

THE PHILOSOPHICAL JOURNAL

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W. T. JONES
EDITOR

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No. 51

NOT DEAD.

BY G. W. SANDFORD.

Ah! once again are we bereft
Of loved one by the hand of Death.
We hope and trust its future home
Will be for aye where angels roam.
No more let scalding tears be shed—
Tho' he be gone, he is not dead!
He to a higher life is born—
Death is a resurrection morn!
We know our faith was very great
That friends would meet him at the
gate,

And guide him to the realms of bliss,
That far excel the joys of this.
Then grieve no more for all is right,
Tho' he has passed beyond our sight,
His loving soul will linger near
To fill our lonely hearts with cheer.

And yet we sometimes pause and think,
As one who stands upon the brink
Of the mighty stream that bears away
Our dear ones from our sight each day—
Why are things thus, that all must go
We love so fondly here below,
And launch upon that stream alone,
And leave us here in grief to mourn?
E'en babe, with all its loveliness,
Is torn away from mother's breast—
Borne from our sight to its new home
Of life within the great unknown.

And ever does the ebb and flow,
As life's strong currents come and go,
Bear in a barque with child for earth,
Another out for heavenly birth.

ODE

To the Don't Worry Club.

BY H. W. BRACKEN.

You who are listless and moping,
Sit dimly twirling your thumbs,
And gloomily worrying and wishing,
For something that thus never comes.
You might just as well, foolish mortal,
Expect you'll by lightning be struck;
One will happen as soon as the other,
Don't sit around worrying for luck.
Worry at most is a parasite cub,
Discard it all for the Don't Worry Club.

There is a say, a good and a true one,
Take courage, ye poor one that delves,
With a stout heart so nobly, that heaven
Helps those that first help themselves.
And you'll find if you wish a good fortune
A pretty good way is to tuck
Up your shirt-sleeve, start and find it—
Don't sit around waiting for luck.
Cleanse all your worry in a cheery wash
tub,
Then be white as snow in the Don't
Worry Club.

You may pine and mope on for ever,
Find fault, worry and growl over hard
fate;
But you had better remember the proverb,
And act on it ere it's too late.

You may whine and grumble for ever,
Just so long you will find you are stuck
In the mire of worry and debasement—
Don't sit around waiting for luck.
If all gloomy cares give you a hard rub,
You discard it all in the Don't Worry
Club.

There is wealth to be had, go and seek
it,
And with it get honor and fame;
By the sweat of your brow you can gain
it,

And carve for yourself a proud name.
But to do this take tack and ambition,
Persistency, hope and some pluck;
Are you ready? Then worry not a
moment—

Don't sit around waiting for luck.
All worries drive now from your central
hub,
And shine as a star in the Don't Worry
Club.

**OUR NEXT DOOR NEIGHBORS.**

BY CHARLES DAWBARN.

WE roughly divide our mediums into three classes. We count their several phases as material, mental and spiritual. Perhaps philosophical would be the better definition of those who become the mouth-piece for spirit teachers. By all alike the "divide" must be reached, for the mortal can go no further. At best it is a region dark, drear and foggy. The ordinary public seance tells that tale, and the history of Wilson and Dallas proves that even if there be attempted privacy the foe can enter as easily as the friend. The intercourse may at first seem both amusing and attractive, but it is dangerous to both mortal and spirit.

It is not the intention in this article to attempt to follow the career of an advancing spirit. In the absence of reliable facts or proofs we leave that to theosophical adepts. But we have here statements of reputable witnesses still living, and experiences in harmony with those of numbers of investigators, from which we may learn lessons much needed in these days, when public phenomena have become objects of general suspicion.

It's a common experience for some cautious and critical investigator to watch and wait for months before he avows himself convinced that spirit return is a demonstrated fact. He has learned his lesson, and declares that he knows it to be a truth, for he has had the evidence. Soon after he reads an article headed "exposure," and learns that his respected medium has been captured with wigs, cheese-cloth garments, etc., as evidence of fraud carefully prepared. He still believes that what he experienced was without fraud, but all the same he becomes silent or talks learnedly of the unknown powers of the "sub-conscious self," and perhaps joins the S. P. R.

