

THE PHILOSOPHICAL JOURNAL

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W. T. JONES
EDITOR

SAN FRANCISCO, CAL., SATURDAY, DECEMBER 10, 1904.

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No. 49

WINTER DAISIES.

BY ADA Z. STITES.

Pretty daisies loved and bloomed
Underneath the snow;
Winter blasts or summer sun
Fades them not we know.
Pretty heads of pink and red,
Colors, mother earth has shed.

Thus with wonder are we filled
When we see them grow;
'Tis an emblem how our thoughts
Should rich harvests sow.
List, you know that some have said
Underneath lie all the dead.

Then from whence comes all this life
Shown us in the flower?
Know ye not? Mother Nature
Gives it as her dower.
And, my friends, from this we learn
That from death we all may turn.

As we find the laws of nature
Have an upward course;
And the clay that we think moulders
But returneth to its source;
And the body like the rose,
Gives forth its spirit e'er it goes.

LOVE ME, DEAREST!

BY WM. J. WEIDMAN.

Love me, dearest! times are coming
When this strife shall pass away,
For this turmoil and this trouble
Makes us stronger day by day—
Stronger makes the tie that binds us,
Though adverse our fortunes be;
But the joy of love and loving
Will be stronger when we're free.

Love you, dearest! Yes, I love you,
Perhaps more than you'll e'er know;
Though at times I may seem weary
Thinking will it e'er be so—
Thinking will no ray of sunshine
Ever light our path again;
Dumbly wond'ring and enduring
Silently a heart-felt pain.

Love me, dearest! and in moments
Think there'll be a clearer sky.
Darling! somewhere in the future
There'll be rest for you and I—
There we'll live and love at pleasure,
No discord shall mar our day.
Loved one! 't is in the future,
And that time's not far away.

The only real altar to God is in the heart, and the only true prayer is the spiritualized aspiration from the deepest recesses of the human soul.

**OUR NEXT DOOR NEIGHBORS.**

BY CHARLES DAWBARN.

IN our last we had a glimpse of happenings just across the divide. If these are accepted as veridical they are full of lessons for the mortal believing in his own immortality. If this history represents anything either of the certainties or the uncertainties of our immediate future, it is just what the world is seeking.

The present writer has purposely omitted the name of one of these spirit associates, specially interested in Mr. Wilson, as it demanded more careful examination as to its verity than the names of the other spirits included in this history. We have been listening to the experience of a number of good-intentioned but most unspiritual spirits gathering around Wilson and Dallas. They were all recent arrivals in spirit life, and their names were a matter of little consequence to the reader. They were emphatically "spirits of the threshold," clinging to their mother earth, with every appetite and passion unchanged, and welcoming association with mortals as helping them to recall old sensations. But one spirit appears who should be of a very different class. We are told that Charles Sumner is specially interested in Wilson, whose organism he proposes to entrance, and through its lips once again play the orator for mortals. His repeated attempts, his success and his ultimate failure to hold his medium are, we presume, faithfully recorded. But we naturally ask what is the renowned Charles Sumner—the champion of the enslaved negro—doing among this crowd of most ordinary and unspiritual mortals? This demands a careful study of what the "threshold" really means and includes.

Mr. Sumner discovers, we are told, in J. K. Wilson an instrument he can entrance, and then talk through for the benefit of mortals. He makes several attempts, and is

at last pronounced brilliantly successful by the associates of Wilson, who listen to the lectures or talks. If entrancement by a spirit be a proven fact, then there is no reason Charles Sumner should not play control, and lecture as well as any other spirit. But we remember that the ex-senator has been in spirit life more than a generation. As a mortal he was known as a man of strict honor and a philanthropist. He has certainly had time enough to make some progress in his new life, and any progress would remove him further and further from the threshold, and presently endow him with greater knowledge and power than those less advanced. But Sumner is here with the others, and though spoken of by the author and his associates, spirit and mortal, with the greatest respect, is evidently on about their level, for he is twice spoken of as wounded in the fierce battles between the hostile armies.

