

MAR 24

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# 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, MARCH 19, 1904.

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## GROWTH.

J. A. Edgerton.

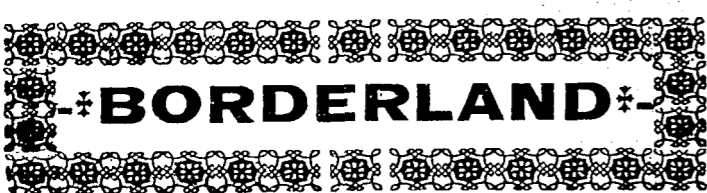
As you climb to the heights, as you climb  
And your view broadens out more and  
more,  
As you catch far off glimpses sublime  
That you never had dreamed of before.  
As you realize all of the earth  
With unrecognized beauty is rife,  
Then within you a new truth has birth:  
That growth is the secret of life.

'Tis to live so that day after day  
Some new strength or new wisdom is  
gained:  
'Tis to strive ever up on life's way,  
Every year some new prospect attained;  
'Tis to keep in your vision some goal;  
'Tis to look through the night to the  
dawn;  
'Tis to list to the voice of your soul,  
That ever is urging you on.

'Tis to thrill with the life-giving spell  
That transforms by its magical power  
The-molecule into the cell,  
And the cell to the plant and the  
flower;  
Under which all creation is stirred,  
To evolve by some marvelous plan,  
From the germ to the beast and the bird,  
From the animal up to man.

It is progress that governs the whole  
From the atom up to the sun;  
And it rules in the realm of the soul;  
For the law of both kingdoms is one.  
'Tis advancement by struggle and strife  
Through the edict of cosmic design,  
'Tis an ever developing life,  
That keeps pace with the purpose di-  
vine.

Is the scheme consummate in man?  
Or beyond are there forms new and  
strange,  
That conform to the infinite plan,  
And progress through the cycles of  
change?  
Up the ladder of being we climb,  
From the plane of the crystal and clod  
To the heights unimagined sublime,  
That ascend to the kingdom of God.



## A QUESTION FOR SPIRITUALISTS.

W. P. PHELON, M. D.

I would like to make an inquiry  
of my friends and associates not be-

cause I am troubled, in any sense,  
with the least feeling of "I am  
holier than thou." But I would like  
to know their reason for doing or  
not doing certain things, that are  
as certainly within their choosing  
distance, and power to influence as  
the horns of a dilemma.

As Spiritualists, why do we not  
act the things that we really be-  
lieve; manifesting to its fullest ex-  
tent, without regard to the criti-  
cisms of those who should have no  
influence whatever upon us in the  
matters concerning the movements  
of our spiritual unfolding?

Why are we inclined to say boldly  
and act more or less timorously?

We declare we believe we are  
watched over, guarded and guided  
for our best good by our friends  
and teachers in the invisible. Yet,  
when we come to the point of action,  
we invent all sorts of excuses short  
of direct disobedience, for not do-  
ing the thing we are so strongly  
impressed to do, by those whose  
interest in us is increased by their  
actual knowledge of coming events.

We say we believe in the power  
and potency of spirit to overcome  
and accomplish, yet when we come  
to a struggle, a tug-of-war, we turn  
to the weakness of the physical,  
and forget all about the promised  
help of the spirits who are always  
ready and willing to keep their  
word just as far as we will permit.

When we are in a happy, com-  
pliant mood and things go our way  
in a wonderful manner, we think it  
is such a marvelous unfolding.

But why should we be astonished?  
Isn't that the thing we say we be-  
lieve? Is it not the essence of the  
spiritual doctrines?

If we would only allow ourselves  
to be and do the thing, we declare  
we are and can be, we would find  
success and prosperity constantly  
our boon companions and close  
friends.

LOOK UP, children. Be what you  
claim to be, children of the spirit  
of omnipotence.

Do not everlastingly whine and  
mope, because you, depending on  
the earth, and its physical weakness  
find your mouth filled with mud and  
sand, and the sticks you lean upon  
are only broken reeds.

Be human beings, first cousins to  
the angels, and true Spiritualists.

## HUSBAND'S SPIRIT HAUNTED WIFE.

Mrs. Annie Olsen tells Coroner's  
Jury of awful visions which  
made her confess murdering  
him.

Mrs. Anne Olson, 9024 Emerald  
avenue, Chicago, is in the county  
jail. She was held to the grand  
jury February 17 by the coroner's  
jury after an inquest over the ex-  
humed body of her husband.

