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W. T. JONES  
EDITOR

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No. 8

## THE SPIRIT VISITANT.

Nellie P. Fox

From the flower encircled portal  
Of my radiant spirit home  
Where the shining feet of angels  
O'er the tinted mosses roam.

On the bright, magnetic rivers,  
Flashing 'neath the radiant eyes,  
That the hand of God our father,  
Paints upon the bending skies.

With a band of loving spirits,  
Swift I fly these waters o'er,  
Till the friends I loved in earth life  
Greet my longing sight once more.

Till I stand within the precincts  
Of the home that once was mine;  
Till my arms are thrown around you  
And my thoughts with yours entwine.

O, my darling, darling parents!  
Grieve not that I passed away,  
Like the beauty of the flowers,  
Or the morning's golden ray.

Oh remember all the sorrow,  
All the pain and gloom are thine,  
While around my free-born spirit  
Gems of matchless beauty shine.

Oh then cease thy vain repining,  
Know that I am still thy own,  
That thy darlings pure affection  
Like a shield is round thee thrown.

Oh! remember I am waiting  
Just beyond the silvery tide,  
And will be the first to greet you  
When you reach the other side.

Noble brother! darling sister,  
I would speak a word to you;  
Paint for you the glowing future  
And the work you have to do.

I would urge you to be faithful  
Faithful as heroic Paul,  
Seeking for a clearer vision,  
Laboring for the good of all.

I would ask you to remember  
Tis the truth, for which we plead  
Asking you to labor with us,  
Till each creed bound soul is freed.

Father, mother, sister, brother,  
I would have you have work as one,  
Keeping time to angel music,  
Till your task on earth is done.

Then no more shall pain and sadness  
Sweep your placid spirit o'er,  
For our souls shall be united,  
To be parted never more.

San Jose, Cal.



## THE PROGRESSIVE LYCEUM.

### ITS RELATION TO SPIRITUALISM.

W. T. JONES.

The education of the children and youth has engaged the attention of many would-be leaders in the domain of thought and the cultivation of the race in pursuit of knowledge and opinions as to the methods that should be adopted—methods that would result in their proper education, have differed as widely as the thought and speech of the world's Nations and Kingdoms.

Were I to go into detail, this article would fill our entire issue, and then need to be continued. In whatever manner or degree those who claim to have earned the title of Educators may have disagreed as to methods adopted, they have all, in some manner, given their adherence to the prevailing opinion, embodied in the following axiom, viz:—"They who educate a Nation's children shape its destiny."

If it be true that "they who educate the children shape the nation's destiny," it is of the utmost importance to us how the children shall be educated. Especially is this true of Spiritualists; for we know that the influence of the education received here, extends beyond the earth-plane into the Beyond, to help or hinder as we travel along progression's road. Knowing this, should we not endeavor to implant in the child's mind those truths and germs of wisdom that shall ripen in mature years and fit him to continue learning when he reaches the spirit world, teach him so that he will know what to do when he has changed abodes.

The Progressive Lyceum is to Spiritualism what the Sunday school is to the Church—and more. The system is broader than that of the Church and different in almost every respect. The Spiritualists

and Lyceum workers recognizes in the child the germ of great possibilities, and endeavor to develop and bring out every latent and useful talent, while inculcating lessons of truth, sobriety and true nobility of character. Heretofore the religious and moral education has been almost exclusively in the churches, and they were taught error and led to accept superstitious and impossible beliefs as God's revealed truths. The Progressive Lyceum seeks to open the child's mind to the truths of nature—to impress upon him the fact that if he would be happy he must do his part toward making others happy; that selfishness, unscrupulousness and a disregard for the well-being of others do him more harm than any one else. The first ten years of a child's educational life shape his future religious belief, and in view of this fact, if we as Spiritualists, would have our children grow up into the light and truth we have received from above, it is our duty to see that they early receive the training the Lyceum alone gives.

