

# THE PHILOSOPHICAL JOURNAL

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Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

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W. T. JONES  
EDITOR

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No. 4

**TIME.**

BY GEORGE W. SANDFORD.

Time is the righter of all wrongs,  
The healer of all sorrow;  
To-day we build our mansions strong,  
Time tears them down to-morrow.

Time heals the scars that sin has made  
And bids us hope again,  
Lift up our heads, be not afraid,  
Be Nature's noblemen.

Time will avenge the poor man's wrongs  
And set the bondman free;  
It wields the sword to sever thongs  
That fetter liberty.

Time is the builder of all things,  
Destroyer of the same;  
It shatters crowns, dethrones the kings  
And builds in Freedom's name.

Time passes by on noiseless wings  
In the eternal now;  
She carries not for lords or kings,  
She carries all the bow.

Time is attuned to her own songs,  
She heeds not joy or sorrow;  
To-day we set our landmarks strong,  
Time bids us change to-morrow.

Time marches on with stately tread,  
'Tis passing evermore;  
She counts the living and the dead  
As sands upon the shore.

Time's gentle touch may not be felt,  
So silently 'tis given;  
Yet causes firmaments to melt  
And makes of Earth a heaven.

Time tries the work of all mankind;  
Abundant grace is shown  
To test the workmanship, to find  
If each can stand alone.

Time's finger has the touch of life,  
It also has of death;  
It gives us strength for daily strife,  
It bears away our breath.

The frosted head, the wrinkled brow,  
All show the time is near  
When we will at her mandate bow  
And leave this lower sphere.

Time works for all, we heed it not,  
The moments flee away;  
Now is our time, Earth is the spot—  
Build for eternity.

**IS IT WORTH WHILE?**

Is it worth while to listen  
To aught the world might say?  
Is it worth while to heed the praise—  
Or blame—of life's short day?  
Let men slander as they will,  
And whisper falsest words of ill—  
Don't mind—but keep thy spirit still  
Noble, pure and true.  
For in this mortal life of ours  
We form the life that is to be.  
Our habits form our characters,  
And characters our destiny.  
It matters not what men may say—  
Of no avail is slandering spite;  
For naught can harm the steadfast soul  
That trusts in God and does the right.  
—Magazine of Mysteries.

**FOR THIS IS LIFE TO KNOW GOD.**

BY J. P. COOKE.

Dr. Peebles asked in question 7—

Do the New Thoughtists have any interest, or devote any especial time to the study of trance, vision, clairvoyance and spiritual phenomena—which phenomena demonstrate a future life and the moral relations of this, to that life?

If I mistake not the New Thoughtists want life—more abundant life—that fulness of life that insures health and power. As Emerson said—"Give me health and a day and I will make the pomp of courts ridiculous."

Do comparative studies in trance, vision, clairvoyance, etc., give us more and more of the spirit of life?

If so, perhaps the critical experts, Mr. Hodgson and those of the Psychical Research Society, although skeptics, may be more abundant recipients of life than the merely believing Spiritualists. But I do not hear of these gentlemen healing by a touch, or by the personal presence. Do they heal by the infusion of pure electric life? If we grant as a right the privilege of the New Thoughtists to study the inner sources of their own spirit and life, and to bring the inner divine spirit into a fuller outward manifestation—what does this awakened intelligence proclaim as the truth of being? As the formation of life?

In the New Thought writings and classes we frequently find them affirming in substance that Light is God, Life is God, Love is the mode of His Being, and it is His attraction. Knowledge (spiritual or metaphysical) is the pathway. Goodness (the good of Plato) is the essential characteristic of this much sought for life.

This breathing sunlight of souls is beyond the ether blue, and the life of all suns are vivified from this spirit or cosmic soul.

By making their vital connection through development with this solar life, students are helped in many ways. These students hold to the innerness of the spirit of life. Not its outerness. They hardly expect to bring the inner divine life—the force of light manifesting through the solar plexus—into

more perfect expression by critical studies and occult comparisons.