Shrieking with fear of the ghost  
of her husband, Mrs. Olson rushed  
into the South Englewood police  
station two days ago, crying: "The  
spirit of my husband ever moves  
before the window of my home. I  
can stand it no longer. Any fate  
is better than a living torture such  
as this."

She then told the police she had  
murdered her husband upon the  
morning of February 8, because he  
had threatened to treat her as Luet-  
gert did his wife. On the same  
day she told the police her husband  
committed suicide. The coroner's  
jury gave a verdict of "suicide  
from bullet wounds." The next  
day she buried her husband in  
Mount Hope cemetery.

"I knew I was not suspected of  
killing him, declared Mrs. Olsen,  
but every moment since that terrible  
one when I shot him as he lay  
asleep has been an awful ordeal for  
me. For three days and nights I  
saw him constantly before me. At  
night I sat in my parlor with a  
light beside me on the table. I  
feared the dark, because when the  
light was gone streaks of red flame  
came from the blackness around  
me and shot into my eyes. They  
seemed to come from a hand  
stretched out towards me. I never  
saw a body—just a hand and face—  
the face of my husband with the  
two bullet wounds in the side of his  
head where I had shot him.

"One night I looked out of the  
window and saw my husband stand-  
ing in the snow pointing a revolver  
at me. He was covered with blood  
all except his eyes. I fainted.  
When I came to my senses I went  
to the police and told them that I  
had killed him. They didn't be-  
lieve at first, but its true—its true."

Investigation by the police proved  
every part of the woman's story  
true except the single fact of the  
murder. Olsen's body was exhumed  
and instead of the single bullet  
wound in the head first reported  
by the coroner's jury two were  
found, corroborating the wife's self-  
accusation. The inquest was re-  
opened and Mrs. Olsen was held to  
the grand jury on her own confes-  
sion.—*Light of Truth.*

## LIVING AND DEAD AT DEDICATION.

Temple of First Spiritual Society  
scene of strange ritual. A han-  
some meeting place—Elabora-  
ate programme—Address by  
Dr. Peebles.

Spirit hands—according to the  
belief of many persons present—re-  
ceived from the treasurer of the  
First Spiritual society, yesterday  
afternoon, the large, symbolic floral  
key, and spirit voices, through the  
vocal organs of Mrs. Lily M. Thei-  
baud, expressed their thanks to the  
mortals, who built in their honor so  
fine a temple. The incident was a  
feature of the dedication of the  
newly completed building on Sev-  
enth street, near B street school.

Decorations for the celebration  
were simple, consisting of a few  
palm branches and portraits of  
prominent Spiritualists, also the  
key above referred to, composed of  
white carnations. The auditorium  
needed no adorning, however, for  
everything in sight was fresh and  
spotless, from the easy opera chairs  
to the pipe of the heater.

When the dedicatory services be-  
gan at 2 p. m., there was a large  
attendance. Mrs. Mattie A. Fay,  
president of the "Busy Bees" or  
woman's auxiliary, formally pre-  
sented the First Spiritual society  
with the furniture of the room,  
funds to purchase which had been  
raised by the "Bees." C. A. Buss,  
president of the society, received  
the gift, thanking the ladies heartily.

Morton D. Theibaud, treasurer of  
the society, then turned the "key  
of the temple" over to the spirits,  
making a ritualistic speech. Mrs.  
Theibaud voiced the acceptance

Mrs. Morrill of Chula Vista offered prayer.

Dr. Peebles made the dedicatory address, speaking as follows:

"How amicable are thy tabernacles, O Lord of Hosts!" exclaimed the inspired psalmist. And how beautiful is the new temple, conceived in the higher life, materialized by human hands and now being dedicated to the worship of God—dedicated to the mental, moral and religious unfoldment of the soul—dedicated to the dissemination of that spiritual truth which demonstrates a future existence, describes the encircling spheres of the after life, comforts and brushes away the mourner's tears, seeks to hasten the coming of the kingdom of heaven and breaths the spirit of peace on earth and good will towards men.

Spiritualism is the direct antithesis of materialism. The materialists strives to account for this magnificent universe through the interaction of matter and force—nothing more. The Spiritualist accounts for this living, throbbing universe of life, love and order, with its thronging intelligences through spirit, essential, immutable infinite—in a word, God, who is the embodiment of consciousness, life, love, purpose and will.