The aim of the Lyceum is to interest the child, and at the same time set in operation forces in the soul that shall bring out the latent talent and possibilities, while developing in him his highest ideal of charity and true manhood—perhaps I had better said true childhood; for the truly noble child always makes the truly noble man. We recognize the fact that there is something in a child—something that can be brought out; something divine to be unfolded; something that if hampered by illogical and erroneous teaching, will grow up in accordance with Nature's laws, the better part undeveloped—a condition we seek to avert.

Leaders in the Lyceum should be kind and friendly to each other, their doings actuated by love; for young children are imitative, and seeing their teachers kind and loving will unconsciously absorb and put in practice the wordless lessons thus given. You must make your own life conform to your teaching, if you would be a successful lyceum instructor. If a child can be taught to be true, good has been done.

In brief, then, Lyceum methods aim to develop the entire moral character of the children; free their minds from bias and prejudice, encourage nobility and purity in life; and seeks to incorporate into the child's mentality, in a manner suited to his age, the truths of the spiritual philosophy.

Lyceum leaders should love children, have the object at heart, and be ever ready to help along a cause of progression. They should be able to inspire confidence in children—able to themselves "become as a little child," talk to them as a child, divine their thoughts, so as to the better interest and draw them out; quick to discern a gift or talent, be it for music, speaking, or any other useful thing, and cheerfully and kindly encourage them.

In conclusion, I feel impressed to say that the Lyceum is of greatest importance to Spiritualism. From it must come our future speakers and workers—those who will take our places, when we pass beyond the border. We desire to see Spiritualism perpetuated and new lustre shed upon it. We want its noble truths more widely proclaimed, and who is to do it we neglect the Lyceum?

The interests of the Lyceum should be next the heart of every true Spiritualist, and it is a duty every society owes the cause to organize one. If one society is not strong enough, unite with others in this work, and then invite your liberal friends to send their children. Thus you will be instrumental in doing a good work that shall hasten the day of universal brotherhood and peace—a work that will secure the future of our cause, make the angel world rejoice, and win for you the happy plaudits of your spirit friends.

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## THE PRACTICAL VALUE OF OPTIMISM.

*Notes of Lectures delivered by W. J. Colville in San Francisco and Oakland, Sunday, January 7.*

The very beautiful essay by the famous blind girl Helen Keller, which has proved one of the great literary successes of the recent holiday season, has set many readers to thinkers upon the intensely vital subject of which the essay treats.

Here we listen to words from a decidedly afflicted young woman, who has suffered deprivation of some of the faculties which we all most fully and highly prize, but who despite this deprivation has been able to look at life through distinctly rosecolored glasses.

There is no mere sentiment in this remarkable composition, it is full of sober sense and cogent reasoning.

None of the actual shadows of existence are denied, they are frankly admitted, but instead of the young optimistic philosopher bending under them, and declaring their weight insupportable, or their gloom impenetrable, she faces them as a true heroine and helps her readers to find the way which she herself has found, to triumph even because of them.

There are different kinds of optimism; one variety may be an unhealthy growth, and lead to indolence and indifference, but the wholesome, vigorous sort of optimism, is that which inspires courage, and causes whoever rejoices in it, to rise superior to numberless perplexities, which would otherwise be crushing.

Herbet Spencer's agnostic view of life, may have been highly ethereal, but it remains unsatisfying because it conceives in no definite way of any thing like individual immortality.

There are many brave souls which do not actually require the incentive furnished by faith in a future life, to make them now live nobly, but however much we may admire their heroism, we cannot afford to overlook the obvious fact that many people positively need the motive which conscious apprehension of the reality of a future life alone is adequate to furnish.

It is not selfish or selfseeking, to desire to behold clearly the advancing destiny of the individual as well as of the race and though a decidedly optimistic view of racial progress can be taken by agnostic evolutionist's, some more spiritual philosophy is needed to apply the doctrine to an individual case.

