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W. T. JONES
EDITOR

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No. 10

WHERE IS MY BABY?

BY MARIE L. KEARN.

Many a summer the grass has grown,
That wind and rain hath lightly sown,
Many a winter has laid frosty fingers on
my hair,
Swiftly the years have shown me each
care.

Still I can remember as though 'twere
yesternight,
Our little Lily still in the parlour silent
and white;
Years have not covered that ache in my
heart,
Soft fingers try to comfort for that pain-
ful dart.

Oh Lily, I know you are near me to-day,
The same as when in my arms you lay,
I know your dear fingers caress my white
hair,
I know you are in your little straw-
wrought chair.

Your brothers and sisters have found
homes of their own,
Sorrows and life they too have known,
And still as an angel I see you through
the years,
My first baby, Lily, you oft silence my
fears.

Your father is here, the same loving
man,
Yet he does not understand our love—
nobody can,
They laugh at me when I say, Lily is
here,
But I know in my heart you comfort me
dear.

There comes a faint whisper, full of
doubt and fear,
How will I know you when I come to
you, dear,
You were a babe in those years long ago,
How when I meet you will I know?

Have you grown tall to an angel maid?
Or are you a baby with fingers of love,
That comes with wisdom saying to me,
be not afraid,
I dwell through the realms of light
above?

224 San Jose Ave.,
San Francisco, Cal.

SOUL.

BY RODERICK CAMPBELL.

Soul in its essence primary be-
longs to the realm of ideas. The
ordinary matter-of-fact person does
not believe in the reality of what
we term soul. It is an unconceiv-
able thing to him.

This mental attitude is but natu-
ral however.

In such cases the operative func-

tions of the mind are worked almost
wholly on their intellectual plane.
The emotional plane is thereby de-
prived of its intelligencing, illum-
inating and co-operative functions.

Hence, the rays of the pure light
of knowledge become shadowed
and almost totally obscured.

This is the law.

Both the places of nature and
spirit converge at, and from, the
point of balance between the intel-
lectual and emotional functions of
mind.

Nevertheless, the most extreme
and matter-of-fact persons believe
in ideas as a real and working
force.

Yet, ideas in this essence super-
sede the plane of nature—the plane
evident to our physical senses.

Sequensively, the question arises
—why this apparent paradox in
belief?

If we give way to the belief in
the reality of ideas—unseen in-
tangible forces—why do we close
our minds to the belief in the equal-
ly intangible soul, which is of the
same principle and essence?

May not the force and reality of
a human soul be as real as the force
and reality of an idea?

Ideas are the unseen, impulsive
and originating power from which
all human acts, things and efforts
spring into fruition.

Ideas are the basic and operative
principles. Principles in their
essence are abstract—formless.
Yet we believe in the operative re-
ality of principles. Principle and
soul are identical, and of the same
essence.

So we see we are met by para-
doxes in belief on all sides, until we
come to fully realize the great cen-
tral principle which differentiates
itself between the absolute and the
relative, the unseen and the seen
side of nature.

Then truth reveals itself in para-
dox, and paradox again resolves it-
self into truth.

The principle of concentration
becomes subsidiary to the law of
revelation.

We cannot have anything with-
out two sides—an outside and an
inside,

The same law applies to nature
in all its various manifestations,
but we only comprehend the out-
side as the whole law. We lose
sight of the inside as a necessary
counter part and compliment.

And so it is with the human be-
ing, we only comprehend—bring
into consciousness—the outside, the
physical part. Deep down below
the surface of physical or material
consciousness, however, there is an
inner side—an inner consciousness
—which in turn subserves itself to
a distinctive and operative prin-
ciple—which is the individual soul
principle.

For the purpose of fuller recog-
nition the individual soul principle,
on the other hand, must needs sub-
serve itself to the universal soul
principle, and become harmonized
with and in it. Then the principle
of centralization again resolves it-
self into the law of revelation.

What before has been in princi-
ple abstract, formless, becomes—
in terms of law or recognition—
concrete, formed and individualized
in harmony with the universal soul
principle.

Principle is always abstract,
formless. Law is always concrete,
formed. Law, therefore, becomes
formulated principle; and, law in
other words, becomes principle in
activity.

The individual soul centralized
in consciousness with the universal
soul, through this conscious cen-
tralization it, in degrees, becomes
operative; active in its principle,
and finally reveals its nature to the
full understanding of the individual
human mind.

It becomes a reality as an active
principle, first to the emotional
side; then, by degrees, to the un-
derstanding or intellectual side of
man.

Inwardly it reveals itself to us in
consciousness as principle. Out-
wardly it manifests in what we
term character.

The more sensitive the human
consciousness becomes to its im-
pulses, the more it reveals itself as
inner principle, and relatively mani-
fests itself as outer character,

Clean heart, pure thoughts, con-
trolled appetites, aspiring hopes,
aids its revelation and manifesta-
tion. Evil temper, hate, lust,
jealousy, envy and pessimism, on
the other hand, obscures its
presence.

The individual soul, therefore,
resolves itself, on the natural plane
—into character, and united indivi-
dual character resolves itself into
universal progress, a higher and
higher civilization—in short, the
brotherhood of man—the primal
purpose and design of the unity of
both the individual and universal
soul principle on earth.

A TEST BY SCIENTISTS.