The question as to the spirit standing of Mr. Sumner must, of course, remain unanswered, but we remember that our standard of manhood and that of the spirit world may be very different. We judge a man by his acts, whereas his spirit level is determined by his thoughts. So a man may be exalted in public esteem here, and his conduct unimpeachable, and yet his thoughts may hold him to a very unspiritual level. What we call "political ambition," however successful, may be very uncharitable in the process by which it climbs. This is merely a suggestion so far as Mr. Sumner is concerned, but if this experience be a verity it would at least give a reason why our honored senator had not yet risen above the sphere of struggles for mastery.

This remarkable history is ended when we are told that the spirits who had associated themselves with Wilson and Dallas were permitted by the victors to come with an acknowledgement of total defeat and abandonment of all their proposed plans. They seem to have regained freedom through some pledge to cease their attempt, under which condition they are free to resume their former manner of life in the spirit world. We presume this included Mr. Sumner, as

otherwise he would hardly abandon Wilson after having proved his power to use him as a lecturer.

We learn little or nothing of the habits or tastes of the conquerors, who are represented as being lower as a class than these friends of Wilson. This earth has its grades of humanity, from almost angel up to the literal brute, yet all alike are subject to certain rules of life without which they could not exist. The distinction between the classes is thus purely mental, for all alike are subject to the physical. The brute who levels in beastliness is classed by us as a very low mortal, but he may be the result of conditions over which he had no control. We don't know enough to class him spiritually. But in this history we have seen men and women who remain "next door neighbors" because their earth desires, passions and tastes are as strong as ever. They evidently come back because tastes for eating, drinking and smoking are mixed with motives that are less selfish. There is a strong inference from these facts, which many of my readers know to be true, that corn beef and cabbage, with whiskey, tobacco and cards, are not found in the house across the street. Of course they have substitutes, just as they have house bodies with faculties different to ours; but for many the old passions and the old style of living are still uppermost, and they are unhappy without them. Those who have travelled further than across the street are not the object of this article. They are in no true sense "neighbors," and we naturally count our own "loved and lost" as much further from our earth life.

Neighbors can meet more easily than those who live at a distance. It is very little trouble for mortal and spirit to meet if there is nothing but invisibility between them. This is a truism, founded on the experience of every investigator. Neither mortal nor spirit needs much change under such conditions. A little sensitiveness to abnormal vibrations and the mortal becomes a medium. A similar sensitiveness for the spirit and he enters the "divide." The mortal is mortal and something more. The spirit is spirit and something less. So the neighbors shake hands, and

both being in the "divide" they sit down and gossip. We call that "spirit communion." That is the level at which Wilson and Dallas met their friends, and it is the level of the public seance everywhere. We may even say that all physical phenomena must be on that level. And, as we all know, the more physical the phenomenon the more popular it becomes. The cabinet materialization tells us that tale. The visitors are more neighborly. To chat across that fence is deemed worth a dollar any time.

[To be continued.]

CALIFORNIA S. S. A. ITEMS.

The regular quarterly meeting of the board of officers was held at headquarters, Room 8, Odd Fellows' Building, on Saturday evening, December 3rd, 1904. Nearly three hours of time was taken up considering matters of great interest to our cause in California. In addition to the regular routine of business transacted, the following may be of interest to the public:

A charter was granted to a new society recently organized in this city, to be known as the Church of the Soul, with the following board of officers and directors—President, Mrs. Sarah Seal; vice-president, Mr. Richard Young; secretary, Mrs. Agnes Secord; treasurer, Mme. E. Young. Directors—Mr. Edward A. Sanders, Mrs. Keza M. Sanders and Mr. Arthur Secord. Mme. E. Young is the chosen pastor and Mrs. Sarah Seal is assistant pastor of the new church. Its location and place of holding meetings is 619 McAllister Street.

Certificates of ordination were granted to Mrs. Edith E. R. Nickless Cobb, Mrs. Sarah Seal and Mme. E. Young.

