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W. T. JONES
EDITOR

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No. 3

A GOOD RESOLUTION.

BY CHAS. ST. C. CLEVELAND.

Just home from school was my little lad,
And his evening chores were done;
But instead of going out to play,
And with his chums have fun,
He stayed in doors and he seemed to be
In a study deep and brown,
For on his sun-kissed forehead
There was a decided frown.

That he was deeply thinking,
I did not have a doubt;
And shortly after supper I learned
Just what it was all about.
He said that his good old teacher
Had been telling of the New Year,
And had said that on the next morning
Their good resolutions he'd hear.

So that was the cause of the worry,
And also that terrible frown,
For of all his terrible
I did not know what
As well as I could.

And I told him that first to himself
He should always try to be true.

And as for a good resolution
The next day to have at school,
I said he could give nothing better
Than the good old Golden Rule.
In life those words will be a help
As through this world we go,
So always try unto others to do
As ye would have done unto you.

San Francisco.

THE BRIGHT DAYS.

The bright days they are coming, no
matter what they say;
Beneath the snows of winter dreams the
violet of May;

And sometime in the future, in the golden
years to be
There'll be blossoms in the desert and
the streams'll sing to sea.

The bright days they are coming: there's
a twinkling of the light.
In the storm that sheds its shadows on
the starry brow of night;
And sometime in the future, when the
clouds have faded afar,
The sun will greet the morning and the
night will claim a star.

The bright days they are coming; in the
cities in the dells
There's a whisper of the music from the
morning's golden bells.
And sometime in the future, when the
skies are bending blue,
There'll be angels at the windows and
they'll kiss their hands to you.

—Selected.

Where am I going? Never mind;
Just follow the signboard that says—
"Be kind!"

And do the duty that nearest lies,
For that is the pathway to Paradise.

AN ANSWER TO DR. PEBBLES' ARTICLE— "AN OPEN LETTER WITH QUESTIONS TO J. P. COOKE."

BY J. P. COOKE.

So Dr. Peebles takes up my little communication. I do not quite see the connection between the sale of the doctor's books and my article. But he knows the value of printer's ink far better than I. I may congratulate him upon the success of his literary ventures, but still more upon his stalwart opposition to compulsory vaccination. That, I hold, is a wicked thing—an infringement on the rights of the individual. No aggregation of doctors and no legislature has any right to compel a man to introduce matter what their theories may be.

But to his article. I am glad that I share the doctor's respect and admiration for the works of A. J. Davis, S. B. Brittan, J. R. Buchanan, Mary F. Love Davis, Fanny D. Conant and that large host of unnamed worthies in the ranks of the spiritual philosophy who, with hearts full of affection and souls bright with glory, and with minds thirsting for truth, have walked life's span and done the work given them to do, and in parting from us to the other side of the thin veil, have left noble contributions to the world of human striving.

Far be it from me to try to instruct the profounder minds—the fathers in Israel, so to speak. But if I might suggest, even with bated breath and whispering humbleness, I would observe that the reason for the being of the New Thought movement may be found in the sphere of applied ethics.

New Thoughtists would help men and women to find the Divinity within. They would, like Socrates, assist in the birth of the ideas. Get men to unfold their own inner life. Bring it into outer, useful expression. Get their spiritual life forces to flowing. With Walt Whitman they would "invite the soul."

The really living question in the doctor's article seems to be—What is New Thought—its ideals and aims?

Now, the New Thought is as old as Parmenides at least. His doc-

trine of being—not being and becoming—is the gist of this New Thought.

These students seem to realize one of the lessons of the spiritual philosophy that there are forces in the inner life which would make them wonderful instruments for manifesting God before men.

It is our mental attitude toward the spirit that most retards our progress and impairs our usefulness.

Let us fairly compare the utterances of the N. T. officials with the thoughts of A. J. Davis.

The significance of the New Thought is as follows: That one life is immanent in the universe, and is both center and circumference of all things, visible and invisible—that every soul is divine—and that in the realization of this truth each individual may manifest his highest and simply no limitations or boundaries. —*Constitution of the New Thought Federation, 1903-4.*

In Arabula (The Divine Guest, page 10) A. J. Davis says—

Arabula is the perfect, the eternal love light and light love of the universe; and where it dwelleth in our superior consciousness we not only love it without fear, but also love tenderly all humanity, and even the least and lowest things of the earth, and the earth itself, and likewise all things in the starry heavens with a love that is unutterable, mysterious, sublime and blossoming with happiness.