BY CHARLES DAWBARN.

To establish spirit return to the
satisfaction of the scientific mind
one must build a pyramid of prov-
ed facts, on which he may then be
graciously permitted to place a top
stone entitled Human immortality.
That is a task attempted by the
Psychical Research Society of Eng-
land and America. So far that is
an objectionable process. But, as
we have seen, with the recorded
test seance for materialization, it
has rigid limits. Place your medi-
um under stress and you get au-
thenticated form, but with the soul
left out. The real value to most
of us is the love that meets love,
and tells a tale of life that knows
no parting. Science has no test for
love, so perforce we part company.
But, all the same, we need protec-
tion, and often it is a painfully
gathered experience which is our
only guide.

Tapes and tacks may hold the
medium to his cabinet chair, but
they cannot prevent the simulated
form of an old friend. In every
phase of Spirit return, the medi-
um may be genuine, and the com-
munication a fraud. It is a matter
of common sense that the spirit
who lives amid vibrations the near-
est to those of mortal life can most
easily return. He is already so
planet bound, that the divide be-
tween mortal and spirit is very
narrow. That is to say, his form
is composed of molecules vibrating
very nearly at the normal rate of

our matter. He lives just beyond our normal sense limit. He is almost, but not quite a mortal. He has passed the border line called death. A natural process has done so much as that for him, and if he has made no progress in his new life it is because he made no progress here, and feels more at home in his present location.

Such a spirit may be mentally brilliant with powers of perception and intuition beyond that of the mortal. However it does not follow that just because he is earth-bound he is less honest than he was in his earth. In fact such a spirit is merely of the earth, earthy. He does not go away because he belongs here. No matter what it is that ties him to earth life, it is thus certain he cannot become your guide to any higher spirit level than his own. We must keep this in mind, because it explains so much of so called inspiration and genuine spirit phenomena, based upon what is called 'spirit control'.

Like the swimmer who seeks the nearest shore, all of us who seek spirit intercourse reach first the land of the threshold. And this applies to every other phase of the phenomena as much as to materialization. The differing result consists in what follows. Some of us are quite content to remain as nearly as possible on the threshold of our old life. Others want new knowledge and experience. That applies just as much to the life of today as the life of tomorrow.

In this life if we ask the first we meet for advice, we are almost sure to get into trouble. And when we accept counsel from a visitor simply because he is a spirit, we incur danger. He may be all right. He may also be all wrong. We cannot even see if he is the same spirit who talked to us before. We are blind to his side of life and thus liable to be fooled, and in some cases 'obsessed'. This is a side in 'spirit return' that few think of, or even care about, for it is those who are most sensitive who become the victims.

Let us remember the spirit we are endeavoring to attract may have grown away from earth vibrations. If so, by a great effort, he may find his way back, and give proof of his presence. But the next time you welcome him it is perhaps some one else who is playing the part. The medium may know nothing of the change, but you are the victim of fraud, all the same. The writer knew of a spirit sister who visited her brother once, and for three months was unaware she was being greeted from that cabinet twice a week. There was trouble when she found it out.

It will not do for us to throw the blame on the cabinet controls. They have no directory in which they can look up the name and residence of a spirit visitor to their seance, much less can they play detective for your benefit. If they kindly assist a spirit to return be-

cause he claims to be your friend or loved one, and if you accept that spirit as what he purports to be, the cabinet control has done his work, and used his medium for your benefit.

Such risks inhere to all spirit phenomena. It is useless to say 'your motive is pure' and God or good angels should protect you. They don't protect you from poison at an ice cream festival, if ice or cream be impure, and family prayers for protection won't guard you from poisoning if the mushrooms are not what they appear to be.

In every phase of spirit return you take risks from which there is and can be no protection. When spirit return has convinced you of your own immortality, it has done for you all that is really capable of reasonable proof. The rest, and there is much of it, is an individual matter of belief and often of enjoyment. Through a good medium you may for years find a loving atmosphere and soul growth. You may talk to your loved ones, and find life much the happier for the communion.

Your troubles begin when you visit another medium, and again call for spirit wisdom and teaching. Take the most prominent and best known sensitives such, for instance as Andrew Jackson and Hudson Tuttle. On the question of sex in spirit life they directly contradict each other. Mr. Tuttle also denies the immortality of our animal friends. Almost all other mediums tell us a different tale. Rev. Stainton Moses, the most prominent and cultured medium England has ever known, had wise controls who gave wonderful details of spirit life. Those teachings both the controls and Rev. Stainton Moses himself are now denying as their most important lesson, through the renounced Mrs. Piper, medium for the English and American Society for Psychical Research. And your own loved ones will tell a different tale through another medium, or present a different appearance at another cabinet.

The writer is not proposing an essay on mediumship. That has been his task long ago, through these and other columns. But we all need to keep in mind that there is no macadamised road, not even a wireless telegraph between the two worlds. Each for himself may draw back the curtain at some auspicious moment, and get solid proof of spirit return. But he soon finds himself in the fog of telepathy, and the unstudied mortal powers which perplex the scientist.

