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W. T. JONES
EDITOR

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No. 6

A PAIR OF EYES.

WM. J. WEIDMAN.

Of times I give my fancy rein
And let it lead me far away;
Sometimes 'tis to the land of Spain,
'Mid Grahada's pride of yesterday.
Sometimes 'tis to the mystic East
Where dwell the seers of ancient lore;
Again I see the turbaned priest
In frenzied prayer, down by the shore.
Again I see Mahomet's shrine,
The arid wastes of Afric's plain;
The grandeur of the stately Rhine,
In thought I visit once again.
But fleeting though my thoughts may be,
When fancy lies 'neath far off skies;
They all revert and seem to me,
To focus in a pair of eyes.
A pair of eyes of wondrous blue—
At least that's what I think they are—
Who's sceptre rule's o'er I and you,
With power greater than a czar.
No maid demure of tender years;
No voice that whispers soft and low,
Cause me to have such anxious fears.
Yet still I'm held within their spell,
Wherein a subtle charm lies;
And you won't wonder when I tell,
That it is in a baby's eyes.

CREMATION.

BY A. Z. STITES.

The second lesson is to so firmly hold the mind to these precepts, in a natural human way always, that the child comes into the world ready to start a second circle of progression. But when disease has made inroads on us unawares, and we discover too late that the mould has eaten away the main supports, and our house is fallen in and we are compelled to move out.
If we move from our earthly house into a fine new residence, we do not know one thing more than we did while in the tumbled down house. But our opportunities are improved the time we consumed trying to keep the old house in a shape to be comfortable, and keep repairs all the time going on, can now be used in improving our minds, our strength can be weighed by self. We can look about and see what we can do for others by exerting our will power, and we then learn what a vast amount of will power we have been using up the wrong way. Therefore we im-

mediately reach what has been called an Angelic state, or spiritually expressed a state of educated progression.

Now with all our added knowledge, why do we want this old tumbled down house to remain in our sight, rotting and decaying? No one can live in it, it is impure and offensive; would you not quickly say burn the remains? Would you grieve over it? Would you not say that it had served you well while it was in good condition, but being only material and uninhabitable, it could neither feel, see, or suffer, and would be better purified by the grandest of all purifiers—the combustion of the electric force of the air—fire. So when we step from this house of clay all life is gone. It is no more than the decayed house we left. It is an axe sore. Why house it away beautifully and carefully in the ground?

The x-ray has proven to us what the spirits told us so long ago—"Matter is no obstruction to spirit sight. The material is the shadow, we are the real being."

Then how distressing it must be to look down upon the body that has been interred several months, if there is ever a temptation for the spirit to do so. If they still have any lingering fondness for the clay must that not be terrible?

Better the tie be severed well and quickly. It will only require a little more spiritual development universally spread over the land, for every one to be educated to recognize the beautiful, cleanly, happy way of disposing of the material remains; and the time will come when all may hear the sweet message from me who have gone on before, "I was glad to see it burn up."

GOD RELIGION VERSUS THE RELIGION OF DIVINE HUMANITY.

Life is an expression or manifestation of individualized spirit. Love, knowledge and goodness are human attributes. They cannot exist independently, they must attach to some human or animal life. The fact is, god is just what our lexicons say he is—"A supreme being"—or he is nothing. A being must

have consciousness and a nervous organism, or its equivalent, in what ever plane of life it may exist.

Really, when we read some of the descriptions of the new gods, we wonder if the writers are serious, or if there has been an outbreak in some lunatic asylum. What the masses need to-day above all things is living, eternal facts. Speculative chaff satisfies them no longer. Salvation after death is a fallacy. So is an absentee far away god. Man possesses the only divine life within the bounds of nature. Outside of nature there is nothing. The love and veneration men bestow upon an imaginary deity must be given to divine man! If humanity is ever to rise above its present condition of poverty, carnage and colossal crime. Preach on the mountains peaks, through your wide valleys, in your temples and schools, and in your streets. Elevate all human life, the gods can care for themselves. Above all let every Spiritualist seek the primary cause of present degrading conditions, and when they find it, proclaim it to the world and unite for its abolition. The fault is not with gods or devils, but with man and his organic laws and customs. They did very well for a semi-civilized people 2000 years ago, but are as unfit for the educated people of to-day as would be the old tallow candle for lighting our stores and streets.

