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GOD IS LOVE.

Ernie

The following poem was given by 'Ernie-spittit guide of Mr. A. P. Wilbur in June 1895. He was at one time a frequent contributor to the *Carrier Dove*, *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 darkened windows,
Let in the warm breath of love.

Is your spirit ever storm tossed?
Fretting like a prisoned 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 bestrew the dome above,
Or the silver moon that's shining
Calmly, as in silent love.

Gaze upon the tints of morning,
Ere the sun mounts high above,
Each, and all denote a power,
Springing from divinest love.

Never then forget the maker,
Of all things below,—above,—
Placed you hear 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,
Poured down by a God of love.

that which gives pleasure is momentary of short duration. It is safe to presume that all have some time in life indulged in some amusement of some kind as a recreation which for the moment gave pleasure, which in the end brought pain, suffering and sorrow.

Pope in his essay on man, adopts virtue as the corner stone of the edifice, and claims that three words expresses the whole of pleasure and all the joys of sense, viz.: Health, peace and competence. Others have added knowledge, liberty and social intercourse of mankind. I am sure no one will object to virtue being the corner stone of the edifice for it denotes strength, power and moral qualities.

Health is of the greatest importance as a source of happiness and indispensibly so, for who can be happy when sick? Then all should learn how to preserve health and be willing to impart this knowledge to others.

Peace of mind and harmonious feelings toward all our associates are sources of happiness, and can only be attained through sacrifices on the part of each individual, until such time when the race becomes more generally enlightened and able to comprehend the fact that truth and right lies at the foundation of true happiness.

Competence or wealth is considered a source of happiness. I have no doubt of it when the possessor makes good use of it by relieving the necessity of those in destitute circumstances and otherwise less fortunate in life by establishing and maintaining institutions of learning which will afford the most liberal opportunities for knowledge on all subjects and sources which lead to happiness.

Liberty is a source of happiness, but we should know what it is and what it means. It by no means implies that you or I are at liberty to do anything that degrades or enslaves us. I have heard men, boys, and some girls boast of having liberty to do this, that and the other, which if followed out would lead them to vicious habits, disgrace and premature death. This is not liberty, it is a perversion of liberty.

Liberty in its true sense and highest interpretation and meaning when considered as a source of happiness, is that which makes everyone who is properly educated to do right at all times and under all circumstances, this, and this only will bring happiness.

W. T. JONES.

INVISIBLE GUESTS.

A strange story was told in the columns of *The Young Ladies' Journal* not long since. It was as follows:—A mysterious dinner party was given some short time ago by an elderly gentlemen in the Hotel Demuth, at St Petersburg.

One morning the gentlemen in question called on Mr. Pintscher, the manager of the Demuth restaurant, and ordered a luxurious repast for six, of which he himself made out the menu, selecting from the wine card the costliest vintages. He asked for an estimate of the dinner's cost, paying the amount of his bill in advance, and requested that everything should be prepared for the entertainment of his guests at seven o'clock precisely the same evening.

At that hour he entered the room reserved for his banquet, and took his place at the head of the table. To the chief waiter's respectful inquiry 'whether he expected his friends to arrive soon, as the dinner was quiet ready,' he replied:

"They are all here. Let the soup be served forthwith!"

By his express command, the puzzled attendants then proceeded to help the absent guests to course after course, setting down full plates before the empty chairs, and pouring out precious wines into the groups of glasses stationed before each untenanted place. The gentleman eat and drank copiously, now and anon clinking his glass against the masterless goblets ranged upon the table to his right and left.

With the first round of champagne, he arose and made a speech to his imaginary friends, from the tenor of which oration the waiters gathered that they had been en-

gaged in attending to personages long since defunct. When the gentlemen had concluded his remarks, he again went through the clinking formality, drained the contents of his glass, and turning to Mr. Pintscher, chilled that amazed functionary's blood by the following ghostly statement:

"Today I celebrate my joyful meeting with my beloved relatives—my dead wife, daughter, and three sons, two of whom fell in a campaign. Do not be afraid; I am not mad. It has done me a power of good to spend this happy hour or so with my family. You may look for me again on this day twelvemonth."