Suppose that the sun is shining on the sea and that his light is broken by waves into a multitude of lesser lights—reflections—in all colors and all forms; suppose that the sea, full of organic forms, is really conscious of this diversity of shifting lights and colors, these dancing forms—would this sense-apprehension represent the true, the real? Certainly not. The real in itself, in this case, would be the intelligent sun in the heavens, the permanent, the persistent in color, form, light. The diversified appearance in the sea—the dispersion of its light in a myriad colors or forms—is nothing and represents nothing which substantially exists, but is only something which exists

and unreal in the sea. The play of lights, etc., etc. is a truth only for the sea, not for the land—there the light falls differently. It is not a universal truth. It is not the thing in itself.

The New Thought students want the life—the thing in itself—not the macking forms and shadows of phenomena. At best these are only seeming truths for certain senses. They seek the permanent, the life, the substance of spirit, which is the very opposite of what seems to the senses. They want the living light of the living God kindled in their heart. They want life more abundantly, and they think they are in the way of getting it.

If these efforts blossom into increased vitality, peace of soul, mental insight, harmony of spirit, kindness of disposition, "sweetness and light"—if they see more surely and clearly that light comes to the individual mind, truth to the individual heart, rectitude to the individual conscience, and that through simplicity and sincerity, and an utter devotion of endeavour to meet and co-operate with the over-informing spirit of life that each single soul arrives at the glory of its own development, then it is well.

They see with St. Paul that the spiritual man must rise—drawn by the attraction of the higher life—and that none but the spiritual man can so rise.

Then they may, indeed, do well

to cultivate their spiritual life even though they should have to neglect the studies in trance or clairvoyance or the occult in general. They can grow into the knowledge that they have existed forever—co-eternal with the almighty whole. Continued existence, like the continuity of a hoop, may not specially interest them. There is in them what must survive. They "cannot all die;" but to quicken their inner soul—spirit life and become as gods or angelic beings with all sufficient power, and with the wisdom to use that power wisely—this does seem worth while. This is life to know God.

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

Every reader of the JOURNAL is requested to ask himself if he does not owe an eternal debt of gratitude to those mediums and speakers through whom he was first convinced of the glorious truth of spirit communion? Can we do too much for them in return? Is it not his bounden duty to give liberally of his means to support them now that they are helpless and in need of aid? Why should we hesitate for a single moment? If there are millions of Spiritualists in this nation, ought they not to be able to raise ten cents each for this greatest of all causes, this truest of truths? Is there a man or woman, aside from those beyond labor, in our ranks to-day who cannot afford to give one dollar to this pension fund for our worn out veterans? In response to my call of six weeks ago, only about one hundred dollars have been received by the N. S. A. secretary for this fund. Spiritualists, are you willing to be judged by the outside world and by your brethren, in respect to your love for Spiritualism by the support you render it? Step to the front, oh, Spiritualists of America, in this great crisis! Our pension fund is rapidly being depleted by the frequent drafts made upon it. Our veterans will soon suffer unless you do your duty! That duty is to give as liberally of your means as you possibly can without injury to yourself, to the N. S. A. Pension



Fund. Now is the time to give because the need is now. Come to the front, ye who love the truth, and send in your donations to this most worthy purpose. Send all money to Miss Mary T. Longley, secretary, N. S. A., 600 Pa. Ave., S. E., Washington, D. C. Who will be the first to respond to this appeal?—Yours for Spiritualism,  
HARRISON D. BARRETT,  
President, N. S. A.

Oklahoma City,  
Oklahoma Territory,  
January 15th, 1905.

#### SPIRIT GREETINGS.

From out the realms of light we greet you, mortals, here on earth, and it gives me great pleasure to say a few words in behalf of our beloved cause. Beloved friends, Spiritualism is a grand truth.

Justice and virtue are the eternal principles of the infinite law of the universe.