Laws which in 150 years throw the entire wealth of a nation into the hands of three per cent. of the people, are not fitted for a spiritual and humanitarian commonwealth. Why have more than thirty-one thousand murders been committed in our country in the last three years? Why are nearly 2,000,000 children wearing out their lives in factories, while a greater number of adults are tramping the highways seeking in vain for work?

These facts and hundreds of others stand like huge pyramids of solid granite in front of the car of progression, and they must be removed before Spiritualism, or even morality or modern civilization can make further material progress. Will the Spiritualists do this work instead of wrangling over non-essentials and wild speculations?

I hope they will. May the angels help them to do so. Man, practically, is his own creator, collectively speaking. He is not dependent on the will of any being, finite or infinite. His life came to him through eternal unchanging law. The progress he has made is a guarantee of constant and eternal growth and prophetic of perfection along finite lines. But we of the earth sphere must do our own work. Ex-carnate spirits, not gods, will not move the foul debris from our road which has been left there by our forefathers, and I warn Spiritualists to be more zealous for the spirits in the flesh. Those who have passed on are far better off than we who remain.

The economic conditions of the people must have a radical change for the better. The progression of divine humanity is rising with the slow coming dawn, and those souls who have been touched with a torch from its flaming altar are working with main and might for the upbuilding of the glorious temple—the Zion of Divine Humanity.

B. F. FRENCH.

Dr. PEEBLES' FRATERNAL RESPONSE TO J. P. COOKE.

Especially Written for "The Philosophical Journal."

It certainly gave me much pleasure to read Brother Cooke's answer ambiguous as it was, to my open letter. His little "twit" about my books evidently exciting envy, and of my knowing "the value of printer's ink," not being germane to the subject, I pass by with the simple remark that the gods have given me brains to write books and the majority of the people brains sufficient to secure, read and appreciate them.

In noticing his five columns I propose to be brief as possible because other matters of vastly more importance are pressing upon me. Yes, the "really living question in the Doctor's article was—what is new thought, its ideas and aims?" And in order to be more explicit I pruned several inquiries such

the following. I partially reproduce them with Mr. Cooke's answers that they may be the better comprehended.

I. What is thought? Answer—"Thought I guess is the movement of spiritual matter". This only provokes the inquiry, what sort of stuff is spiritual matter? But as his answer hangs upon "I guess", we speedily pass on.

II. Are thoughts things? Answer—"They are realities underlying things". This is an assertion, nothing more. No proofs are offered. Spiritualists think that it is spirits, conscious spirit that underlies all things and is the mighty motive power of evolution.

III. What does the new thought stand for? Answer—We are referred to the four preceding columns. I have reread them finding no answer. They belong to the category of an explanation that wants explaining. The "Significance of the new thought" quoted from the "Federation," is only a repetition of what spiritualist lecturers and mediums have been virtually saying these fifty and more years. In my previous article in defining the principles of spiritualism I say, They are the unity, the unchangeable oneness of the Infinite Presence, imminent in all things, the brotherhood of all nations, the conscious spiritual germs necessity of self-unionism from within, the golden heritage of pure thoughts, the importance of realizing the fullness and wholeness of harmonial man here today. The above principles with other similar ones advocated for half a century by spiritualist lecturers, are now being repeated by New Thoughtists and called "New". The repetition is good but attached tag-new thought—is a fraud. And so I press the question, what new thought or thoughts have been hatched from this pretentious man? Name them, enumerate them, or at least specify some of them. A vain appeal.

IV. Who has been the principle originator of these assumed new thoughts? Answer—Referred to the foregoing four or five columns. I find no answer there recorded. There is none.

V. Clearly specify, enumerate and classify in good solid English some of these new thoughts. Answer—There is no attempt on the part of Mr. Cooke to answer this inquiry. He very shrewdly passed it by.

VI. Do thoughts create physical realities without purpose, skill and energy? Answer—No attempt has been made by Mr. Cooke to answer the above question.

VII. Do New Thoughtists have any interest in or devote any special time to the study of trance, vis-

ion, clairvoyance and the spiritual phenomena that demonstrate a future life? Answer—Not so far as I know, replies friend Cooke.