EMERSON—THE MAN.

William Brunton, in *Practical Ideals*.

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?

It is 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 kept by it to the sweet humanness 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 fascinating and haunting. The

BORDERLAND

HAPPINESS.

Much has been said and written about Happiness and the sources which lead to Happiness and perhaps many have failed to grasp the idea of the true sources of happiness and thus confounded the word pleasure with that of happiness. To be sure that which gives pleasure brings happiness, but much of

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 out on life with joy. There is so much in this in the way of conquest of cares and the pacification of unrest. Let pleasure be in the heart and let it gleam like sunshine from the face. Emerson preaches 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 kindred.

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 his 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 in the spirit and live over again the days that have passed. Nay, they are not departed; they abide as history, and history keeps as the living inspiration of the hour. I read his life—and then it becomes a part of me and fills me with the power it discloses.

So Emerson can never die. The twenty one years that have flown since his apparent departure, have only made it clear to us that he is to be with us forever more. One of the world's true men to help in the making of man. He is a spirit presence of manhood. 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 few wants, of many contents; 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 our while to study such a true man and embody the gentleness, grace, godness and peace that he showed in his daily walk. To so live and reproduce his merits would be far better than the writing of many books—the life is divine history and celestial poetry.

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

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 neuropathic, 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 tranquilizing 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 month of July, 1899, because she saw that her daughter had something the matter with her head and she wanted 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 Die.

Rev. A. K. Beem, pastor of the Universalist church, preached Sunday morning to a large and thoughtful audience on "Atheism." During the course of his sermon Mr. Beem brought out the following thoughts:

The terms atheist, infidel and the like, have been used very loosely, often as if they were synonymous. People have found it so much easier to apply such an epithet to any disturber of the old notions than to master his new system of thought. The atheists of the world may be classified as theoretical and practical. Scores of the world's noblest 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 atheists from the view point 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 is doing the mischief everywhere. No person ever has or ever can know more of God than comes within his horizon of consciousness; and the rejection of that is actual atheism, whatever the theory or creed may be. 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 scrambling to do each other is anti-human, anti-God.

"Who sweeps a room as for thy laws
Makes that and th' 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 diviner ideals that pass before the awkening soul. When we rise to the plane which enobles us to know that God is the basis of all that is; then, even this dear, old earth will throb with God, we will be conscious of it, all activities will become truly sacred, and practical atheism will die a natural death.—From Exchange.

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, Secy.

LOVE IS POWER.

Judging a man by what he knows, we are prone to overlook what he does. Knowing and doing are two distinct qualifications. Knowledge constitutes light—doing power; for the former is passive, and only becomes active as it is being carried into effect. In that respect it may be regarded as power, but whether relative or absolute depends upon its use.

Selfishly applied it deprives the agent of real power to the extent that he has expended it in the application—such being therefore relative. Unselfishly applied—that is, for the good of others as well as self generates power in accordance with the good done, and adding to his own interior will or power as he denies himself its benefits—such being absolute or enduring, unless reversed again by misapplication as frequently done through ignorance or temptation.

Thus knowledge, per se, is not power, but leads to it when governed by love or any of its virtues, as benevolence, charity, generosity, sympathy or consideration for others in its application.

Love is power, always, and every act or impulse arising out of its causal state or presence in the human soul—its immortal birth-right—add to its influence or control over matter. And when it has generated sufficient force to allay those negative impulses known as jealousy, envy, hate, anger, vindictiveness or feelings of resentment, uncharity, avarice, cruelty—self-love generally—it vibrates in unison with universal love or spiritual nature, and the soul is individualized—perfected.

ARTHUR F. MILTON

DIVINE SCIENCE AND HEALING.

Text Book by Melinda E. Cramer.

REVIEWED BY W. J. COLVILLE.

