

THE PHILLOSOPHICAL JOURNAL

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W. T. JONES
EDITOR

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No. 13

NIGHT.

BY WM. J. WEIDMAN.

The shades of eve steal softly o'er the sky,
And blend their shadows with the failing light;
While in the west his majesty, the sun,
Mid golden splendor fades, and lo! 'tis night.
And then the lamps their feeble light shine out,
Both here and in the canopy o'erhead;
Hushed are the noises of the busy town,
And likened to a city of the dead.

AWAKE! AWAKE!!

BY FLORENCE SHAW KELLOGG.

Awake! awake! oh, soul of mine!
Throw off thy coward fear,
And know in all this world of thine
There's naught to harm thee here.
And naught but that shall bring thee good
Image of thy high birth,
When thou the law hast understood,
And proved thine holy worth.
For all around is love and light,
Upon the higher way;
All meant to give thee blessings bright,
And lead to perfect day.
Then lift thee up and fear no more!
Forget not thou thy worth;
'Tis God that rules from shore to shore,
And thou of Him hadst birth.
Fay, Kansas.

CHEERFULNESS.

BY MRS. C. K. SMITH.

True, he shares most of earthly bliss
Who talks not of his miseries;
But talks of hopeful things and bright,
With love that does good cheer invite.
Joy gives serenity and health,
Gloom dissipates good hopes by stealth;
We hardly know the reason why,
Depression stern comes in so sly.
Cheered by some mysterious power,
By pleasant converse of an hour;
Like sunshine on a cloudy day,
Sadness and gloom are chased away.
Well, to assume a cheerfulness,
Throw off appearance of distress;
Nor let the friends about you know,
That you have had a touch of woe.
'Twill tend to make your trials less,
Thus to assume a cheerfulness;
Knowing you have by efforts made,
Another's bitter sorrows stayed.
San Diego.

"SPIRITUAL TEACHERS AND HIGHER DUTIES."

BY ELLA WHEELER WILCOX.

It is a curious thing to note how a seemingly intelligent woman can pervert the meaning of a simple phrase, and distort it to something which is utterly at variance with its original purpose.

That is precisely what the translators of the Bible did in countless instances, however, so we need not say the liberty is entirely feminine.



ELLA WHEELER WILCOX.

The wife of a man who seems to be as good a husband as the average, and the mother of three children, has read somewhere that we should follow the light of our own souls; then she has been receiving lessons in "spiritual development" from some sort of "apostle," and the result is that she has decided she is not "spiritually married" to her husband, and refuses to live as his wife.

There is discord and unhappiness now in the household, but the woman thinks she feels a "growing spiritual power." She is studying "telepathy," a meatless diet, and seeking an understanding of her higher self; and she wants help to pursue her difficult path.

What this woman needs is a little every-day common sense and practical religion—the religion which will enable her to do the duty which lies nearest, the duty to her family—the highest duty of this life.

The spiritual teacher who tells a woman that she must neglect her

husband and children, and turns harmony to discord in her home in order to develop her "higher self," is a devil in disguise, not an apostle from God; and the woman who listens is a fool, and on the road to becoming a criminal, for it is a crime to destroy a home.

This woman says she tries to tell her husband and relatives what a "spiritual union between man and woman" is, and that she does not seem able to make them understand. She wants assistance.

The case under discussion is not a solitary instance. The land is full of so-called teachers of all sorts of science to-day, who disturb domestic relations by working on the minds of hysterical women without benefiting spiritual conditions.

A complete union between a husband and wife means a spiritual, mental and physical mating. Few such marriages exist, because, as a rule, men and women are attracted upon the physical plane alone, and find out too late that one or both of the other elements are lacking in the union.

Sometimes the physical mating is incomplete, and that causes discord; but when two people have promised to live together until death part, and when they have brought children into the world, there is no higher religious duty for them on earth than to try with heart, mind and soul to make life peaceful and happy for each other, and to make a cheerful, loving home for their children.