Among the many serious matters which confronts the Spiritualists of California here and now is the matter of imposing a license tax upon the ordained and endorsed ministers of our religion. It brought out many well-deserved rebukes, and the consensus of opinion expressed was, that the opportune time for a united and concentrated action all along our lines is now. No definite action was taken, but there is a general interest centered in the case now pending against Mrs. Maud Chesbro in the superior court of Los Angeles.

It would be well for all Spiritual societies throughout our jurisdiction to be on the alert, and take cognizance of what is being done to thwart our progress, and prepare to take a hand in the great struggle for right against wrong.

A grand mass convention of Spiritualists, to be held in San Francisco on January 14th and 15th, 1905, is contemplated. Committees are at work and will report progress in the JOURNAL.

It is the little man who complains most bitterly of littleness in other men.

OAKLAND NOTES.

The People's Mission, conducted by Mrs. McEvoy, recently removed to 508 Telegraph Avenue, and on Sunday evening last it was decided to fittingly dedicate the new hall, for which purpose a number of friends gathered. Mrs. Cook presided, while Miss Dewey officiated at the organ. Mrs. McEvoy, Mrs. Brush, Mrs. Fanning, Dr. Sivartha, Messrs. Gilman, Kennedy and Handle gave short addresses, inspired by the spirit of the occasion, and Mrs. Turner rendered a poem in a very pleasing manner, the whole being interspersed with musical selections and songs suitable to the event.

The new quarters have been thoroughly renovated and newly papered. They are well-lighted and are as comfortable as it is possible to make them with the means at command.

Being conducted on a non-sectarian basis all are welcome, no matter what their creed, color or previous condition of servitude. On entering from the street the visitor finds himself or herself in a good-sized room, neatly furnished, and with a good supply of magazines, etc. This is intended as a reading and class room, while at the rear of this is the hall, which will accommodate from eighty to one hundred people, and behind are Mrs. McEvoy's private rooms.

The Oakland Spiritual Society, which meets in the hall at Dr. Palmbaum's house, held their usual social meeting on the last Wednesday in November. Mrs. Heckmann presided, and the evening was enlivened by singing, recitations, etc. After a while the serious business of the evening was introduced. A curtain was hung in a corner of the hall and a well-known medium took a seat therein. A number of packages were also introduced, and the announcement was made that any one could try their luck as fishermen—a pole with hook and line being provided. This necessitated a nickel bait, and the pole was soon in furious demand, the hook catching something every trip, for there was a most curious collection of fish in that pond.

NOTES FROM LOS ANGELES.

Dear Brother Jones,—You may have seen by the Los Angeles papers that the Rev. Frank Dewit Talmage one week ago assailed Spiritualism in a series of sermons—"Twenty Warnings for Twenty Sins." He began by saying "The object of this sermon is to publicly denounce the rascally, lying, thieving and, as a class, morally depraved, mediums and their accursed hirelings, who are practising their infamies upon helpless victims.

Who are these modern Spiritualistic mediums? The most dangerous of satanic mesmerists." This is a sample of his sayings, and those who have heard him say that the reporters spared him by giving by no means the worst of his utterances.

On my arrival in Los Angeles last Saturday I found that both the Truth Seeker and Harmonial Societies had advertised that my lectures would be in reply to his charges, and large audiences were in attendance both morning and evening. There were also other lectures given in the city on this subject—one in the evening before the 'Truth Seekers', by Mrs. Kratz of Los Angeles. She made a very able reply, according to reports.

Professor Loveland also handled the subject, under the auspices of one of the societies. The *Times* gave a short but very fair report of my morning discourse, and the *Examiner*, of the work of Mrs. Kratz. One of the papers says of his sermon—"With all the virulence and force at his command the Rev. Talmage assailed the morality and integrity of Spiritualistic mediums as a class."

Of our work they said "The talks were remarkably free from rant or suggestive personal illusions," which was certainly in our favor.