Are these ideas opposed? Indeed, these truths have nestled in the bosom of the teachings of all religions, though it is hard to convey them in words. They must be felt and lived by those who are ready for them.

W. W. Atkinson defines "New Thought as the name by which is best known the great wave of spiritual and psychic thought that is passing over the world." Is it needful to show that there is such a wave? Was not modern Spiritualism such a wave.

This mighty wave from the inner life is sweeping away all creeds, superstition, unfaith, selfishness, narrowness, disease and perhaps death.

Its vitality is bringing us liberty, freedom, self-help, brotherly love, courage, confidence, success, health and life—more abundant life!

This divine impulse stands for all that makes man free and inde-

pendent. It carries the banner of charity, love and manhood. It teaches us to stand upon our own feet, to be merciful and kind, and to work out our progressive salvation.

It preaches the doctrine of "I can" and "I will," calling on us to leave repining and to stand erect and assert our rights to life, health and happiness.

Be brave. There is naught to fear. It seeks to abolish fear, worry, hate, jealousy, malice and envy. Such feelings have kept us in the mire too long.

No less than a true Spiritualism it stands for the brotherhood of man, the fatherhood and motherhood of the changeless goodness. The oneness of all life. The nobility of the essential self or divine

right to look at things with your own eyes. It cares not for institutions. All things must be interpreted by one's own soul. It teaches the immanence of God in the inner life of each. He is right here with us. All about us. Nearer than hands and feet. Closer than breathing. Patiently over looking our growth and unfoldment into a closer, clearer understanding of that breathing life which blesses all and curses none. He does not come to life—He lives—He is!

If we meditate the Great Being in whom our life is rooted as the cause, let us remember that that which is not an event in time needs not to be accounted for by prior causation. The central Is-ness—the "I am that I am"—is not an event: it is absolute being—eternal light—the One of Pythagoras which is not a number, but the positive element in which and by which numbers and beings are possible. As, J. S. Mill reasons—

For, if it should turn out that, though all causes have a beginning, there is in all of them a permanent element which had no beginning, this permanent element may with some justice be termed a first or universal cause, inasmuch as, though not sufficient to cause anything, it enters as a co-cause into all causation. Now it happens that the last result of physical inquiry, derived from the converging evidences of all branches of physical science, does, if it holds good, lands us, so far as the material world is concerned, in a result of this sort. . . .

It would seem, then, that in the only sense in which experience supports, in any shape, the doctrine of a first cause—namely, as the primeval and universal element in all causes—the first cause can be no other than force.

That is this central light. Light is God.

Thus science and philosophy join hands in proclaiming the understandability of these problems.

One difficulty in the way of understanding results from our inability to keep clear mentally a distinction with no difference. In order to grasp the meaning of life and its purposes, one's search must be toward the absolute—the underlying, sustaining principle with which one must grow familiar in thought as the vision is directed steadily and faithfully to it.

This is sought through concentration and by sittings in the silence—communing with the innerness of the spirit.

As the one sun comes to us in rays of light and heat, so the inner sun of life, which sustains all suns—the creative power—expresses and manifests as the inner life of all living forms.

God is principle, life, love. Man is principle expressing. Soul is love manifesting.

Consciousness and knowledge come as the friction between soul and sense. The innerness of God and the outerness of nature clothed from the outer darkness—or matter—and made knowable by the garment.

life rays out into the manifoldness of nature. The New Thought sees this and seeks to teach it, and develop the spirit in each. Their schools and classes and meditations are for this. The fact of the matter is, as Jesus tells us, "All things are held by the law of attraction," and God is the supreme attraction. To know God is life.

Personally, I hold the harmonial or spiritual philosophy as an organon—an exposition of the "wholeness aspect of being;" and as such it is, I conceive, the more inclusive in its sphere. But the development of the individual spirit in man is a most important and needful work. Why should not the New Thoughtists make this special department their own, and thus accomplish what Spiritualists have not attempted, or, at least, have not accomplished?

