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J. MUNSELL CHASE, EDITOR

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No. 2

SOUL OF THE UNIVERSE.

Elizabeth M. Campbell.

Oh! Soul of the great, great universe—
And pulse of the living throng,
The greatness of Thine infinitude,
Moves with the ages along!

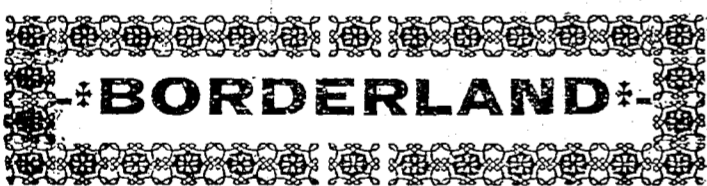
Thou art in the billowy ocean,
In the rhythm of perfect song
In the sweetest breath of summer,
And the hurricane swift and strong!

Thou art in the hush of the twilight,
The fair, sweet morning of spring;
In the breath of roses and lilies,
In the heart of each living thing.

The bosom of Nature respondeth
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 wonderful Spirit of Love!
From the lowliest places of earth
To the sun-kissed skies above—

Perfection and wisdom and goodness
Are part of the infinite plan
That the great All-Father has fash-
ioned
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 session. Both were giants in the pulpit. In one of his speeches Mr. Evans made the charge that Spiritualists' are atheists. In ringing tones and most challenging manner he said:

"Now ladies and gentlemen, I assert that my opponent and all Spiritualist are bold, cold-blooded 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 what kind of a God the

Spiritualists believe in. I insist that he define the Spiritualist's 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 exists as does Brother Evans, but because we do not accept his idea of a jealous, revengeful, changeful and short-sighted God, it does not follow that we do not believe in any diety at all. My honorable opponent insists that I shall define the God the Spiritualists believe exists. 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 transition—is 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 intelligence, 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 a little. I will read from his holy and infallible book a description of the Methodist God."

Here Prof. Eckles took up the Bible, and 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, "here is the Bible description of Brother Evan's 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 grape vine 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 or prize fight, from that day to this. According to the Bible account old Jake wrestled fair and was entitled to the medal in that tussle."

The yells from the audience that greeted his 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 hilarity when I recalled how fatigued my friend, Brother Evans looked after Eckles finished that speech. I was a member of the Methodist church then, and I narrowly escaped being disciplined for irreligiously laughing over Brother Evans' dilemma.—R. A. Dague, 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 conservatism of women in matters religious is generally taken for granted. "Woman is the archpriestess 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. Humphry 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 at once infinitely 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, conscience has 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 awe which says 'Reverence 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 religion—religion, moreover, that no longer feels itself in danger, as all liberal varieties of dogmatic Christianity must and do perpetually feel themselves in danger from science, history, and criticism. "Rather, it knows in science"

criticism its best friends; and the tone of exultation that is beginning to ring through it is the tone of those who already foresee an approaching unification of experience and faith, no less far reaching and commanding than the great unification elaborated by medieval thought, whereof the ruins lie around us."

"How many women do you know who are religious," wrote Elizabeth Barrett Browning to a friend, referring to Harriet Beecher Stowe, "who are religious, and yet analyze point by point what they believe in? She [Harriet Beecher Stowe,] lives in the midst of the traditional churches, and is full of reverence by nature; and yet if you knew how fearlessly that woman has torn up the old ceremonies and taken note of what is a dead letter within, yet preserved her faith in essential spiritual truth, you would feel more admiration for her than even for writing 'Uncle Tom.'" Coming back to our own day, we find Mrs. Margaret Deland, the novelist, arguing in favor of absolute individualism in religion and repudiating the authority of the religious teacher (see *The Literary Digest*, October 31).

Opinions differ as to the outcome of woman's incursions into the field of theology, but in many quarters the view is taken that they will prove advantageous to the church as well as to women herself. The Rev. Dr. A. J. Lyman, of Brooklyn addressing the students of Mount Holyoke College last June, asked: "Is it quite a dream that a cultivated and Christian womanhood is to be in this land our real coming mediator in the manifold and insistent issue between scientific affirmation on the one hand, and spiritual aspiration on the other, holding torches in even and equal hands, and so establishing through her beautiful and mighty ministry the practical union of reason and faith?"