Mr. Talmage proved himself in this respect to be a true son of his eminent but—with Spiritualism—always unfair father. T. Dewit Talmage, who made periodical attacks upon Spiritualism during his career, showing in every instance how little he knew of the subject, and that he was governed entirely by prejudice.

Mrs. Nettie Howell last Saturday evening tendered a reception to your humble servant, her large parlors in the Burbank being filled with friends of the cause, whose cordial hand clasps and hearty greetings made the evening a delightful one. A short programme of music, recitations and kindly words from co-workers constituted a very pleasant feature of the evening. A generous supply of refreshments was served by the hostess, and above all a flavor of the spirit of love and good will brought all into a nearness, making us feel that we knew each other better, and were thereby better fitted to go on with the work before us.

Although Mrs. Fritag was unable to be with us on this occasion, she was at the meeting on Sunday evening, and gave a seance follow-

ing the lecture, in which were many excellent tests. She will be able soon to take up her regular work. With best wishes for yourself and the JOURNAL,—I am as ever, fraternally and truly yours,

R. S. LILLIE.

SUNDAY EVENING MEETINGS.

TOMORROW.

Covenant hall—Odd Fellows Building, Miss Mae Hunt, lecture and messages.

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

Steinway Hall, 223 Sutter street, H. H. Brown, "Now" Lectures.

Oriental Hall—Madame E. Young and Mrs. Sarah Seal, Lectures and Tests.

Peoples Church, 223 Sutter st., Lecture and Messages, Mrs. Anna Gillespie, Pastor.

Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 2nd, floor, 10:30.

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

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

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AN ANCIENT VOLUME.

We have on sale at the JOURNAL office a volume published in London in the year 1687 entitled—"The Travels of Monsieur de Thevenot into the Levant, in three parts, viz.: 1st Turkey, 2nd Persia, 3rd the East Indies." The book is full of interesting reminiscences of the renowned and illustrious author and traveller.

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J O U R N A L.

"ALICE" MESSAGE CORNER"

Mrs. Anna L. Gillespie, Medium.

Emma Slater.—A beautiful lady with snowy hair and fair sweet face comes to me now. She brings flowers, and they are to her friends a token of her life, for I see a large garden with an old-fashioned house with maple trees all about it, and an old building near, like a shop of some kind. Yes, it is where she died, and near that same place her body now lies. With her is a boy about ten years old, and whom she calls Dick. They both send love to John Stacy and many others.

Carrie Rutherford.—Can you send this to my children Edna and Alice? They live some distance from this city, but will read this and be glad to know that mother is still near them, watching over and trying to help them in all ways. Tell them my going was for the best, for never in this life would I have seen one ray of light. Henry is with me, and tell them that old Aunt Davis was one of the first to meet me. She sends love to Mercy and John. Don't forget me, children. Do right and be good to your father.

Dr. Casius Belden.—Well, well! What a long way from my home, but it does seem good to send word to the old friends. Father and Uncle Ed. are with me, so is Clara and many of the old friends. I do not know how to write this way, but think the little lady will help me. I have had some dark days, but made them so myself. The way to peace has not been easy, for I did not make it so, but it is now all right and I will soon be able to help those who have been kind to me. I was not right in what was done, but that is all over now, and all one can do is to do good. That is the only punishment, to do good. Be good, and this is what we must all try to do.

PSYCHOMETRIC DELINEATIONS.

The PHILOSOPHICAL JOURNAL extends its appreciation to its patrons and desires an extension of its patronage to their friends and asks that they will give them a few lines of their own handwriting and we will give to them a psychometric delineation of character, we ask not less than five, not more than seven lines to be sent and if you should not receive your answer immediately we hope you will bear with us, as we have others already in and will answer each one in their own turn, we ask you to give a fictitious name so that you need not be afraid that any one will know you.