VIII. Do New Thoughtists invite spiritualist lecturers and spiritualist sensitives (meaning mediums, test mediums,) upon their platforms that the people may hear and judge for themselves? Answer—Yes, they do, referring to W. J. Colville and one or two others. But this is no answer, only a bit of sly slipperiness, for every person of ordinary intelligence knew that when I used the words "spiritualistic sensitive" I meant medium for trances, tests and spirit communications, and I defy friend Cooke to mention a solitary case where new thought speakers, standing on new thought platforms, among their "New People," have ever invited a test medium or trance medium to stand by them and give tests as proofs of a future existence, or to bring cheering messages from the loved in the heavens.

And yet here are vast multitudes of agnostics calling for proofs of a future life.

Here are multitudes of atheistic materialists calling for proofs of a future existence.

Here are orphan children crying not only for bread, but asking for the proof that they will sometime meet beyond the grave and know here are tender hearted fathers and loving mothers calling for satisfying evidences that they will meet their dear ones whose bodies sleep beneath the waving willows.

Here are thinkers, scholars, jurists, college professors and erudite moralists asking, pleading for the demonstrations of a future conscious existence, and the relations that this mortal life bears to the future life. To all of these pleadings and to all of these deep soul inquiries New Thoughtists are as silent as Egypt's tombs. In fact, they have no evidences to present, or if they have them they cowardly conceal them from the inquiring, hungering masses who seek to know the meaning of death and what—and what transpires beyond it. They offer no proofs, they give not a glance, their silence is as cold as the stone house of adders.

My brother Cooke refers to president Harrison D. Barrett's remark of "The decline of spiritualism". What an absurd phrase! Think of it, the decline of a mighty truth, the destruction of a mighty principle which takes hold of immortality. President Barrett no doubt meant Spiritism with its selfishness, its curiosity-seeking, its coal mines hunting, its questionable dark-seances and its frauds. This sort of Spiritism, the equivalent of old Babylonian necromancy, ought to

decline, and die, die into absolute nonentity.

But Spiritualism, the basic foundation of which is spirit conscious; imminent and all energizing and which embodies the meaning of life, the moral aims of life, the soul unfoldment from within, the brotherhood of all races, the proofs of a future conscious existence and the relation that this existence with its opportunities and experiences sustains to the higher realms of immortality is not declining. I repeat, is not declining. It is being rapidly diffused through the churches, many of the most distinguished preachers of the day, such as the Reverend Heber Newton, the Reverend Dr. Savage of New York and others, are distinctly and definitely preaching Spiritualism in its broadest and highest sense, and they do not shrink from these facts being known and published. In brief, Spiritualism is marching on to victory.

A GRAND RECEPTION.

On Friday, January 27th, at 869 Dolores Street, the Orilla Sisterhood tendered a reception to Henry Harrison Brown, president of the New Thought Federation, at which many of the leaders of the different thought centers were present.

A luncheon was served at noon, gramme was given, each one speaking for and along the lines they represented.

Mr. W. T. Jones, editor of the Philosophical Journal, said that he had known Mr. Brown for more than thirty-five years, and was glad to be present and express his great admiration for Mr. Brown's success in his grand and noble work, showing and teaching humanity how to become better acquainted with their powers here and now. Also that the people of to-day are demanding the truth, and he believed that every individual or cult who had found even a fraction of truth, should have the right to disseminate it.

Mrs. Mary Wells, spiritual directress, called to silence, after which Mr. Cutting rendered two vocal solos.

Mrs. Rogers was introduced as representing the Hermetic Brotherhood, and spoke of its work and its founder.

Miss Anderson, representing the Theosophical Movement, spoke of its aims and objects.

Mrs. Allis King spoke of the Teaching of Mental Poise, of which she is an instructor.

Mr. S. A. Foulds gave a vocal solo.

Mr. Everett R. Chappelle spoke of the "Now" Folk work.

Mrs. M. E. G. Howe was introduced as representing the Philosophical Journal and the Occidental Mystic, and responded in an inter-

esting way. She said that the Journal is the second oldest Spiritualistic paper published in this country to day, and under the present management is destined to become the leading organ of the Spiritualists on the Pacific coast. Its mailing list will show that it is read in every country where the English language is known. Of the Occidental Mystic Mrs. Howe said it was a new creation of only two months, but its pages were filled with interesting and instructive matter along all lines of progressive thought.

After this address Miss Anderson sang a very sweet song.

