

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

SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 4, 1905.

1439 Market-st.
Between 10 & 11th-Sts.

No. 5

IN MEMORIAM.

Composed by Miss Mae Hunt in commemoration of Thomas Paine's birthday, January 29, 1905.

Hark to the tramp of the deathless feet!
'Tis the steady march of our honored dead;
They've left their homes that they might meet
With those in whose interest their blood was shed.

Let us draw back the veil that in darkness has hid
The faces of those we've loved best on earth,
And know they're not laid 'neath the dark coffin lid,
But have risen triumphant to Heavenly birth.

We lay on the altar our tribute of love—
dew,
That they may remind those who come from above,
That our hearts shall ever be loyal and true.

Here's a toast to the life of our own
Thomas Paine!
The great patriot and hero of the years
that have flown;
On our beautiful flag, he had laid his
heart's claim,
Which reflects to his honor the seeds
he has sown.

Far back in the years that in darkness
have fled,
Ere the earth from her shroud had
rolled into light—
These great noble-hearted martyrs have
bled,
For the cause they held to be just and
right.

There are those for whom the fires of in-
quisition were lit,
That the flames might devour all that
held them to earth;
But their names on pages of history
are writ,
Which goes but to prove their true
mettle and worth.

The pale moonlight reflected their white
ashes burned low,
At the stake, where for freedom they
died;
And the voice so divine whispered softly,
"Now go!
To the realms where no sorrow shall e'er
thee betide.

Ignorance and persecution have ever
been strong,
And their ears have been deaf to the
cries of despair;
As in far away Russia, whose life is not
long,
Unless she will change toward the
poor and be fair.

For as sure as the sun and the stars
shine above,
The kings and the monarchs must fall
from their thrones,
And only a blood-born Republic of love
shall suffice for the misery and desolate
homes!

Let us then lay our garlands with rever-
ence and love,
On the tombs of the martyrs whose
forms are laid low;
Full well do we know kind eyes from
above,
Are watching the seeds which for
harvest we sow.

346 Oak Street,
San Francisco, Cal.

CREMATION.

BY A. Z. STITES.

One who, on the other side, had been full of joy
al life when here, said—"I rode in
the carriage with the family," and
when an ejaculation of surprise was
uttered, replied—"I did not want
to ride with anything dead; and I
was glad when I saw it burn up."

This seems almost shocking un-
til we look with the eye of intellect
into this matter, and when we once
learn that the spirits of those whose
bodies were cremated were well
pleased, and express themselves as
having been freed from bondage
sooner and easier, we cannot but
accept the result as the only way,
both from a material and a spiritual
standpoint.

The spirit who made the above
remarks had lived in environments
that caused distress to her soul, and
her body was ill and full of pain.
It was a distress to have to struggle
for fit apparel and nourishment.
So, as she thoroughly understood
the philosophy of a spiritual re-
birth, why should not joy accom-
pany the witnessing.

The soul or divine spark is al-
lowed to take possession of a mass
of clay and mould and build it to fit
its needs, just as human beings
build a house to fit their con-
venience. As the family grows
the house is added to. When the
children are all grown up the house
has begun to show decay in some of
its parts. By the time a being has
developed to manhood or woman-
hood some part of their physical
tenement has shown signs of break-
ing down—if not long before.

It is usually the ignorance of the
ones who laid the foundation, and
the lack of instructions given the
builder: for we are all our own
builders, and must keep it before
our mind's eye all the time—"I am
a soul and I have a body." Not the
old time saying—"I am a body and
I may lose my soul." Remember
we must be constantly on the alert
lest we lose our body or it become
a disgrace to us; for nothing is so
much a disgrace as an old, ram-
shackle place to abide in. If the
door is off its hinges stop and put
it on before proceeding with your
day's work, for the wind might
come in while you are gone and
take the roof off and ruin your
house, so it would not be habitable.

Just so, if you find something
wrong with your physical body
you should learn to feel it a mortal
disgrace to murmur that you had
allowed your house to go to ruin;
for one groan or murmur from you
tells every one about that you are
slouchy and careless with your
beautiful, God-given temple.

So the first lesson should be to
build a good strong healthy body,
which is largely dependent on pa-
rental education. Then to keep it
strong and healthy by eternal vigi-
lance, and constantly forbidding the
body to disobey the mandates of
the soul, which constantly repeats
health, happiness and love.

[To be Continued.]