Love is the nectar of fraternity which binds the universe.

Light is the great eternal principle of the infinite law.

Truth is virtue and virtue is the shrine of purity.

Therefore, love, light and truth are the three great principles which are necessary for spiritual unfoldment.

You, my friends, that have learned this great law know full well that there is only a thin veil between the physical and spiritual lives throughout all eternity.

With love for all mankind and light to give and truth to teach, so as each will mould your life in this earth sphere. So will you progress in the spirit world.

You that seek truth celestial and truth unchangeable—truth that permeates and underlies all the mysterious workings of the universe. You cannot as yet comprehend these secret laws that are not yet dreamed of by men.

Nevertheless, after your spirits have been chastened unto humiliation and repentance, then you will arise to greater heights of comprehension; and when you have learned how to gain that knowledge you shall walk and commune with your loved ones on the earth plane.

Only then you will have grown to that exalted plane of Spiritualism which shall feed the soul as well as the intellect. Then shall spiritual teachings with its influence of love, light and truth rule the world, bringing humanity into realization and sublime relation of universal brotherhood. Greetings from Professor Phelix von Marks through his medium, Harriet Ragon.

#### HARMONY.

PROFESSOR PHELIX VON MARKS.

Harmonize our ears that we may hear,  
Open our eyes that we may see  
Beauties from the spirit world,  
Blessed treasures for eternity.

Let our inner self now see  
Treasures that are here;  
Let our souls awake and be  
A light to all humanity.

Lights that we may always see,  
Songs that we may always hear,  
Lighting every step below,  
Causing every soul to grow.

Dear angel world, dear angel world,  
How glad we are to hear from thee;  
This earth has treasures rich and rare,  
But heaven has treasures far more dear.

#### UNIVERSAL PEACE.

MRS. CLARA U. MYERS

Universal peace is as yet a poetic dream, for all the good things of earth had their birth. With the steady advance of civilization and education we have seen brute force and war recede into the back ground, and unless the spirit of peace finds rest, terrible afflictions are bound to overtake us in several ways.

You must arouse the spirit of altruism and teach the true aim of all life, and show that the Fatherhood of God and the brotherhood of man is something more than a figure of speech, that it has a scientific foundation, and is going to become an actuality upon this earth.

People must be educated in these truths before they are ready to put into practical operation the principles of altruism.

Universal peace can only become a fact where a sense of unity and the spirit of altruism are firmly established. As the higher spiritual faculties become developed and they see themselves as a chord in the great universe of harmony. For inharmony in all its forms is temporal, peace and harmony are eternal. Live not in the temporal, but in that which is eternal, for with universal love in our hearts, make music in our hearts, and all music has charms when played in harmony. For peace is a fruit not a root. Righteousness first, then peace and success; for success lies in efficiency, attended through work and a clean life.

The simplest and most trivial work or duty helps to make our characters. Any thought or act leaves its impress upon our characters, and makes us for future success or what is called failure.

Now, good friends of earth, we implore you to find universal peace.

Oakland Notes—see page 4.

us. I would like you to study the good old Book. It will be a lamp to your path and a guide to your feet. It will teach you that you will go to your loved ones, and that they often come to you.

Dr. Stewart-Ellis before giving her messages, also referred to the article above mentioned. She said to her husband when he came home that it was a great boon to spiritualism. They had advanced, for they

were getting the front page now with a picture added, formerly they were relegated to an out of the way corner. Truth never loses anything by being persecuted. God's truth is love, and in the higher life there will be no malice.

#### COVENANT HALL.

Miss Hunt delivered a good address last Sunday evening to a large audience in Covenant Hall, Odd Fellows' building. Her topic was, "Dogs and the Fleas." Lincoln was the inspiring control, and the many interesting points he brought out commanded the admiration of all present. Among other things he said was: "The fleas are parasites, which live off the dogs and torment them to death by drawing out their very life's blood; and so it is with the trusts, who are also parasites who toil not, neither do they spin, and live directly off the wage slave, and draw his life's blood by robbing him of eight-tenths of his production, an outrage I would emancipate to-day if I had the power."