We do not know our own powers, how then shall we comprehend those of the spirit who comes and goes? We do know that the special power of one medium may give us reasonable belief of the return of our loved ones, to bring us greeting and love. But it is not and cannot, in most cases, become a scientific fact. It is really our own spirit sense, unrecognised by science,

which compels our belief. But we cannot afford to cast loose. Still we have the best there is offered when we use a medium whose honesty has been scientifically approved. But each of us, if we can by patient struggle, break through the barrier, is at once in a "fog land," for the limit of our own powers is so unknown that we are sure to be often attributing to spirit source that which really is born of earth life.

In a sense every phase of mediumship is a materialization, for communication must be by a materialized spirit thought, outreaching into the physical brain of a mortal. And very many such supposed thoughts begin and end in mortal life. The very attempt at communication is fascinating, but often dangerous more especially to the sensitive.

When that medium was seated in the cabinet prepared for him, we had forms appear that could not have been produced by him. That we count as proved. But the reader should now see that was but one little step out into the unknown, and that, without perpetual caution, we are liable to make mistakes, or have them made for us, as the case may be.

It is better to believe too little rather than too much when we advance into regions wherein the most careful scientist can find no foothold. The writer believes absolutely in spirit return and his own immortality, but the fairy tales of spirit life told through mortal brain are, for the most part, to him but visits from Santa Clause to earth children and much befogged mortals.

Tests are plentiful enough by every genuine medium for such a phase, but they can only be tests based on our earth life and our mortal experiences. The mistake comes when we say or think that because the test was true, the teaching about spirit life comes to us as unadulterated truth.

The mortal who follows spirit advice in his daily life surely comes to grief sooner or later. It is equally true that the mortal who believes everything he hears through medium lips or cabinet form, will presently outrun reason, and profess faith in the impossible and the absurd.

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	Earth	Sept 23 to Oct 23	Sept 23 to Oct 23
	Air	Oct 23 to Nov 23	Oct 23 to Nov 23
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"ALICE" MESSAGE CORNER.

MRS. ANNA L. GILLESPIE, MEDIUM.

George McElroy.—To my sister May and also my father and mother is this message sent. The speaker is a young man in the early twenties, and is one who is full of bright and cheerful thoughts. This spirit wants to send word also to Bird Renwick, that he was with him at his home on the 24 of March, and that he told him to be careful about the water, and takes this way to verify the message. He speaks also of Nat and many others, and says they are waiting to send some message through the Alice post office. With him also comes one by the name of Robert Way. I do not hear his message, only his name.

Emma Sweet.—A tall, slender lady, white hair but young looking, comes slowly to me. As she takes upon herself the condition of earth I see she is blind. Now she opens her eyes, now I see they are very dark and do not look as if she was without sight only five weeks before death. A little boy, name is given as Bodine, now she says the name was given by sister Bertie, and that she will tell me why he sends the name. This is the message: Tell Esie and Jerome Davis that we are often with the friends and want them to write to the friends in Iowa about it. Tell them about this message, and that grandma and little Emma are with us.

Lilly Hull.—Just a word to let my friends know that I am still trying to reach them and am not forgetting the old ones of earth life. My own home here is lovely and the time is filled with all that makes home pleasant, but still the old earth is lovely to me, and while I do not find time to return, the opportunity to talk with my dear ones is something to hope for. Jennie, and Dora, and Evelyn, all send love to father Thomas Hall. I have seen Mr. Newman and Mr. Roberts many times, and they have been a help to me. Mr. Newman is working so hard to bring some help where he feels it is now needed. He says tell them not to despair just yet.

CALIFORNIA S. S. ASSOCIATION.

A regular quarterly meeting of the board of officers of the California S. S. Association was held on Saturday evening, the 4th inst. In addition to the general business ordination certificate was granted to Mrs. Lily M. Thieband, who is now the settled speaker for the Spiritual Society in San Bernardino, Cal. The matter of holding the celebration of the fifty-seventh anniversary of modern Spiritualism was taken up. A decision was reached to hold appropriate exercises on Sunday, March 26th. Committees were appointed as follows: On hall, W. A. Desborough and W. T. Jones; programme, A. S. Howe, J. Shaw Gillespie and W. T. Jones. See other announcements.

W. T. JONES, Sec.

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(Established in 1885)

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SAN FRANCISCO, MARCH 11, 1905

MALIGNING THE DEAD.

Great effort is being made by individuals and some of the leading newspapers, discrediting the fact well known to the most intimate friends of Mrs Stanford, and who are best qualified to speak and give out to the world the truth concerning her religious belief. That both Mr. and Mrs. Stanford were not only believers in Spiritualism, but had positive knowledge of the return and communion with their loved ones, is an indisputable fact that cannot be gainsaid, and any attempt to divert the public mind to the contrary is nothing less than robbing the deceased of the most sacred right to a place in the memory of her friends and benefactors as a consistent character, living a true life in harmony with the evidences of continued existence and the highest spiritual understanding.

COMMENTS.

As the time draws near to commemorate Modern Spiritualism, a few thoughts on the ethical, social and spiritual advancement of the past half-century seems timely.

The results of the spiritual awakening are world wide, and though the advance is wholly due to the onward sweep of the incoming tide of spirit power, this fact can only be known to those who are able to see the cause as well as the result.

About the middle of the nineteenth century, the force of the spiritual wave known as Protestantism was well nigh spent. The religious life of the occidental world was formalism in the Church of Rome and controversialism among Protestants, with a worship of dogma rather than deity. Blind reverence of the past and contempt for the present was the attitude of the religious mind.