Mrs. D. N. Place, who represented the First Ladies' Spiritual Aid Society of San Francisco, spoke of the society's work as feeding the material body by making better physical conditions than the spirit would of itself, in order to aid them to a higher spiritual advancement. Mrs. Place has been spiritual directress for the last two years.

Mrs. Anna L. Gillespie, pastor of the People's Church, said that her society had no "ism," but as a church they were working for the good of all, and for better spiritual growth, hoping the time might come when all work would be known as humanitarianism.

Miss Elsie Smith, by special request, gave a piano solo.

Miss Lena Chappelle talked of the home life of the "Now" Folk.

Mr. Henry Harrison Brown gave an interesting talk in connection with the late convention at St. Louis and how he became elected president. He also stated that this was the first public reception he has had in San Francisco.

Mrs. Militz of the Home of Truth spoke of her work and also of her trip to India, which she is soon to take. Mrs. Militz hopes to travel around the world before returning to San Francisco.

Mrs. Harris, assistant directress of the Sisterhood, read an original poem on the purpose of the Sisterhood, which was very beautiful in thought as well as an inspiration.

Mrs. Mary Wells made a few appropriate remarks, expressing her great pleasure in receiving so many representatives of centres on lines of truth.

All joined in singing the doxology and Mr. Brown pronounced a benediction.

Refreshments were again served and a social time was indulged in until after five o'clock, when good-byes were said, and all seemed glad to have had this opportunity of meeting so many people of congenial thoughts.

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"ALICE" MESSAGE CORNER.

MRS. ANNA L. GILLESPIE, MEDIUM.

May Rust.—As this form comes to me, I see with her many others; but the lady is the one who sends the message. Tell them for me, Alice, wont you, that I have found the new life some different than I thought. True, I knew I would live after death, but thought some way it might be different. I have so much to learn, that I wonder sometimes if I will ever learn it all. I saw Ed. when he came over. He is looking happier, and is being shown the light too. I hope to reach many friends. Tell Mrs. Myers that I want to send this to her. I was with her that day in the parlor when she said she felt me. I did show her the picture, and thank her so much. I found Nellie Barker whom I had not thought of for years, one of the first to meet me. I will try to come again.

Orpha Perkins.—I want to reach Daniel and tell him I am still living. Jim is here and wants to send word to his folks. I also here the name of Tryphena with her. I see some young people. I see pictures. I see an old man with white beard in the centre of the plate, and faces all about him. I don't know just what this means, but I hear this—
"We are on the picture." O how the friends of the home after death. It is so little of death to die, and all the pain is paid for in the joy of this new life.

Mark Stoddard.—I wont trouble you but a moment, I hear a voice say, but let me send a message to my wife. Tell her I know how hard it is for her, and know how she feels about everything. But tell her there is something better soon for her, and that the cause will not go down. Stick together, work together, and it will all come right. Mediumship will win the battle against the foe. I am not dead nor sleeping, and while living will help all I can.

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.

A NEW MEETING.

Mr. E. F. and Mrs. Edith E. Nickless Cobb, having located in San Francisco, will, on tomorrow, (Sunday night) open a series of meetings, presenting both the philosophy and the phenomena of spiritualism; in Room 8, Odd Fellows' Building, Cor. Market and Seventh streets, commencing at 8 o'clock.

SOMETHING WORTH KNOWING.

Let every one who reads this, remember, and make note of it. In all cases of Pneumonia, Congestion of the lungs or Bronchitis. Take one part oil of peppermint, three parts olive oil. Mix thoroughly, and apply freely to back and chest. Cover with flannel, then cover same with paper. This will relax the congested condition in a short time.

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SAN FRANCISCO, FEBRUARY 11, 1905

COMMENTS.

The articles in the last Journal which will arrest the attention of the practical mind, are the letter from the National Secretary and San Diego letter.

One thing stands clearly revealed. In an age that requires money to pay for board and clothing the work of organized Spiritualism cannot go forward without financial support. Some, continually question the need of organization; but surely no one—no just person—questions the need of properly caring for the material workers whose phenomena and philosophy to a world wandering in the wilderness of materialism and spiritual ignorance.

The plea that they have been well paid (which is not always true) and if they had been provident, mediums need not be destitute in their old age, in no way removes the obligation of showing their gratitude from those who have received the blessing.

Who will be the first to respond to the call to pay the pension of one needy medium for a year? The Journal will open a roll of honor for the individuals and societies who will give of their abundance to bless the work and encourage the workers.