"The cause of the toiler is a noble one; it is the cause of God himself; it makes no odds whether it is expressed in your unions or in the Socialist ranks, the voice of the people is the voice of God, irrespective of whether it be a wall in

America, Ireland or Russia. In the little barking cur; he feels if he does not bark he will not be seen. The big level-headed Dane and St. Bernard are tranquil and hold the unions together. The lap dog wants to be petted and fed in the crib, and the bloodhounds are the hirelings of the trusts, strike-breakers, to run you down to a continual slavery. Consequently the struggle for existence goes on. You must have uniform wages to brave the storm or be crushed. The government should own your railroads and not a dozen men on Wall street. This old world has enough to feed all people. The yearly famines are a shame and would not exist were it not for the greed of trusts. But your morning light is dawning. Sad though the Russo-Jap war is, yet it will have its good results. So will this revolution in Russia. The great despotic power has fallen at last. It could not hold its millions in slavery another day. Human rights had to explode like an earthquake, it could not be checked another minute. Russia has neither representation nor a constitution. All human rights are denied. Every advocate of right and liberty is banished to exile in Siberia. They have no public free school and barely a parochial school to every 8000 population. The people everywhere must join this crusade or be crushed

down by the powers that be, for they worship dollars, not you. Liberty and honor in our land have been disgraced shamefully. The Goddess of Liberty looks bilious from the injustice done her people. Before the next four years pass you will see great progress in the labor ranks, and that for the good of all. The ship of state by trusts grows weak. As the people become enlightened it grows strong. Next Sunday will be a special service, as it is the 168th anniversary of the birth of Thomas Paine. As it is his memorial day, he will doubtless be the controlling speaker.

#### SUNDAY EVENING MEETINGS.

TOMORROW.

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

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 Mae 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

Peoples Church, 228 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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ONE DOLLAR A YEAR.



"ALICE" MESSAGE CORNER.

MRS. ANNA L. GILLESPIE, MEDIUM.

Isaac D. Wheabon comes—he is a man between 45 and 50 years of age, smooth face, florid complexion, blue eyes, sandy hair. A man who has the appearance of one who lived and passed away from life in a cold country. His throat is muffled, snow is on the ground, lots of ice. The hills are high. He sends a message to Wm. Ellis, and brothers Jason and Cassius; he says—he did not die from exposure, but died quickly, knew nothing after he went to bed, woke up with Mother and Helen and little Isaac. It is not as we were taught, this new life, but it is all right. Life held so little of comfort for me, that any change was welcome. I left nothing, don't worry the people; there is nothing for you.

Jessie Morrison—appears, and with her comes the song of "Highland Mary." There's mony a day and nicht ha fa'an twixt thee, and me and the others, but never a day has brought forgetfulness of all that ye ha' been to me, or to the ilka ones. There is but little I can do to help you, naught but pray. I have found you do not need a kirk to pray in. Our Heavenly Father is so near wherever you bide, He be done if men would know the nearness of their Angel friends. Tell Anna, Maggie and John I send them all a greeting.

Allison Everett Wunder—comes walking with two canes, not crutches; he is not old, about 80 years; he is heavy, dark eyes, long dark hair and while not dressed in mode n fashion, he is comfortably dressed. He has gone on canes for years. His back is all right, but his left hip is ailing; he can't stoop, and sits in a chair a great deal. This message is for Dr. Belden—the next autopsy you perform be sure the man is dead. I heard you say, It is a pity to carve a young fellow like this,—no you did not kill me, but how do you think I heard what you said? now do you believe people can hear after they are dead? you answer, it is up to you.

Alexia Blaydore—comes to Andrai who lives in Oakland; there is a child in arms, little Andrai and Nita, about four and one half years old connected with this woman, and she, Alexia, is pitted by small pox.