The present writer has, so far, failed to capture a single sub-conscious self and bring him into court. Sub-conscious self may or may not have the powers ascribed to him, and may or may not be so suggestible that he cannot help being a first-class liar; but there need be no doubt of the presence of our "next door neighbor." Every public seance with a genuine sensitive as high priest or priestess, has the ear marks of this truth. Let us see what is reasonably proved by such genuine experiences.

1.—All classes of spirits alike must come to the edge of the divide where "next door neighbors" dwell, if they want to communicate with mortals.

2.—Even the most advanced spirit must be limited and befogged by such a nearness to earth life. He may not be injured or enslaved by any foe, but he becomes bespattered with mud and mentally befogged.

3.—A pure and unselfish motive is no protection to the mortal from spirit foes, any more than it protects him from lightning and flood. The authors of the work we have quoted were true and loyal to their spirit friends, who were also true to them. Yet conditions favored the foe, and independent mediumship lost the battle.

4.—It is true the advanced spirit may be more powerful than any foe, but he stays in such an atmosphere no longer than is necessary for his labor of love for some mortal. Yet he can be thereafter simu-

lated so skillfully that the mortal rarely finds out the deception.

5.—Every class of spirit, whether advanced or not, is dependent on a sensitive mortal for any intercourse with earth life; and a mortal, unless he be a sensitive, can greet no spirit, whether friend or foe.

There are powers of clairvoyance, etc., possessed by many sensitives which, it is now claimed, belong to a man's sub-conscious self. Whether or not that be so, it is absurd to suppose the mortal could have any power superior to that of an advanced spirit. Across the divide that mortal sensitive will face the same law of limitation, and the tremendous influence of suggestion. That his vision is suggested is proved by the fact that very rarely do two clairvoyants have the same vision. Mortals have been in the habit of taking such visions in a mass, and sorting them into a semblance of harmony upon which a religion of belief has been erected. Clairvoyants who find dead bodies, locate mines, and tell tales of spirit life, are emphatically "next door neighbors."

Nature's progress is a system of steps. You cannot climb up to number six, and then jump to nine. Each step is a foothold of experience that cannot be missed. The returning spirit may come swiftly as he please, but he can miss no step. The mortal has his rigid limit, after which, and until the next step has been climbed, he will know, see and hear that which is above him only by suggestion. The clairvoyant who outreaches the divide becomes subject to the law of spirit life, and, like our spirit visitors, will be limited and twisted in the tale he tells the rest of us by the power of suggestion from one side or the other.

When we apply such logical deductions to our personal and seance experiences with mediums, we begin to see why exposures are becoming the rule rather than the exception in physical phenomena.

Let us remember that every mortal crosses the divide to become a spirit, and that many linger as near to earth as possible. Of course all classes alike while thus near may exchange greeting with mortals somewhat easily. But those who aspire and progress, and are not

held back by the immediate effect of their earth lives, soon reach other vibrations, and gradually become further away and less accessible. So while we may meet the good and pure, we are sure to rub shoulders with those who are real settlers, and therefore "next door neighbors." They are largely those who, if we had known them in earth life in their true selfhood, we should certainly have avoided, unless ourselves already "neighbors." They are where they are from lack of progress, and may have been there years, or perhaps centuries.

[To be continued.]

MEDIUMS' PROTECTIVE ASSOCIATION.

The above association held its regular monthly business meeting on Saturday evening the 10th inst., at Mrs. C. J. Meyer's Hall, 335 McAllister Street. After transaction of business and the order for the good of the society—which means the welfare of the mediums, the growth and prosperity of Spiritualism everywhere—a lively discussion was had relative to the unjust legisla-tion and unwarranted attempt on the part of the supervisors of the city and county of San Francisco to enforce the collection of a license tax upon the endorsed workers and ordained ministers of the Spiritualistic religion, holding certificates issued by the California State Spiritualists' Association, incorporated under the laws of California. It was clearly shown by the speakers that the ordinance, so far as it includes our ministers and demonstrators of our philosophy, phenomena and religion is purely class legislation, which is contrary to the fundamental basis of a free republic, and equally dangerous to the injured and suffering party and as well, whomsoever may for a time profit by such unlawful measures. A resolution was adopted to print circulars setting forth our grievances in the premises, and demand our rights to a fair and equal privilege with other religious bodies, who derive their power to exercise their divine gifts for the betterment of humanity, and to worship God according to the dictates of their own conscience, from the same source, viz.: the secretary of state, under the great seal of our commonwealth. The committee having the above matter in charge have prepared a petition to the Board of Supervisors, requesting the repeal of the ordinance. If the petition comes your way, please sign it.