As we are all individuals and share the common hopes and sympathies of individuals, we need to be assured of the righteousness and benignity of eternal order as it applies to individuals, and because this is so some form of Spiritualism

has always flourished among thinkers, whose hearts and heads have worked together.

We need to feel that we are journeying, souls marching forward in the universe, not merely in a state of revolution, and if we can realize the truth of Epes Sargent's beautiful saying in a charming hymn.

"The soul that sineth it shall surely die, die to the sin which did its life confine," even the terrors of a second death are modified and rational faith and hope come in to occupy places left vacant by the departure of horrifying superstitions.

Dr. E. D. Babbitt has very truly told his students that insanity has been frequently caused by false ideas of religion, though pure and undefiled religion is a priceless blessing to mankind.

The optimist may experience lively faith in the Supreme Being but he has far more love, than dead, in his conception of the great positive mind, to use an expression employed by Andrew Jackson Davis.

"There are certainly aspects of nature, which when regarded singly inspire us with terror, but when these phenomena are studied in the light of a fuller realization of how all things work together for good, the harshness of many occurrences is at least very greatly reduced as we behold it."

It may be safely argued that a life philosophy which helps to make life more beautiful and enjoyable is far more rational, than any depressing creed.

Pessimists are never satisfied with their own conclusions, this we know, because they are continually protesting against existence, as they find it, though they do not believe that they have any power to improve it.

There is nothing pessimistic in the attitude of a reformer who sets to work to mend matters which need mending, but there could be no mending done by anybody if pessimism were really true as the very heart of things could be so incorrigibly bad that all attempts to better them would be in vain.

The truly optimistic worker declares that his very desire to improve conditions, is due to the essential fact they are improvable, and that his mission in the world is to better it.

An optimist may be a "crank" but he is never a "wet blanket," he is very utopian and to an extent unpractical, but he always helps far more than he can hinder.

Fatalism and optimism though not necessarily allied, are not of necessity incompatible, because it is impossible to believe that the fates decree the ultimate happiness of all that lives.

Brownings famous saying "God's in His Heaven; all's right with the world," contains the veritable quintessence of optimism but like Pope's

equally celebrated saying, "Whatever is; is right," it is open to misconstruction.

True optimism does not teach the goodness of vice and wretchedness as ultimate conditions, but it does allow that good will come out of them, though, they will disappear.

Our mistakes which bring sad consequences can only bring forth such results as will eventually educate, not doom us, so out of transitory evil perpetual good doth spring.

As a creed to live and work by, reasonable optimism can prove its right to endure, by the excellent fruit it produces, and in no way does it justify itself, as a child of wisdom more completely, than in abode of sorrow, and in presence of some great catastrophe.

Genuine Spiritualism and reasonable optimism grow and flourish in the same soil and are watered by the same rivers.

## HOLY GHOST.

BY DR. COWAN

"And as I began to speak"  
Acts 11:15.

[Continued]

This latter term, as before said, generally signifying when used by these writers, all utterances of spirit without reference to the prediction of future events, it may also fairly be presumed, as minutia were seldom regarded in these narrations, that a certain form was completed with in laying on of hands, such as forming a circle by uniting hands while either standing or sitting.

This would enable the spirits present to more readily direct the power, and concentrate it upon particular persons in the circle who were strongly mediumistic, and they would by this means be developed to speak with other tongues otherwise in a manner different from usual, and probably altogether above, their own unaided powers.

The disposition to unwarrantable attach to the word a spirit, its highest significance—that of God—is shown by the sense in which this term, as used in Eph. 4-4 is generally understood.

There is one body and one spirit, the orthodox interpretation of this is, that it means the spirit of God, whereas, if we consider that Paul, the writer, elsewhere declared that we have a natural body, and we have a spiritual body, it will be far more reasonable to conclude that here also, he referred to the spiritual part of man, for he uses the term in connection with the word "body," and hereby we know that he abideth in us, by the spirit which he hath given us. "Beloved, believe not every spirit, but try the spirits whether they are of God" John 3:24. We here find the word "spirit" in the first verse used as we find it employed in other places, where it is claimed to mean especially God's spirit; but this is evidently not the sense in which it is here used.