Jennie D Vincent—I am so anxious to send a message to my father and mother, Charles and Augusta Ames; you were right in your hope that I might find happiness in the next world, since I had failed to find it in earth land, I have found

more than happiness, that is little and will fade in a day. Opportunities have offered, which in life were denied; you know I love music; sometimes I long for you in a half homesick way; not because I desire to return to earth conditions, but because of your loneliness. Take courage dear father and mother, the road is not long which leads to me, to rest and what you long for. I will walk with you all the way; there will not be a long parting, we will be together soon. I have found Georgie and what do you think? I was looking for a little boy, and I found a big, broad shouldered man, who looks like father, but has more of mother's ways. It is all beautiful. It may seem strange to you, but it is all true be patient, the land of a hundred joys is not far away. Do you remember the poem I wrote father, about the hundred joys? I have found and tasted every one of them. God bless you.

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Mrs. J. Martin, Green Lake, Seattle, Wash., cancer removed in six days. Daughter of S. F. Eaton, Whitman, Mass., cancer of breast, three inches in diameter, removed in ten days. A cancer measuring four inches long and three and a half inches thick, removed from the breast of Mrs. Little Miller, Extonville, Mass. in twelve days.

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BUSINESS MANAGER.

**W. T. JONES,**  
EDITOR.

Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, JANUARY 28, 1905

COMMENTS.

Each recurring January the general public gains a clearer and broader view of the life and character of that world-patriot, Thomas Paine. Even his admirers are discovering new and undreamed of depths in the written messages he left as his legacy to man.

That his declaration that the world was his country, was no mere pretty phrasing. Thomas Paine demonstrated by thus leaving England, the land of his birth, to American patriots to establish a republic in the new world. That work well done, he moved on to where liberty was not, in the hope of assisting France to realize her ideal of a free government.

While in the atmosphere of the unfaith and religious chaos of France, his Saxon reverence for Deity impelled him to enter his plea for the true as against the false in man's conceptions of God and His revelations. Read in the light of the dawn of the twentieth century, "The Age of Reason" is not such a sacreligious publication as it was conceived to be by those who, frightened at the Atheism of the French Revolution, feared any questioning of the established mode of thought.

It might be well to recall the articles of faith in Paine's creed as set forth by himself on the first page of his much-maligned "investigation of true and fabulous theology."

"I believe in one God and no more; and I hope for happiness beyond this life."

"I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy."

A creed which to-day seems thoroughly sane and reasonable. One in which a "Congress of Religions" might unite without the possibility of discord.

"The Age of Reason" is Paine's view of man's relation to God. The seeking for his revelation which the author finds is "The creation in which we behold the real and ever existing word of God, in which we cannot be deceived."

"The Rights of Man" are man's relation to man. And here again lie deep and mighty truths, the existence of which humanity vaguely feel and toward which they are blindly groping. A thorough, intensive study of "The Rights of Man" would help in a reasonable solution of the industrial problems of this time and age.

COMMENTER.

OAKLAND NOTES.

UNION SPIRITUAL SOCIETY.

There was a fair sized audience, despite a heavy down pour of rain, met at Fraternal Hall, the headquarters of the above society, on Sunday afternoon, January 22d. The subject of the conference was "The Intellectual and Spiritual

Mr. Paul S. Gillette presided and opened the discussion. In the course of his remarks he said that our country in this respect had not followed strictly in the footsteps of the old world. During colonial days educational matters were under the direction of the church, which was Episcopal, the same as in England at the present time. The high school, he said, was distinctively an American institution, and it was also in this country that the secondary schools were first placed in the relative position of a four years' preparatory for college. Another very powerful factor in our intellectual and spiritual growth was the liberal thinkers of the 18th and 19th centuries, foremost among them standing Thomas Paine, the solid front of his argument being the first direct shaft hurled by a citizen of this country at the white sepulchres of theology. It was the slogan that started the great Liberal movement culminating in such men as Lyman Abbott and Minot Savage, and largely assisting in making the great educational institutions of this country free from sectarian bias.