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

COMMENTS.

"Of making books there is no end," and the making of magazines is included in the modern version. The New Thought publications are far greater numerically at the present time than the Spiritualistic, while several Spiritualistic journals have a New Thought department.

This certainly seems logical, for as J. P. Cooke says in his article under the guise of New Thought the life of Spiritualism is having a revival from one end of the country to another.

And why should it not be so? As soon as man is demonstrated to be a living soul, why should he not begin unfolding his soul attributes while a dweller in the house of clay?

Returned spirits state that a man's station in the after life is determined by his unfoldment in the earth life. Not so much his intellectual as his spiritual development establishes his status. The worth of Spiritualism then is "to turn people to the inward light," which, shining in every man, will, if he gives it way, be the light to his path and the guide to his feet.

To be in the abnormal vibrations of mediumship, to quote Dawbarn's thought though not his words, is not an unfoldment of the powers of the individual soul. Such an unfoldment is normal, and results in no disaster.

A controlled medium is but the hypnotic subject of an unseen power. The impression left by the hypnotizer may result beneficially or injuriously according to the wisdom he possesses. Whether one will be such a subject or not is for himself to decide, but he certainly should know the dangers as well as the benefits of such a surrender of his will.

There is no good thing that may not be so abused as to become a bane instead of a blessing. And in nothing is this more clearly done than in mediumship. But there are phases and other phases—some more and some less abnormal. Those phases which leave a man normal must, in reason, be of the most advantageous to all concerned. Nothing which injures another can be a lasting good.

Good may be said to be relative, and the advancement of the race may demand the sacrifice of the individual. But the matter of sacrifice is coming to be looked upon as a remnant of barbarism, which

modern invention can and will overcome through the power of the inner light.

The forces of nature and not his fellow man should serve man. These forces are controlled by laws called occult to-day. To-morrow these laws will be as plain as the law of attraction or gravitation. The wizard of the coming time will be he who can harness nature's forces.

These forces are harnessed by the spirits who return and reveal themselves by the marvels of physical manifestations. Man, being himself a spirit, may learn and exercise this same power. In the effort to compass this achievement some seem to have turned from Spiritualism to new gods. Seen aright such effort is not apostasy, but rather a greater consecration to the true idea of Spiritualism.

COMMENTER.

OAKLAND NOTES.

PEOPLE'S MISSION.

The Sunday evening meeting at the People's Mission was marked by great enthusiasm. Mrs. McEvoy gave an inspirational address—"Judge not lest you be judged." Mrs. Nelson gave messages, and Mrs. Balcom, a sister of Mrs. Logan, who worked so long and so faithfully on this coast, was controlled, and treated a gentleman in the audience who was suffering, thereby bringing him relief, for which he was thankful. The meeting was successful in its results, even though the audience was small.

One of the features of the People's Mission is healing, which is carried on every day. Several patients attend for treatment, some staying in the Mission at night.

The psychometric class on Monday evenings attracts quite a good attendance. On Tuesday Mr. Cook addresses the Success Club. Wednesday is a rest night, when visitors are welcome, as they are, in fact, at all times. Thursday night is devoted to a general consultation or conference, when those present exchange thoughts and burnish up their ideas. Friday night is devoted to a message meeting.

As rapidly as members present themselves, classes for afternoon study will be formed.

Mr. Perkins has removed to San Pablo Avenue, near Nineteenth Street, where he gives readings, etc., and also holds meetings in the Odd Fellows' Hall on Tuesday and Friday evenings.

CALIFORNIA S. S. ASSOCIATION.

I wish to acknowledge with many thanks the receipt of three dollars from Mrs. Sadie Eberhardt, as her donation for the months of September, October and November to the propaganda fund. It was earnestly advocated by many at the late convention that an opportunity be given to our endorsed workers to donate the net proceeds of a meeting or seance once in three months to the state association, to enable the board of officers to carry out the work planned for them to do by the convention. Let us hope that fate will so abundantly bless our mediums with success that each may be inclined to respond as did our good sister.

W. T. JONES, Sec.

PERSONALS.

Mr and Mrs Gillespie have moved to a large and commodious flat at 631 Van Ness Avenue.

Mr Mrs G. J. Prah, after an absence of ten months, have returned and were welcomed by many friends at the People's Church last Sunday night.