Bishop Lawrence, of Massachusetts, recently said:

"The whole realm of theology has until the present generation been interpreted to us by men. Women have worshiped and revealed the graces of the saintly life, but it has not been vouchsafed to women to enter deeply into the study of the Bible or its interpretation. Who knows what a different theology we might have had in the past if women's minds had been at work on the problem? Would Mariolatry have taken the form it did? Would Calvinism have captured the intellect of Protestantism? Would any man have dared to say that hell was paved with the skulls of infants?"

Harper's Weekly (December 5), to which we are indebted for most of the quotations used, makes the following comment:

"The problem which both Roman Catholic and Protestant churches in this country face now with re-

spect to their women is, Will they—that is, the women—continue to be conservative? For they are receiving—very many of them, among the well to do classes at least, and very often at the hands of the state—the scientific education which Maurice foresaw that they must have before they could ever be anything else than religionists of an emotional, mystical type.

"Higher criticism of the Bible is taught at Smith and Bryn Mawr, as well as at Harvard and John Hopkins. Nothing that is destructive of the old and constructive of the new in matters of philosophy, theology, and ethics is wanting now in the curricula of the best women's colleges.

"To imply that the influence of our educational institutions for men or for women makes against essential religion or against the spiritual life would be unfair, but no one aware of the facts of today can deny that there is a gulf between the universities and colleges on the one hand, and the churches on the other, viewed broadly in their attitudes toward the origins and ultimates of life, literature and liturgy.

"The point is that when the ecclesiastical and conserver of the traditions and the customs of the past comes to deal with the educated woman of today and tomorrow he may not find her the unreasoning, credulous adherent of institutional religion and orthodoxy that he has found women in the past to be. She may decline to be the tool wherewith Priests manage men. And more. She may refuse to be managed herself.

"Amiel deplored handing things over to the Eternal-Womanly because he thought that it favored exaggeration, mysticism, sentimentalism—all that excites and startles. He declared it to be the enemy of clearness, of a calm and rational view of things, the antipodes of criticism and science." Amiel did not know the American college-bred woman, who bids fair to be omnipresent and omniscient—two attributes of the Eternal—and who is womanly withal."

NEWS OF THE NATIONAL.

EDITOR JOURNAL:

The coming and passing of the holidays, may have had much to do with the dearth of news and events of and for the N. S. A., as nothing of consequence to the public has of late 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 contributions for the mediums 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 mediums come to its aid! We have recently placed a veteran medium of New Jersey on the list of monthly beneficiaries for the winter after which she hopes to be in condition to dispense with such benefactions, and I presume before this reaches the public eye, that the sorely tried and veteran medium, Mrs. G. F. Perkins now of California, will be made a permanent pensioner of the N. S. A. Is not this a glorious work? and will not some of our worthy and well to do Spiritualists, emulate the example of a staunch, but not wealthy brother in Arizona, who sends a dollar each month to this office for the Mediums' relief fund.

The spiritual cause is by no means dead, out in Indiana our missionaries report new life and interest and the prospect of a State Association to be formed before Spring; in several towns and cities societies have sprung up, out of the ashes of others long since gone, and a degree of energy and interest in the work is being shown that is encouraging.

I have here to correct a mistake that has been gaining ground by its publication in some of our spiritual papers. A Washington daily paper recently announced that the Spiritualists of this city were about to erect a temple at a cost of \$100,000, that the designs had been made, etc. Such designs as were mentioned were drawn years ago, but the erection of such a temple remains in *statu quo*, and are likely to do so for some time to come. We do not know from whom the papers received the false statement.

One of the prominent members and officers of the society of this city—an auxiliary of the N. S. A.—Isaac Sharpe, Ex Governor of Kansas, has recently passed to the higher life. Governor Sharpe was a fine lawyer, a former active advocate of the free soil measure and of anti-slavery, and a reformer in every sense of the term, he has gone to his just reward; at the last N. S. A. convention, he made a telling speech upon one of the important questions before the assembly, and won much sympathy, at that time. He was unfit to be from home, but he came to the convention to do his part in the upbuilding of our work.