Others participating in the discussion were Mr. and Mrs. Charles Judd, Mrs. Annie Gillette and Mr. Murray. The subject to be discussed at the conference on Sunday, January 29th, will be "The Choice of a Vocation." All are welcome and invited to take part.

In the evening the platform was occupied by G. W. Winckfield, M. D. His subject was "The Mission of Spiritualism." He drew striking comparisons from the liquor traffic, showing our duty to lead the public away from its excesses. He said that Robt. J. Ingersol was the greatest modern annunciator of Christianity, because he drove the church to purify itself. The doctor is a very impressive speaker, and it is hoped the society may soon have him again.

Readings were given by Mrs. Annie Gillette, Mrs. S. W. Knott and Mrs. S. Gordon, and they all did splendid work. Dr. Anderson is the speaker for Sunday the 29th, and his subject—"The Bible—its Literature, Religion and Meaning."

MEDIUMS' MEETING.

There was another large attendance at Fraternal Hall on Thursday evening, January 19th, at the above meeting, the interest continuing to grow from week to week. There are so many—although not Spiritualists—who believe that their dear departed ones visit them—not only visit them, but seek to get into communication with them—and they take this opportunity to do so, for every one attending re- feels a thrill of gladness because God has given them the power to help their brothers and sisters who are in trouble, and realize the truth of the saying—"It is more blessed to give than to receive."

Mr. Thos. Ellis presided, and in commencing the meeting said that he would have to shorten the time allowed for platform work, because there were so many present it would require longer for the work in the circles.

After the usual singing and the invocation by Mrs. S. Gordon, Dr. Stewart Ellis on being introduced said she was pleased to see so many present. At the beginning of the week she did not think she would have been able to meet them, as she was confined to her room for two or three days with the "grip," which has been making friends with so many lately. I thank you for your presence in such large numbers, for it shows that you still continue to take an interest in the things pertaining to Spiritualism. She then gave a few messages.

Mrs. S. Gordon's remarks were very brief. She said she was glad to be among them once more, for she recognized them all as brothers and sisters, and loved them all even though she did not know them per-

sonally. We are all sons and daughters of God, and are come here to show that our loved ones—though hidden from mortal sight—are with us to-night. To be able to prove this in a blessed and a happy work, for we are trying to make this world a happier place to live in and one preparatory for the never-ending life to come.

Mrs. Cowell was next introduced and said that she did not expect Sister Ellis would be present, for she was quite sick, and so she came to give what assistance she could, because the great fundamental teaching of Spiritualism is that we help one another. Her messages were given in a rapid manner.

We were sorry that Mrs. Parsons was unable to take her part in the platform work on account of suffering with a soar throat, but she was able to be with her circle in the after meeting.

WOODMEN'S HALL.

The attendance at the above hall on Sunday, January 22d. was not so large as one could have wished, but this could be laid to the charge of the inclement weather. What was lacking in attendance was made up in enthusiasm manifested to realize that life is not one long sweet song, but that it is real—it is earnest. Many of those present had been helped and encouraged to bear life's burdens and face the future with confidence, and they were there to show their gratitude by trying to help others.

After the devotional exercises Mrs. Cowell, before taking up her subject, made a few comments on an article that had appeared in one of the Oakland evening papers a few days ago. It claimed to be giving some details in the life of one who was a regular attendant at these meetings, but the article was very misleading—in fact, it was nothing but mis-statements from beginning to end. Her subject was on Spiritualism; and she said it was to her a reality, and taught her to believe that there is no death. Our friends only pass over the border which divides that land from ours. The young as well as the old pass over, for there is no escape, and some of you who are here to-night may be the next to answer the call. Spiritualism has a great mission to accomplish in life towards helping to lift humanity to a higher plane. It teaches us that whatever we do, wherever we go, our loved ones are watching and protecting

For remainder of the Notes see page 2.