B. C. D., Station K., Los Angeles, Cal.—With this influence I get a condition to change. You seem to be reaching for something that would change the monotony of life. You are not so strong physically as you desire. It would be well for you to take a plunge in the ocean at least once a week. You would make an excellent athlete, for you are one well adapted for out door sports. It would bring about a health that would invigorate the physical. Tone up the system and that will be of much benefit. It will bring other conditions of a nature that will be more agreeable, and through that the conditions of the mind will be helped, and you will learn to understand yourself better than you otherwise could.

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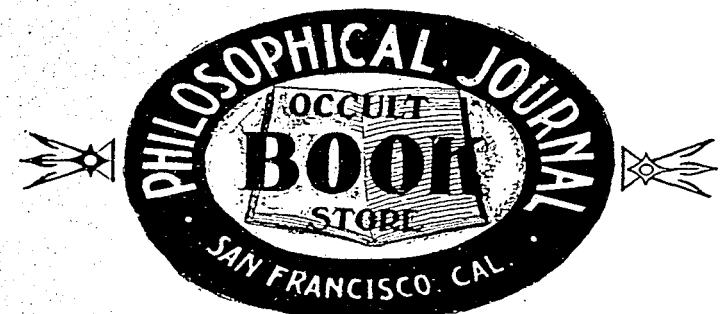
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SAN FRANCISCO, DECEMBER 10, 1904

THE SPIRITUAL REVIVAL.

BY J. P. COOKE.

UNDER various guise, and in the name of the "New Thought," the ideas and the life of Spiritualism is having a revival from one end of the country to another

This is good and needful. Every generation needs to be brought into the knowledge of the spiritualities of this great philosophy—a philosophy which accounts for the facts observed. The holders of this faith believe that light comes to the individual mind, truth to the individual heart, rectitude to the individual conscience, and that it is through simplicity and sincerity—an utter devotion of life—that each single soul arrives at the glory of its own development. The soul thus blossoms from its inner or divine life.

When this modern movement came to the world of humanity, men felt that the Christian churches had grievously lapsed from the simplicity of Truth. They were indifferent to the real presence of the spirit of light and life in the hearts of men. The free Spiritual republic which God would establish had been largely supplemented by the despotism and tyranny of a human priesthood. Externals had taken the place of spiritualities. Forms had replaced realities. Observances had been substituted for duties. Elaborate metaphysical creeds had been gradually constructed and made the test of orthodoxy, because more in accord with priestly aim and worldly nature to profess faith in theological doctrines and ceremonies, than to seek after and obey the living spirit, and the monitions of the living light and the living God.

It is the logical mission of Spiritualism or "New Thought" to turn people to the inward light, spirit and grace by which each and all may find the thread and clue to salvation from imperfection

or unworthiness and their way to God—even that divine spirit, the "Arabula or divine guest," which would lead them into all truth.

It beholds that one life and intelligence is immanent in the universe, and is both centre and circumference of all things like space—things visible and invisible. Every one is divine, and in the realization of this truth each individual may manifest his highest ideals through right thinking and right living. It teaches the universal Fatherhood and Motherhood of God—the living light of pure being, and the all-inclusive brotherhood of humanity.

The light of spirit within us is God's gift for man's divine progression—his personal realization of the divine life, the goal of his soul. It is man's joy to know the spirit of truth in his heart, and to be led thereby. To leave forms and ceremonies—men's inventions and worldly doctrines—the rudiments and creeds of the schools, as chains that bind them down to darkness and the earth, when they should be free ministers of spirit.

The living truth is a protest against forms and ceremonies, and is based on the supreme and positive truth—not in mere negations. The living spirit is the only real restorer and guide of life. Truth is to be found by listening to the voice of God in the soul. It is thus that religions
Freedom reared in that august sunrise
Her beautiful, bold brow;
When rites and forms before her burning eyes
Melted as melts the snow.

COMMENTS.

THE JOURNAL of the 3rd instant is breezy with news from the field. Mrs. Lillie gives a side light on the N. S. A., and tells where the full report may be found. It is to be hoped that from time to time copious excerpts from the reports will appear in the JOURNAL. Popular as the *Progressive Thinker* is it may not reach every home where the JOURNAL is a visitor.