In relation to the last convention we wish to announce that Mme. Florence Montague was a regularly elected delegate of the California State Association, and as such her name was sent to convention with credentials. As the lady could not come she sent a telegram of greeting and congratulation, which was received at the evening service and read in open meeting by President Barrett. As the evening meetings were not reported, no mention of the telegram was made in the

papers. Eight of the clock in Washington, means five in San Francisco as we are three hours in advance of our Western friends.

With love and greeting, and "A Happy New Year" to all;

MARY T. LONGLEY.

Sec'y N. S. A.,

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

December 28, 1903.

DISTINGUISHED DIVINES ON SPIRITUALISM.

[Continued]

MINOT 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 at least, whatever else may be said about it, to be regarded as one of the 'signs of the times.' And this belief is not held by the superstitious, by the ignorant, by the vicious, by the socially reprobate alone. Nor does it find a home among them. For better or for worse, it is shared by lawyers, by doctors, by ministers, by philosophers, by men of science, by men in every occupation in every rank of life. There are believers among the social outcasts of the world, there are believers on thrones, there are believers in palaces, believers among the nobility of every country, believers among diplomats, those engaged in the public service of their respective States. So for better or for worse, as I say, we find this permeating all modern society, in the high places and in the low, and it seems to me significant of one of two things.

If it be true, then the fact that so many in all walks and ranks of life have accepted it contradicts neither the brain nor the culture of the adherents. If it is only delusion, contemptible, pitiful superstition and fraud foisted upon so many, then it seems to me one of the saddest commentaries on what we dare to call the civilization of the century, that here at a time when we had dared to think that the world was coming to be fairly intelligent, it is overrun, fairly swamped, with what the many are supposed to regard as merely a survival of old barbaric superstitions.

"It seems to me, then, that it is worthy of our careful, earnest, candid attention. If it is true, we certainly want to know it. If it is false, we want to know it, not only for our own sake, but for the sake of helping so many people out of a pitiable delusion. Liberals at any rate, at the first blush, ought to be touched with a little feeling of sympathy toward it; for whatever else it may be, it has proved itself the most remarkable, the most widespread, the most effective solvent of the old dogmas that the world has ever known. 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 through 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 other respects, to what are rational and humane ideas concerning our Father in heaven and the destiny

of His children.

"What is, then, the first grand belief? Simply that death is not an end; that it is merely an expression, an incident in the onward and upward struggle and progress of the individual life. It claims to have demonstrated this, to hold it not as a hope, not as a belief, but as knowledge. It teaches that inside these gross physical bodies there is an ether body, a body that has grown with it, shaped by it, adapted to it, perfect in every part and faculty; and that this ether body is disengaged at death, like a germ delivered from its sheath, and that it goes on, the soul taking this ether 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, to remember, 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 peopled with ghosts, with ghastly, thin and unreal beings, such as 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 whisper, sometimes a hand is reached across the abyss, and that they are demonstrations of the fact that those we have loved and that we talk of as lost, are not lost but are living as we are living.

"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 defence of this claim of what I have called the higher Spiritualism.

"Now I wish to offer a few suggestions, of which you will see the force and drift. I speak not as a Spiritualist. I am speaking, or trying to, as a perfectly fair and sympathetic critic from the outside. These claimed facts which Spiritualists offer us as proof of that which they declare to be true, are not new facts. What is called modern Spiritualism itself is half a century old, but these general manifestations of a certain class or kind of facts have been reported down from the very dawn of human history.