Mrs. Longley's letter is an appeal for help for individuals, and in this very individualistic age, is necessary. Will C. Hodge makes his appeal for the social unit.

Permanent relief for suffering humanity can only come when the causes of that suffering are removed. Spiritualism removed certain causes of mental suffering, and gladdened human life by making real the hope of life and love after the physical garment is laid off. It

taught man that he is a soul and has a body. The work of spirit return has been not for the summer land, but for this land.

It belongs to Spiritualists, then, to follow the lead of the spirits, and think more of what they can do for this land, and to do it as Spiritualists. Work with others all you please. Join the ranks of Socialism, if you think it good, but let your comrades know your religion is the power that prompts you to work for humanity. Be a member of the Woman's Christian Temperance Union if you think it the place to be useful, but do not forget to preach the ministry of angels. Vote and work for the Prohibition party if you believe liquor to be the root of all evil, but fail not to make it manifest that you are led of the spirit.

And if they will not receive you on these terms, work as Spiritualists, lift high the standard of man's rights, then it will be no mockery to keep sacred the birthday of one who said his country was where liberty was not. If you would pronounce a fitting eulogy upon the life of Thomas Paine, let it be a life devoted to the rights of man, that there may be an age of reason.

COMMENTARY.

OAKLAND NOTES.

MEDIUMS' MEETING.

The meeting in Fraternal Hall on February 2d was again well attended, and a considerable amount of interest shown by those present. This is owing to the fact that every one feels at home and all are made welcome. Spiritualism knows no class distinctions—all are alike—rich or poor black or white. All can unite for the purpose of doing good and helping to make the world better and brighter for having been permitted to enjoy its many varied blessings—chief of which is life.

After the devotional exercises Mrs. Gordon spoke on "True Spirit Power." She said it was indeed a pleasure to come to the platform and look into the faces of so many who are looking forward for some intelligence that will unfold their spirituality to a higher order, and convince them of the truth of what they are led to believe. I know that a faithful soul can unfold in a spiritual manner, and receive comfort from the loved ones gone before. Those who have received light do not need light, they have not to go back over the dark roads of life—they have left them behind. But those who have not received the light should place themselves under the instruction of spiritual leaders who are inspired to give aid to those who need it. And when

we have finished life's journey we will gladly lay our burdens down to enter our spirit home, where we will dwell in peace, truth, love and happiness. Her remarks were followed by spirit messages.

Dr. Stewart-Ellis made a few remarks on "Human Nature." She said we have been having a great deal of rain lately, so much so, that we have been saying why don't the sun shine? When we have had the beautiful sun shining for some days, we say why don't it rain? We are never satisfied. When we have corn we want potatoes; and when we have potatoes we want corn. It is the same all the way through. It's a beautiful world to live in if we would only become reconciled to our condition, and strive to make a heaven here instead of wasting our energy getting ready for a heaven hereafter. She concluded by giving a few spirit messages, after which the usual circles were formed, presided over by Dr. Stewart-Ellis, Mrs. Gordon and Mrs. Parsons, who is again able to take her part in the circle.

WOODMEN'S HALL

A fair sized audience met on the 5th inst. at the above meeting place, but we would like to see this beautiful hall crowded every Sunday evening. There are many adherents of Spiritualism who with their presence, and thus help along the cause of truth and goodwill. There is much to be done, but if all interested would lend a hand it would make it much easier for those who have to bear the burden. There were two lovely bouquets on the platform.

The singing of the hymn "Think of the Home Over There" inspired Mrs. Cowell with a subject, and she was very earnest and persuasive, throwing her whole soul into her remarks. In part she said we have to live right, walk right and act right if we are to enjoy in a high degree the home over there. We should visit the home of the mourner and bring comfort to them, telling them there is no death. That the loved ones have only crossed the threshold, and are often very near, though unseen, watching and protecting us. We should cheer the weary and help the down trodden, and thus aid them to bear life's burdens, for many are ready to fall by the wayside for lack of a kind word. Kind words cost nothing and they never die. Some of you have come tonight to get a message from father, mother or the loving companion with whom you have lived for many years. You may not, but ever remember that the home over there is a home not built with

hands, it is eternal in the heavens. Live so that you will be ready for the call when it comes, for it will come at a time when you least expect it, and it cannot be put off.