'Pneuma Ho Theos'—Spirit is God, said Jesus, and they that worship him must worship him in spirit and in truth, God being spirit, and man being made evolved in the image of God (which image is consciousness, life and intelligence) he is necessarily a spiritual being.

And it is just as natural for spiritual beings in all worlds visible and invisible, to sympathize and consciously respond soul to soul as it is for music to respond to music, or love to the divine principle of love. This is the basic foundation of Spiritualism, centering you see in God, and by reflex in the moral constitution of man. Its phenomena are scaffoldings useful in the building of the temple, useful to convince such materialists as Prof. Hare, Judge Edmonds, Robert Dale Owen and others to a knowledge of future existence, useful to bring messages from the loved ones whose white feet press the ever-green shores of immortality.

God has never left the world without Bibles, angel ministries and spiritual marvels as witnesses to a future existence, our Old and New Testaments abound in prophecies, visions, trances, and using Paul's words, "the discerning of spirits." If neither God nor his laws have changed, why should not these manifestations occur now? Did not Jesus say: "These signs shall follow them that believe," and "greater works than these shall ye do."

The chain of spirit ministries is complete from Isaiah to Socrates, from Socrates to Jesus, from Jesus to Joan of Arc, from Joan of Arc to

the Wesleys, from the Wesleys to the Fox family (a family of Methodists in Hydesville, N. Y. These ministries called "Modern Spiritualism" are not new. Dr. Adam Clarke, the great Methodist commentator in commenting upon Saul and Samuel, said: "I believe there is a supernatural and a spiritual world in which human spirits, both good and bad live, in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence have intercourse with this world and become visible to mortals."

The most distinguished souls of the past and the brainiest men of the present believe in an intercommunion between the world's visible and invisible. Personally I have sat in the seance room with Judge Edmonds of New York, Sir William Crookes of London, Leon Favre, the consul general of France, Victor Hugo and others illustrious in science and literature.

There is a counterfeit—a vulgar atheistic spiritism akin to Old Testament necromancy that divines for quineas, hunts for coal mines and schemes for pelt and occult power to compass selfish ends. With this I have no sympathy. It is the open gate to obsessions and demoniac influences.

True Spiritualism rightly and religiously interpreted—I speak for myself only—is in perfect consonance with the Christianity of the Christ. It is in spirit Catholic rather than iconoclastic—constructive rather destructive. It seeks to build up no new and narrow sect. It would padlock no conscientious lips. It would establish no iron-clad creed, Roman or Calvinistic, it would ruthlessly demolish no cathedral, nor would it do violence to any man's deep religious connections. There are now, as in apostolic times, "diversities of gifts." Each should be fully persuaded in his own mind; feeling that we are brothers all, and that love, love to God and love to man, are greater according to Paul, than faith or hope.

This twentieth century is one of mighty opportunities. Research, evolution growth is everywhere manifest. Franklin's kitestring was seemingly a small matter, and Newton's falling apple was a smaller one. Joseph's dream of the coming Jesus did not create a ripple upon the Jewish mind, but in less than 300 years it shook imperial Rome to its foundations. Modern Spiritualism, a child of the skies, and pronounced over fifty years ago, a 'nine days' wonder, is steadily, rapidly merging into energetic and substantial manhood.

It is in this and in foreign lands putting on a rational, religious, and regal maturity. It is acknowledged to have become a power. It is a long way on the road from the

platform militant to the truth triumphant. No truth ever perished. No true Spiritualist ever recanted. Men outgrow their childhood creeds. Old theologies die; Calvinism is encased awaiting burial; and yet around those shattered vases mosses hang and the odors of some lillies cling.

Spiritualism enwraps and encourages all reforms. It teaches that man is a morally responsible being, and having power of choice, he is punishable, in the line of cause and effect, for his vices, and rewardable for his virtues. Divine punishment is disciplinary. Men as moral agents are the architects of their own fortunes. We make our own heavens and our hells. The good man ever carries the kingdom of heaven within him. Christ—the illuminating principle of Jesus—the spirit descending dove is still preaching to imprisoned spirits. God is infinitely and unchangeably good. The door of mercy is never shut. 'To your tents then, O, Israel.' To your seance rooms, O Spiritualists! make them altars of religious devotion. Let the voice of prayer be there heard. Angels and archangels pray, demons in hades ridicule prayer. Prayer is aspiration—an uplifting of the soul to the good, the true and the infinite oversoul whom the inspired John said is love.