This distinctly beautiful volume which bears the imprint of Home College of Divine Science 3360 17th street, San Francisco, is sub-titled 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 without equality. The infinity and omnipresence of being, its action and result, comprising the one self existing all, includes the unity and equality of man with itself."

The book consists of a preface and introduction, in which the author's thought is very lucidly stated, and 23 distinct lessons covering practically the entire ground occupied by all who wish to practice Divine Healing as well as to understand its basis.

The appearance of the book leaves nothing to be desired; it is beautifully printed and bound, and the value of its contents for the studious reader is considerably enhanced by a clear and ample index from which alone the busy skimmer might easily gather many very important and useful suggestions. Mrs. Cramer presents to the world a very definite message. She is evidently thoroughly convinced of the correctness of her standpoint and does not hesitate to make this evident, but she steers gracefully clear of all aggressive dogmatism and uses sound logic, not bald assertion, to enforce the claim of her doctrine.

It is interesting to note that this gifted lady was for many years a chronic invalid whose condition was pronounced hopeless by reputable physicians. She has now for more than eighteen years been steadily engaged in lecturing, teaching, writing and traveling, all in the interest of the beneficent work to which her useful life is fully consecrated. She is at the present time a very distinguished looking woman whose very appearance of self-confident repose tends to inspire immediate confidence in her as a practical exponent of divine healing philosophy.

There is a decided difference between Mrs. Cramer's teaching and that of Christian Scientists on the one hand and that of Mental Suggestionists on the other, though her book furnishes ample evidence that its author is well acquainted with the tenets of both schools, and there are many points of contact exhibited between all schools.

The first lesson entitled "Spiritual Experience" gives a vivid account of Mrs. Cramer's individual exodus from the bondage of illness to the freedom of conscious health or harmony.

It appears that in 1885 her attention was first seriously drawn to the great question of deliverance from all infirmities through perfect trust in omnipresent spirit, and from that time onward her realization of the vital truth which then pervaded her consciousness has been continually broadening and deepening.

Many invalids, we are quite convinced, can learn the foundation principles of self healing by carefully perusing and meditating on this single lesson, which carries with it a suggestion of warm enthusiasm coupled with complete sincerity.

Mrs. Cramer says that the answer to her earnest inquiry, as to whether there was any power that could heal her after 25 years of so-called incurable invalidism, was an all absorbing realization of a presence and power vastly more than personal and so vivifying and illuminating that she felt herself completely at one with it.

That hour was the beginning of her realization of the oneness of all life, and from that moment she declares that she has never questioned concerning "the way" nor known or taught any authority but self-evident truth. Prior to that experience her faith in God had been but a vague belief of truth unrealized.

No sooner had Mrs. Cramer realized the blessed effects of this acceptance of a vital truth in her own experience than she began to impart the knowledge to her neighbors, and at the earnest solicitation of many suffering friends, embarked upon her work of practical demonstration.

The record of successful work done in those early days constitutes a very valuable testimony and goes far to prove that one's ability to truly help others must always be commensurate with one's own deep consciousness of the power of omnipresent goodness.

The second lesson "Spiritual Experience in Works" gives a very good outline of the steps which gradually led up to the establishment of the Home College of Divine Science which has, since May 4, 1888, been a beacon light to multitudes of truth seekers in America and other lands.

No sooner was the college started than its indefatigable President, who has always enjoyed the efficient cooperation of her gifted husband and her talented son, started the excellent magazine named harmony, a faithful and consistent exponent of the noble teachings which are elaborated in the book we are now reviewing.

The 23 consecutive lessons begin with one on "Being" from which the following quotation will serve to illustrate the entire basis of the instruction, giving at the Home College, which is quite a unique institution standing very definitely by itself, free from all affiliations with other institutions yet possessing a Library and Reading Room wherein may be found all sorts of well intentioned books and periodicals, and its platform is wide enough to invite workers to speak on it from time to time who, though seeking to reach the goal of harmony, are in no way identified with College's distinctive mode of working. Nothing can be manifested that is not before it is manifested.