I would here caution the reader in judging of this subject, not to be led from the true meaning through

the placing of a capital S at the beginning of the word spirits, as is so generally done in the Bible, but to read the word as spelled with a small s, and he will in many cases, be surprised to find how much light is thrown upon its meaning by this simple and sensible typographical change. For what man knoweth the things of a man, save the spirit of man, which is in him; even so the things of God knoweth no man, but the spirit of God.—1 Cor. 2:11.

Are we sure that the phrase spirit of God, here means God, the spirit, suppose we change a portion of the sentence and cause it to read thus: "For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the spirit which is of God," this certainly makes good sense of it, and is not only entirely reasonable, but should if necessity be true, as none but glorified spirits can in any considerable degree comprehend spiritual things. Daily in our midst, warnings of impending dangers are given by spirits.

What the prophet here ascribes to the "Holy Ghost," we should ascribe to some friendly spirit, who had seen into the future to the extent here indicated, and it must be evident to every reflecting mind that the prophet could not possibly have known whether the impression was made by the "Holy Ghost" or by a human disembodied spirit.

That it was a spirit, is quite certain, because spirits have done such things in innumerable instances, and we are now doing them daily, and that it was not the "Holy Ghost" according to the churchal definition, it is also nearly certain, for the reason, that we have never had any knowledge that such an incomprehensible agency existed, and we can not conceive how it can exist, while we do know that there are spirits, and that every man is influenced and impressed by them.

It is therefore, more reasonable to assume, that a spirit impressed the prophet, whom the latter mistook for the unexplainable, and apparently unnecessary being or myth known as the "Holy Ghost."

## THOUGHTS AND MEDITATION

MRS. CLARA U. MYERS

There is nothing more helpful and uplifting to man than to think and meditate upon the magnitude and mightness of the infinite one—God.

There are boundless possibilities for growth and progress here, and now, if man will but centre his mind on the infinite or the eternal omnipresent God within his own soul.

Let the light of divine mind illuminate your mortal mind. Anger is like rain, it breaks itself upon that which it falls, but let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Develop your whole being spiritually, mentally, morally and physically, the greater the heart, the greater the man, and greater the success.

Let us all cultivate this thought, it will be a great blessing to all. Work all you can, and save all you can, and give all you can, for the successful man and woman is a praying man and woman.

## ON MATERIALIZATION.

By Prof. Agassiz, through the mediumship of Mrs. H. M. Young.

All materialized forms like your form are composed of light, heat and water, magnetism and electricity.

Whenever a perfect materialization is in your presence, those particles of intelligence are there and in order for them to be with you perfectly, there must be perfect harmony, (materialization becomes imperfect where there is inharmony)

The reason why so many times we find in touching the materialized body, we affect the body of the medium is because we destroy the power we take from the medium, the power we take to make tangible the particles of life in the spirit body.

Many times some of our men of science tell us, it cannot be a spirit body, because it is so tangible.

I, myself have been present and have seen spirits eat tangible food, lift heavy substances, and do many things we in earth life do.

When you consider these things, you will then understand in what a sensitive condition mediums must be, who are used for such manifestations.

In the first place if any friend of yours desires to materialize to you in a certain place, he goes to the spirits controlling the medium, where he will materialize, and make known his desire to the spirits controlling that medium.

They then examine and see how much magnetic and electric power he will require to make himself tangible, and then the band surrounding the materialized medium, fill the atmosphere around him with chemicals sufficient for him to make himself tangible.

When you consider these things you can see how hard it is for them to materialize, even imperfectly, for even when they are imperfect it requires much time.

I hope the time will come when there will be a home established where this phase of materialization may be given in all its perfection.