That there is much sympathy of thought and harmony between the philosophies is evidenced by such speakers as Cora L. V. Richmond, W. J. Colville, Susie C. Clark, B. O. Flower and many others being invited to the platform at the conventions.

The decline of modern Spiritualism, as noted by President Barrett in his annual report, is significant. The fact would not be dwelt upon by him if it was doubtful. I, for one, rejoice if the serious work of the Spiritual philosophy is being taken up in an earnest spirit by

any considerable number of persons—no matter what the label, the name or the "ism" may be. Personally, I am not entitled to speak for the New Thought. I am only an observer. Individually, I believe that the same law obtains for modern Spiritualism as for man. What is good will survive and only what is bad will perish, slowly passing to nothingness.

Spiritualism to me is the loftiest and noblest of all philosophies. I am a Spiritualist in the large, Platonic sense, believing that all created things have a spiritual cause or origin. Light and mind is the root—the causal sphere. I am with the idealists from Buddha to Emerson and A. J. Davis.

Question 1—Thought, I guess, is the movement of spiritual matter. As A. J. Davis says "Ideas in motion. They differ from the essence which is moved as much and as widely as waves differ from the water beneath them."—*Gl. Har.*, vol. 5, page 62.

With light comes also the shadow of thought, and this thought is your spirit's guide, either for good or for evil—but I pray me for all good.—*Isaac Newton*.

I think Newton is right.

Question 2—Thoughts are living realities underlying things. What we are is made up of our thoughts. Elias Howe held thoughts or ideas which preceded the material mechanism of a sewing machine. How many creative thoughts from T. A. Edison have materialized in the field of applied electricity?

in the substance of the foregoing. (4) New Thought is not a personal invention, nor is the harmonial philosophy.

Questions 6 and 7.—Not so far as I know. New Thoughtists, like other people, choose the sphere of their own activities. Why not?

Question 8.—Yes they do. Witness the speakers at their conventions.

I append a list of the subjects and speakers as illustrating the class of subjects interesting to New Thoughters and, I hope, to all my fellow Spiritualists.—Respectfully submitted by, yours in faithfulness,

JOHN P. COOKE.

NOTE.—The list mentioned is too large to publish in these columns, but Spiritualism, both in subjects and speakers, is well represented.—Editor.

PASSED TO HIGHER LIFE.

Mr. Alonzo Johnson, late of Hollister, California, passed to the higher life in San Francisco on the 16th inst. Mr. Johnson was the husband of Mrs. Rebecca Johnson, well known to many readers of the JOURNAL as a prominent Spiritualist, and a former member of the board of the California S. S. A. Funeral services were held at the Odd Fellows' Crematory under the auspices of that order, on Wednesday, the 18th. A number of Spi-

ritualists and friends attended the funeral to pay the last tribute to the deceased, and tender their love and sympathy to their bereaved sister and her family.

Oakland Notes—September 1.

spoke to several brothers and asked them to cooperate with him, but they all refused. He then turned to the sisters and succeeded in gaining the help of one. He told her to hire a hall and he would be responsible as far as finances were concerned, for he had a few dollars then, but he had not had any since. It was indeed a great pleasure to him to see so many present and was some recompense for past labors.

NEW THOUGHT MEETING.

There was quite a little gathering at the above named meeting in Ben Hur Temple on Sunday morning, January 15th. The speaker was Mrs. Alis King of San Francisco, and her subject was "Resist not evil." In the course of her remarks she said that to be spiritual was not to be goody goody, but correct. Correct in every thing—correct in our speech, in our actions, in our food and in the treatment of our fellow man. We must not expect health unless we obey the laws governing health. We be-
 cause it is cold, or because it is wet, and the result is, we get up with a headache and cannot enjoy our breakfast. We complain about business being bad, that politics is running the country to the dogs. Instead, we should have confidence in ourselves, for if we do not, no one else will. There is no disgrace in getting down in the world, the disgrace lies in remaining there. We should, metaphorically speaking, be continually throwing bouquets of goodwill at ourselves and those with whom we come in contact in our daily life. We are all Socialists and believe in Socialism—equality to all—but each one has to work out their own equality. Some discussion took place after the speaker had finished.

WATERLOO, IOWA.