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SAN FRANCISCO, DECEMBER 10, 1904

THE SPIRITUAL REVIVAL.

BY J. P. COOKE.

UNDER various guise, and in the name of the "New Thought," the ideas and the life of Spiritualism is having a revival from one end of the country to another

This is good and needful. Every generation needs to be brought into the knowledge of the spiritualities of this great philosophy—a philosophy which accounts for the facts observed. The holders of this faith believe that light comes to the individual mind, truth to the individual heart, rectitude to the individual conscience, and that it is through simplicity and sincerity—an utter devotion of life—that each single soul arrives at the glory of its own development. The soul thus blossoms from its inner or divine life.

When this modern movement came to the world of humanity, men felt that the Christian churches had grievously lapsed from the simplicity of Truth. They were indifferent to the real presence of the spirit of light and life in the hearts of men. The free Spiritual republic which God would establish had been largely supplemented by the despotism and tyranny of a human priesthood. Externals had taken the place of spiritualities. Forms had replaced realities. Observances had been substituted for duties. Elaborate metaphysical creeds had been gradually constructed and made the test of orthodoxy, because more in accord with priestly aim and worldly nature to profess faith in theological doctrines and ceremonies, than to seek after and obey the living spirit, and the motions of the living light and the living God.

It is the logical mission of Spiritualism or "New Thought" to turn people to the inward light, spirit and grace by which each and all may find the thread and clue to salvation from imperfection

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The light of spirit within us is God's gift for man's divine progression—his personal realization of the divine life, the goal of his soul. It is man's joy to know the spirit of truth in his heart, and to be led thereby. To leave forms and ceremonies—men's inventions and worldly doctrines—the rudiments and creeds of the schools, as chains that bind them down to darkness and the earth, when they should be free ministers of spirit.

The living truth is a protest against forms and ceremonies, and is based on the supreme and positive truth—not in mere negations. The living spirit is the only real restorer and guide of life. Truth is to be found by listening to the voice of God in the soul. It is thus that religions
Freedom reared in that august sunrise
Her beautiful, bold brow;
When rites and forms before her burning
eyes
Melted as melts the snow.

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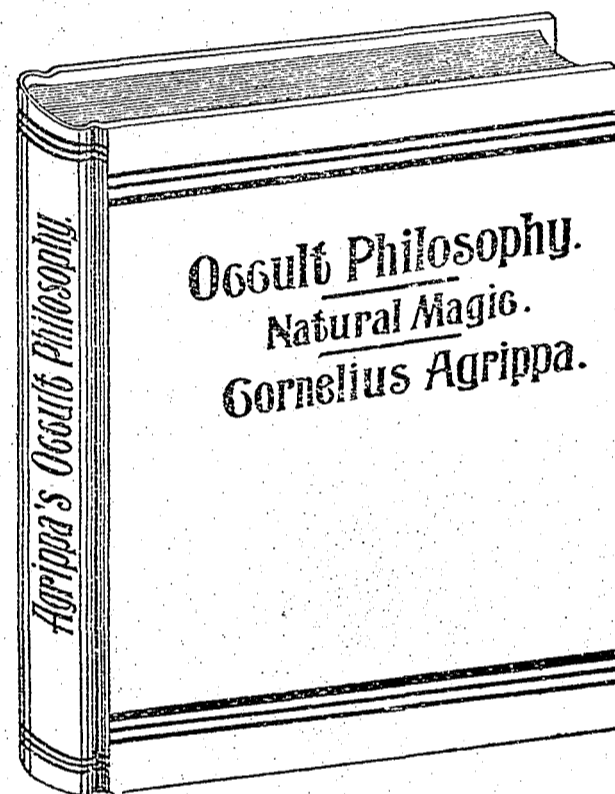
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Please make note—Persons who received as loan, Badges belonging to the Ladies First Spiritual Aid Society, also Delegates Badges belonging to Cal. S. S. A. and worn during the recent convention are requested to return them to Mrs. A. E. Wadsworth custodian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

NOTICE OF MEETING.

