JOURNAL:

Will you allow me through your columns to express my sincere thanks to all who so cheerfully assisted in the concert given by the Sunflower League.

The success of the entertainment was largely due to the earnest efforts of all who took part both in the program and in selling tickets, attending to the refreshments and in making themselves such splendid workers in every way.

Every member of the League was untiring in their efforts, and took a personal interest in every detail of the work.

Many who are not members of the society, are also to receive our warmest thanks. In brief, among them Prof. Oscar Lienau, Miss Jean Logan, Mr. Alonza Robinson, Miss Erma Savage, Miss Leah Ford, Miss Mabel Pfeifer, Miss Edith Norton, Miss Merle Colby, Miss Ethel Peck, Mrs. Daisy Schrader, Miss Jessie Gardner, Mrs. A. S. Norton, Miss May McGuire, Mr. W. E. Morris, Mrs. Frank Small, Mr. Edwin W. Briggs, Mr. C. H. Wadsworth, Mr. Perrine and Miss Lotta Armstrong.

All of these while not members of the League, were among the entertainment workers and also sold a great many tickets. Each had a most important place on the program and every one scored a success.

The following members of the League took part: Mrs. Jennie Robinson, Madam Florence Montague, Mrs. Billings, Mrs. E. W. Briggs, Mrs. A. E. Wadsworth, Mrs. Carrie Wermouth, Mrs. C. Paul, Mrs. D. N. Place, Mrs. Prah;

Messrs. J. Shaw Gillespie, W. T. Jones, A. S. Howe, Thomas Johnson, M. S. Mitchell, W. M. Rider.

It is needless to say they each performed their work in a manner that the most critical could only praise.

Mrs. T. Johnson, Mrs. F. Small, Mrs. Howe, Mrs. Addie Wood, Mrs. Campbell, Committee on Refreshments and Reception.

Mr. E. W. Briggs as door keeper, Mr. T. Johnson and Mr. C. H. Wadsworth, as Floor Managers.

Each deserve the hearty praise awarded them.

It is needless to say, that members of the League who took prominent places in the program, performed their work in a manner that the most critical could only praise.

Once more I wish to thank each and every one for their willing and most capable work.

ANNA L. GILLESPIE,
Chairman of Committee.

PROGRAMME.

PART I

Overture	Mrs. Norton
Recitation <i>selected</i>	Mr. Perrine
Vocal solo, <i>selected</i>	Mrs. Stimpson
"Dance of the Dewdrops"	
	Miss Erma Savage
Recitation, <i>selected</i>	Miss Lichtig
Song	{ Miss Mabel Pfeifer { Miss Edith Norton
Vocal Duett,	{ Miss Jennie Gardner { J. Shaw Gillespie
Recitation, <i>selected</i>	Miss Leah Ford
Tenor solo	Prof. Oscar Lienau
Dance Characteristique,	
	Miss Jean Logan

PART II

"A NEIGHBORLY CALL."

PLACE: Mill Creek, Vermont TIME
Evening, 1860.

Zeb Hopkins	Mr. J. Shaw Gillespie
Hank	Mr. Tom Johnson
Bill	Mr. S. Mitchell
Bud Jones	Mr. C. H. Wadsworth
Capt. Dolittle	Mr. A. S. Howe
Grandpa Wiggins	Mr. W. T. Jones
Sol Dodge (schoolmaster)	Mr. Morris
Pete	Mr. A. Robinson
Uncle Nat	Mr. W. Rider
Emeline Hopkins	Mrs. J. Robinson
Sis Hopkins	Miss Lottie Armstrong
Juliette Hopkins	Miss Mabel Pfeifer
Grandma Hopkins	Mrs. F. Place
Aunt Lavina	Miss Minnie Prah
Eliza Tompkins	Mrs. C. Paul
Aunt Marie	Mrs. Annie Wadsworth
Caroline Wilkins	Mrs. Edwin Briggs
Marie Louise Bonaparte	
	Mme. Florence Montague
Mrs. Snodgrass	Mrs. M. Billings
Eveline	Miss Leah Ford
Arabella Perkins	Miss Gardner
Bellinda Wiggins	Mrs. A. Norton
Jerusha Jones	Mrs. May McGuire
Lucinda Green	Mrs. C. Wermouth
Clorinda	Merle Colby
Clairette (twins)	Ethel Peck
Clairissa	Daisy Schrader
Adoniram	The Boy

"ALICE" MESSAGE CORNER

Mrs. Anna L. Gillespie, Medium.