That is what developing one's higher self means. To live for others is the first step toward such development. Development sometimes comes through renunciation of self. The wife who resolves to see the very best qualities in her husband, and the husband who keeps a similar resolve and ignores and condones small faults and mistakes, and keeps love uppermost in the heart under all circumstances—those are the men and women who need not worry about the laws governing "telepathy" and "soul development."

Love expressed, in word or deed, and duty cheerfully performed are the greatest of all soul developers. It is an undoubted fact that men have too long been taught to ignore self-control and unselfishness in

marriage, and to disregard spiritual and mental phases. They have been reared by mothers who gave them no understanding of the physical, mental and moral creature which is interwoven in the composition of a good woman—the type of woman man wants for a wife; they have been allowed to gain their ideas of woman through imagination or vice, and so they enter the marriage relation poorly prepared to make a sensitive, romantic, child-bearing woman happy.

Yet that does not justify some half-developed or over-developed religious crank in working upon the minds of nervous women, and convincing them that the normal relations of man and wife are opposed to spiritual development, or that religion must necessitate a life of celibacy.

Since the Creator respected the relation of sexes sufficiently to introduce it into every kingdom, from the lowest to the highest, it is presumptuous for any spiritual teacher to declare it vile. Every phase of natural love between man and woman, when sanctified by law and order, is beautiful and holy.

Instead of straining after telepathic communication with souls at a distance, this woman and all like her might better try and seek the communication of loving hearts nearby, and instead of wondering what exists on other planes, endeavor to make this little earth a happy spot for those nearest her.

While we are in the body let us live the best and most normal and natural life possible. When we drop the body will be the time to ignore it.—Reprinted from the San Francisco Examiner, through whose courtesy we are enabled to print a portrait of the author.

THOUGHTS UPON THE SUBJECT OF A FUTURE LIFE.

BY MARCENUS R. K. WRIGHT.

When the earth was unfolded from the abraded and restless material elements, which composed its primeval form, and it had become so far perfected as to admit of the presence or existence of human life upon its surface, then nature, in

her bountiful preparation, had appropriately encircled it with a deep, all-embracing belt of attenuated gases, which science has designated as the "atmospheric realm," and within the limits of which it is believed by many thoughtful minds that the human soul or spirit may possibly abide when outward existence with its cares, trials and tribulations is ended.

It is a well known fact that the most refined ingredients composing the substance of the earth assumed a position upon it in strict conformity to the demand of the law of gravity. It was from the force of this law that the most solvent particles of matter found their place and position upon the face of the globe, and, in due time, gave growth and support to all vegetable and animal forms, and it was under the influence of this same law that the attenuated elements of the atmosphere were relegated to their proper place and position as components of the vast astral body.

The atmosphere, as a great ocean of luminiferous matter, and especially in its upper portions, has always been a cause for wonder and anxious thought with a majority of mankind. The question as to its usefulness or practical value, near the surface of the earth, it is not difficult to perceive or understand, but its use or service in elevated, trans-terrestrial regions, is an inquiry that has received no satisfactory explanation, even by those who have claimed to know the most about the perplexing problems of nature and life.

In the formation of worlds a fixed order of development is always manifested. When a planet takes on its circular form and motion the process of gradual condensation is inaugurated. Its contraction is slow but continuous and certain. The shrinkage embraces not only the material substance of which it is composed, but likewise the enormous aqueous and fluid, bodies resting upon its surface.

The general purpose and tendency of nature, in the line of world-building, is to provide a place for the accommodation of life-forms in certain fixed provinces and positions. Their development and perpetuation is always confined to certain limited spheres or situations that afford the necessary conditions.

But life, even under the promptings of the ordinary laws of nature, is a thing of very brief duration, as it relates to existence here, and is often attended by very unpleasant abuses and conflict. It is a phenomenon that presents many disagreeable features and phases, yet it is subject to betterment and exaltation under favorable circumstances.

It is not believed that the soul is lost or annihilated as a result of the

event of death. Our inherited faults or cultivated mental defects may annoy us and retard our individual progress, but are not likely to cut us off from our right to the possession of immortal life as granted under the provisions of a common and unchangeable edict of the divine mind.

Man's existence was primarily fixed in close relationship to material objects and things, and his first schooling is necessarily limited to the earth, but ultimately his soul or spirit is cut away from its physical moorings and confinement here, and, like a flitting meteor, it drops out of sight.