GOD RELIGION VERSUS THE
RELIGION OF DIVINE
HUMANITY.

EDITOR JOURNAL:

Our friend Cooke in a recent
issue of your paper has told us all
about god (his god), for which we
should be thankful, as it makes one
less cruelty to be inflicted on poor
god, priest ridden humanity, for
certainly there must come an end
to such abnormal fulminations on
questions in which mankind has no
real interest—economically or spir-
itually. Mr. Cook says, "because
I have an outer knowledge of my-
self the existence of god is a cer-
tainty." Wonderful proof! Yet
flimsy as it is, it is on a par with
the proofs of the existence of all
other man-made gods. He takes

the action of light and the constant
motion of atoms as proof also of
deistic action. Only a few years
since the action of the winds, tides,
and thunder and lightning were
held to be infalible proofs of the
existence of a god. A few years
hence when the action of light and
atoms are as well understood as
winds and tides are to-day, theisti-
cal fanatics no doubt will find the
action of some new substance as
proof of the existence of god. This
must be expected so long as practi-
cal logic is wholly ignored in the
wild chase after the unknown and
unknowable, and so long as the
mere idealistic stands in the place
of the realistic. That form of
idealism which points to a practical
future realism is healthy and wise,

and known as all other things in
nature are known, are sickly ex-
crescences on the mental, moral
and spiritual forces of all mankind.
Of this character is the god idea
and god religion.

By their fruits we may know all
things. The Russians have a god
religion. Bishops and priests are
held in great veneration and well
cared for by the government; but
if a poor peasant widow woman
fails to pay the taxes on the strip
of land she cultivates; but owned
by some duke or Christian order, if
she has nothing else, she is stripped
of her clothing save only a chemise
and a petticoat and left to freeze,
unless some kind neighbors relieve
her sufferings. If one dares to
speak of the cruelties of the Czar
or his nobles, who are god appoint-
ed, he is exiled to Siberia, minus
trial or conviction. And Russia
is the most devout god religion
country on earth. In Austria, Hun-
gary, god religion is supreme, but
human liberty is unknown. Tur-
key, next to Russia, is overflowing
with god religion. In every quar-
ter you hear "Great is Allah," and
certain hours every one, no mat-
ter where or in what occupation,
must prostrate themselves and
worship Allah. At the same time
poverty, ignorance and squalor are
evidences on every hand. All the
high caste females are kept in
women prisons, watched over by an
army of beings who have lost their
manhood through the selfishness

and licentiousness of their Allah appointed superiors—all alike, of course, devout devotees of god religion. We might cite similar conditions among all nations, but space forbids. In our own country a great cry of triumph goes forth because a few hundred orphans and starving adults are given two meals a year—Thanksgiving and Christmas—leaving them to starve for the other 363 days. All these abominations and untold ones beside are perpetrated by the devotees of god religion. In consideration of these facts ought it not to be plain to every unbiased mind that people who think and talk the most about god, think and care the least for their fellow men. To all intelligent people who have outgrown the vagaries of dead theology. Religion does not consist in worshipping god, but in a devout service in the intellectualization and spiritualization of all mankind. Further on Mr. Cooke says "Light is god, love is god, life is god, knowledge is god, goodness is god." A strange agglomeration indeed of polytheism and monism. Any of these separately is god, or taken altogether they are god. This outlives the early fathers who said one god was three and three was one. Light is the result of natural forces, whether of the sun or from artificial causes. There is no more god about it than there is about a running rill or a current

FROM THE N. S. A.

To the editor and readers of the Philosophical Journal.—Greetings of good-will and fraternity to you, one and all, from the officers and trustees of the N. S. A. Our best wishes go to you in the New Year, trusting that your progress and success in all good works will be continuous during the year.

The work at the home office proceeds as usual; our missionaries are doing much needed work in various sections, and though the financial results seldom cover their expenses, yet we realize that they are carrying the truth far and wide and that their work is blessed. Our N.S.A. income from any source has been small since the last convention, and the expense goes steadily on. Some weeks since President Barrett issued a ringing call in all the spiritual papers for aid to the Medium's Pension Fund. Because of his stirring appeal we have received in various sums about one hundred and seventy-nine dollars. Our pension fund is paying monthly twelve dollars each to ten needy and veteran mediums—nearly every one of them has passed the seventy-fifth birthday, several are over eighty four—all are dependent upon our aid. Dr.