Chester Curtis—A man now comes with a message to Emily and says tell my sister that I am here and Albert is with me and that we are trying hard to make ourselves known at the old home.

Tell her that we are happy and have no desire to take on the earth conditions again, I want you to thank the dear friend who so kindly assisted us to come.

Sarah Briggs—My dear son and daughter, this is only a word, but I heard your question and this seemed the best way to answer it.

Go on in the good work, you will find the light. It will soon be for you to know, as well as hope.

God bless my dear children and all that are dear to them. I hope soon to demonstrate more clearly.

Jane Colby—A young girl comes to the circle now with a large bouquet of lilies as sweet as her own lovely face:

She brings a message of love to her friends and will come as often as the way is clear. She says the fire did not hurt me it was over so quickly. Tell them I just went to sleep and awoke in a new life, without a pain or fear. Robbie will be glad to know I have sent my love to him.

Edward Lohmeyer—O how glad I am to send this message to Papa and Mamma, and to say that I am with them so much, there is never a night I do not visit them and try to bring them some comfort.

Earl is with me today. I cannot tell you how beautiful this new life is, where all is love.

The great force of life is so full of harmony. It is in everything and the world can never know how lovely it all is.

I love you so, and have felt so sorry Father was not feeling well, but I think he will soon be better. I hope so, for both of you.

Will try to reach you again soon. Thank you Alice for helping me hold the line to send this message.

A change in Title—We are in receipt of No. 4 Vol. 1, of "Reason" formerly "The Sermon," edited by B. F. Austin of Toronto, Canada.

It has been said, "that the most valuable articles, are often found in small packages." We feel like saying this, in this instance for in looking through this number, we find Gems of Thought, dealing with Science, Philosophy and practical lessons and helpful suggestions, how to make self and the world better. Success to you Brother Austin.

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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

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Sun Flower Hall. Supreme Court building, is now available for renting. Parties desiring to hold meetings will find it to their advantage to see this large and comfortable hall which will be rented at the following low figures:

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

56 Anniversary of Modern Spiritualism.—Representatives of the San Francisco and Oakland Societies held a meeting in Sunflower Hall, 305 Larkin St., Sunday afternoon, February 28th, to arrange for the celebration of the 56th anniversary of Modern Spiritualism.

The anniversary exercises will be held on Sunday, March 27th.

A conference meeting at 10 a. m. in Sunflower hall 305 Larkin street. Afternoon and evening meetings will be held in Elks Hall, 323 Sutter street.

The meetings are conducted under the auspices of the State Association.

The several committees are as follows: On Advertising—Mr. T. J. Fitzsimmons, Mr. Wm. M. Rider, Mr. J. Shaw Gillespie.

On Reception—Mrs. T. Johnson, Dr. Sol Palumbaum, Mr. F. T. Lielich, Mr. Carter, Mrs. E. G. Howe, Mrs. E. W. Briggs, Mrs. Sarah Seal.

On Decorating—Mrs. E. W. Briggs, Mrs. Elizabeth Campbell, Mrs. Fannie Place, Mr. A. S. Howe.

On Music—Mrs. Annie L. Gillespie, Mr. John Koch, Mrs. A. S. Norton, Mr. C. H. Wadsworth.

On Program—Members of the Executive Committee of the State Board California State Spiritualists' Association.

A degree of enthusiasm was manifested at the meeting, which, if continued, will make the coming celebration a marked event. Let every Spiritualist in San Francisco and the adjacent cities and towns contribute to its success.

The Executive Committee sends greeting and says, "All are welcome!"

Peoples' Church.—A very good attendance at the Peoples church last Sunday evening. The discourse was a most interesting one, subject, "How to develop our gifts." It was well handed and most earnest attention was manifested by the large audience. One of the prettiest and most impressive ceremonies held in the church was the christening of the infant son of Mr. and Mrs. W. Akers. The beautiful decorations of soft white flowers and ferns, the fair little child, who in its dainty robes looked like a tiny wax doll. The impressive words of the speaker as she laid the lilies of the valley on the breast of the little one, and bid it God speed on the voyage of life made a strong impression on every one, and while there was nothing orthodox in the service it was given with reverence and tenderness that reached all hearts and all joined in the wish for a happy life and success for the little stranger. The subject for next Sunday will be "The power of the Dead."