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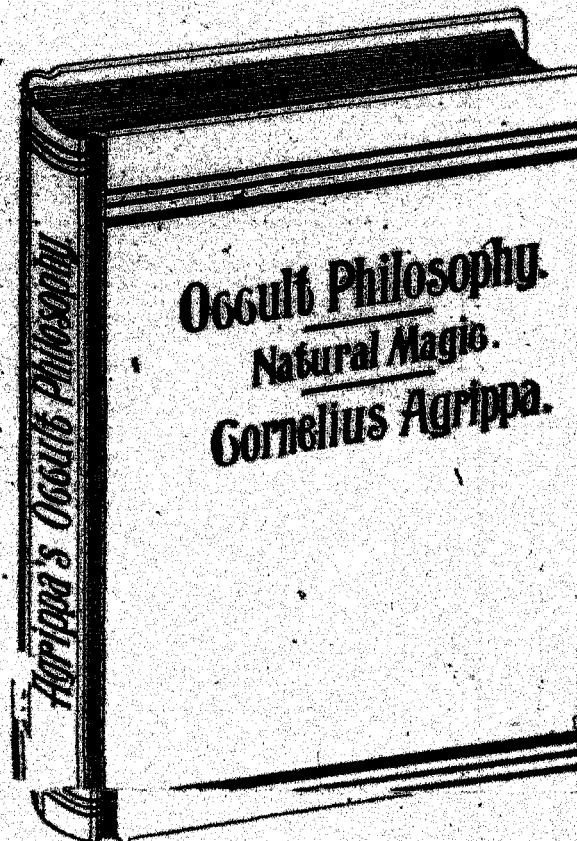
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Persons who pledged sums in aid of the Propaganda Fund of the Cal. S. S. A. are requested to send the amount of their donations to the secretary, W. T. Jones, 1429 Market St.

Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

A good opportunity is offered a Lady or Gentleman of good address and ability to solicit advertising on commission, as a side line, for particulars apply at 1429 Market St., San Francisco.

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

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

A letter to the Journal from Mr. E. W. Sprague, N. S. A. missionary, giving a detail account of the great misfortunes of himself and sickness of his estimable wife and co-helper. They had reached Billings, Mont., when Mrs. Sprague took a severe cold, from which she became prostrated, and it was with great care and kindness of friends that they reached Butte, Mont., where they are at the present time, their address being 801 Dakota street. Let their friends remember them with kindly thoughts and whatever aid they can give in their hour of need.

**HAPPY THOUGHT CLUB**

Mrs. M. E. G. Howe gave an interesting talk on spiritual demonstrations and what they mean to the people, at the regular meeting of the Happy Thought Club on Wednesday evening, January 25, at 436 Golden Gate avenue. After a duet by Mrs. Stender and Mr. Mitchell, Mrs. Carrie Wermouth and Mrs. Howe gave messages.

Mrs. Jessie Lee of El Dorado, Cal., is stopping at 1155 Octavia street for a few days. Mrs. Lee was an active member of the Ladies' Aid a few years ago, and the old members of the society were much pleased to welcome her on Wednesday at their meeting.

**PEOPLE'S CHURCH.**

Notwithstanding the threatening storm there was a good audience to greet the pastor, Mrs. Anna L. Gillispie, whose subject was "Ancient and Modern Inquisitions." She handled the subject in a manner showing that she was familiar with the history of religious persecution. She held her audience in rapt attention while she portrayed the atrocities perpetrated by the churches of the past while trying to force all others to adopt their creed. While the spirit of intolerance has in a great measure been subdued, yet with all our boasted civilization there are still great wrongs in this world of ours. The vested as well as the natural rights of individuals are ignored and trampled upon; the toilers and their families are, in many countries, poorly protected and provided for. Our dear children are neglected in many ways, often subjected to cruelty and want—deprived of opportunities for education, moral training, physical and mental development, so necessary to the progress and future welfare of the race. The speaker urged her audience to be awake to the great need of to-day and not fold their hands in idleness, for the spirit of intolerance still exists which needs the help of all friends of humanity to remove.