A meeting of the Medium's Protective Association will be held on Saturday evening, the 10th inst., in Friendship Hall, 335 McAllister Street, with Mrs. C. J. Meyers. All members are welcome. T. O. K. DRYDEN, Sec.

SOCIAL MEETING.

The bi-monthly social of the People's Church was held on Monday evening of this week, at the home of Dr. and Mrs. A. L. Simpson, 708 Golden Gate Avenue. The spacious parlors were taxed to their limit in order to accommodate the assembled seekers for enjoyments which everybody finds at these socials. Mrs. Simpson and her assistants proved themselves adepts as entertainers, and presented a pleasing programme, which was a credit to all taking part. Every one had a good time, and returned to their homes with happy hearts.

CHRISTMAS IS COMING.

The Lyceum had a large attendance and a fine programme on December 4th. The committee to entertain did nicely, and submitted the following—Recitations Ethel Evans and Harold Hickman, and a song of exceptional merit by Gladys Lehning. The committee to entertain on December 11th will be Mr. Gillespie, Misses Carol Morgan, Merle Colby and Grace Lehning. A programme is now being prepared for our Christmas entertainment at our regular time and place, on December 25th, at 10.30 a.m. sharp. All welcome.

FUNERAL SERVICES.

The last exercises over the remains of Mrs. Eva Margaret Siesbuttel, whose death was mentioned in last week's JOURNAL, were held at her late residence, 23 Twenty-eighth Street, and at the chapel of the Odd Fellows' crematory, where her remains, together with those of her husband who had passed on before her, were incinerated. The services were conducted by Mr. Arthur S. Howe. The deceased was a native of Gassel, Germany. She was a woman of liberal opinions, pleased by all who

IMPORTANT ANNOUNCEMENT.

As the tenth annual convention of the California State Spiritualists' Association is to be held in San Diego in September, 1905, a club of not less than sixty members is now being formed to secure a low rate of transportation. Arrangements have been completed with S. P. R. R. Co. for two coaches for the round trip, including side trips and sleeper, at the low rate of twenty-four dollars each person. All wishing to avail themselves of this opportunity can do so by securing from the Secretary of your nearest auxiliary Society, or from W. T. Jones, 1429 Market St. Secretary of the C. S. S. A. A card explaining terms etc., which can be filled out and forwarded to the Sec'y.

THE PEOPLE'S CHURCH. □

A feast of good things was enjoyed by all who attended the above church last Sunday evening. After an interesting talk by Mr. H. H. Nichols, regarding the formation of our earth and the many changes during the interum, which made the conditions possible for man to appear on the planet; the usual singing by the audience and a well-rendered solo by Mr. Gillespie; the pastor, Mrs. Gillespie, then gave answers to questions collected from the audience, which were of a personal, philosophical and scientific nature, and which showed the range of thought and tendency of the thinkers of to-day toward the spiritual interpretation of the philosophy of life. The speaker showed great ability, and the answers were listened to with marked attention. Two young men united with the church.

CHRISTENING SERVICE.

At the residence of Mr. and Mrs. H. U. Prindle, on Thursday evening, December 1st, in the presence of the family and a few intimate friends, Mrs. Anna L. Gillespie performed the ceremony of christening their grandchild, daughter of Mr. and Mrs. Delano. The parlors were lovely with flowers and ferns. Mr. and Mrs. W. A. Desborough were sponsors. Little Ursa Prindle, the tiny aunt of the baby, robed in white, with her sweet little face aglow with the pride she felt, carried the baby in her arms and presented it for christening. It was a beautiful picture and will never be forgotten by those who witnessed it, as the shower of rose leaves fell upon the little one, there was scarcely a dry eye in the room. A most dainty collation was served; toasts and responses following, and Dorothy Virginia started on the journey of life, laden with the love and good wishes of all present.

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