Materialism was rampant and science in its revolt from undue control was giving to matter all power, and setting itself up as the cult of the wise.

But the heart hunger of the soul went on. The spirit within was sending forth its desire for the bread of life. The demand brought its supply. Not alone in the Rochester rappings, but in a great wave of spiritual illumination that brightened from west to east, and has now circled the earth with light. It is a glory that cannot be confined, but diffuses itself every where.

The Romanish Church has roused itself to show that spirit communion has always been a part of its teachings; but to be safe it must be the communion of saints and the appearances of guardian angels, and all within and under the care of the Church.

Protestantism has ceased to preach so much of its absolute knowledge of the plans and purposes of God, and is concerning itself now with the affairs and needs of men. As witness the institutional church which is so much advocated.

Science is awaking to the fact that matter takes form from the forces that act upon it. It is finding the other pole of the great magnet of the universe.

Man is no longer a vile worm of the dust. He stands erect and looks out and not down. The consciousness that he is a living soul is freeing him from bondage. His self respect commands respect. He fears to trample upon his fellow lest the result be destructive. He is saying to those not yet awake, "Arouse ye, arouse ye."

The great pulsation of this spirit power is striving within the heart of darkest Russia. Is beating in strong vibrations through distant Australasia, as there men seek to make real the brotherhood of humankind. Is throbbing in the mighty life of the American nation, as its rhythmic beat establishes "equal rights for all and special privileges for none."

The seeming chaos of to-day is but the forming into line of the gigantic forces which mean man's enfranchisement from the bondage of matter, and his coming forth into the full liberty of the spirit. In social life, in religious life, even in industrial life the vibration of the Rochester rap is transforming the earth. Repeat it! that the great wave may grow stronger.

COMMENTER.

OAKLAND NOTES.

UNION SPIRITUAL SOCIETY.

"Man. Whence? What? Whither?" drew an interested congregation to the conference of the Union Spiritual Society last Sunday afternoon. The subject was presented in symposium form.

P. S. Gillette resolved the question of Whence Came Man, the Spirit? into an analysis of his growth. We cannot point to any place in nature and say here the soul of man began; but his growth is obvious; if the spirit is subjective and the thoughts go to make his character, then every experience recorded in thought sensorium adds so much more to his personality; but however varied his life may be he can not in one lifetime absorb enough from nature's storehouse of knowledge to be conversant with all the principles involved in this little world alone. It naturally follows, therefore, that there must be some other means of coming in touch with the material universe after transition, the one only way by which the evolving soul can learn its life lessons thoroughly is to return, as frequently as may be necessary, to live again and again on this earth till he is a freed spirit, a master over himself.

J. M. Murray spoke on "What Man Is," and quoted various authorities illustrating his great variety of character.

Mrs. Gillette pointed out that it is exceedingly difficult to say much on "whither man goes," because we know so little about it. There are many theories respecting the abode of the human soul after passing the bar. Some have come from the pens of our most prominent workers, but when it comes to making a practical demonstration of these pen pictures of our spiritual abodes we must necessarily fall short of the task; but the freed soul when it has gathered all that is required to perfect it in worldly lore then has the work before it of studying the greatest of all sciences—the mechanism of the mind, or to be more correct, the processes of consciousness, and to minister to the needs of their brethren who are imprisoned in these houses of clay. Reason as we may, she continued, we are compelled to confine our knowledge to the experiences of souls that are within the magnetic belt of this earth. If they go beyond it the embodied mind cannot reach them by any telepathic or inspirational process known to me. Any claim to the contrary is in my opinion not well founded, and we are compelled to conclude that the ultimate that our present state of

being will permit us to reach in this problem is that the "whither" of the human soul is largely concerned with the facts and principals of this terrestrial sphere.

H. W. Anderson, M. D., announced that he did not believe in re-embodiment, and had great doubts about inspiration. Intelligence is never seen disconnected from matter and the condition of the physical organism is bound to effect the mental processes. An author may sit and sit waiting for a thought to come to his mind. Some would say he is looking for an "inspiration from above." How much more rational to think that the phenomenon can be explained on the well known laws of psychology.

Rev. Barber, late of the Adventist church, an evangelist for twenty years and retired because he could no longer accept orthodox dogma, gave the ministry a most scathing account, in which he charged them with preaching for a salary and not for God. He declared the Bible did not teach that the soul is immortal. This is undoubtedly the still lingering influence of orthodox training which will gradually leave him as he mingles more with the liberal element who prize truth above the ancient superstition of theology. He speaks for the society on next Sunday evening on "Biblical Spiritualism."

The evening session was devoted to readings by Mrs. Annie Gillette, Mrs. L. W. Knott and Mr. J. M. Murray. Mr. Murray read from analysis of names. Mrs. Gillette read from hearing the name spoken and Mrs. Knox by psychology.

The sale of Spiritual literature is instructing the auditors and adding much interest to the meeting.

Next Sunday afternoon the conference will discuss Biblical Spiritualism.

MEDIUMS' MEETING.

If a man die shall he live again? That question was asked hundreds and hundreds of years ago, and is being discussed at the present time by many a longing soul. Does the so-called church give a satisfactory answer to the question? It tries to do so by saying, if man does thus and so, at death he will enter upon a life of endless happiness; and if he fails to do so, he spends a life of endless woe.