Slade is also cared for at a steady expense of \$25 per month for board, medical care and all expense. His clothing must also be furnished by our fund. Our temporary aid to mediums is also a large item. At the lowest figure we are paying out one hundred and fifty dollars per month in this relief, making eighteen hundred per year. We have no endowment fund, and less than three thousand dollars in the pension fund. It will readily be seen that unless relays come in, it cannot be long before our pensioners will have to be cut off—a most cruel fate—for lack of money to aid them.

We ask that each and every Spiritualist will do something to aid in this relief work. Twelve dollars a month is a small sum to live on, and yet some of our pensioners have absolutely nothing more to depend on, and the kindness of friends in caring for them at that rate only enables them to live. It will be seen that at present we can place no more on our list, and it seems imperative to ask any society or person henceforth who applies for a medium to be listed, to raise one-half of the amount needed for the pensioning of the applicant, in the State or locality to which the needy one belongs. A society or individual could do no better work for the cause of humanity than to raise pension of one beneficiary for a year. We have no free beds in hospitals, no medium's homes to which our destitute can go, and it would certainly be a deed of benevolence for those who can, to thus insure the pension of one crippled and needy medium for a year. The N. S. A. will accept and disburse all contributions to its pension fund with willing hands.

Our grateful thanks are extended to each of those kind and generous donors, and we will be pleased to receive aid from others for our poor mediums. Address Secretary, N. S. A., Mary T. Longley, 600 Penna Ave., S.E., Washington, D.C.

EXPLANATORY NOTE.

The Editor wishes to say, that it is in the interest of truth and fair play that he consents to publish the following letter, believing that every phase of Mediumship is a part of, and belongs to the great Spiritual movement. This letter was sent to the "Progressive Thinker," for publication, and was declined for the reason that about five months had passed since the message was published; Mr. Francis did not think that any reader of the Progressive Thinker would remember it. The following is the letter:

San Francisco, Cal.
Editor Progressive Thinker:—
My dear Sir:—

In the issue of the Progressive Thinker for August 20, 1904, Spirit Carlyle Petersilea, speaking so it is alleged, through the mediumship of his wife Mrs. Carlyle Petersilea, charges me with the lowest and basest of fraud in my seances for materialization.

To be sure, he does not mention my name, but his description is so detailed, that no one who knows me, or who has attended my seances could fail to recognize it as meaning me. For myself, I know from my guides that the attack was meant for me and, acting under their instructions, I have taken measures to prove it.

Using the name of a well known lady medium whom I will call here Mrs. X, and who freely consented to such use of her name, I wrote to Mrs. Carlyle Petersilea telling her that the writer of the letter, Mrs. X, was a medium who was deeply interested in the exposing of fraudulent spiritualistic work, believing that to be her mission. Mrs. X further said that if Mrs. Petersilea would confide to her the name of the fake medium it would give her pleasure to assist in showing him up to the public and much more to the same effect.

I wish to state here that I knew his life, that we were much together in San Francisco, and that it is hard for me to believe that he would condemn me as a fraud whether in the spirit or out. This was one reason for my anxiety to prove, if I could, whether he really did inspire the statement in your paper of August 20th.

Now for the result of my letter, or rather that of Mrs. X, written to Mrs. Petersilea.

Notwithstanding the able guidance of her spirit husband, who should have warned her that the letter was not what it appeared, Mrs. Petersilea fell into the trap with a promptitude which would be funny if the matter were not so serious, and she almost immediately replied to Mrs. X, writing from her present home in Los Angeles.

I give you here her letter in full:
Glendale, Sept. 15, 1904.

My dear Mrs. X:—

I have just read your letter with a good deal of interest. I agree with you that such impostors ought to be exposed, but will they not turn about and try to ruin you? You must be your own judge of that, but if you will yourself, attend a few of U. V. Miller's circles for so called materialization, you cannot fail to discover his miserable fraudulent practices, and it was he to whom I referred, or rather my dear departed husband

caused me to write the message, as I fondly believe and hope. Still, I have been all broken up about the sub-conscious self and reflex action of the mind. Yet I am forcibly controlled to write, and at the time of writing I am sure it is so; it is afterwards when the power has left me that I begin to have these miserable doubts.

My dear Mrs. X I hope you will do a vast amount of good, and you could also help me by selling a few books or rather getting some orders for them. I have here on hand Philip Carlisle and Mary Ann Carrew. If you should get any orders please direct Garvanza Station, No. 1, R. F. D. Los Angeles, Cal.