Dr Rudolph Gerber, late president of Johannesburg Spiritualistic Society, made a call at this office. We bespeak for him a cordial greeting.

SUNDAY EVENING MEETINGS.

TOMORROW.

Covenant hall—Odd Fellows Building, Miss Mae Hunt, lecture and messages.

Friendship hall—At 335 McAllister St. Lecture and Messages. Mrs. C. J. Meyers

Oriental Hall—Madame E. Young and Mrs Sarah Seal, Lectures and Tests.

Peoples Church, 223 Sutter st., Lecture and Messages, Mrs. Anna Gillespie, Pastor.

Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 2nd, floor, 10:30.

Mrs. M. Bird, messages 235 Larkin St. at 8 p. m.

Mrs Sadie Eberhardt, messages, 267 San Jose Ave., near 25th.

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AN ANCIENT VOLUME.

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PSYCHOMETRIC DELINEATIONS.

The PHILOSOPHICAL JOURNAL extends its appreciation to its patrons and desires an extension of its patronage to their friends and asks that they will give them a few lines of their own handwriting and we will give to them a psychometric delineation of character, we ask not less than five, not more than seven lines to be sent and if you should not receive your answer immediately we hope you will bear with us, as we have others already in and will answer each one in their own turn, we ask you to give a fictitious name so that you need not be afraid that any one will know you.

G. H. L. E.—With this influence I get a condition of regrets. I feel sometimes as though earth life contained little for me, but there are changes at present of a nature that seemingly are not bright. But hold on to life. There are times when it seems almost impossible, but there are changes that will be for the betterment of your condition; and there are also changes of a nature that will bring you comfort, though at the beginning it would seem as though nature had robbed you of a power your being demands.

But do not falter, be of good courage, you will yet reach the desired condition of the heart—so therefore do not despair.

It is for you, and we want you to be more careful of the physical, and you will receive help from the higher powers, and all will yet be well.

Truth.—With this influence I get a condition of rest. I feel when my day of toil is over I love to rest and ponder. I want to tell you to sit for a few minutes every evening and concentrate on the thought—desire the divine power within you to unfold. You have it. In fact, you are bubbling over with it. You are very prophetic, and will be one to do much good. Desire God to strengthen you in this work, and all will be well.

"ALICE" MESSAGE CORNER

Mrs. Anna L. Gillespie, Medium.

Alice's messages will be greatly missed by the readers of the JOURNAL this week, as will be seen in another column that Mrs. Gillespie is moving, and thus the line is temporarily broken. All will be well next week.

Even the practice of spirituality belies itself when the baser passions control in privacy, however good the intentions in life's daily plans,

PEOPLE'S CHURCH.

The above church celebrated its first anniversary last Sunday night at Elks' Hall. At 5 p.m., as previously announced, a large number of the members met in the banquet room and partook of light refreshments, served in a most unique and modern style. Every one bringing a lunch, cup, saucer and spoon, thus distributing the labor among the many and making it light upon all.

An election of officers was held with the following result:—President, Mr. E. W. Briggs; vice-president, Mrs. C. Wermonth; treasurer, Mr. W. T. Jones; secretary, Mr. H. U. Prindle; directors, Mr. J. Shaw Gillespie, Mrs. Alice Briggs, Mr. W. A. Desborough, Mrs. Josie Stephenson and Miss Madeira. Under the leadership and teaching of of their beloved pastor, Mrs. Anna Gillespie, and the great harmony always prevailing among the members, and the influence of the socials held bi-monthly over all, the church has had a phenomenal growth and prosperity, which augurs well for its success in the coming year.

The subject of Mrs. Gillespie's discourse was "Am I My Brother's Keeper," which was handled in an able and logical manner, showing that man may be during some period of his life the keeper of his brother, and in turn be dependent upon others; yet it is the great law of life that progress must be attained by individual effort—for perfection is the aim of human life.

DEDICATION SERVICES.