From a private letter we are permitted to make the following extract: that Mrs. H. L. Lichtig, who, with her family spent the winter of 1903 in this city, reports having been engaged in her mediumistic work at Waterloo, holding meetings at the beginning with only eight people, which have increased to thirty at each meeting. The Philosophical Journal joins with her friends in congratulations.

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SUNDAY EVENING MEETINGS.

TOMORROW.

Mrs. M. Bird, Messages, 235 Larkin St. 8 p. m.

Oakland Hall, 1116 Sutter Street, Lectures and Conference.

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

Covenant Hall—Odd Fellows Building, Mrs. Maud Hunt, Lecture and Messages.

Children's Progressive Lyceum, Odd Fellows Building, Room 8, 2nd floor, 10:30.

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

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.

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A CARD OF THANKS.

Mrs. E. H. R. Stoddard wishes to express through the JOURNAL her thanks to the many faithful friends for the tokens of friendship shown during her recent bereavement and sickness; also to announce that she is able to resume her work.

"ALICE" MESSAGE CORNER.

MRS. ANNA L. GILLESPIE, MEDIUM.

John H. Hammer.—To my grand-daughter Katie, my nephew Henry and Susan this message is given. I see a tall, slender man, blue eyes, and fair hair. With him appears a woman about 27 years of age, fair hair and fleshy. In her hands she holds an accordion, upon which she plays old melodies, such as "Come to the Church in the Wild-wood." The man says, "I did not suffer in making the change. I knew what I wanted to say and was fully conscious, but forgot how to say it. I am satisfied with the dis-position of everything."

Curtis Benson.—A young man, less than five-and-twenty, in the uniform of a Spanish war veteran, sends this message to his father and mother, Julia and C. Benson. He says they will know it is Curtis, for "I have the buckle with me that they placed on my grave on Memorial Day, a buckle made of ivy leaves. I still play, but not the songs of war. I heard you say, mother, 'I wonder if Curtis loves music as much as he used to.' Yes, mother, but I have better advan-tages, and if I could come back I would not. Tell Bess to wear the ring, even if she wears another. I send my love to all. No one is for-gotten."

come together. The one is one and the other young. The first one has been gone from earth life many, many years. They bring with them a little boy whose throat is affected. I only hear "Love, love to mama."

Doctor A. J. Taylor and George Taylor.—I want to send a message to my sons—one in the east and one in the west. I want to send a message to Lyman. I want to send a message to my daughter and Elizabeth. There is something said of Anne. I cannot catch it. You may read of the glory, and in imagination paint ideal pictures, but the half cannot be told. The lesson of life is so meagre—only the key that opens the door to the higher education. We sink into insignificance when arrayed before the master minds of those who have become acquainted with the greater law. Worlds whirl by in dizzy space until they lose themselves and become only a part of the great animate force, and then life, life only has begun. I only see progress. As yet I am only at the beginning, and it is all so natural, so natural.

It having rained last Sunday, the 15th, the Carliss has presents of Mr. Wan. Emmette C. Carliss will be on view to-morrow, Sunday, the 22d, at 418 Sutter Street, if it does not

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Mrs. J. Martin, Green Lake, Seattle, Wash., cancer removed in six days.

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A cancer measuring four inches long and three and a half inches thick, removed from the breast of Mrs. Ettie Miller, Hebronville, Mass., in twelve days.

Mistakes of New Thought

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SAN FRANCISCO, JANUARY 21, 1905.

COMMENTS.

Is Spiritualism a religion? And if it is should it not receive at the hands of the press and the public the same courteous consideration that is accorded to other religions? Would any reputable newspaper hold up to ridicule the forms of service of the Catholic or Lutheran congregations? Would the manner in which a priest—whether Christian or pagan—recited prayers be made a theme for levity? Would the faith in the sacraments or holy rights be treated with contempt? If respect is shown to the forms and ceremonies of other religions

Is there any other class of believers who would submit without protest to such a series of articles being published against their cult as "Seven Visits to a Clairvoyant?" If the boycott is ever justifiable it would seem that the Spiritualists of San Francisco and the state have just cause for dropping the *Chronicle*. Indeed, that self-respect demands that they should. And that all honest clairvoyants should withdraw their advertising patronage.