If you should ever come to Los Angeles I would like you to come and pay me a long visit. Take the Glendale and Tropic Electric car, tell the conductor to let you off at the foot of Ninth St. keep right on up Ninth St. say perhaps a ten minutes' walk and you will see on my door "Music School".

I am, Yours very truly,

Mrs. C. PETERSILEA.

Now, I have no desire at this late day, to rush into print to defend my gift of mediumship or my honesty as a man, I do not need to do so for my work has been before the public for years and my mediumistic power has been tested by the psychic experts of two continents, with the result that not one fraudulent result has ever been found—silea.

But this poor woman, I know not why, has seen fit to make a very public charge against me which she cannot substantiate, claiming that it was inspired by her spirit husband. She has then fallen into the trap I laid for her, a trap that would have been the easiest thing in the world for her spirit spouse to discover and tell her of, and, in writing her very weak and foolish letter, she has betrayed the fact that she herself has no real belief, knowledge or faith that she really is inspired by spirit, but that she greatly fears that it was her sub-conscious self and not her spirit husband that inspired her attack on me.

I should, perhaps, have hesitated to make this letter public, even in defense of honest mediumship, if Mrs. Petersilea had not betrayed, by the last part of her letter, that it must be a very commercial spirit which is inspiring her. The boldness with which she proposes to a perfect stranger to help her in the sale of her books and to become her unpaid agent, shows the animus of the woman's whole action.

Very respectfully yours,

C. V. MILLER.

1084 Bush St.,
San Francisco, Cal.

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MRS. ANNA L. GILLESPIE, MEDIUM.

Benita Cruthers—This is a beautiful woman, young, bright and winsome, her face shows more than ordinary intelligence, and her character to be one of unusual sweetness. I heard the sound of a violin and now she shows me that she formerly played upon this instrument. She says Tell Anna Soule and Aunt Mary Rodgers, I am with them at the little circle; tell them to be steadfast and they will soon be able to see for themselves all that has been promised. Nellie Rodgers is with me.

Dr. Phelon—And this is death, the thing men dread, and try to elude, making the struggle for life, when to close the eyes is but to open them to glory, such as one in earth life cannot dream of. The Angel of Fire was my friend and the old casket of clay nearly forgotten by me. What shall I say to the faithful workers who carry the load my arms grew too weary to longer hold. Only this. There is ample compensation in the higher life to pay all debts of pain and disappointments. I would remember with kind greetings all my friends and thank them for all. I trust I shall have an opportunity to write soon again and tell you how I reached the harbor and what I found there.

and slender, about five years old, with a word to Mrs. Ellen Sterritt and the Grandmother Ellen Johnson. The little fellow is led by a man about thirty years of age, but who seems to be grandfather to the child, having been in the spirit world many years. The child calls him Grandpa Ollie. I see a picture now of a large city, and fire, and confusion. The man died in that fire, but the little one died of fever. Its body lies far from this city, but the father and mother live here. With them the name of Daniel, Rhoda and Ann, is given. I do not see these spirits, but they send greetings by the little one.

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

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.

PEOPLE'S CHURCH.

The members were present in good numbers on last Sunday evening. The singing by the choir and the audience was excellent. Mr. Gillespie rendered a vocal selection in his usual pleasing manner. The subject of Mrs. Gillespie, the pastor, was "The Spirit World," which engaged the attention of her audience, while she portrayed the beauty, the grandeur of spirit life, emphasizing the idea that in spirit life all are paid and receive that which is theirs. Mrs. Edith E. Cobb followed with spirit messages, giving names in full. Mrs. Cobb will give messages on next Sunday night.

Miss R. M. Early, secretary and stenographer to Captain George W. Walrond of Denver, Colo., made a pleasant call at the JOURNAL office this week. We bespeak for this young lady a cordial greeting and courtesies of those she may meet while she remains in the city.

STOCK FOR SALE.

MRS. ELIZA NEWMAN, widow of the late editor and publisher of the JOURNAL, THOMAS G. NEWMAN, has a few hundred shares of the Philosophical Publishing Co's stock for sale. Apply at the office of the JOURNAL, 1429 Market street

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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. Ettie Miller, Hebronville, Mass., in twelve days.

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W. T. JONES,
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Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, FEBRUARY 4, 1905

COMMENTS.