Spiritualism not only teaches but demonstrates that man lives on after he passes out of earth life. It not only says and demonstrates that he lives, but that he returns and holds communion with those

he has left behind for a little while. Thus imparting joy, peace and happiness to many a bereaved heart.

The Mediums' Meeting in Fraternal Hall continues to be well attended, which is cause for much encouragement to those having the meeting in charge—all work in harmony with each other.

On Thursday evening, March 2d, Mr. Thos. Ellis presided, and after the singing of the opening hymn, called on Mrs. Gordon to offer an invocation, after which she made a few remarks, finishing with spirit messages, and was followed by Mrs. Parsons in the same line of work.

Mrs. Armstrong was then introduced, and offered some remarks in a very impressive manner, giving hope and consolation to every heart, showing that the loved ones who had passed across the threshold were guiding and directing us in the affairs of earth life. She said may we be enabled to let our light shine, and thus help to dispel the darkness of superstition which is round about us. Let us hold up the divine truth of Spiritualism, for there is a power untold in the God-given knowledge that there is a greater life than the one on this earth plane. Standing beside the graves of our loved ones to whom do we look to in our times of sorrow and despair, but to our Father, the creator of all things, who holds in His hands the keys of life and death, and giveth to all eternal life in the great eternity beyond. She concluded with a few messages.

The chairman seeing Mrs. Cowell sitting in the audience, invited her to give some messages, which she did in an able manner, after which the usual circles were formed.

WOODMEN'S HALL

The Psalmist, even at that early day of the world's history, bitterly complains of the ingratitude of those in whom he trusted, and said, "No man careth for my soul." The same conditions exist in society today. It is—
Laugh and the world laughs with you,
Weep and you weep alone;
For this sad old earth must borrow its mirth,
But has trouble enough of its own.
Is it any wonder that men get cynical and pessimistic when we consider how little sympathy there is among so-called Christians. The teaching and philosophy of Spiritualism helps man to care for his own soul, and to encourage others to do the same.

The Woodmen's Hall had a very

large audience on Sunday evening, March 5th, and Mrs. Cowell said it did her heart good to see so many present, and was cause for great gratitude on her part, and it would encourage her to go forward with renewed vigor, for she had now come to the second anniversary of her work in that hall, and you, my dear friends, by your presence here to-night, show that my labors have not been in vain. In giving out the opening hymn she said, we are to have a series of revival meetings in various parts of Oakland this week, and you all know what an important place music—especially singing—has in these services, therefore let us all take part in the singing, and thereby tend to bring our angel friends with messages of hope and greeting to us.

Mrs. Phelps on being introduced said, as the darkness flees at the approach of the opening day, so will error hide its head as our souls are filled with the gospel of truth. If such is the case we will soon make an impression on those with whom we come in contact. It rests with ourselves, and no one else, how we can draw out the God power in us. If we will only talk to God, He will talk to us. This is what Spiritualism teaches, and is what it will do for us.

Dr. Stewart was remarkably clear with her messages, especially was this the case in regard to a gentleman in the hall. She said there was some one present who wanted to ask a question with reference to accepting a proposition that had been offered him. The vibration comes from that direction, she said, pointing with her hand. It was acknowledged, and she said the message took her a long ways off, where there was nothing but sage brush, and she could see it was a mining country. The gentleman you have been talking with says he is going to put up a ten stamp mill, at least he has the foundation ready for ten stamps, but will only put up five at present. Your mother comes to me, and she says, Son, I don't want you to go there. Those with whom you will have to associate with will not be congenial, you will not get the work you are expecting, for he will disappoint you. If you go you will not get all of your money, for he has none. He has only paid a deposit on the machinery, and intends to pay the rest of it and the working expenses from the produce of the mine. So, my boy, don't go to Tonopah, even if you have been offered \$4.50 a day. Take the other offer you have in Oakland, although it is only \$2.50 a day. You will be better off at the end of the year, and the gentleman will be a good friend to you. The message was corroborated in every detail.

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Mrs. Dr. Dobson Barker, Healer, Box 182, San Jose, Cal.

Mrs. B. Butland, 293 Jersey St. Developing circles Wednesday 3 to 5 p.m., private readings daily, psychometry 1 to 4 p.m., or by appointment.

Mrs. Ethel Crindle, 328 Ellis Street, Materializing Seances Sunday, Wednesday and Friday Evenings. Developing Seance Tuesday 8 p.m. Spirit Photos Daily.

Mrs. Sadie Eberhardt, 267 San Jose ave, near 25th, Circle Thurs. and Sun. eves.

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Mrs. M. Hall, Psychic Medium, 3406 Twenty-Fourth Street, near Valencia. Private Readings Daily. Circles every Tuesday, Friday and Sunday.

Mrs. Hendeo Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily. S. F., Cal. Sitings daily, also by mail.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 153 West 23rd St., Los Angeles, Cal.

Mrs. E. M. Miller, automatic slate writer, healer and developing medium. 2590 Mission st. cor. Twenty-second; phone, Church 2045.

C. V. Miller 1084 Bush street, Phone Larkin 1133. Materializing Seances Sunday and Thursday's at 8 p.m.

Mrs. C. J. Meyer, spiritual & business medium. Sitings daily. Circle every eve. 335 McAllister.