In the household of old Dr. Phelps, of Connecticut, father of Professor Phelps, of Andover, there were unquestionably certain manifestations of abnormal power that have never yet found any explanation, unless indeed they find it here. In the home of the Wesleys there were similar manifestations continued for a long period. From most every nation, every re-

ligion, every age, there come to us these stories of abnormal, unusual occurrences, things that usually the people have called miracles, that they were not able to explain. Now here is a point I wish to emphasize. Are these stories—hundred of them—told of the greatest and most reliable writers and historians of the world; are they true? They certainly are not conscious falsehoods. Do they mean that the people who reported these things in all ages were so little to be relied on; that they should be constantly liable to this sort of delusion from the beginning of the world until now? I simply wish to say this, if I may believe in the central thought of modern Spiritualism, that fact would run a line of light, a line of sanity, back up the ages through every tribe, and would give me added respect for the ability of the average man to observe and tell the truth.

"It would explain not only the Bible, but the scriptures of all ages, and the writings of grave, old Roman writers, like Livy, and almost all writers of ancient times. Brush them one side, and put them down with scorn to the credulity of man, and we must believe, what I do not like to believe, that men have been too credulous in all these ages. To

believe that there was a kernel of truth in their reports would give added respect for human nature.

"Here also might be found a rational explanation of the ancient oracles, and of such claims as that made by Socrates concerning the *daimon* that was his constant attendant and teacher.

"Then what of light it would throw upon the whole Bible! For the Bible looked at from a standpoint of the rationalist is nothing but a Spiritualistic book from beginning to end. Its entire significance is in its Spiritualism. It is full and running over with it from one cover to the other. Must we put everything down to the wildest kind of delusion? Must we not unless there is some ground for these beliefs? I would like to believe something a little more to the credit of these reporters.

"Let me indicate to you one kind of influence it would have on my thinking. I do not believe at all in the physical resurrection of Jesus of Nazareth. On the testimony contained in the New Testament, I

see little cause for believing even in His spiritual reappearance. The testimony of the New Testament concerning the resurrection of Jesus if it were paralleled by testimony in a court of justice, would not be accepted, for it is simply the anonymous testimony of people whom we cannot cross examine as to certain very strange and wonderful things that happened nearly two thousand years ago. One of the strangest things to me is to find people who believe in these stories told in the New Testament, but who do not believe in modern ones. For the modern ones are of precisely the same kind, and have this advantage over the old, that they have the living testimony of hundreds of creditable men and women, while the old stories are no more credible on their own account than the modern ones, and have no evidence that would be allowed if it were standing simply alone.

"In view—and here is what I have in mind—in view of this, if I may be permitted to believe in the visible spirit appearance of any modern man who has died, why then, it would be perfectly easy and rational for me to believe that Paul saw Jesus on the way to Damascus. It would not seem a supernatural fact, but a perfectly natural occurrence.

"And here let me remove one natural prejudice. Spiritualism makes no demand on us that we believe the supernatural. At most, it is only a question of words. A spiritual world, if it exists, is as natural as the physical world. All the mightiest forces are invisible, but not therefore supernatural."

A SUBJECT FOR ESSAYISTS.

Why is it that a man of genius feels as independent as a man of wealth?

Because both sense in their possessions a power which their antitheses are without.

But while both may have a right to their feeling, why do their opponents consider them in the wrong.

The answer to this tells the history of the world and of individuals. Think over it and note your reasonings.

ARTHUR F. MILTON

NOTICE TO STOCKHOLDERS.

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, 1429 Market street, San Francisco.

Signed,

J. S. GILLESPIE, S

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"It is a revelation"—Light, London, Eng.
"There has recently appeared in print an important and most instructive volume on 'Clairvoyance, Its Nature, Law and Unfoldment,' from the truly inspired pen of our gifted brother, J. C. F. Grumbine, who writes as the exponent of the *Spiritual Order of the White Rose*. The lessons which constitute the volume are of great use and interest to all who desire to familiarize themselves both with the clearest 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 in various places 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 study this excellent volume.—W. J. Colville, The Banner of Light, Boston.

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SAN FRANCISCO, JANUARY 9, 1904.

THE IDEAL YOUNG WOMEN.

*Results of Letters Sent Out Given by
Dr. Harlan in a Sermon.*

In the First Church of Christ, Brooklyn, recently, the Rev. M. E. Harlan, L. L. D., gave a lecture on "The Ideal Young Woman," from the young man's standpoint.

The sermon was based on replies from young men from all parts of the country to whom questions had been sent.