The Journal of January 28th brings much news of the work and the workers in Oakland and San Francisco. It is good to see the familiar names of workers of years standing, and good to learn the names of other workers who are taking the places of those whom time and circumstances bid move on.

By the way, the poem "Time" on the first page rings with an insistent rhythm that compels a second reading, then clings to the mind

No less poetic, though lacking meter, is the article by J. P. Cooke. The deep things of life are without audible voice. What the heart knows and feels, the brain and tongue are unable to express.

Great are the symbols of being, but that which is symbol is greater; Vast the beheld and revealed, but vaster the inward creator.

A welcome addition to the contributors of the Journal is spirit Phelix von Marks. From its pages ought to speak some of the unseen teachers as well as mortal thinkers. Commentor hopes that other mediums will give their spirit friends and teachers the opportunity of speaking to the Journal readers.

The question of naming the guides of a medium has called out much discussion; and there is something to be said both for and against the practice. The weight of argument, however, favors giving honor where honor is due. If the eloquence of an Ingersol or the logic of a Paine is not voiced by every one who senses their thought vibrations, no harm can come from recognizing the attempt to help the world, as was their custom when incarnate.

Of a fact it is the teaching and

not the name which counts. And it is wise to obtain proof of the identity before accepting the name, be it one of the famed of earth or one "to fortune and to fame unknown."

Judgment, always letting reason and intuition go hand in hand, will save mistakes and painful blunderings. This is of necessity a delicate matter and must always be decided by each medium, and it is wiser to err on the side of too great modesty than to be over confident. The unseen are forgiving. They know the limitations far better than mortals are able to know.

Have you noted the growth in clearness of Alice's messages? Surely they must be recognized by those whom the unseen are seeking. In the interest of the communicating spirits, the medium and general public, will not those who receive the messages acknowledge them.

Let not the charge of being ungrateful be brought against those who are blessed by the knowledge of spirit communion. President Barrett's letter would suggest that Spiritualists are, to say the least, forgetful of their blessings and those by whom their blessings

COMMENTER.

OAKLAND NOTES.

UNION SPIRITUAL SOCIETY.

The Union Spiritual Society held a very interesting conference on the 29th ult., at Fraternal Hall. The subject for discussion was—"Choosing a Vocation." The chairman laid down the principles of the most prominent systems employed, but copiously illustrated that many who naturally possessed the talent to succeed in something more lucrative and intellectually superior to their employment, were forced by circumstances to pursue the humbler way. Many a young man is inspired with false ambition by a fond parent who directs the child's hopes upon a goal too far beyond his capacity to be reached in one lifetime. One of the safest guides to the selection of one's life work is a close study of the ancestral line, its tendency is amply demonstrated to be the most sure agent in judging the capabilities of a child, though we may truthfully say that to thoroughly understand the hereditary influence upon the young hopeful, all the systems utilized to estimate mind and body may be brought to bear on this theme.

Geo. F. Perkins followed and laid much stress upon the importance of American versatility, in that the American so far from being a mere "Jack of all trades," is remarkably expert in all he undertakes. There is much in phrenology, but it has shortcomings. Astrology has been applied with great accuracy, but at times it fails; and so with the whole list of applied science. They all fail at some point in some case where we fondly hoped they would be a sure, safe and conservative guide. At this juncture he was inclined to agree with the chairman that a general examination of each case must be taken, bringing into use the best of each of the more successful systems for reading the abilities of the young.

G. W. Winckfield, M.D., spoke on the importance of directing the mind aright while it was yet plastic. He denied that astrology or phrenology were sciences, and pointed out a few cases, the most interesting being that measurements made on the cranium of a certain noted murderer were just exactly the same as his own, and he knew he was far from being a criminal.

Mrs. Annie Gillette took the platform and demonstrated that psychic perception can detect the mental quality and fitness for some par-

At the evening meeting the rostrum was occupied by H. W. Anderson, M.D., who took for his theme "The Bible—Its Literature, Religion and History." He handled his subject in an able manner, showing the Old Testament to be a history of the ancient Jews, and in keeping, both as a literary and religious work, with the times and manners of the country. Mrs. Gillette and Mrs. Knott gave psychical demonstrations, which were much appreciated and enjoyed.

Sunday, February 5th, the conference will discuss "Ingersoll—his Biography and Philosophy." In the evening Dr. Winckfield will be the speaker, and his subject "God's Word, Old and New." Psychical readings will be given after the speaking on each occasion.