Mrs. Sarah Seal, spiritual, healing and business medium, 1424 Market St., "Avon Dale," S.F. Readings and treatments daily.

Mrs. E. R. H. Stoddard, Full Test Seance, convincing all, Sunday and Tuesday. Readings Daily.

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Mme. E. Young's test meetings Tues., Thur. and Sun. eve., Oriental Hall, 619 McAllister St. Readings daily.

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Mr. Arthur S. Howe and Mrs. M. E. G. Howe, Lecture and Messages. Room 8 Odd Fellows' Building, at 2.15.

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

Covenant hall—Odd Fellows Building, Miss Mac Hunt, Lecture and Messages.

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

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

Mrs. E. R. H. Stoddard, 278 Ninth Street, holds Meetings Sunday and Tuesday Evenings.

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

Church of the Soul, 619 McAllister Street, Lecture and Messages. Mme. E. Young, Pastor; Mrs. Sarah Seal, Assistant-Pastor.

Societies and Meetings

Ladies' Aid Society business and social meetings every Wednesday at 2 p.m. in their own headquarters Room 8 Odd Fellows' Building.

Children's Progressive Lyceum meets every Sunday morning at 10:30, Room 8, Odd Fellows Building, Seventh and Market sts.

The Peoples' Spiritual Church, Elk's Hall, 223 Sutter Street, San Francisco, Mrs. Anna L. Gillespie, pastor. Services every Sunday evening, at 8 o'clock. All are welcome.
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N. S. A. MISSIONARIES' REPORT.

Especially Written for "The Philosophical Journal."

During December, 1904, and January and February, 1905, we have held ninety-two meetings, organized six societies, visited Lawrence, Topeka, Herrington, Sterling and Hutchinson, Kansas; Denver, Colo.; Sheridan, Wyo.; Billings, Livingston and Butte, Mont.; Spokane, Seattle and Tacoma, Wash.; Portland, McKinneville, Corvallis, Cottage Grove, Medford and Ashland, Or. Splendid work is being done in Topeka and other parts of the State by A. Scott Bledsoe, President Kansas S. S. Association; also Mrs. Bledsoe, Mrs. Wagner and other good workers in that city. Sterling has a fine little society, with three good speakers, which we understand were developed within the society.

At Hutchinson we found the society had met with reverses, and were holding meetings at private homes only. They secured a hall and we remained with them one week. Several were "converted" and joined our church. The society again rented a hall where meetings are being regularly held.

Rev. C. H. Rodgers of the Universalist Church of Hutchinson, who is an avowed Spiritualist, took part in one of our services, and we returned the compliment by assisting him at his church. Bigotry is dying out in some localities while it is very much alive in other places. At Denver, Colo., we remained but sixteen hours. We met Brother Alonzo Thompson here, and in company with this venerable patriarch of our cause, attended the seance of Brother Roberts, which we enjoyed very much. We gave a short address at the close of the seance explanatory of the missionary work, and were given the assurance that when we returned on our way east they would arrange for some public meetings.

At Sheridan, Wyo., two meetings were held and a society organized. Brother McCormick had preceded us to this place and arranged for our coming, and he accompanied us to his home in Billings, Montana. Sheridan has a large number of Spiritualists, many of whom, we regret to say, did not join the society for different reasons, one of which appears to be that they belong to the New Thought Society, which may seem to be more popular with some. We believe it should not be more popular with people of intelligence, inasmuch as it lacks that which is most essential, the all-important truth of spirit communion. The New Thought movement may be denominated Spiritualism with the spirits left out.

In certain localities there is a good deal of the old thought, the

orthodox thought woven into it. We find the New Thoughtists, like the many other cults which are working along liberal lines, preparing the people to receive the truths of Spiritualism when they are properly presented. All Spiritualists need to do is to adhere, stick together and stand firm for our national, state and local organizations, and all of these new cults will prove to be our servants working to bring people into Spiritualism.

Arriving in Billings December 24, 1904, Mrs. McCormick, President of the Montana State Spiritualist Association, arranged for our work there, as she did in other places in Montana. We held fourteen meetings in Billings, including Mrs. Sprague's lectures to women only, and the one for organizing the Ladies' Aid Society. A number of new members were added to the main society.

January 5th we left Billings for Livingston. Mrs. McCormick and Mrs. Selbrade, secretary of the State Association, accompanying us. Our meetings here were a decided success, though Mrs. Sprague was unable to attend the last three of them. The old society here was dead. We reorganized it. New officers were elected and a new constitution adopted, leaving them in good condition for future work.

Continuing our journey, Mrs. Sprague arose from a sick bed to go to Butte, Mrs. McCormick having preceded us to arrange for the work there. Mrs. Sprague being too ill to attend, I conducted the meetings alone. Mrs. Sprague was very sick and a physician pronounced her case to be smallpox or rather varioloid. She was taken to the contagion hospital and our work was stopped. After she had been released from the obnoxious pesthouse and sufficiently recovered from the shock and terrible experience, our next place of labor was Spokane, Wash., where we met many good Spiritualists. A reception was held at the home of Mr. and Mrs. Dr. French in honor of our coming. Sixty-five were present; a cordial welcome was extended to us, and a general good time was enjoyed by all. We remained in Spokane two Sundays, holding meetings daily. We organized a fine society composed of some of the best workers of that State. Two of the members of the board are state officers also. We were well repaid for our effort in Spokane.