We are living in exciting, trying times. Wars are raging in the east Great cries are approaching us. Are we ready? The tares must be burned. The times demand consecrated temples like this we are now dedicating—demand consecrated men and women—consecrated hearts, consecrated wealth, consecrated energies, and more better educated speakers, larger society libraries, more missionary enthusiasm, and more beautiful temples. Like this, over whose doors I would see inscribed in letters of love, 'Come in.'

Come all ye that labor and are heavy laden; come ye who are sad and broken-hearted; come mourners and hear messages from the loved that have left the fireside home—come all ye disheartened and disconsolate and here lay your burdens down; come, O ye young while the red is upon the lip, and come, O ye aged whose white hairs are already silvery with the celestial light of immortality; come all ye that seek sweet rest and the baptism of the new life. Come, for these temple doors swing outward and swing inward free to all.

Standing half entranced this moment upon the mount of vision, I see adown the ages doubt giving place to faith and faith giving place to knowledge. I see tyranny dying upon the plains of freedom. I see error giving place to truth; vice to virtues; bigotry to tolerance and grating discords to divinest harmonies. I see rising before me a

new heaven and a new earth. I see waving harvests and the gathering in of golden sheaves. I see consecrated temples like this in all lands, crowned with the luminous words—Universal Brotherhood and eternal progression—and what is a thousand times more glorious, I see walking in this renewed Eden of peace and purity the living Christ—the Christ of the ages—and I hear the word: "Seeing the travail of my soul, I am satisfied."

"The golden age lies onward, not behind,  
The pathway through the past has led us up.  
The pathway through the future will lead on  
And higher. We are rising from the beast  
Unto the Christ, and human brotherhood."

Will C. Hodge, Mrs. Muller of National City and Col. J. L. Dryden also made remarks and there was duet, quartette and other music interspersed. President Buss made reference to the kindness of the late Captain Fleming, who donated the first amount for the site of the temple. Capt. Fleming responded from the spirit world through the medium of Mrs. Thiebaud, creating a profound impression.

In the evening Mrs. Thiebaud lectured to another large audience, declaring that the First Spiritual society endorsed the work of the purity league. Incidentally she spoke of the sanctity of marriage and said that the woman who marries for gold or a home, or even protection, is as guilty as the woman of the brothel for a marriage without love is no marriage at all.

## PSYCHICS.

ARTHUR F. MILTON.

For abnegation Nature yields:  
Her light of inspiration;  
For human love and sacrifice:  
Soul—peace and resignation.

Sermonizing without a method added to undertake reformation, is like casting seed on barren rocks.

The science of spirituality is aspiration based on experience or suffering.

To be touched with sympathy for the suffering or oppressed is the dawn of love.

To decide between right and wrong, good and evil, the moral vibration of the soul must be stronger than the sensual or worldly

Change of habits often lead to a change of thought concentration from one portion of the body to the other—one method of getting rid of a stubborn passion that will not down.

Modesty is always timid in presence of the vain glorious—the spir-

itually sensitive shrieking before the worldly.

The greatest disappointment of the aspirant soul is the failure to attain its own ideal of spirituality.

Self-respect perverted by vanity or conceit becomes haughtiness—a false sense of pride.

Wordly love is like a rose,

It buds, it blooms, decays.

But spiritual love forever flows

From hearts like sunny rays.

### THE OLD DOCTOR AND THE NEW.

In a prosperous town of several thousand inhabitants there lived a doctor who had grown gray in the practice of medicine. For many years he had pillared and powdered the people of the town. The grandmothers, the children, and the grandchildren. He had become hale and hearty, prosperous and happy.

At different times other physicians had come into the town and hung out their shingle. But one by one they had disappeared, starved out, for the people were loath to try the nostrums of a new drug doctor. They preferred to keep on swallowing the tinctures and tablets of the old doctor.

Time after time the old doctor had witnessed the coming and going of the new doctors until at last their coming no longer disturbed him. He felt secure in his position, and jogged along lazily and easily, following the same old beaten path that had been marked out for him by some medical college years ago. He knew nothing and cared nothing for the new methods of healing that were constantly arising. The old way was the easiest.

But one day in early spring a new kind of a doctor came to town. He hung out his shingle which was unlike any shingle that had ever been seen there before. The old men put on their glasses and looked at the curious sign, and mumbling to themselves passed on. The younger generation read it and said, "We believe its a good thing; we will try it."