RECORDER.

MEDIUMS' MEETING.

Although there was a large attendance at Fraternal Hall on the 28th ult., it was not what it had been for the past three weeks. This no doubt, was owing to the fog which had been hanging about for some days. While the audience was gathering there were some beautiful selections played on the

piano. These were soothing, restful and tending to harmony.

Mr. Thos. Ellis presided, giving out as the opening hymn—"Words of Cheer." This was followed by invocation and more singing, which was heartily joined in by those present.

Mrs. Gordon in her usual earnest and impressive manner spoke on "As ye Sow so shall ye Reap." While she was talking those who were familiar with the circumstances, could see that she meant every word. She said, do not reject the spirit messages you get, for they are the truth, and you will find them so sooner or later. I know one to-night who sits at home a grieved father, because he refused to heed a message given to him some time ago. Now he sees, when it is too late, that the message was true, and he cannot undo it. Her remarks were followed up by some wonderful spirit messages.

Dr. Stewart Ellis said she was very sorry that one of her sister co-workers was unable to be present. This was Mrs. Parsons who has been very ill during the past week, and was still far from being well. She was greatly missed in her circle in the after meeting. Mrs. Ellis gave some excellent messages in her usual lively manner. The audience was formed into two large circles, as there were only two mediums present.

SAN DIEGO NEWS.

I have been thinking that a few words from San Diego may be of interest to your numerous readers. Spiritualism is moving on steadily and surely in this locality, and our meetings are at all times interesting and we hope productive of good.

Mr. C. A. Buss, president of the First Society, is the right man in the right place, and it would indeed be hard to find a man who is more interested in all that tends to the building up of a society on permanent foundations, or who would more cheerfully give of his time and means to this end.

Mrs. Charlotte Johnston, one of our local workers, has occupied the platform during December, and has done very satisfactory work, particularly in the giving of messages, and she is now the regular speaker for the Second Society on National Avenue, where she is giving excellent satisfaction.

J. L. Dryden is at present occupying the platform at the Temple,

followed by Dr. Louis Schlesinger as test medium. They are a strong team and their combined work is filling the temple to overflowing. Col. Dryden is an excellent speaker while Dr. Schlesinger has very few if any superiors as a test medium.

One of the cheering signs of the times is the fact that we are getting down out of the clouds on to solid ground, saying and thinking less of the sweet summerland, and giving more attention to the things that concern us here and now, and that are practical in the life that now is.

How any real spiritulist can be content with the simple proposition that people who have passed to the beyond can communicate with those still in the flesh, and not be interested in all that concerns humanity in this expression of life, passes my comprehension. Unless the philosophy of spiritualism means the opportunity for every soul born upon the planet to grow and to develop every side of their nature, and to reach in every way the full stature of manhood and womanhood, it is not the philosophy or religion needed in the dawning of this 20th century.

I hold that we cannot develop healthy, spiritual bodies in diseased or degraded environments, and attention to the laws of health, the necessity of good food in abundance, the necessity of comfortable clothing, and homes where every comfort is possessed, instead of the many wretched tenements inhabited by thousands, and with no opportunity for the betterment of human conditions.

The love of the Gentle Jesus has been preached for two thousand years, and we have reiterated the fact that spirits communicate with mortals, for more than 50 years, but, what do these amount to with the thousands who, upon every hand are defrauded of their birthright, and are hard pressed to secure enough of the comforts of life to keep their miserable souls in their starving bodies?

These are questions that concern spiritulists, and, not even the four questions of death itself is of so much importance as the right solution of social and economic problems.

We have another excellent medium and worker here, in the person of Florence K. White, who is holding independent meetings in Theosophical hall, and a full quota of test, circle and healing mediums who are doing private work, each in his or her own way, and, in my judgment there has never been a time when there was more inquiry

among the masses and along these lines than at the present time.

I note the passing of that genial gentleman, our wholesouled brother, Dr. Phelon, whose very presence was a benediction, and who will be missed by the multitude of friends who had the pleasure of his acquaintance. It is pleasant to know that we will again meet such souls when our earthly work is finished and, while earth is poorer, heaven is richer for their passing. I am at present resting from all work in the spiritual field, laid upon the shelf of inactivity and waiting for a change of conditions when I shall again take up the work assigned me, as it is not yet finished. It is my intention when the spring has fully arrived, to again visit the San Francisco and Oakland friends and renew the many pleasant acquaintances formed the past season. With best wishes for the many workers in your city and Oakland, as well as for the success of The Philosophical Journal, yours for Truth and Progress,
WILL C. HODGE.