## PRACTICAL SPIRITUALISM

G. NOMON.

What is the object of religion, Christian or otherwise? Is it not to make people better than they would be without religion? The Christian religion is supposed to be founded on the life of Christ—his sayings and doings—and those who lead a christian life are supposed to emulate the virtues practiced by Christ.

That the ethics of the New Testament are common to all ancient religions is well known, and the virtues inculcated by them are equally inculcated by the sacred writing of the Brahmans, Buddhists, Confucians, Parsees and others, not excepting even the Spiritualists.

But the practice of those virtues is another thing, and is hard to believe that this, for instance, is a christian country when we see so many instances of successful fraud with their accomplishments of poverty and disappointment for the

victims. That a thing is "legal" does not make it "right." Because a man can rob another by legal methods and still be a good "christian" only shows that the ethics of Christianity are no longer in fashion, but what difference will that make when the spirit leaves the body?

Here comes "practical Spiritualism," every Spiritualist knows that the penalty must be paid for wrong-doing—no getting out of it—and must be paid by each individual spirit for himself or herself. There is no incentive to cheat oneself, that would be the worst kind of folly.

I read a story many years ago about two persons, who had to cross a dangerous river in a ferryboat, and they were very fond of disputing over the relative merits of "faith," and "works" in securing salvation. The old boatman thought he would teach them a lesson, so on one oar he painted the word "faith" and on the other, works. As usual on their next trip they began disputing, so he dropped one oar and

pulled away with "faith," naturally the boat did not make headway, so they thought him crazy and expostulated. Then he dropped "faith," and took up "works," with a singular result, the boat getting into danger; then he pulled away with both "faith" and "works" and landed them in safety.

Now that is just what Spiritualists as well as Christians and other religionists, will have to do. A judicious combination of both "faith" and "works" is necessary. Spiritual teaching and phenomena will not amount to much unless they put ethical teachings in practice.

A square meal to a hungry man is more spiritual than a sermon, and material help extended to those in need beats all the trance discoveries that you can listen to in a life time.

The way to prepare for life in the next world is to do the right thing now. We are here spirits in the body, to make the best of what we have now, and to do the best with our opportunities, and the lessons we receive are of very little value if we don't apply them now.

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Mrs. Anna L. Gillespie, Medium.

L. A. Ferry—I see approaching a sledner man, white hair and beard so worn and thin, that he at first seems ill.

But now the condition changes, and I see the same face, but a much larger man well and happy, and he says my name is Luther Ferry and I used to live in this city but it has been a long time since. I was an old forty niner and dug, gold which I afterward lost. This seemed hard to bear for me; and I now see why I could not get more ahead with the worlds goods, and that it is all right now. I am not sorry now. Tell Nelse that his old chum has not forgotten him and that Helen and I are together.

Nona—The great trail is full of light, and the council room is full of wise chiefs and the talking paper will soon be given to one who is waiting with the good news. Tell them that pleasant words are more than wampum, and hate words fly like feathered arrows, and at last find their way home.

I send love to all who knew me. My medium is with me and sends sunshine to the wigwam, where her Brave sits alone. Take the wild rose to him and say it is from Nona.

J. G. Clark—Over the beautiful hills the sun shines and the birds sing, and all is steep, and hard to climb are they sometimes, but the top is above the clouds, and no matter how long the way or far from home we get, God's evening will bring us home.

The songs I sang are still sung, and the singer still sings. This new and beautiful life, with its wonderful advantages and possibilities, is beyond me to describe.

Truly it has been said, "the half has never been told."

I want my friends all to know I do not forget them, and new friends but make me love the old ones the more.

They are coming so fast to me, every year brings them, and the ranks grow full of workers here, so they can aid humanity more surely.

The near future will bring about great changes, but none to fear or dread.

"Then sing for the Beautiful hills

That rise from the evergreen shore

Sing for the beautiful hills

Where the weary shall toil no more."

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## DEATH AND THE AFTER LIFE

BY WM. EMMETTE COLEMAN.