The dedicatory services to inaugurate the Church of the Soul, 619 McAllister Street, took place on Sunday evening, the 12th inst., Madame Young, pastor, and Mrs. Sarah Seal, assistant, officiating. The exercises were opened with instrumental music entitled—"Victory at Last," by request of the arisen Brother Newman Mrs. Seal gave the invocation, which was followed by congregational singing. The subject chosen by Mrs. Seal for her lecture was—"The Church of the Soul," portraying in a grand and eloquent manner its definition and spiritual meaning. At the close of her remarkable lecture, she received the hearty applause of the audience. She was followed by Madame Young, who seemed to be baptised with additional spiritual power for the occasion, and voiced the messages, which were fully recognised and convincing. Thus a new star is visible in the firmament of the spiritual domain. May it shine and bring joy, comfort, hope and a positive knowledge of immortality to all who may come under its radiance.

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VITUPERATION, DEFAMATION AND ABUSE.

THE words of the heading to this article have always been the weapons used by the average clergyman when attacking any *ism* not in harmony with his ipse dixit. The people of Los Angeles are being stirred from center to circumference by one Dr. Frank De Witt Talmage, who is delivering a series of twenty lectures in that very religious city. The *Times* and *Examiner* of Los Angeles have each published a synopsis of his inhuman and unchristian attack and tirade, on November 27th, against mediums and Spiritualism. It should be bourn in mind by all fair minded people that this eloquent (?) sermon of the series may be none other than a re hash of tirade delivered some years ago by the senior Talmage in Brooklyn, N. Y. in which he said that if all the raps, messages, books, literature and every thing of whatever kind or nature which had been said or done in the name of Spiritualism, could be gathered together, and that he could by one stroke or sweep of the hand annihilate it from the face of the earth, and obliterate it all from human consciousness, it would be done. It would seem that such a statement, wish or desire is sufficient to make angels weep, and call for a repetition of the words of Jesus when he said—"Father, forgive them, for they know not what they do." Query—If Dr. Talmage, sen., could have accomplished the feat above mentioned, pray how much of the Bib'e would now remain to guide, console and comfort its believers?

FROM ANIMAL MAN TO ANGEL MAN.

BY J. P. COOKE.

SPIRITUALISTS being thoroughly human, it follows that no humane concerns are foreign to the heart and thought of genuine Spiritualists.

Among them are many who are convinced of continued existence,

but this is not enough. It is not the fullness of life, power, health and harmony which they need. Life should and may be a blessing, not a penalty.

'Tis life, of which our nerves are scant—
Oh, life! not death for which I pant;
More life and fuller that I want.

To rise into conscious joy of that real inner life is the human task and duty of every soul. It is the goal of the spirit. We realize it as we draw nearer and nearer to the divine attraction. Call it how you will.

Jesus has been placed by human minds in every position from absolute divinity to perfected humanity. But whatever else he was or is he is surely a truth teller, a friend to man and a brother, to those who will so receive him. He says that death can be abolished if humanity will but receive the truth as it is and as it must ever remain.

Practically considered what does this mean for us? Among other things it means that we can overcome our darkness with light. We can overcome our evil with good. We can overcome our selfishness with charity. Then come and let us prove our love, our sympathy, our mutual forbearance with all men.

We are all launched upon this ocean of life—whose currents start from God and return to God. Each one of us must find a channel through it, or a current to bear us on and up. Then let us all strive. As Frank Harrison has truly said: "Living with the spirit our manners soften, our words become more kind and gentle, and cease to wound or disturb, and our action in life becomes unselfish and right. We unfold and bloom into a full, rich and blessed life here and now. Noble character is made by the spirit. With love for Good or God we change from animal man to angel man. We are different beings. It is a grand new birth, a splendid regeneration, a final victory of spirit." This is the victory I crave for Spiritualists. The actual regeneration of the carnal, mortal man. We must idealize the sensuous and spiritualize the whole life.

If, as I believe, Spiritualism has a noble career to live—a mission to bless humanity—then all human interests are its own interests. It must be broad. It must do good and become good by use. It must do something noble in order to be something noble.

To gain heaven—its harmony and happiness here and now—we must live the deep, interior new life—the life of beneficent action—the life of spirit. In this way only can we attract spirit to us and outgrow the "fogland" of death and darkness.

The regeneration of Spiritualism means the regeneration of the individuals who compose it. The rank and file must help and be in earnest. Let us be known to the angel world as true, human children, and if we are called Spiritualists, it must not be in irony at our moral and

ethical poverty, but in the spirit of sincerity. Life is spirit—death is darkness and poverty.

The advent of modern Spiritualism has stimulated thought the world over, to a great extent. The significance of the mental revolution that is taking place is being more fully revealed to us.