As God alone is, it is God who is manifested in an ever-present creation. That which is begotten of spirit is spirit. I am before I am manifested. Man is potential in God and is expressor, coworker, and capable of doing His will, demonstrating the nature of spirit.

Man is being and existence, created in the image of God's eternity and wholeness. There is one spirit and one body. Individually we are inseparable. This lesson also declares that a belief in two powers one good and the other evil, one warring against the other, and the belief that matter (so-called) is in its nature the reverse of spirit is the suppositional division that causes all seeming inharmony, all sense of fear, want, and suffering. The belief that we have a lower and higher self, each striving for supremacy is as a house divided against itself; it cannot stand the light of true analysis.

This supposition is not a rocky foundation, but is a delusive belief, and engenders feelings of separateness from God and all goodness. It results in jealousy, hatred and enmity one to another. Not until through divine knowledge we know there can be but one source and power do we feel on good terms with ourselves and that we are har-

monious in our relations to others. Ignorance is ignoring the unity of the one all and causes the erroneous race beliefs of duality.

There is certainly much food for serious thought in the foregoing declaration and though some of the statements are very sweeping, we can well understand what a great relief and benefit such teaching must often prove to chronic sufferers who have long been torturing themselves with the false belief that their bodies are evil and that they possess "lower selves" which are in there very nature nothing but masses of uncleanness.

The goodness of human nature through and through must be insisted upon incessantly. As the majority of people who are now interesting themselves in any aspect of Spiritual Science or Philosophy are naturally very apt to seek first the aspect of the Kingdom of Heaven (or harmony) which deals directly with the improvement of actual conditions here and now, we presume that lesson 6, entitled "Denial and Affirmation" will appeal most readily and forcibly to the majority of readers as it sets forth in clear concise language one of the chief means whereby deliverance can be gained from servitude to inharmonious conditions.

[To be Continued.]

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 into a trance or insane? Take the Discovery which a Master brings you which enabled him to pierce the veil of sense, prove immortality, see and converse with spirits, become a flying soul, read the crystal, find lost or hidden treasures, become an adept, magician, necromancer, mind reader; obtain second sight so as to be able to see at a distance.

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RECENT BOOK NOTICES.

Mr. Grumbine has clearly and logically presented his subject in a manner at once simple and profound.—"Suggestions."

"Your work is marvelous, epoch making."—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 offspring of inspiration."—Progressive Thinker.

"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.

"It is the best work on the subject of Clairvoyance thus far, and points out an alluring 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, 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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"ALICE" MESSAGE CORNER"

Mrs. Anna L. Gillespie, 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 of a nature to grow love, but surely all find themselves, after a time, longing for only good.

My father will be 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 life.

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

Winona—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 they 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 mourning.

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 the wampum just as she prays, and she will do good with it, and she will build a lodge where the tired people will come to hear of the trail over the mountains. She will know it is her own for it will have the seal.

Veda—To my friend, Mrs. Jennie Hayes—Long the night, but bright the morning; dark the clouds, but the lining is with a shadow. The birds will sing again, the flowers bloom and all is well.

The universe is full of all men need and in answer to the demand the Soul shall claim its own. I came to her and left the signal. Peace be unto her, IO-IO-IO; this is IO-IO-IO.

Frank Jones—Yes, it was I who came to Father, and will continue to come.

For the way is not long nor dark that leads to him. I wish I had understood Father 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. Maud sends a rose and says she will write soon.

Amos Stearns—I see now a thin, tall man with heavy white beard and snowy hair. He says I used to live in Iowa but came to California in '87. 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 her to know I am with her often and long for her coming. Tell her Jessie and Fred are with me and Mother Riley.

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SAN FRANCISCO, JANUARY 23, 1904

ADELINA PATTI.

It is generally known and conceded fact that Adelina Patti the famous vocalist, is the best preserved woman of her age who has ever followed a professional life during the past half century.

She is now past the three score mark, and yet when standing behind the footlights, presents in appearance, a woman of half that age.