Seattle, Wash., was our next place of labor. Here we found a fine society doing good work. It has a number of excellent mediums and speakers who work harmoniously for the success of the society; they are loyal to it and the society is to them. The parent society arranges meetings in different parts of the city during the week at which these mediums and speakers

officially, different ones at different times, thus giving all an opportunity, and occasionally they give a joint meeting for the benefit of the parent society, at which meeting several of the mediums and speakers take part, all of which helps the mediums to reach the public and enables the people to get acquainted with them and their work. This is also a source of revenue to the main society, and could be practiced in other cities to the advantage of mediums and societies.

Sister Loie F. Prior has just completed a year's engagement with this society and has done good work. The report of our work in Washington and Oregon will be continued in the next issue of the JOURNAL.

We will be at work in California from March 5th to about April 5th; San Francisco, March 5, 6, 8 and 10th; San Jose, Sunday, March 12th; expect to be in Santa Cruz March 14, 15 and 16th, and will go south working our way to Los Angeles, returning northward via Bakersfield, Visalia, Fresno and Stockton. We are open for engagements for lectures as we go east, and will be glad to hear from societies or individuals desiring our services. Very cordially,

Address E. W. SPRAGUE and wife,
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THE LYCEUM.

Topic for Sunday, March 12, 1905, S. E. 57.—"Rest." The Gem of thought:—

Rest is not quitting the busy career,
Rest is the fitting of self to its sphere;
'Tis the loving and serving the highest and best,
'Tis onward, unswerving, and that is true rest.

—John Sullivan Dwight.

For information concerning the Progressive Lyceum authorized lesson sheet of the National Spiritualist Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

On last Sunday morning there was an unusual interest throughout the session. The children were at their best and showing their kindly regards and friendly consideration for their distinguished guests, Mr. and Mrs. Sprague, who had been announced by Mrs. Gillespie, were on their way and would in all probability visit them. Mr. and Mrs. Sprague each gave a short address which pleased the children very much. Such words as were said by these good workers make indelible impressions on the minds of the young, never to be forgotten.

Have you noticed the ad. "A Liberal Offer," on the last page? If not, why not?

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THE GATES AJAR.

Mrs. Robinson's Mother-in-Law Gives Her Experience in Passing Out of the Form.

You know I was sick for a long time, but did not think I would die. (You say pass out or over, and I like it better.) When I knew I was passing out I tried to speak, but could not make any of them hear me. When pa said "She is gone," I then knew that they thought me dead. I knew everything. Saw them lay my body out, saw every one that came into the room, and heard all they said. It seemed so strange to me that I could not make them see or hear me. I saw them take up my body and put it into a coffin. Then for the first time I felt very bad, and the thought came to me, "They are going to put my body in the ground."

I saw them take it to the grave, and then I saw that my own self was not in the coffin, but that I had another form. I said to myself, "Surely I am a spirit."

Then I looked around, and found I was all alone. There was no one in sight, and I seemed to be on a great plain. Everything looked beautiful, but not a living soul in sight. I could look back and see the place I started from—saw them putting the dirt on the grave; saw my friends, and four children—pa and every one, just as plain as at any time in life. But it seemed I must go on and on. Where, I did not know. I never stopped till I came to a big mountain. Then I saw my children away up at the top, and to them I must go. I am not there yet, but I know I will reach them in time. I must overcome a great deal before I can be with them; but I see them most all the time, and I know they are waiting for me.

The only one I see, and him not very often, is your husband. He comes to me and we go and visit you all. But he cannot stay with me. He is in what they call a hospital, and cannot come out to stay till he is well. You know he was sick so very long, and was so weak in every way. I am not very strong myself, but I am gaining all the time. We have never seen anything like the hell we have heard so much about; but we are, in every way, kept in mind of our misdeeds, and it is quite enough hell, let me tell you. When you see them right before your eyes all the time, it makes you feel very bad. You can never get away from them. I say never; that is, not till you have overcome them by good deeds. Now, I am not going to stay here for ever, and am trying to overcome everything; but it is not so very easy to do. I am kept very busy all the time.

The good deeds we do are like this—I can come back to you, and if I can help you in any way by good advice, or if I can get to you, and hear you say you forgive me

aya wrong I have done you, that is a great help to me. You have said so, and it has cleaned a very big spot off my soul. I did not do as I ought to others, so must be content to wait my time. This is a beautiful place, and I would not go back to earth if I could. We are, in a measure, happy, and we know for sure that there is a very much better life beyond for us.

The great fear of that burning hell is gone, and we know that in time we can work out our forgiveness. I am very tired. Good-bye.

Mrs. Mary E. Robinson,
1333 J. Street, Fresno.

A PARTY.

A very pleasant gathering of thirty invited ladies and gentlemen met on Thursday evening, the 2d inst., at the home of Mrs. Carrie Wermouth, 436 Golden Gate avenue, to assist and join with her in celebrating the seventeenth anniversary of the coming to her of a little Indian maiden named Rose as a spiritual guide. The spirit hostess, through her medium, expressed her great delight that she was made the object of such marked attention, and in choice language and up-to-date style extended a very cordial welcome to the friends assembled. Mrs. Wermouth, having planned an evening of pleasure, introduced Mrs. R. Stender, who during the evening favored the company with choice piano selections. Mr. S. A. Mitchell and Mr. A. S. Howe rendered vocal music, following which short addresses were made by Mesdames Mae Hunt, Seal, Howe, Simpson, Riley, Mrs. Pendleton of Oregon, and Messrs Howe, Bracken, Nichols and Jones; recitation by Ida Foulsham, and reading by Captain Stout. After a recess the guests were invited to a bountiful repast, when every one enjoyed the delicious cake, fruit and lemonade. At midnight the party were homeward bound, rejoicing over the evenings festivities in honor of the happy spirit, the Indian maiden.