The advance approaches very near to the heart of the citadel. The questions discussed are fundamental. Such as the being of a self conscious Deity—the Master of all life; and the fact of personal continuance beyond the grave. The line of distinction between material and spiritual things. The dispute hangs on invisible threads of logic. Now the conservatives occupy positions which radicals of forty years back could not thoughtfully assume.

The next step in the progress of liberal thought must be towards the realization of all the ideal supports of mankind, the spiritualizing of the secular, the lifting up into heavenly places of this world's activity, the transfiguration of our common life.

As O. B. Frothingham said: "If by religion is understood the striving after perfection in intellectual things by the untrammelled pursuit of knowledge, in social concerns by the exercise of fraternal kindness, in the spiritual world by aspiration towards a complete surrender to natural law. Every free thinker will encourage that and will do what he can to promote it."

The Spiritualists hold to the idealistic hypothesis, as their name implies. They believe with Socrates and Plato and Jesus and the whole noble line of mystics and illuminated souls all down the ages.

Browning in his "Paracelsus" anticipates the doctrine of evolution. Emerson in his "Nature" reiterates this grand prophecy:

A subtle chain of countless rings,
The next unto the farthest brings,
The eye reads omens where it goes,
And speaks all languages the rose;
And, striving to be man, the worm
Mounts through all the spires of form.

All the great scientific questions concern Spiritualists, because that form of cosmic philosophy is commensurate with life in all its dimensions. Science has already gone so far that it announces the unity of creation—the absolute order and law—one continuous force (spirit)—the inner life of all things—with progress as the goal of life as created. God changes not.

The eternal beauty exists for those who have eyes to see. The question of the problem of being is answered not in a book, but in a life. Spiritualists must prove their faith by their noble lives—for goodness only is truly immortal.

On this foundation the human heart with its qualities of mercy, pity, peace and love, its sentiments of justice and equality, its hunger for advance, its idea of goodness builds up a very noble and benignant conception of deity, and gives the sure hope of moral perfection, the realization of God in the life of man.

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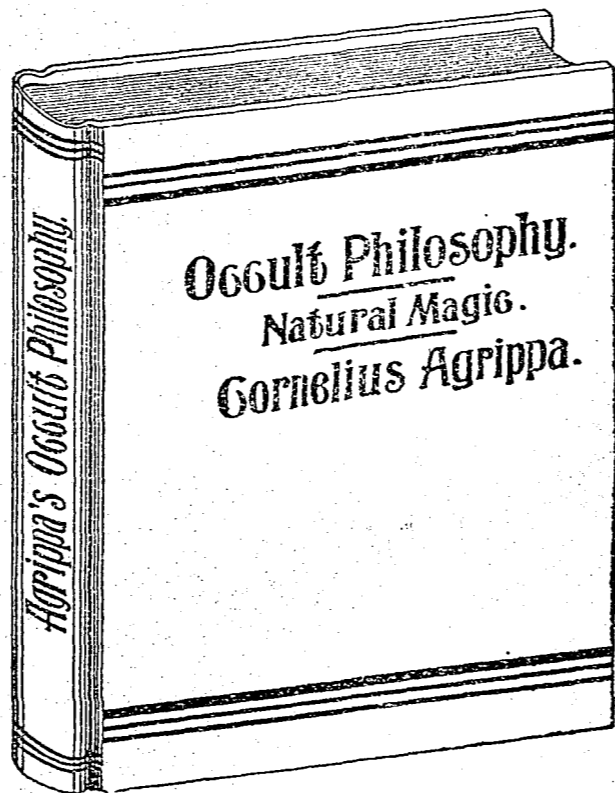
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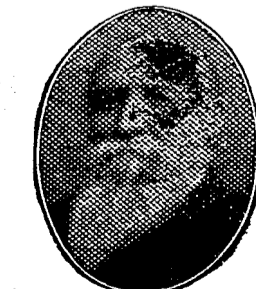
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The JOURNAL has opened a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

Please make note—Persons who received as loan, Badges belonging to the Ladies First Spiritual Aid Society, also Delegates Badges belonging to Cal. S. S. A. and worn during the recent convention are requested to return them to Mrs. A. E. Wadsworth custodian 1429 Market street.