The reason for all this should be made known, carefully studied and her habits of living emulated.

A well known and noted physician speaking of her mode of living says:

"Patti attributes her astonishing retention of youth to her abstemious way of life.

She never drank tea, coffee or wine, but only water and milk, and she has been a vegetarian, eating more nuts and fruits than anything else.

She has always slept a full eight hours, and notwithstanding the importance of her voice to her, has always had her bedroom windows wide open, winter and summer."

This praiseworthy example of Patti, should be an object lesson to all possessing the gift of song, and who aspire to a higher place on the ladder of success and fame.

TO EMPLOYMENT OF CHILD LABOR.

The first duty of the state and of the municipality to the children who are to become its future citizens and rulers, 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 youth, no matter how poor. With everything free in education, every inducement should be made to keep young boys and girls in school at least up to a certain age. Laws enforcing such attendance are wise and under the free educational system entirely justifiable.

Any legislation against the employment of child labor or restrict-

ing such labor, or bettering its conditions, is desirable. It, together with compulsory education, lays the foundations for a more healthful, more vigorous and more intelligent manhood and womanhood. There is no blame to be attached to employers of child labor, providing the conditions under which it is carried on are humane, under a system that allows it, but nevertheless, any move to restrict or do away with such labor is bound to meet with general approval.

In this state, William Blackman, state labor commissioner, has started out on a crusade against the employment of child labor, and says that the statute of 1899 will be enforced in earnest.

The law cited states that no child shall work in any factory, store or industry under the age twelve years on any pretext, and children twelve thirteen and fourteen years of age may secure permits to labor by applying to any superior court judge in whose jurisdiction the child resides, such permit only to be granted on a showing to the court that the child needs the labor for its own support or for the support of an invalid parent.

The commissioner is sending out notices to employers of child labor citing the law and the necessity of complying with it at once.

The law is a wise and good one, and deserves to be enforced.

THE MARVEL OF THOUGHT.

MADAME FLORENCE MONTAGUE

In this wonderful age of great discoveries when the philosopher's stone of ancient days seems within reach of practical possibilities as proven by the recent discovery of radium, man's explorations in the world of thought are no less startling or wonderful.

Two men, of the present day are making extraordinary experiments in the two great capitals of the world, London and Paris.

And the result of their researches have already enriched science and benefited humanity very materially.

The name of Dr. Baraduc the great French Savant, Physician and Electrician, has for years, been well known to scientific world, as well as to ten's of thousands of sufferers from nervous troubles, whom he has relieved or cured by his application of Electric Currents to the great nerve centres of the human body.

His latest invention, however is likely to bring a new revolution in physics and metaphysics.

It consists in a special apparatus which photographs thought and astral matter radiated by the 'Aura' of individuals on the various planes of existence, but particularly on the human.

The results are obvious, and

the possibilities presented to us beyond limitation.

The other great wizzard peering likewise into nature's mysteries is Professor D'Odiardi, a universal genius, and head of the 'Charcot' Hospital in London, England.

Among the many inventions with which he has blessed his contemporaries stands prominently the most delicate of all existing machines, almost a human magnet, registering thought.

Proximity to the little instrument causes a needle to sway round a disc marking not only the speed, but the quality of the thought and all the mental attitudes of the thinker.

Once perfected, these two inventors will give mankind new codes for the regulation of human life the maintenance of health and happiness, the increase of power and intelligence, and the overcoming of down bearing conditions in our environment.

OREGON NEWS.

Portland, Oregon, January 16, 1904
Editor JOURNAL

The First Spiritualist Society of Portland, Or., held its annual meeting for the election of officers for the ensuing year, the first Sunday in January. Mr. C. H. Goodwin, was elected president; Mr. W. H. Bochuke, vice president; Mr. Ed. Kling, 2d. vice president; Mr. C. C. Affalter, 3d vice-president; E. de Yough, secretary; Mrs. C. N. Goodwin, treasurer; Mrs. Louisa Bentikoper, financial secretary; Miss Jennie Werner, corresponding secretary.