The fear of death has been sedulously fostered among men by a corrupt and corrupting theology, thereby fastening its tyrannic grip upon the souls, the consciences, and the pockets of creed-cursed humanity, until the process of physical dissolution has verily become to many, what in popular parlance it is often called, "the king of terrors." The inspiring, beneficent principles of the spiritual philosophy, however, dethrone this monster grim that has for ages held despotic sway over heart and mind of man; and lo! instead of the hideous visage and fiendish glare of the relentless demon, erst clamoring ever for the best and brightest of earth's children to glut his insatiate maw, we now behold a fair and loving maiden wooing, with gladdening smile and sweetest song, to soft repose and ever-blissful dreams.

The change called death is shown by Spiritualism's soul-cheering teachings, to be an inestimable blessing in the economy of nature; the pathway to the greater glories and purer felicities of the "sweet bye-and-bye," than which a richer boon can scarcely be vouchsafed mankind. By and through it we rejoin those so long considered as our "loved and lost," but who are now, thanks to the glorious evangel of Spiritualistic truth, "not lost, but gone before," ever watching, ever waiting, for the gladsome time when loving friends and kindred souls, still dwellers upon mundane shores, shall, by angelic zepthers, be wafted along the meandrous, magnetic streams circulating for aye in spacial depths, in an unending rhythmic ebb and flow, between subastral polar circles and shimmering summer lands, within which latter joyful reunions incessantly are seen of child and parent, wife and husband, friend and friend, never to be severed more.

What a heavy load of fearful dread and dire expectancy, at thought of sure-coming death, has been lifted from the minds of hosts

of true-hearted, loving souls, through the deep-seated joy and lasting peace, blissful, beatific, sweet, imparted to them, one and all, by the full realization of the divine import of the Spiritual gospel. Relief from fear of death constitutes a gleaming jewel in the diademic circle crowning the laurel-entwined brow of Modern Spiritualism.

Eternal punishment, another monster ghastly and gaunt, has fallen to the earth, transfixed by the piercing dart of Spiritual revelation. Long has he reared his haughty crest, traversing far and wide our planet's broad area, scattering on every side despair and gloom, bitterness and woe. Spiritualism, with its ministering angels from the better land, is following in its wake dispelling the anguish, doubt and fear, the torturing sorrows and hopelessness forlorn, engendered by this fiend malevolent. We can depict the woe immeasurable, the agonizing martyrdoms, undergone from age to age, consequent upon the confident acceptance of this diabolic dogma.

How many sensitive hearts, and warm, affectionate souls, have mourned and moaned over the irremediable loss, in Satan's malefic clutch, of loving kinsmen and of dearest friends,—mothers for their offspring, wives for their husbands, sisters for their brothers; but since the light of Spiritualism's benignant truths have flashed athwart their darkened minds, irradiating their beclouded understandings with their heavenly teachings, with "good tidings of great joy to all people," the eye is dried, the tear is checked, the sob is hushed, the sigh is smothered, and happiness reigns supreme where wretchedness and heartache were ere now paramount; delight ineffable now fills each buoyant soul erewhile sore burdened with misery and care, affliction, desolation.

Through Spiritualism's eternal verities, we know that progress unending is the primal birthright of the human race; though scarred with sins innumerable, though seared with imperfections manifold the scars will disappear, the imperfections vanish, through patient effort and persistent struggle to reach the purer state.

No heart so black with hate and fierce malignity but in time will be attuned to purest harmony and sweetest love; no soul so blood-entstained, so thickly entrusted o'er with vice and crime, depravity and villainy, but what is destined, as the ages roll, to be redeemed therefrom, to walk arrayed in robes of purest white, symbolic or abiding virtue, purity and truth. No child of Father God, no scion of Mother Nature, can ever be situated beyond their all-embracing arms,—the arms of Infinite Beneficence engirding every universe.