Messages were afterwards given by Dr. Stewart-Ellis and Mrs. Cowell in an entertaining and instructive manner, some of them eliciting the applause of the audience.

UNION SPIRITUAL SOCIETY.

The conference which met on February 6th was unusually animated and brought out an abundance of fresh thought upon the great agnostic, Robert G. Ingersoll, in fact we are highly pleased to see that the liberal thinking public is rapidly gravitating our way. It is almost irresistible when one listens to the variety of interesting opinions put forward by those who occupy our floor. There are so many able minds who favor us with their presence, that the time for speaking has been limited to ten minutes each; there were eight speakers on the floor including the chairman, who delivers the short opening address at each meeting.

The chairman, Mr. Paul S. Gillette, stated that Mr. Ingersoll was born at Dresden, a small town in the western part of New York, on August 11, 1833. He had two girls and three boys. Robert never took to religion, although his father was a Congregational minister, and rigid disciplinarian, in fact the sire believed that to spare the rod was to spoil the child; he was as straight laced about attending church and staying awake during the long sermons; this assisted young Robert's naturally sceptical mind to "sour" on orthodoxy of all kinds. He early entered the law practice, being admitted to the bar at twenty.

The one supreme moment of his life as an orator was when he delivered the nominating speech for James G. Blaine in 1876. The speech in which he confers the title of "The plumed Knight" upon the greatest of all modern republicans. As a religious iconoclast he has stimulated the christian world to study more deeply into their creeds by the example of a clean life. He demonstrated that the human soul may be moral without being religious. As an orator he was without a peer, but as a man he had faults, on one occasion having said that mediums were crazy, on the whole however he was great intellectually, wholesome in his family life and true to his fellow man.

Mr. Clark, one of Oakland's inspirational speakers, told the interesting tale of Mr. Ingersoll encountering a very religious old woman who told him upon inquiry

of what Jesus Christ had done, that "He had kept Ingersoll from being governor of Illinois."

H. W. Anderson, M. D., realized that although the agnostic was very capable he was at times given to "buffoonery," and sometimes to actual abuse. He was by no means an Atheist, but assumed the natural position of one who neither believed or disbelieved on the Deity problem. He carried out the plain matter of fact ideas of Paine, into glittering generalities, so that the public were at once dazzled and instructed although perhaps at times incorrectly.

Mrs. Annie Gillette called attention to the fact that this modern apostle of doubt had manifested through the organism of Cora L. V. Richmond but a few months after his transition, and spoken to thousands of auditors on the nature of his experience in the spiritual universe. Mr. Gillette arose and said he didn't believe it, from the fact that Mr. Ingersoll was not a believer in mediumship and did not understand how to inspire the mind of a sensitive, his natural aversion to psychical subjects, and the interest in altogether earthly affairs has led the mind away from psychological science and hence it was altogether improbable that he was there or made any attempt to speak through Mrs. Richmond. Mrs. Gillette ably defended what was in my demonstration of "guides" that the unskilled mind of the agnostic was made to pour his wonderful story, like golden coin from a cornucopia, upon the receptive brain of Mrs. Richmond. Mr. Gillette conceded he was beaten.

The others who very ably spoke were Mr. and Mrs. Judd, Mr. Murray, and Miss Sundberg. I regret that we lack space to record more of the interesting matter brought out on the subject.

In the evening G. W. Winckfield, M. D. delivered a very able address on "God's Word". He proves himself to be a deep thinker, and poured out many inspiring thoughts; we hope to hear from him again, soon. He was followed by readings from local talent, and all felt well repaid for attending, in fact the numbers attending are constantly on the increase; this speaks well for the quality of work done on our platform.

Next Wednesday evening we will hold a social at the home of Mr. and Mrs. Gillette, 619 18th St.

Next Sunday, the 12th inst., the conference will discuss "Good reading, its benefits." In the evening, at 8 o'clock, James R. Little will speak on "The Philosophy of Spiritualism in its Relation to Science", he will also give readings, and will be followed by Mrs. Gillette, Mrs. Gordon and Mrs. Knott.

RECORDED.

SAN JOSE NOTES.

EDITOR JOURNAL:

The First Spiritual Union of this place has been highly favored in securing the services of Mrs. Nettie Fox and Prof. Buswell for the past months of December and January, and also for the present month.