As the days and the weeks went on the old doctor began to miss his customers. He had fewer calls than formerly. And yet there was a great deal of sickness in the town. He could not understand it. He began to puzzle his mind for an explanation. He had heard of the new doctor and his curious sign, but he had simply said, "quack," "fakir," "charlatan," and leaned back in his easy chair and lighted his pipe and forgotten all about it.

But now he commenced to have a feeling of uneasiness. He knew there was sickness in this family and sickness in that family, and yet he had not been called on. What did it all mean?

He remembered he had heard it rumored that the new doctor was kept pretty busy; that he had actually cured many cases that had been sick with chronic diseases for years. But the old doctor had not been disturbed. It would not last; it never had. This new doctor would soon go the way of all the doctors who had preceded him. And the old doctor had dozed off to sleep.

But now he began to wake up. Here it was early winter time and the new doctor was still among

them. None of the others had ever stayed so long. What did it mean anyhow?

He gathered himself together and sat up in his chair, wrinkled his brow a moment as if thinking hard, then got up, put on his hat and started down the street. He turned corner after corner until he found himself in one of the busiest streets of the town. He walked on until he stood before one of the finest business blocks on the street, and there swung the sign of the new doctor. He rubbed his eyes and looked at it.

As the old doctor stood gazing at the sign, carriage after carriage lined up before the osteopath's door. The office boy was kept busy opening and shutting the door as the patients came and went. Once when the door opened old Mrs. So-and-so, who had not left her bed for years and had swallowed barrels of the old doctor's medicine for her rheumatism, tripped lightly down the steps to her carriage. And Mr. Brown who had crippled around with his sciatica and been burned and blistered with the old doctor's liniments and nauseated with his nasty drugs, now walks briskly by with neither cane nor crutch. The

old doctor looked dazed. He felt as if he had just been awakened from a Rip Van Winkle sleep. The world had gone far beyond him and he was left standing twenty years behind the times. Slowly he pulled himself together and retraced his steps back to his office.

It was all quiet their now. The sun glinted across the case where lay his crude surgical instruments. It threw a mellow light over the shelves where stood arrayed row after row of bottles and pill-boxes. Iron, strychnia, quinine, arsenic, creosote,—these were some of the labels that stood out more clear than all the others. Quietly, sadly the old doctor cast a lingering look around the office, then pulled down the window shade and passed slowly out, locking the door behind him.

The next day on the office door, instead of the old sign that hung there for thirty odd years, the passer-by read, "Retired from practice on account of old age."

Moral: This is a progressive age.

—Medical Talk.

### CLAIRVOYANCE—A Fact

#### Spiritualism Demonstrated.

Unfold and express your own divine and psychic powers. You are Clairvoyant? Why not realize, when you can do so without going into a trance or insane? Take the Discovery which a Master brings you which enabled him to pierce the veil of sense, prove immortality, see and converse with spirits, become a flying soul, read the crystal, find lost or hidden treasures, become an adept, magician, necromancer, mind reader; obtain second sight so as to be able to see at a distance.

You can earn a living by learning the secrets contained in this book. Mark me! I know what I say is true! Thousands of copies sold. And thousands of souls seeking for the Light that never Fails Here is the secret.

#### RECENT BOOK NOTICES.

Mr. Grumbine has clearly and logically presented his subject in a manner at once simple and profound.—"Suggestions."

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"I consider the book on Clairvoyance a most remarkable and practical work on development. It harmonizes well with the Hermetic Schools of Philosophy, in which I learned the mysteries of adeptship."—Prof. George W. Walrond, Astrologer.

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"It is a revelation"—Light, London, Eng.

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All sincere students of the psychic realm will do well to read and study this excellent volume.—W. J. Colville, The Banner of Light, Boston.

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### "ALICE" MESSAGE CORNER"

Mrs. Anna L. Gillespie, Medium.

Eliza and Robert Adams—To our dear son and his loved ones. We are so happy to have this opportunity to send to you a loving greeting, and to say that we have found the new life one that is a joy, and that in part it has repaid us for all sorrow.

Be brave for the truth, and you will always succeed, Susie is with us. Your loving father and mother.

Ira Hoskins—To my dear ones and friends, we are with you and often voice our love, but at times the way seems far, when we see you worried, but dear wife the good you are doing shall stand like a wall of strength between you and future pain.

Meda is with me, we send love to the friends in St. Paul, San Francisco and Los Angeles.