That Spiritualism is advancing in Portland is show by the fact that all Spiritualist meetings are being well attended by interested and enthusiastic audiences.

The past year was the most successful year, in every way, in the history of the First Society.

Noted speakers from abroad and the city of Portland have occupied its rostrum, and crowded houses have been the rule, even during the summer months when attendance is usually light.

The present year opens most encouragingly.

E. E. de Yough,
Secretary, F. S. S.

A HAPPY SOCIAL EVENT.

The new departure inaugurated by the Ladies First Spiritual Aid Society on Wednesday, the 13th was in every way a grand success, reflecting great credit on the committee in charge composed of Mesdames Howe, Johnson, Prah, Lillie and Small.

There was an unusual number present at the business session. At the close of which, a fine pro-

gram was rendered by Mrs. Gillespie, Mrs. B. F. Small, Mrs. Lichtig Mr. Rider, Mr. Mathews and Mrs. Price. Refreshments were served at 6 o'clock which as to quality and quantity proved 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 Mrs. Lichtig, a Shaker song by Mrs. Scott Briggs solo by Mrs. Stimpson, recitation by Madame Florence Montague, recitation by Mr. Rider, song by Mrs. Shrader, a true story by Mrs. B. F. Small, recitation by Mr. Perrine, instrumental solo by Mrs. Lichtig, recitation by Miss Emma Lichtig, happy and appropriate address by Mrs. Mary A. Wells, vice-president of the society, an improvised poem by Mrs. R. S. Lillie, subject "Love," Mrs. Mayo Steers voiced loving messages from Dr. Geo. Carpender and many others well known arisen ones. Mrs. Price gave the closing number of the evening. The receipts of this very interesting and enjoyable affair will reach upwards of \$10.00. Watch out for the next and come early.

PEOPLE'S CHURCH SOCIAL

The lovely home of Mr. and Mrs. E. W. Briggs of 760 Dolores street, was full to overflowing Monday evening but, the hostess and host were equal to the occasion, and the guests were given a royal good time the unique program consisted of finding answers to questions and a cooking class query.

Mrs. Addie Wood came out victor in the first named contest with Mrs. Norton a close second. In the concealed questions Mrs. Leichtig won first prize. Mrs. Gillespie and Mr. Manchester as second.

Then began the spirited contest to see which of the seconds would win. After a long and amusing struggle which nearly exhausted the resources of the questioner, Mrs. Gillespie won out and amid laughter was given her prize which should be seen to be fully appreciated.

A large cake filled with gifts, each one attached to a numbered string, was presented to the company. Fifty strings were sold for Ten cents a string, then at a given signal each string owner pulled out his string and found a real pretty prize attached to it, it was great fun and brought a good revenue to the treasury.

Coffee was then served by our most able committee. After which visiting, singing and a general good time and the hour was late when the party dispersed unanimously voting it one of the pleasantest socials we have held.

While the night was rainy and muddy no one seemed to care and over Fifty people were present

The socials which were started as an experiment are proving a wonderful success and bringing about a friendly relation which only social gatherings can do.

The next social will be held at Sunflower hall, 305 Larkin street, Mrs. Prah, Mrs. Wood and Mrs. McGuire as hostesses on the evening of February 1.

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Society of Progressive Spiritualists

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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. J. H. LOHMEYER, Sec.

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	10 Water	Water	Oct 23 to Nov 22
Middle-Brain (Ears)	10 Fire	Fire	Nov 22 to Dec 21
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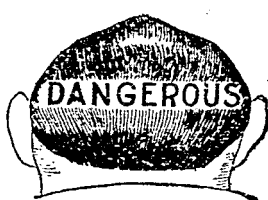
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EDITOR JOURNAL:

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

RESOLVED: That the Board of Directors of the Society of Progressive Spiritualists extends a vote of thanks to Madame Florence Montague for her kindness in delivering the address of our Special Christmas evening celebration.

The lecture was beautiful and of the highest order, a source of great pleasure and instruction and a gratifying success.