A VALENTINE SOCIAL.

At room 8, Odd Fellows' building, under the auspices of the Ladies' First Spiritual Aid Society, Monday evening, February 13th. Come everybody and have a good time. There will be an excellent musical and literary programme, refreshments and dancing. Admission 10 cents.

TIDINGS FROM E. W. SPRAGUE.

the JOURNAL, a letter from Mr. E. W. Sprague, N. S. A. missionary, was received, sending greetings to all friends, and saying that his wife is again able to resume her work. He wishes to thank all friends who have been kind to them during their severe trial.

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.

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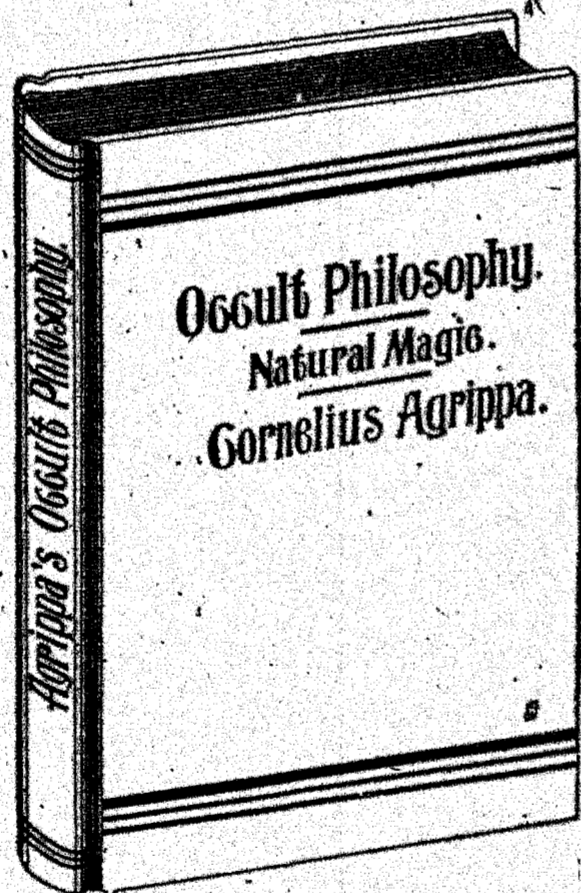
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Please make note.—Persons who received as loan, Badges belonging to the Ladies First Spiritual Aid Society, also Delegates Badges belonging to Cal. S. S. A. and worn during the recent convention are requested to return them to Mrs. A. E. Wadsworth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

ANNIVERSARY EXERCISES.

At the Paine memorial meeting under the auspices of the Free Thought Association, at 161 City Hall avenue, on Sunday, January 29th, seating capacity was at a premium. The musical programme was good, although not all who promised to be there appeared. The speaker, Dr. J. L. York, father of the Paine memorial celebration, was present, also George B. Benham, Miss Francis Speye and Arthur S. Howe. Each paid tribute to the power of the voice and pen of Thomas Paine, although the physical body had long crumbled into dust. Round after round of applause was received by each speaker and time flew by too fast for all that they could have said. May such celebrations continue until all shall know the real worth of he who was the spirit of the revolutions and all Americans have removed from their minds all that has clouded the fair name and fame of Thomas Paine, whose religion was to do good and whose country was the whole world.

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CHRISTMAS SOUVENIRS.