A few young women were also asked to answer, to see how nearly they would agree with the young men. The following per cent. markings show the line of thought suggested by the questions.

One hundred per cent. of both sexes say the ideal must be a Christian; 77 per cent. of the young men say she will neither use slang nor lead a poodle; 100 per cent. say wine-drinking and profanity spoil her from being ideal; 88 per cent. include card-playing and dancing as things to be denied her; 100 per cent. say the ideal must have a knowledge of housekeeping as an accomplishment, whether she use it or not.

Every young man stands for housekeeping as against the hotel or boarding house life; 70 per cent. would educate her in a mixed school, so as to give her a broader view of life.

Monasteries for men or convents for women do not prepare them for greatest usefulness. All the young women answering preferred the mixed school.

Sixty per cent. of the young men advocate the same standard of morals for both sexes; 60 per cent. say both sexes should have equal liberties.

The things most universally agreed upon by the young men as to what they admired in women were truthfulness, sincerity, character and womanliness; 70 per cent. gave shallowness as women's most common fault, and 30 per cent. named fickleness.

One young fellow soon to be married he could find no fault. Gossip, lack of purpose, selfishness, and inactivity, were the most common

faults named by the young women; 60 per cent. of the men and 80 per cent. of the young women would allow their ideal to vote.

So far as known these young men represent lawyers, ministers, college and high school students, college and university professors, and government and commercial clerks. Other professions may be represented not known to me. Below are the answers, with the name of the State or county immediately following each answer. Dr. Harlan quoted from the letters, a few extracts being here given:

"Wine-drinking and card playing are the curse of the land. I am against them for her."—Halifax.

"No ideal young man wants a woman for a wife who dances, plays cards or drinks wine. These have been the starting points of many a young woman's fall."—New York.

"Home, Sweet Home (with variations) was always sweeter to me when executed by fingers which I knew could help make it sweeter and nearer and better by their skill in the domestic arts."—Kansas.

"Judge her by the same standard by which we ought to judge young men. Allowing her sex, let her have all the liberties which a young man ought to have."—North Carolina.

GOOD BYE TO 1903.

At the beautiful home of Mr. and Mrs. Myers at 1752 Sutter street, a number of friends spent a delightful evening, bidding adieu to the old year and greeting the new.

At 10 o'clock the guests were invited to Mrs. Meyers' class room, and for more than two hours sweet communion was held with many dear ones, denizens of the spirit realm.

Mrs. Meyers received the congratulations of all present for the remarkable work done through her instrumentality.

WATCH MEETING.

The Hermetic Brotherhood held its annual "Watch Meeting," on the night of December 31. Besides the motive of making a point of departure for the new series of 366 days, the Brotherhood believes in meeting each other socially as often as possible, thus cultivating the flow of a true, heart-to-heart comradeship. The headquarters at 509 Van Ness Avenue, under the hands of an able committee were handsomely decorated with Evergreens, Holly Berries, Carnation Pinks, Calla Lilies, Roses and White Crysanthemums. Noticeable among the artistic effects was a large bell of evergreens containing all the bell elements save noise.

Under the main chandelier among

the evergreen decorations a sprig of Misletoe, suggested in a quiet way, something about leap year, and there being thirteen Sundays in the New Year. About 8 p. m., the rooms began to fill with comrades, joyous in the interchange of the usual greetings of the season. After the rooms were comfortably filled, the Master of Ceremonies for the evening, introduced a well arranged and interesting program of music and recitations closing with the presentation by the members of an elegant Study Gown and Easy Chair to the elder Brother Dr. Phelou. The Doctor replied in a few heart felt remarks.

Then refreshments were announced, and as the hour drew "ayont the twal," instructions were received from the Invisible Section for the coming year. When the Heralds of Time proclaimed the birth of 1904, the comrades, 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. In its stead, I believe, there will come a system which will be composed of the profit sharing and the 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 scarcely 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 employe one-fourth and the government one half.

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

"We see in every progressive community that the demand of the workingman is no longer for a wage sufficient to enable him to keep body and soul together. Labor has been taught to feel that it is a social as well as an economic power in the community, and this educating process has gone on until the demand of labor is for a reasonable margin beyond that fixed by the iron law of wages."