We feel grateful to Madame Montague for her unselfish endeavors to please the people, which efforts have been greatly appreciated by all present.

The resolution to be spread upon the minutes. A copy forwarded to Madame Florence Montague and the spiritual press.—F. T. Leilich, president; John Koch, secretary.

News From Oakland.

The Medium's Thursday evening meeting at Fraternal hall Oakland, January 14, was one of the best attended since the opening one year since. The meeting was opened by a short address by Mrs. McAvoy, followed by messages by Mrs. Mollie Phelps, Mrs. Parsons, Mrs. McAvoy, Mrs. Knott, Mrs. Dr. Ellis and Mr. Burnham.

Fraternity hall, West Oakland, Sunday evening meeting was well attended, despite the inclemency of the weather.

Mrs. Eva Peck, after a painful operation and several weeks confinement at the French Hospital was removed to her home on Saturday last, with every indication of a full recovery.

Mr. M. S. Norton, who has suffered for several months with a badly fractured arm, is now on the mend.

Leap Year and Valentine Social, given by the Mediums' Protective Association at Sun Flower Hall, 305 Larkin St., Saturday evening, February 13, 1904. Tickets, including refreshments, 50 cents. Everybody invited. Come and have a good time.

W. J. Colville's farewell lecture in San Francisco will be given in Hall 11, Flood building, Market and Fourth Sts. Sunday January 24, at 3 p. m. and Tuesday January 26, at 3 and 8 p. m. In Oakland his farewell lecture will be given in Loring hall, 11th and Clay streets, Sunday January 24, at 7:30 p. m. and on Monday January 25, at 3 and 8 p. m. Questions invited from the audience.

Owing to the insistence of friends in Florida W. J. Colville is obliged to be at Lake Helen when the Camp opens Sunday February 7, he will lecture frequently during its sessions, which continue for six weeks, also in Jacksonville, Deland, and other places in Florida during that period after which he expects to return to New York. All letters, etc. for the present, can be addressed care of E. W. Bond, Lake Helen, Florida.

Thomas Paine Memorial Services.

Anniversary exercises of much interest commemorating the life work of Thomas Paine will be held at Scottish Hall, 107 Larkin St. on Friday night, the 29th inst. The veteran advocate of liberal thought, Dr. J. L. York, assisted by prominent speakers of the city, among whom, Mrs. R. S. Lillie, Mrs. Anna L. Gillespie are expected to take part. Other attractions are promised which will make the occasion memorable.

People's Spiritual Church—A good audience was in attendance on Sunday evening last. After the responsive readings, songs by the choir and a well rendered solo by Mr. Fred Manchester. Mrs. Anna L. Gillespie delivered an interesting and instructive lecture, subject "The New Bible." She handled the subject in a lucid manner. Portraying the beauty and grandeur of truth when it is disrobed of error, superstition and ignorance and viewed by a clearer understanding, made possible by the illumination of our spiritual perception and the unfoldment of our being. A new member was received showing a continued growth and interest in the society. Something new is promised for Sunday evening the 24th. Two of the young members will be christened and admitted into full fellowship of the church.

Mrs. R. S. Lillie's meeting for the Benefit Fund of the sick mediums was unusually well attended on Friday evening the 15th. In addition to her own good work, Mrs. Sadie Eberhardt who has just completed her sixth year as a faithful public worker, gave her services, voicing messages to the great delight and satisfaction of the audience.

Mrs. D. N. Place, president of the Ladies Aid Society has recovered sufficiently to venture out and was present at the entertainment on Wednesday evening, receiving many congratulations.

A CARD.

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Dr. Nellie Beighle

having returned from the East, begs to announce that she has leased an entire floor in the Marion Building, 110 Geary street, over Kasts' Booterie, (one block from Kearny and Market streets) where she will be pleased to see her former friends and patients. Telephone, Main 1163. Formerly in Emma Spreckels Building, 927 Market St., and Callahan Building, corner Jones and Market Sts.

All mediums need these.

The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

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