Mrs. Fox's lectures are eloquent, being replete with expressions of the truth on whatever subject she handles. A good many strangers are finding their way to the hall, and seem to be well pleased with the people and surroundings. The conference meetings are well attended, considering the state of the weather—which is just the kind of weather we ought to have at this season of the year. Harmony and good will prevail, which will make a success of any meeting.

The anniversary of the birth of Thomas Paine was celebrated in our hall on the afternoon of the 29th ult. There was a good attendance, and Mr. Woodhams of Santa Clara, was chairman of the meeting, while Mr. Brandt gave the opening address. Mrs. H. L. Bigelow recited a poem, and the following gave excellent talks eulogistic of Thomas Paine—John Harker, J. W. Hines, W. D. Hambly, Mr.

A vote of thanks was tendered those taking part, and a committee of five appointed to make arrangements for next year's meeting.

Prof. Buswell has a class or developing circle during the week, and is always present at the eleven o'clock meeting doing his part to make the meetings interesting. He is giving some very fine readings, and has fine healing powers.

There is considerable sickness, colds, etc., in this city. I am sorry to announce that our oldest member, Dr. Tripp, is quite feeble, and will undoubtedly meet with us no more. He is missed by us all.

With kindest regards to all of our friends and co-workers, and an earnest desire for the upbuilding of true spiritual doctrines,—I remain,
MRS. H. L. BIGELOW,
Pres. First Spiritual Union.

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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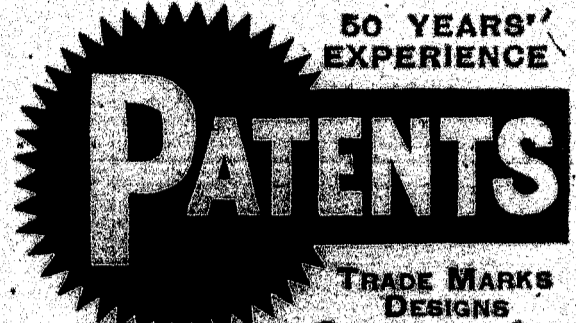
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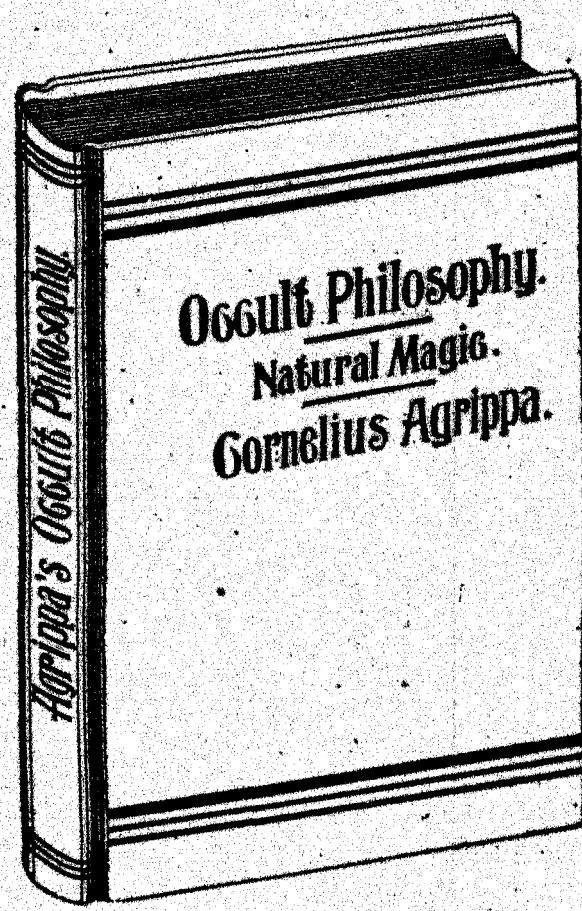
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A MATERIALIZING SEANCE.

Mr. C. V. Miller, the well known medium of this city will hold a seance on Thursday night, the 16th inst., at his home 1084 Bush street, for the benefit of the Philosophical Publishing Co. It is hoped that the friends of the Journal will lend a helping hand and make the occasion one of success. Price \$1.00.

A VALENTINE SOCIAL.

Auspices, Ladies First Spiritual Aid Society, Monday evening, the 13th inst. Come and have a good time, don't forget it. Room 8 Odd Fellows' Building.

A CORRECTION.