Oakland.

On Monday evening at the home of Mrs. Whinney, 766 22nd st., Mrs. McEvoy, Mrs. Smith and others gave a message circle for the benefit of Mrs. Otto, who has been very ill for some time. Twenty-four were present and a goodly sum was realized from the free-will offerings.

After next Sunday it is expected that Mrs. Cowell will have recovered sufficiently to resume her meetings in Woodmen Hall.

Mrs. McEvoy and Mrs. Phelps will conduct services in Woodmen Hall next Sunday evening.

Though suffering from sore throat, Mrs. Jennie Hagan Brown took the principal part in the services of the Psychical Society. Mrs. Lillie felt that it would be the last opportunity to hear Mrs. Brown for some time. The way she handled the subjects presented, was felicitous in the extreme, and all were delighted with their treatment.

Madame Montague made a brilliant and stirring address before the Hermetic Brotherhood, 509 Van Ness Ave., at their open meeting on Thursday, the 27th inst. Her subject was, "The Law vs. Love." It was most strongly handled without gloves, when the old established lines of error were in question. The absurdity of many contentions which had drifted into the fixed ruts of Law—themselves become law and precedent, was made plain, as only the Madame can show up the disgruntled conditions of things that will stand on an unsound basis, which in no case can be any firmer for being declared to be Law. These Thursday evening open meetings are addressed by good speakers of the Hermetic Brotherhood and others. They are increasing in interest and attendance.

Benefit Seance, held for this purpose Friday evenings, February 19 and 26. Mrs. Jennie Hagan Brown kindly gave her services. Mrs. Lillie previously announced that the evening would be spent in poetical character readings, the hall was well filled, and the method of Mrs. Brown was to give a short delineation of character, first in prose closing with a poem and spirit as symbolic name to each individual, all testified to their accuracy in traits of character and beauty of the poem, the evening proving too short to read all. She generously consented to take up the work the following Friday and who braved the elements felt well paid for their efforts and many pleasant thoughts and good wishes will follow Mrs. Brown to her home from those who have come in closer touch with her in these meetings.

Progressive Spiritualists Society. Mrs. Jennie Hagan Brown, by invitation of Mrs. R. S. Lillie the regular speaker, occupied the platform of this society on Sunday evening, February 28. The hall was filled with those who had heard the name and fame of this worker whose work began in the East among the hills of New England when she was but a child. Her lecture was upon a subject given from the audience and was a masterpiece of eloquence, logic and solid information, wit and humor upon the theme "The laws governing the higher life." A poem upon the subject, "What shall it profit a man if he gain the whole world and loose his own soul," was handled in a way to call forth the hearty plaudits of the hearers. "Intuition and Consequences" were used by Mrs. Brown and Mrs. Lillie in a poetical dialogue, this phase of their work is unique and interesting. Mrs. Brown in this short time has made many friends, her gifts are diverse, her personality charming, and the best wishes of all will follow her. Contrary to her expectation and the wishes of her many friends she will turn her face eastward next week, her stay was short and sweet. "Come again."

Mozart.—Passed to higher life, in this city, March 1, Mary L. beloved wife of Edwin H. Mozart, a native of Ohio, aged 60 years 3 months and 3 days.

Mr. and Mrs. Mozart are prominent and well known Spiritualists. She was a medium possessing the gifts of inspiration and clairvoyance, and for years traveled lecturing and demonstrating the truth of immortality. Mr. Mozart has the sympathy of all Spiritualists in his great sorrow.

Mrs. D. N. Place, president of the Ladies Aid Society, met with an accident by falling down a flight of stairs on Sunday last, which might have proved very serious, fortunately it only resulted in a bruise of her shoulder and arm. She was able to be at her post of duty at the Ladies Aid meeting on Wednesday.

Sunflower Hall.—Mr. Geo. F. Perkins, Psycho-Biologist will begin a series of meetings in this hall, 305 Larkin St., on Sunday evening, March 6.

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