Sarah Buel—To my daughter Sarah Celley this is sent to tell her that I have not forgotten my promise. Yes daughter, mother is near and will obey, you will soon be in better spirits, soon will have some of the worry taken away, and in different surroundings, you will find peace and rest.

Rueben Hall—To my daughter and friends. I am so glad to say I yet live, the grave does not end all, and when I came over it was a promotion, a rest, learning the lessons and applying them.

Rebecca and John are with me, dear heart, you are taken care of so wonderfully and the time is near at hand when the veil will be lifted, and the dream of your life be a reality.

Take courage, all will soon be well, the tents are ready; you will know what this means. Abdul will tell you more soon.

### DEDICATION OF A NEW TEMPLE.

A day of rejoicing in San Diego, Cal., Sunday, March 6, 1904. The Spiritual Temple of the First Society was dedicated with appropriate addresses, by prominent speakers amid beautiful decorations of Palm branches, Portraits, etc.

The success of this society is commendable and will serve to stimulate and encourage other societies to greater effort in the same direction.

We print elsewhere in this issue an extended notice of the services and the main address delivered by J. M. Peebles as reported for the *San Diego Union*,

"The Great Psychological Crime" if for sale at the office of the PHILOSOPHICAL JOURNAL. Price \$2.00

# PHILOSOPHICAL JOURNAL

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**MRS. ANNIE E. WADSWORTH.**  
BUSINESS MANAGER.

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

Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, MARCH 19, 1904.

## A PROPOSITION BY W. J. COLVILLE.

Before and after the editorial comments in the *Banner of Light*, dated February 13, 1904, I have been importuned from various sources to write a concise popular reply to "The Great Psychological Crime," dealing fairly and temperately, but quite unequivocally, with the main statements made by the author of that much discussed volume to the effect that mediumship is a menace to humanity.

Many of my friends have suggested that in order to place this reply within the reach of all persons in all circumstances, it should consist of only six chapters or essays, and be issued in thick paper covers to retail at twenty-five cents a copy.

I am quite ready to do my best to comply with the demand if it prove sufficiently vociferous and to the end of ascertaining whether there is a widespread demand for such a document, I request all my friends who desire me to produce the work to notify me how many copies they are prepared to take. I will send three copies, postpaid, to any address for fifty cents, if that amount is remitted to me at once.

I can assure all Spiritualists I have presented the case strongly in defence of mediumship, though I have conscientiously pointed out to the best of my ability certain rocks and pitfalls against which it is highly desirable that investigators as well as special sensitives should guard.

I have drawn freely upon my personal experiences and observations during the long period which I have been before the public as an inspirational lecturer, though I know full well that in a work extending to scarcely more than 100 pages, it is not possible to fully answer all charges contained in a volume of 400 pages which was quoted at \$2.00 eight times the price of my pamphlet.

As a missionary document my proposed pamphlet will, I am convinced, be of service to the cause of

Spiritualism, and render some aid in dispelling the misapprehensions which still becloud the minds of many honest people into whose hands statements of accusations fall.

I leave it to the editor of the *Banner*, to write a treatise entitled "The Great Psychological Salvation," as he has suggested that admirable title in his editorial remarks I proposed to call my effort "Mediumship Defined and Defended." I hope it will be brought out by the *Banner of Light* Publishing Company very shortly. My post-office address until March 18th, is Lake Helen, Florida. After that date, 125 West 55th St., New York.



The Editor is not responsible for the opinions of correspondents.

## PUZZLING PERSONALITIES.

BY B. F. FRENCH.

To the EDITOR:

In your issue of March 12th you published an article from the pen of J. B. Livesey, who opposes the idea educating the negro, also advocates the abolition of our entire public school system.

Mr. Livesey is a member of the American Volunteer Press Writers Association, of which the writer is also a member having a membership approximating 900 not one of whom, so far as I can learn endorse his insane ideas on the question of education; he seems to be teaching the doctrine said to have been given by one called "the Lord to our first parents."

Of all the fruits of the garden thou mayest eat, save the fruit of the tree of knowledge, of that thou shalt not eat, for in the day thou eatest thereof thou shalt die."

In view of the history of the past and some pertinent facts of today it seems plain, "the Lord" was none other than the priest.

To advocate the presence in our nation of a people, of a separate race, ignorant, wholly uneducated, uncouth, uncultivated, and equaling one-seventh of our population is to the intelligent mind the rankest insanity.