That there are many counterfeits of truth is well known. Hypocrites cannot be kept out of any movement, yet they are not the measure of its truth or power. But to ridicule the proofs of the continuity of life is equally sacrilegious with making a rock of God. For in very truth it is denying the power and presence of Divinity.

Out of seeming evil good may come, and the sense of justice and fair play which characterize the average American, will cause him to turn with disgust from such course with as is represented in the "Seven Visits."

The writer of the Visits certainly

fails to live Ella Wheeler Wilcox's thought—"Let there be many windows to your soul that all the glory of the universe may beautify it. Not the narrow pane of one poor creed can catch the radiant rays that shine from countless sources. Tear away the blinds of superstition; let the light pour through fair windows broad as Truth itself and high as God."

The JOURNAL shows in its reports of the good work going on in the various societies throughout the state that the "blinds of superstition" are being removed, and that the light of Truth grows clearer. Under its new board of directors Commenter hopes the JOURNAL may help its readers "to thrust aside half-truths and grasp the whole."

COMMENTER.

OAKLAND NOTES.

UNION SPIRITUAL SOCIETY.

Notwithstanding the inclemency of the weather on Sunday afternoon, January 15th, the conference of the above society, held in Fraternal Hall, was remarkably well attended, and a very animated discussion on the subject of divorce occupied the attention of the audience. The speakers were all in the subject without gloves, calling a spade a spade—and were in real sympathy with those who have to find relief in the divorce courts.

The symposium was opened by the chairman, Mr. Paul S. Gillette, who gave an outline of the lax and conflicting laws of the various states, and then went on to show that a prominent cause of divorce was a lack of that privacy which surrounded the vast majority of the homes of this country during reconstruction days. Light literature and licentious entertainments had bad effects upon the community, but he hoped that education, good reading and a high standard of amusements would have a great influence in modifying the number of divorces.

Dr. Anderson followed, pointing out the spread of yellow journalism poisoning the public mind, until they become so hardened that nothing seems to shock. He advocated a judicious divorce law that would permit mis-mated couples to end their troubles by a legal termination of the marriage bond.

Mrs. Annie Gillette took the floor to represent the women, and said that in her capacity as a public psychic she had found that the greatest prevailing cause of divorce

was infidelity on the part of one of the parties to the marriage contract, and cited a few cases in evidence. She thought the home should be made attractive, entertaining and peaceful, so that all the members of the family would seek it in preference to any other place. A high spiritual standard was essential to a happy and successful marriage. It should not only be professed but lived up to. Mrs. Gillette is a very persuasive speaker, and her influence is greatly felt in the social circle in which she moves.

Dr. Winckfeld thought there was need for a law to compel every man who desired to enter the marriage relation to go before a board or committee of authorized persons, whose duty would be to determine his physical fitness for the marital tie. The young lady has the right to demand the same standard of purity from her affianced as he does from her.

Judge Ira C. Jenks briefly stated that he had taken the testimony in dozens of divorce cases, and had come to the conclusion, from the painful nature of many of them, it was impossible to refuse to grant them relief. If there was fault from a legal stand point it was due more to the legislators who made the law than the court who in the majority of many years' experience to bear on his remarks. There were no messages at this session, all of the time being profitably occupied with the discussion.

In the evening there was a fair-sized congregation present, and Dr. Anderson delivered an address on "Perils to Spiritualism—Present and Future." Mrs. Annie Gillette gave some readings in which she was very successful. These readings were given by vibration. This is done by Mrs. Gillette turning her back to the audience and allowing some one to rise and send out their thoughts to her. The subject is then seated and Mrs. Gillette, facing the audience, proceeds to give her delineation. Given in this way they are remarkably correct, considering that she does not know whom she is reading, although sometimes the identity of the person is revealed psychometrically to her before she is finished.

On Wednesday evening, January 11th, the above society held a social at the home of Mr. and Mrs. Paul S. Gillette. It was one of the most pleasant events of the season in Spiritualistic circles, the main features being of a musical, literary and social character. Mrs. Briggs rendered a number of songs, most of them being Scottish ballads.

Spiritual readings were given by Mrs. S. Gordon and Mrs. A. Gillette, both of whom did good work. It was certainly a very enjoyable evening, and the proceeds were devoted to the funds of the society, and it is to be hoped that it will not always be compelled to meet in a rented hall, but that the time may soon come when it can move into a home of its own.