The same exalted destiny inevit-

ably awaits all men and women, whether on this or on the myriad other earths and globes infilling space; all evil, viciousness, and pain being transient, fleeting and all good, all truth, all love, imperishable, eternal.

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San Francisco, Cal.

## SAN JOSE NEWS.

We have a newsy letter from our good friend and ever faithful secretary of the Union Society.—Mrs. H. L. Bigelow from which we glean the following:

The "Paine Memorial" was held on January 30, in the hall of the Union society.

A fine program consisting of music, and addresses by Mr. J. W. Hines, Dr. C. H. Johnson, Mr. A. R. Woodham, Mr. Allen Brundt and others. There was a large attendance to pay tribute to the hero of liberty and freedom of thought. On January 24, Mr. and Mrs. Gillette occupied the platform for the Union society, everyone seemed pleased with the address and messages.

On the 7 and 14 inst., Mr. John Slater the celebrated test and platform medium was at our conference meetings and answered sealed questions and gave many good messages.

On the evenings of 7th and 14th we tendered him the use of our hall, which was filled to overflowing. Mr. Slater's work is truly marvelous, while here he was besieged for sittings.

He gave a benefit seance to his old friend Mrs. Hendee Rogers, she is regaining her strength slowly.

The Union society is gaining in numbers. Several new ones have come in, several have reinstated an as an offset many have moved to other places, while some have been called home to the spirit-land.

Mrs. Belle Beatly and Mr. H. D. Anderson have been elected members on the Board of Directors of the First Spiritual Union Society of San Jose.

Fraternally.

MRS. H. L. BIGELOW.  
Sec'y First Spiritual Union

## OAKLAND NEWS.

A Valentine Social for the benefit of the Psychical Society was held at the home of Mr. and Mrs. Gillette 619 18th street on Saturday evening the 13th. Eleven and a half couples were present the "half" sailed under the red flag for the evening. Mating of the couples was accomplished by means of pictorial favors, each bearing appropriate mottoes and numbers Mrs. Gillette acted the part of a Gypsy fortune teller.

Mrs. Thusler and Mrs. Sunberg gave readings, Mrs. Sabin and Miss Jarvis furnished music, a little speech making, refreshments and other good things, served to round out a pleasant evening.

The thanks of the society is due to the Ladies who managed the affair which proved it to be a successful entertainment.

On Sunday morning Mrs. Lillie spoke for the Oakland Psychical society in Odd Fellow's hall, corner 11 and Franklin, after which Mrs. MacEvoy and others participated in a "conference" meeting for the interchange of ideas.


Mrs. Cowell being sick, Mrs. Phelps and Mrs. MacEvoy conducted the services in the Woodmens hall, on Twelfth street, last Sunday evening.

Fraternal hall—Charles Anderson is speaking in Fraternal hall on Sunday afternoons and evening.

The Oakland Spiritual society—The meetings at 856½ Isabella street every Wednesday evening are well, attended, several mediums speak and give tests. Meetings are also held on Sunday evening, and for members only, on Friday evening.

Mrs. Gillette holds a meeting at her residence, 619 18th street, every Sunday evening. The developing circle which she has been holding on Tuesday evening is discontinued.

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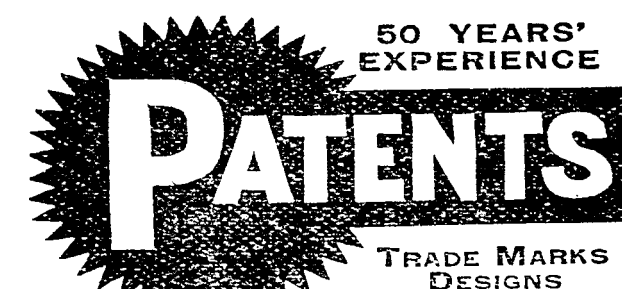
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## Local News Summary.