But it shows how terribly a mind can become unbalanced by confining itself to one side or phase of our great social temple; an ignorant man in the community is far more dangerous than a wild brute, for we can guard against the quadruped brute, but the biped brute we cannot guard against, for we must mingle with them daily in our homes, and business life, and we know not at what moment the brute in their nature, may destroy mil-

lions of wealth or blot out the lives of innocent people and valuable citizens.

The only logical way for a nation to pursue is to give all of its people a reasonable education, the more the better and thus not only play the part of wisdom but fulfill, in this particular at least the Golden Rule.

Can any one tell us why the man with the black skin should not be educated as well as the man with a white, yellow or copper colored skin?

I confess I have little patience with writers like Mr. Livesey, he has deluged my mail and that of others with his 15th century ideas, and if there was the least truth in the theory of reincarnation we might think a Jesuit priest of the 16th or 17th century was now Mr. Livesey; possibly, he may be obsessed by one which would for a while produce the same results.

When people learn that all men are divine and immortal by nature and that the first in this sphere are often the last in higher realms. Some men will have higher ideals than now.

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God loves patient soul that dwell in stillness, doing the little things or resting quiet.

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Success is power to effect others for good and the will and ability to use it.

Music lifts and elevates men's thought and brings them into closer relations with the spiritual towards which the soul ever yearns. Often when the physical part of man is ill and weak, his spiritual nature ascends with greater freedom to the most high with a great and holy love.

Faith can free you from all strife, all struggle, all pain, all woe and misery. Souls are led by *Eternal Law*.

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We hope that the Spiritualists of this city will be out in full force on this occasion and make it a day of greater rejoicing than ever before.

Every liberal-minded individual; every "Free Thinker," and all who are interested in the advancement of New Thought, should join their forces, and have a grand exhibition of Free Speech, and a brilliant display of eloquence along the lines of our New Thought ideas.

We should unite in making this celebration the grandest yet; sending out our thoughts in true harmony with the great soul of the universe, causing them to vibrate from continent to continent, reaching out and joining in mirthful unison with the millions of good people who will be rejoicing on March 31.

These celebrations are growing in numbers, may they continue to increase until the whole world shall know that our dead still lives.

We are proud of our country because it gave birth to Modern Spiritualism. The religious freedom that our ancestors obtained paved the way; we must uphold that liberty.

If we have dissension in our societies and are divided, we will not be true to ourselves nor our own cause.

We want all the religious freedom that an enlightened people require—we are going to have it—it is ours.

Our legislatures are erecting barbed wire fences around our workers, are we going to permit that fence to increase? No!

We must be heard with a loud and prolonged protest, with voice pen and vote against every effort to deprive us of our freedom.

May every lover of free speech and true liberalism join with us in combating intolerance and prejudice and may they also unite with us in our thanks to the Angels who produced the tiny raps that awoke the slumbering multitudes to a realization of the fact that only a mist divided the Two Worlds.

I am anxiously looking forward to our celebration this year, fully expecting a good time; there will be so many happy bright faces to bid each other good cheer, and filled with energy and love for the cause of light and truth, and every speaker stimulated by divine inspiration.

May love and harmony be the ruling star guiding us onward and upward to peace and happiness.

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# PHILOSOPHICAL JOURNAL

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## Local News Summary.

**Folsom 3044.**—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

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**Sun Flower Hall,** Supreme Court building, is now available for renting. Parties desiring to hold meetings will find it to their advantage to see this large and comfortable hall which will be rented at the following low figures:

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**The Ladies First Spiritual Aid Society,** on Wednesday March 2, voted to hold a Rummage Sale, about April 1st. Friends having articles of clothing or any household goods to donate please notify the secretary, Mrs. A. E. Wadsworth, 1429 Market st., by Postal Card and they will be called for.

**Mediums' Protective Association** held their regular Board meeting on Saturday evening the 12th inst., at the home of its Treasurer, W. H. Davies and his estimable wife, 1133 Church st. Four new members were added. The sum of \$11.75 per capita dues was paid the secretary of the Cal. S. S. A. The future meetings of the Society will be held in Sunflower Hall, followed with a social entertainment on the 4th Saturday evening of next month. Mrs. D. N. Place and Mrs. Mary A. Wells, President and Vice-president of the Ladies Aid Society were the honored guests of the Board. After the business was completed every one present voiced words of wisdom and encouragement. At this point our hostess invited all to the dining room to partake of a bounteous collation. And thus ended one of the M. P. A. at home with friends on both sides of life.