MEDIUMS' MEETING.

Fraternal Hall was well attended on Thursday, January 12th—every seat in the hall being occupied. After the audience had joined in singing, Dr. Stewart-Ellis led with an invocation. She then said that she desired her hearers to give close attention while she and her sister co-workers were giving their messages. There were so many of the loved ones anxious to be heard that they had to think and talk very fast, so the party getting a message will please acknowledge at once, and if they cannot follow the message to say so in order to save time. She then gave her messages and was followed by Mrs. Parsons in the same line.

Mrs. S. Gordon on being introduced spoke on "Quench not the spirit." She said it was taken for granted that they came to the meeting to get some soul food—to have communion with God. She asked them to take the messages home, and although at the time they might not be able to see the connection, still after a while they would recognize it. A few days ago she met a gentleman on the street and he told her that the message she gave him last week was true, for he was then on his way to buy a ticket preparatory to going a journey, although when he got the message he knew nothing about it. The messages come from the loved ones, and she urged her hearers to be still and listen to the voice of God, to quench not the spirit, nor to dispise the voice of prophesy. She concluded with spirit messages.

Mr. Thos. Ellis presided, and in closing the meeting said that he took it as a compliment to himself that there was such a large attendance. He felt sure that they had not only come themselves, but had brought their friends with them in the expectation that he was to make his first appearance. But it was now some eight years since he commenced to work on behalf of Spiritualism. At that time the cause was at a very low ebb in Oakland, there being no meetings at all. He

For remainder of the Notes see page 2.

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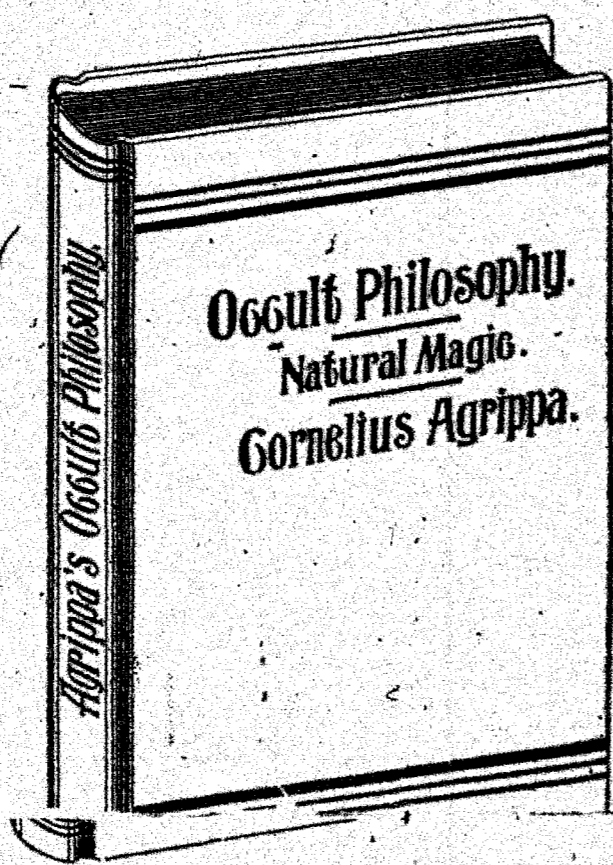
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Please make note—Persons who received as loan, Badges belonging to the Ladies First Spiritual Aid Society, also Delegates Badges belonging to Cal. S. S. A. and returned during the recent convention are requested to return them to Mrs. Jones, 1429 Market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

PEOPLE'S CHURCH.

This church held their regular weekly service in the Elks' Hall, 223 Sutter Street, on Sunday evening, January 15th. In spite of the inclement weather the attendance was very good. Those who braced the storm were well repaid. The pastor, Mrs. Anna L. Gillespie, chose for her subject "Proof Positive of Life after Death," citing the evidence and opinions of many well known writers, scientists and divines, as well as her own experience. The lecturer abundantly proved the continuity of life. A solo by Miss Edith Norton and singing by the choir made up a most enjoyable evening. The subject for next Sunday evening will be "Ancient and Modern Inquisitions" and should be very interesting. Several good musical numbers are also promised.

THE LYCEUM.