A Typographical blunder inadvertently appears in the ninth paragraph of "San Diego News" on fifth page of the Journal of Feb. 4th—The word FOUR in second line should be eliminated.

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ROOM 8, ODD FELLOWS' BUILDING.

M. r. Arthur S. Howe delivered an interesting lecture on "Inspiration and the Spirit of the Age," in the above hall on Sunday, the 5th inst., at 2 p.m. The subject was given by the audience. Mr. E. F. Cobb and Mrs. Edith E. Cobb each gave short addresses and spirit messages, giving names and incidents in a clear manner. Mrs. Stoddard and Mrs. Howe each gave psychometric readings. Mr. Cobb read an original poem and Mr. Rider read one of Mr. Edwin Markham's poems. Mrs. Schrader and Mr. Howe sang one of Mr. Longley's duets.

FREE THOUGHT.

Meetings are held every Sunday afternoon at 2 o'clock, in Scandia hall. These meetings have been given a new impetus by the success of the Paine memorial meeting held under its auspices. On Sunday, Feb. 12th, the subject will be: "Is there any evidence of conscious existence after death?" Here will be an excellent opportunity for spiritualists to give a reason for the faith that is in them. Three hours of ten minute talks on this subject, ought to be of considerable interest and profit.

M. S. Norton,

CHURCH OF THE SOUL.

The Young's Hall, 619 McAllister street, was well filled on last Sunday night. The subject of Mrs. Seal's lecture was "New Thought in contrast with the Old Thought." The Guides, in an elaborate manner explained the potency and mission of spiritualism as an awakening power in the mind of man, laying a foundation for the growth and unfoldment of the inherent soul forces. Mme. Young followed in her usual convincing manner with spiritual and psychometric readings. Remember the House warming on Friday evening.

COVENANT HALL.

Miss Mae Hunt gave a very interesting discourse last Sunday evening to a large and appreciative audience. The subject for her lecture was given by four members of the congregation, and was discussed by her control in a very able and masterly style, which was edifying to all. After singing by the audience, Peskaline answered all questions asked her. Next Sunday, February 12th, will be a Lincoln memorial service, commemorating the birth of the immortal president and emancipator of slavery.

PEOPLE'S CHURCH.

The marked growth of interest in things spiritual as evinced by the increased attendance at this little church, must be most gratifying to the officers and members, and encouraging to the pastor. Once every month instead of a lecture on some set subject, the evening is devoted to the answering of questions—scientific, historical or spiritual—propounded by the audience. Elks' Hall was filled last Sunday evening by an earnest and appreciative audience, and the many questions were most aptly and eloquently answered by the pastor, Mrs. Anna L. Gillespie. One in particular, as to the belief of Thos. Paine, called forth a glowing tribute to the memory of the man who showed his greatness in his declaration—"The world is my country, to do good is my religion." Mrs. Nickless Cobb gave a number of messages, which were warmly appreciated and gratefully acknowledged. A quartette, taken from the choir, and congregational singing contributed to make the meeting a most pleasant one.

Tickets for the next of the series of social dances which will be given in Elks' Hall, on Saturday evening, February 25th, are now ready. The price is 25 cents.

service, conducted by Mrs. Anna L. Gillespie on the 4th inst., in the chapel of the I. O. O. F. Cemetery, received too late for this week's issue of the Journal. It will appear next week.—Ed.

THE LYCEUM.

Topic for Sunday, February 19, 1905, S. E. 57.—America's hero—Washington. Gem of thought:—

America has her heroes many,
In thought and deed and story;
Better than her's we find not any,
For wealth of wit and glory.

They've led the way for truth to labor,
And bid the world to heed them;
They've claimed respect from every neighbor,
With Washington to lead them.

So hip hurrah for our Washington,
Our noble, worthy hero;
So hip hurrah for our Washington,
Our noble, worthy hero.

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

PERSONAL.

Mr. J. Shaw Gillispie, President of the Cal. S. S. Association, was suddenly called to leave the city on a business trip to Los Angeles and other cities in Southern California, calling at Santa Barbara on his return trip home.

Mr. A. L. O'Bryan, late of Los Angeles, now of Alameda, prominent as a Spiritualist and healer, met with a severe accident, falling through a skylight while adjusting Electric lights in the Arlington Hotel at Ninth and Washington

learn that he is well cared for at the Fabiola hospital, Oakland, and will soon be at his post of duty.

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