"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.

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

Frank Johnson—To my sister I come, she lives in Oakland, and 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, brothers and sisters all, I come, we are all here.

Now I hear the name of Jessie not one 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.

Delia Wright—Far from here my body lies, but I am often with you in the circle Henry, and when you went to the cemetery I was there and heard you say, 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.

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A Benefit Seance is held every Friday evening in Sun Flower hall, 305 Larkin street, by Mrs. R. S. Lillie, who is always ably assisted by excellent mediumistic talent and good music. Come, join in this good work.

Ladies' Aid Society business and social meetings every Wednesday at 2 p. m. in headquarters of the State Association, 305 Larkin St. Take elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

California Sunflower League, meets 1st and 3d Thursday evenings of each month, Rooms 109-10, 305 Larkin Street, San Francisco, at 8 o'clock, p. m. MRS. ELIZABETH M. CAMPBELL Sec.

The Peoples' Spiritual Church, Elk's Hall, 223 Sutter Street, San Francisco, Mrs. Anna L. Gillespie, pastor. meets on Sundays at 8 p. m. Mrs. A. E. Wood, Sec.

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

Personal.—Dr. Harry Keck, popularly known here as a skillful Dentist, has located at Angles Camp, Calaveras Co. We bespeak for him a cordial reception and a generous patronage of the good people in that vicinity.

Mrs. D. N. Piace, one of our most esteemed friend and worker and president of the Ladies Aid Society has been seriously ill during the past two weeks. The Journal staff joins her many friends in the wish for a speedy recovery.

Peoples Church.—Every chair in the hall was occupied on last Sunday evening. The choir rendered several selections. Mrs. Anna L. Gillespie opened the exercises with responsive readings followed with the announcement that Madam Florence Montague would assist her in the Sunday evening services during January. Mrs. Gillespie then introduced Madame Florence Montague who made a short address appropriate to the new year, following which she answered many written questions from the audience. Mrs. Gillespie followed by giving several messages which were thankfully received and thoroughly recognized.

The Peoples Church Social.

Monday evening a residence of Mr. and Mrs. Gillespie, 100 O'Farrell street, the fourth social was held for the Peoples Church. Nearly seventy guests were present and a most enjoyable evening was spent. Charades, Proverbs, and definitions were the order.

Prizes for definitions were won by Mr. Wink, 1st prize, Mrs. Lichtig 2nd prize. For Charades, 1st prize Miss Staret, 2nd prize Mrs. Lichtig. The games caused much merriment and the contest was a good natured one. Many strangers were present, among them Mr. Sliter and Mr. Elron of Grand Rapids, Michigan. The next social will be held at the home of Mr. and Mrs. E. Briggs—Dolores St., near 21st January 18. Every one is welcome and the main reason for these gatherings is to promote a better acquaintance between the workers and to draw out the sunny side of ourselves.

The program consisted of songs, recitations and a colation served by a committee of ladies. The company departed at all.

Mrs. Eva Peck, is still at the French Hospital. The latest report of her condition is a favorable one.

A new departure.—The Ladies First Spiritual Aid Society have arranged to hold an entertainment on the second Wednesday afternoon of each month consisting of music, recitations, etc. Refreshments will be served in the evening to all who attend. All friends are cordially invited to help the ladies in this commendable undertaking. Ten cents will be collected in the afternoon and Fifteen cents in the evening.

There was not standing room at Henry Harrison Brown's lecture upon "Telepathy" at Odd Fellows building Sunday evening. He took for his text, "Thought is Power!" This is proven by telepathy, 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 presentiment, inspiration, dreams, inventions and discoveries, are explained, and since man lives after death of the body in thought-world, it opens a channel of communication between that world and this. At close of lecture Mr. Samuel Foulds gave some excellent manifestations of telepathy. Among them was that of drawing a picture a committee had drawn while he was in another room blindfolded. This he reproduced without touching a person or being touched by them. It was regarded as a remarkable experiment by the audience.

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