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VERY ENCOURAGING.

Boulder Creek, Cal.,
March 8th, 1905.

Dear Brother Jones,—In your latest issue of the Journal I note the reference to so many interesting meetings in San Francisco and Oakland. It makes me long to be there and aid in the work, and to meet the dear friends once again. So I have concluded to leave our beautiful Forest Park mountain home for a short stay in San Francisco, and will be with you on Sunday the 12th inst.

Glad to note the arrival of E. W. Sprague and wife who, I am sure, will give a new impetus to the cause of Spiritualism on the Pacific coast. Trusting to meet you soon.—Sincerely yours,

Mrs. Maud Lord Drake.

BAND OF HARMONY.

The regular monthly meeting and entertainment of the above society was held on Monday night, the 27th of February at the new and elegant home of Mr. and Mrs. Myers, corner of Fillmore and Washington streets. As is the custom at these assemblies, every moment of time is occupied with music, vocal and instrumental, short addresses upon various topics from which gems of thought are expressed by the speakers and stored away in the memory of the listener which in after years will blossom and bring forth fruit in deeds of love and helpfulness to the race. As each chosen instrument of the angel world has its special work to perform in the physical expression, it does seem that Mrs. Myers has found a work congenial to herself and her guides in the formation of this society, which if encouraged and sustained, will prove a nucleus to the greater and grander work, for the consummation of which Mrs. Myers was brought to this coast. These meetings are held on the last Monday evening of each month.

No More Last Man.

Diamond and Mercantile Contracts, even though they are lapsed, will be redeemed by me at Full Value, for two days only, secured by the new (Senator Salvage) Salvage Bill, No. 460, just passed by the Legislature.

S. G. MITCHELL,
406 Crossley Building,
San Francisco, March 11th.

LEST YOU FORGET.

The Philosophical Journal Staff wish to remind their many friends that **Mr. C. V. Miller**, the Materializing Medium, will hold a Seance on **Tuesday Evening**, the **14th inst.**, at his home, 1084 Bush Street, for the benefit of the Journal. Mr. Miller has stood a scientific test at the Palace Hotel, as per report in the Journal of this and last week. For this, Spiritualists should rejoice—that scientists are at last finding out the truth.

PEOPLE'S CHURCH.

On last Sunday evening a good number assembled to greet Mr. and Mrs. E. W. Sprague of Jamestown, N. Y., missionaries of the N. S. A., on the occasion of their first appearance before a San Francisco audience. The president, Mr. E. W. Briggs, being absent through illness, Mrs. Annie L. Gillespie, the pastor, presided. After the usual song service, Mrs. Gillespie in a neat and appropriate speech introduced the guests of the evening. Mr. Sprague is a pleasant as well as a forceful speaker, holding the close attention of his audience while in an earnest and logical manner he presented and explained the great need of a more thorough organization of the Spiritualists in our country in order that we may command the respect of the world, secure our rights, that we may do the great work assigned us, that of enlightening the world concerning the true philosophy of life, the return and communion of the departed ones with mortals.

At the close of this remarkable address Mrs. Sprague took the platform and gave a short sketch of her work and experience following with messages with names which were quite clear and very much appreciated by those receiving them. Following Mrs. Sprague, Mrs. Gillespie in a very clear manner presented the claim of the National S. S. Association on the Spiritualists of America for contributions in aid of the special fund for the care and support of indigent mediums. Mr. Sprague added words in behalf of the same object. An appeal was made to the audience and the sum of \$30 was raised for this very worthy object.

IMPORTANT NOTICE.

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, 1420 Market St., Secretary of the C. S. S. A. and explaining terms etc., which will be filled out and forwarded to the Sec'y.

A LIBERAL OFFER.

Wishing to increase the Subscription List of the Philosophical Journal, the publishers offer the choice of the following books as a Premium to New Subscribers remitting One Dollar for one year's subscription. We have now in stock Fifty each of the books named below, which will make a valuable accession to a family library:

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HAPPY THOUGHT CLUB.

The above club met at the residence of Mrs. Carrie Wermouth, on Wednesday evening, March 8th. Mrs. Wermouth occupied the chair. After the opening hymn an address was delivered by Captain Stout. This was followed by a reading and remarks on Spiritualism by Mr. R. O. Boding. "My Own Experience," was the subject chosen for an address by Mrs. Wermouth. Music and recitations were given by the following: Mrs. Stender, Miss Mae Hoff, Miss Mabel Stender and Mr. Mitchell, concluding with spirit messages by Mrs. Wermouth.

G. F. FRECHTEL. G. W. KEELER.
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Our missionaries, Mr. and Mrs. E. W. Sprague, will leave San Francisco to-day for San Jose, where they will hold meetings. From there to Santa Cruz for the 14th, 15th and 16th.