The meeting for the children is held every Sunday morning at 10.30 in the Odd Fellows' Building, Room 8, and is increasing in numbers and growing in interest every week. Many strangers are attracted and express themselves as well pleased and richly paid for the hour witnessing the exercises of the children.

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.

Mr. Wadsworth manifests his zeal and earnestness in the work by being on time to commence the exercises, conducting the music and the calisthenics. Mrs. Anna L. Gillespie, who has a happy faculty of attracting the children and the young people, has taken an active part in the Lyceum, and it is due the fact that Mrs. Gillespie is by nature endowed with pleasing methods to attract, amuse and instruct those intrusted to her charge that ensures success.

CHURCH OF THE SOUL.

Oriental Hall, 619 McAllister Street, had a good audience on

ner Do Spirit Friends Visit Mortals?" was the subject given Mrs. Sarah Seal. The guides in answering said—There are various ways, as in physical life, to reach our friends; but in order that a visit from spirits to mortals be complete and satisfactory, the conditions depends upon the moral life and the spiritual unfoldment of mortals, as well as the growth and advancement of the visiting spirits. The great law governing these matters being "Like attracts like."

POPULAR ENTERTAINMENT.

On Saturday evening, January 28th, 1905, the People's Church will give a social in Elks' Hall 223 Sutter St. to be followed by a dance. Refreshments will be served. Admission 25 cts. This is the first of a series to be given on the last Saturday evening of January, February and March. It will be the constant aim of the managers to make these entertainments very enjoyable to the young members of the church and their many friends.

G. P. FRENTEL. G. W. KEELER.
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Golden Gate Undertaking Co.
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PAINE MEMORIAL.

The 166th Anniversary of Thomas Paine, the Author Hero of the American Revolution, will be celebrated in San Francisco on Sunday evening January 19th in Scandia Hall 161 City Hall Avenue under the auspices of the Free Thought Association. Mr. M. S. Norton, Dr. J. L. York, George B. Benham, Arthur S. Howe and other eloquent speakers will address the meeting; excellent music has been engaged for the occasion. Let there be a good turn out to honor the man who said: "THE WORLD IS MY COUNTRY, TO DO GOOD IS MY RELIGION."

At the Ladies' Aid headquarters, room 8 Odd Fellows Building after the regular business session on Wednesday, messages will be given; Mrs. Place gave readings on January 11, Mrs. M. E. Howe and Mrs. Stoddard on Jan. 18, and Mrs. Howe has promised to read on Jan. 25th. All will be welcome.

At room 8, Odd Fellows Bldg. on Sunday January 15th, A. S. Howe delivered an interesting lecture on the following subject taken from one in the audience: May not a person be obsessed by a good spirit, as well as by a bad one? Mr. Mathews and Mr. Huntington spoke of some experiences. Mr. Rider read one of Markham's poems; Mrs. K. Lester

Mrs. Harriet Ragon has, we are pleased to announce regained her strength sufficiently to see her friends, and give instructions in Yogi and Occult Science.

MOSES HULL TO THE SPIRITUALISTS OF WASHINGTON, OREGON AND CALIFORNIA.

Having received several letters asking me to make a tour through Washington, Oregon and California and deliver a few courses of lectures, and hold a few mass meetings I have promised to do so providing the encouragement is sufficient to justify me in the work.

I can start soon after March first and remain away from home until about the first of May.

My terms are that I get enough from each place where I go to pay their proportion of my traveling expenses and leave a small balance for myself; also that I have the privilege of talking of the work of the Morris Pratt Institute and taking a collection to assist it in doing the great work it has undertaken. Those in either of these three Coast States or on the way either going or coming, who wish my services should write me as soon as convenient. My route must be made up within the next thirty days or not at all.

If I go west it is at the expense of giving up my work in the school for a few weeks; also my work in this part of the field.

As ever,
MOSES HULL.

Dr. H. M. Barker, formerly of San Jose, and for many years a member of the board of the California State Spiritualist Association paid the JOURNAL office a call this week. His genial smiles and robust health would indicate that Mt. Shasta air agrees with him. The Dr. recalcitrant, and we hope that it will "pan out" equal to his expectations.

Married—Chicago, Ill. December 1904, Miss Erma Lichtig to Mr. Charles E. Bridges a trusted employe of the Squire Packing Co.

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