**Folsom 3041.**—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

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

A happy and memorable evening with the Mediums Protective Association on Saturday evening February 13, at their Valentine and Leap year social. It was a happy surprise to the members of this society and especially a source of rejoicing to the officers who were its founders to meet such a gathering of friends, new and old. Notably among those present were the well known public workers; Mr. and Mrs. Gillespie, Mrs. R. S. Lillie, Mrs. Jennie Hagan Brown of Texas, Mr. Geo. F. Perkins, Mrs. Sarah Seal, Mrs. Carrie Wermouth, Dr. W. H. Davis and Mrs. H. L. Lichtig, Mrs. E. G. Howe of our own city including Mr. W. T. Jones, who has served the society as president ever since its organization. To say that the program presented by the chairman and the refreshments served by the committee and that everything done was equal to the best, is but telling the truth.

**Progressive Spiritualists.**—A fine audience attended the meeting of the Progressive Spiritualists in Covenant hall, Odd Fellows building Sunday evening February 14. Mrs. Lillie was accompanied by Mrs. Jennie Hagan Brown, she invited Mrs. Brown to take her place and give the audience the pleasure of listening to the inspirations of this gifted instrument. She had started for Australia but for several reasons had decided to go no farther at present. Her answers to the questions were always logical, highly practical and beautiful and held her audience under their magic spell from beginning to end. She reserved some of the questions to be answered by Mrs. Lillie. Two numbers to be used by Mrs. Lillie and herself in an impromptu poetic dialogue, this being very interesting. Among those present was Madame Montague, who being called responded with a few words of greeting to our visiting co-worker, and of pleasure in being among the number of those privileged to listen to her inspiration. Dr. Cora Morse being in the audience gave some of the bright sayings for which she is noted. She will on some future occasion give before this society some thoughts on the possibilities of Radium. Dr. York being invited gave a few words of welcome and greeting to Mrs. Brown. The music by our choir and congregation was fine, and the trio by Miss Severance, Messrs. Koch and Wadsworth was excellent.

**Mme. Florence Montague,** will deliver her farewell address in this city on Sunday evening, February 21, at the meeting of the Progressive Spiritualist's Covenant hall, Odd Fellows building.

**Mrs. Jennie B. Hagan Brown** a noted inspirational speaker, who is well known to Spiritualists everywhere is an honored guest of Mrs. R. S. Lillie, 2170 Sutter street this city. She will remain on the coast several weeks and will accept calls for lectures from societies or individuals. Address her as above.

### Passed to Higher Life.

In this city February 12, 1904, Hughie Henry beloved and only child of Hugh H. and Elizabeth Webber Roettger aged about six years. Mrs. Mayo-Steers officiated at the funeral and spoke the words of comfort and inspiration to the bereaved parents. Mrs. Norton and Mrs. Merguire, very kindly sang two beautiful selections. The little boy was unusually bright and interesting, and the parents are almost prostrated by his sudden death.

The many friends of Mrs. Salome Cowell will be pained to learn that she is seriously ill at her home 414 East 16 st. Oakland. During her illness meetings in Woodmen's hall are conducted by Mrs. Mollie S. Phelps and Mrs. McEvoy every Sunday at 2:30 and 7:45 p. m. The JOURNAL extends to Sister Cowell our sympathy and a strong hope for her speedy recovery.

**Daniel W. Hull** made the JOURNAL office a pleasant call enroute from Washington to Los Angeles. He will be located at 1410 Kellam Ave. He is open for lecture engagements for the Spring and Summer months. Good and willing workers should be kept busy.

The next social of the Peoples church will be held at 305 Larkin street, Sunflower hall, 4th floor on Monday evening the 29 inst. A good time is assured and all are welcome.

**Twentieth Century Miracles** was the subject of Mrs. Anna L. Gillespie's lecture on Sunday night the 14th and was treated in a logical manner. The events recorded in the history of the past and which were attributed to the intervention of a personal God and called Miracles were compared with the more modern discoveries made possible by and through the growth and the unfolding of man's spiritual nature. That everything is explainable upon the basis of univesal law.

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