The 142 presents received at Christmas by Mr. Wm. Emmette Coleman were on view at his residence, 418 Sutter street, last Sunday, the 29th ult, and were seen by a large number of visitors. The following are some of the more important of these gifts: Fifteen lovely calendars, including the Gibson, Cuckoo Clock, Telephone and Cynic's calendars; twenty handkerchiefs, linen and silk; five pairs socks, two neckties, gloves, suspenders, scented coat holder, black silk scarf with "W. E. C." painted on it; initialed hat band, laundry bag, silver-mounted hat brush, silver collar button box, silver cuff links, silver court-plaster box, two pocket books, two burnt wood book shelves, two Indian baskets, two statuettes, two note books, finely carved paper knife, lovely polished wood stein with staghorn handle, inlaid napkin ring, five beautiful trays, Rosa Bonheur's "Horse Fair," album of views of London, fourteen jars of fruit, preserves, jams and jellies; box of prunes, lot of oranges, plum pudding, bottle of whisky, book on "Venice," with 100 colored plates; Ruskin's "Stones of Venice," three volumes; poems, "An Offering," by Mrs. A. M. Barton, etc. The gifts came to Mr. Coleman from San Francisco, Los Angeles, Sacramento, Oakland, San Jose, Saratoga, Cupertino, Woodland and Denver, Colo.; Chicago and St. Louis, Boston and Cottage City, Mass.; New York city and Malone, N. Y.; Leavenworth and Topeka, Kas.; Richmond and Charlottesville, Va.; London, England, and Melbourne, Australia.

COVENANT HALL.

The hall was filled to the doors Sunday evening to enjoy the Thomas Paine memorial services held by Miss Hunt. The occasion was one long to be remembered, as the address was given by Thomas Paine himself, choosing for his subject, "Our Illustrious Dead," enlarging upon the lives of Servetus, Seneca, Bruno, Joan of Arc, etc., portraying the martyrdom of their illustrious lives for the cause of liberty and evolution. There was a special poem, "In Memorium," composed and read by Miss Hunt, which met with hearty applause. Little Vera Ransdall rendered two very appropriate songs, which pleased her admirers and friends. The rostrum was graced with beautiful flowers and a large picture of Thomas Paine draped with the stars and stripes. Peskalene answered the questions in the usual satisfactory manner.

PERSONAL.

Mrs. Edith E. Cobb, the well known speaker and Spiritual Medium and her husband have returned to San Francisco, expecting to remain here. They are now at 814 Turk street.

SOCIAL DANCE.

The social dance given by the People's Church last Saturday evening was one of the most enjoyable affairs ever given by the society, inaugurating a new form of entertainment and one that particularly commends itself to the younger members. Elks' Hall, the really beautiful home of the church, was one blaze of light, and Mr. Kohn, the secretary of the Elks' association, with his usual kindly courtesy forgot nothing that would add to the comfort and convenience of the guests. By 8:30 the hall was comfortably filled, and at 9 o'clock the grand march commenced with fifty couples on the floor. From that hour until midnight dance followed dance, only interrupted when occasional adjournments were taken to the hospitable ante-room presided over by the refreshment committee, Mesdames Wermouth, Prah, Stevenson, Briggs, Miss Bottomly and Miss Madeira, where lemonade and every imaginable kind of cake was served. The music, furnished by Mrs. A. S. Norton, pianist, and Mr. S. Warren, violinist, was all that could be desired, and was warmly applauded by the many dancers after each number. Much credit is due the floor managers, Mr. Raymond Peck and Mr. H. Johns, and the reception committee, Mr. and Mrs. Gillespie, Mrs. Armand, Mrs. Ford, Mrs. Prindle, Mrs. Davidson and Mrs. Desbor. The forms of the programmes and arrangement of the dances. The success of this, their first party, which was really an experiment, has so elated the officers and members of the church that they have become ambitious, and announce

that the second of the series of social dances to be given, which will take place Saturday evening February 25th, will be a "Carnival of the Nations," and they hope that everyone will adopt some characteristic costume. Tickets will be ready Sunday, February 5th.

A HOUSE WARMING.

On Friday evening, the 10th of February inst., the Church of the Souls will hold its first "at home" social at 619 McAllister street. The pastors and members of this society wish through the PHILOSOPHICAL JOURNAL to send their fraternal greeting to the Spiritualists of San Francisco and adjacent cities and cordially invite them to be present at this gathering, making it an occasion long to be remembered. The above church was chartered by the State Association December 3, 1904. Madam E. Young, pastor; Mrs. Sarah Seal, assistant pastor.

ROOM 8, ODD FELLOWS' BUILDING.

On Sunday, January 29th, at 2:15 p. m., at the above place, Mr. Arthur E. Howe took for the subject of his lecture the "Life of Thomas Paine." Much applause was given as the different points were made by the speaker as he reviewed some of the work which Mr. Paine had done for the American people. Affard Nightingale, Mrs. Eberhardt and Mrs. Howe gave readings and spirit messages. Mr. Rider and Mrs. E. Price each gave an excellent poem. Many were present. These meetings are free and all are welcome.

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