**PASSED TO HIGHER LIFE.**

In this city on the 20th inst. at the age of 68 years and 8 months, Mrs. Mary T. Kessing, wife of the late Casper Kessing, a native of Germany. The funeral services were held at the Undertaking parlor, officiating. Her four sons acting as pallbearers, an unusual occurrence but under the circumstances most beautiful. The deceased was a devout Spiritualist in which she found both comfort and hope during all of her afflictions and sorrows.

**NOTICE OF EXHIBIT**

Several friends have gone on each of the last two Sundays to see Mr. Coleman's Christmas presents. Unless it rains hard they will be put on exhibition next Sunday. Should it be a rainy day, they will be exhibited the following Sunday, and this will be continued till there is a fair Sunday, on which the last exhibit will be made.

**DO NOT FORGET**

The People's Church entertainment and dance to-night, the 28th, Elks' Hall, 228 Sutter St. Bring with you a cup, saucer and plate. Refreshments will be served, and an enjoyable evening is assured to all who come. Admission 25 cts.

Married—On January 21, 1905 at San Francisco Cal. by Mrs. Sarah Seal, Mr. Austin Smith and Miss Bonita Luna.

**THE OCCIDENT.**

What, How and Why, Journal of the New Thought, live, original, and straight to the point, February number includes a beautiful poem; Respiration, continued—beautiful interpretation of bible parable;—A review of Dr. Abbotts address;—Success, showing law as exemplified in back gammon. Yearly 50 cts. Three months 10 cts. Per copy 5 cts.

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**CHURCH OF THE SOUL.**

The above church had a large attendance on last Sunday evening and the audience was delighted and highly instructed by Mrs. Sarah Seal whose subject for the lecture was "Psychometry and Aura." Explaining in a lucid manner their influence and action on both mortals and spirits. The speaker urged her hearers to study psychic laws, as yet so little understood by the masses as a science and philosophy. Psychometry shows the nature, the scope and modus operandi of those divine powers in man, and has already proved the dawn of a new era in science, philosophy, social progress, and enlightenment far surpassing the sciences of the past.

Madame Young followed in her usual manner with messages and demonstrating the truth and reality of psychometry; a gift which the Madame possesses in a remarkable degree.

**PAINÉ MEMORIAL.**

The 168th Anniversary of Thomas Paine, the Author Hero of the American Revolution, will be celebrated in San Francisco on Sunday evening January 29th 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. 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."

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**LADIES' AID ITEMS.**

The First Ladies' Spiritual Aid Society will give a valentine party and social on Monday evening February 13, at their headquarters room 8 Odd Fellows Building. A good time is anticipated and an excellent programme is being prepared. The admission will be 10 cents. Come and help us make it a financial success. Mrs. M. E. G. Howe chairman of committee.

After the regular business of the Ladies' Aid Society at room 8, Odd Fellows' building, on Wednesday, Mrs. M. E. G. Howe, under control, gave each one present a message. Mrs. Sarah Kelley also gave a little talk to each. We are glad to report Mrs. Kelley's ability to be out after a long stay at home from injury to her arm and shoulder.

**REMOVAL.**

Mrs. Clara U. Myers will move next week to a new commodious flat on the corner of Washington and Fillmore Streets, where she will, after the house has been put in order, continue her spiritual work.

The Sunday evening meetings in Orient Hall have been discontinued.

**ROOM 8, ODD FELLOWS' BUILDING.**

Arthur S. Howe gave a lecture on "Body, Soul and Spirit;" and "Is the Spirit Held Responsible for our Actions?" at 2:15. Mrs. Stone gave a short talk on individual responsibilities. Mrs. Howe gave many spirit messages. There was a good attendance in spite of the rain. On Sunday, January 29, Mr. Howe will speak on "Thomas Paine."