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The regular Sunday afternoon meeting, as conducted by Mr. and Mrs. Howe, have been well attended. The lectures by Mr. Howe are listened to with marked attention. Mrs. Howe has given many very satisfying proofs of spirit return in her readings and messages. Among those who have assisted during the last month have been Mr. and Mrs. Cobb, Los Angeles; Mr. John Slater, and Mrs. McMeekin. Music has been rendered by Mr. Howe and Miss Vera Randsdell, and readings by Mr. Wm. Rider. These all have been of very great assistance.

LADIES' AID SOCIETY.

The third monthly entertainment of the Ladies' First Spiritual Aid, was a complete success. The committee—Mds. Howe, Wood, Riley, and Morrillo assisted by Mrs. Starks did all in their power to make it pleasant for the visitors. A program of fourteen numbers of great merit was excellently rendered and enjoyed. Ice cream and cake was served. Mrs. Norton furnished good music and the young people enjoyed dancing for more than an hour. The committee having charge did great credit to themselves. A silk spread was drawn, ticket No. 28 being the winner.

MEDIUM'S FUND.

The Friday night meeting was held in Odd Fellows' Building, Room 8, under the auspices of the Ladies' Aid Society. Mr. Eberhardt gave the invocation. Mrs. Eberhardt gave the messages which were very interesting. The attendance was good. Mrs. Jennie Robinson will favor us at our next meeting. We thank Mrs. Eberhardt and her guides and all who have so kindly assisted us. The mediums receive no recompense for their services at these meetings which are for charitable purposes. We wish to thank Mrs. Howe for her services the previous evening. Mrs. Mayo, Chairman.

IMPORTANT ANNOUNCEMENT.

As the tenth annual convention of the California State Spiritualists' Association is to be held in San Diego in September, 1905, a club of not less than sixty members is now being formed to secure a low rate of transportation. Arrangements have been completed with S. P. R. R. Co. for two coaches for the round trip, including side trips and sleeper at the low rate of twenty-four dollars each person. All wishing to avail themselves of this opportunity can do so by securing from the Secretary of your nearest auxiliary Society, or from W. T. Jones, 1429 Market St., Secretary of the C. S. S. A. A card explaining terms etc., which can be filled out and forwarded to the Sec'y.

OBITUARY.

Mrs. Francis M. Benjamin, mother of Mrs. D. N. Place, of this city, passed to higher life on October 20th, 1904, at the ripe age of 73 years. The funeral services were conducted by Mrs. Mary A. Wells at the chapel, Odd Fellows' Crematory, on Sunday, October 23rd. Appropriate music was rendered by Mr. John Koch, Mrs. F. Rogers and Mrs. C. Weld. A large number of friends were present to pay their last tribute to the memory of one beloved by all who knew her.

NOTE.—The above was inadvertently omitted in the JOURNAL at the proper time, for which the JOURNAL now makes apology.—ED.

COVENANT HALL.

Miss Mae Hunt's lectures continue to attract good audiences each Sunday evening at the above hall. Her subject on Sunday night was "The Missing Link." The speaker illustrating the meaning of her subject by saying that a human being on the voyage of life without the knowledge or consciousness of his true relation to the universe as an individual spirit, was likened to a ship at sea, without chart, guide or anchor—uncertain as to destination or safety—while the ship required an experienced mariner in whom implicit trust could be placed to guide her to a haven of safety. So, when an individual soul has been awakened and enlightened as to his relation to the universe, and through his many conflicts and bitter experiences, at last he becomes conscious of his oneness with all divine power in whom, sooner or later, all will place their trust.

COMING EVENTS.

The social of the People's Church on Monday evening, December 19th, at 610 Fillmore Street, where a pleasant time is assured. All are welcome.

The children's Lyceum Christmas entertainment takes place on Sunday, December 25th, at 10.30 a.m. Come everybody and make the children happy.

The Rev. C. Hall Cook, Ph.D. of the Society for Psychical Research, London, England, will give a stereopticon lecture at Golden Gate Hall, 625 Sutter Street, at 8 p.m. on Sunday, December 18th. The subject will be "Scientific Proof of Life after Death." Mr. Cook will aim to show that the philosophical conception of man as a tripartite being is verified by the modern discoveries of telepathic communication, and of the existence of a finer or etheric organism within the physical body. An attractive feature will be stereopticon illustrations of specimen psycho-photographs which demonstrate the fact of a border land telepathy, and of the reality of an astral body here and now and hereafter.

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