**The Peoples' Church** social had a very large attendance and a most enjoyable evening was the verdict of all who attended last Monday evening. Sixty or more were present. Games and refreshments; a mock trial, and at last, finishing with a Virginia reel, made the evening all too short for the guests. A great many young people were present and assisted largely in entertaining the crowd. The next social will be given by Mrs. Clara U. Myers at Sunflower Hall, March 28. All who attend are assured of a good time.

An increased audience and many new faces anxious for the truth were noticeable at the Peoples' Church. Three new members united with the society. One of the most hopeful features is the fact that many young people are being added to the working force. Mrs. Gillespie's lecture on "As Others See Us," was of the most practical character and value. At the close, she gave an unusual number of loving messages which were readily acknowledged, clear and convincing. The subject of the next lecture is "Spiritual Financiering," and promises to be full of interest.

**Election Notice**—The Ladies' First Spiritual Aid Society will hold the annual election of officers on Wednesday, April 6, 1904, at Sunflower Hall 305 Larkin St.

**Henry Harrison Brown** discoursed Sunday evening at his meeting in Memorial Hall, Odd Fellows' Building upon "How shall I know what is right?" He held that Life is of the first importance, therefore Self Protection is the first duty of the individual. This led him to say that anything which interfered with the perfection of the body was wrong. Whatever tended to health and perfection of body was right. But since all unpleasant thoughts tend to disease, and pleasant ones to health, he drew the conclusion that we are to test conduct by its effect upon one's happiness. Whatever makes one happy is right and whatever makes one unhappy is wrong. Happiness is the cause of health, and health is the normal, natural manifestation of the individual Soul.

**The Children's Lyceum**—Those present at the Lyceum on the 13th had a real treat in listening to the recitations of Sibyl Steers, Ethel Evans, Inez Calder and Ida Foulsham. Mr. A. S. Howe gave a fine vocal solo and Mr. Bracken led the adult class with his usual tact and ability. There's always something good on tap at the Lyceum.

**A Praiseworthy surprise**—Several members of the Ladies' Aid Society made a sisterly and loving call on Mrs. Eva Peck at the home of Mrs. Anna L. Gillespie 1101 O'Farrell street on Tuesday of this week. Arriving there at the noon hour, the ladies having provided and taken delicious lunches with them, they soon found themselves partaking of a fine spread. Mrs. Peck is a member of the Board of Directors of the society but for several months has been a sufferer, occasioned by an operation, she is now being cared for by Mrs. Gillespie and it is hoped that ere long she will be restored to health. Mrs. Peck was completely surprised and thoroughly enjoyed the call.

A pleasant gathering of old friends were entertained by Dr. Nellie Beigle at her charming apartments in the Strathmore, last Thursday evening the 10th inst. in honor of her sisters Mrs. James Coldeugh of Winnipeg, Can. and Mrs. Mary Heuseley of this city and bid adieu to Madame Montague. Those present beside the above mentioned were Mrs. R. S. Lillie, Mrs. Bessie Cleveland, Mr. and Mrs. Geo. H. Coons, Mrs. M. M. Smith and the editor of the JOURNAL. After listening to some delightful music a recherche repast was partaken of and then Madame Montague crowned the evening by giving Psychic readings to every one present, and so accurate and characteristic were the demonstrations of spirit power that those who never witnessed this phase of her mediumship were greatly surprised. Her inspirational work is only one aspect of this versatile expounder of our scientific religion. Dr. Beigle did the honors of the occasion with that charm and sweetness that has won for this highly gifted woman the love as well as the admiration of those who have the privilege of her acquaintance or friendship.

**The Ladies Aid Society** by invitation held their meeting this week at the home of the president, Mrs. D. N. Place 559 Page street, about fifty were in attendance. After the business was over Mr. and Mrs. Charles Place entertained the company with illustrated songs also Mr. and Mrs. Jacobs each rendered songs that were very much enjoyed. At this juncture all were invited to partake of the most delicious refreshments which closed one of the happiest gatherings in history of the society.

**Progressive Spiritualists Society,** A large audience was in attendance at Covenant hall, Odd Fellow building, Sunday evening, March 13. Mrs. Lillie's discourse was based upon a question given by a skeptic present, namely: "How can I investigate this thing you call Spiritualism?" This called out one of her ablest lectures closing with an improvisation. The music by Miss Severance, Mr. Koch and Mr. Wadsworth in a beautiful trio and closing with congregation singing. These lectures are every Sunday evening, seats free, all are welcome.

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