Now, what has become of the thoughtful and intelligent mind, that, as a result of death, has been removed from our presence and recognition. What has become of the man or woman, the father or mother, the sister or brother, who died? They are invisible, silent and still! Do the laws of nature or of mind forbid of our knowing of their whereabouts or state of existence? Does the change that they realize bring with it immunity from being seen by us for some sufficient reason, or is their invisibility the result of fatality in the order of our being?

We are certainly not forbidden to know that communion with the departed is possible, but from common observation and experience it would seem that intimacy in such intercourse is more frequently claimed than enjoyed.

It is quite certain that life, in any form or place brings with it its own competence, rewards and necessities. The evolution of matter and the development of mind is accomplished through the force of infinite laws. There is object, method and purpose in our present relation to nature. Will it not be so in the life to come? The conditions here are not those of the hereafter. The life we live here, or in any future state, must serve the design of governing principles and we cannot escape them. Our condition and destiny are fixed and can only be changed within the limit of our service to these laws.

The vegetable kingdom clothes the body of the earth. That is the fullness of its use and mission. The saurians are both tenants of sea and land. This is the extent of their scope of being. So it is with the fishes. They are confined to running streams, seas and oceans. The feathered tribes enjoy greater freedom, and journey through the air with imposing grace and skill. All living creatures patronize life under fixed conditions that were established before they came into being.

Man's existence and destiny are given and governed with a view

to greater freedom and broader privileges than are accorded to other living creatures, but still there is a limit to his ability and resources of expansion and power. He cannot transcend the purpose of overruling law nor gain absolute independence of being, do what he will. Man's wisdom is marvelous, his genius and skill remarkable, but he is still subject to the ceaseless actions and control of governing forces.

As a result of experience and the benefit of knowledge man has made the whole earth his abiding place, and he has improved upon his primitive surroundings. He has learned to cultivate the soil in support of husbandry and happiness, and he journeys over the whole earth in search of wisdom and a better understanding of the habits and customs of human kind.

Man is nature's best gift. He stands upon the loftiest pinnacle of progressive attainment, a creature of enterprise, thought and intelligence. His enlightened mind reaches out and tries to grasp the details of his situation here and in the more exalted sphere of "the hereafter." He thinks of soul-life with a love for its grand prospects and probable advantages, and he contents himself with the belief that nature is a grand institution and that God is gracious and just. But he is still in the dark concerning his relation to the future and the results and consequences of his transition to a spiritual state or kingdom. He is sure that such a change will come, but exactly how it is to be, or why, are matters not yet fully decided. He observes the transformations that occur among the living forms of the vegetable and animal world, and he is satisfied that his own life is likely to respond to similar demands and modifications. He sees the caterpillar and other homely insects beautified by the inheritance of new forms with gaudy decorations and wings with which to fly from place to place instead of walking or crawling, as many creatures do, and he believes that his own mission is not complete without the addition of similar gifts and attainments. The purpose of existence would seem to be abortive without these bestowments and acquisitions.

Man must come in for his share of experience and change. He has been taught to expect the blessing of immortal life as an outcome of his consciousness, thought and desire, and he holds that such a blessing is certain and sure.

The human soul is universally regarded as a fixed and imperishable entity. It is not likely to suffer disorganization, like the physical body, but will rise above its trials and struggles here to reap the re-

ward and glory of a more exalted state of existence.

The home of the departed cannot be very far away. Is it not all about us in the calm, clear sky? Do not our friends and kindred who have passed beyond our vision float in the blue translucent air above us, like children of infinite mercy looking after the interests of the ever upward-rising tide of life.

No doubt we shall, ere long, see and know more of the fate of the dead. Our time upon earth is short and precious. Soul-life with all its cares and consequences is ever approaching us along the shores of time. When we are done with existence here, we shall go on to the future life, where we may investigate the mission of being and learn to measure the mystery involved in its ceaseless labors and cares. But let us not expect too much. The world is ever changing. New scenes are constantly appearing to interest and instruct us concerning our existence, both here and hereafter. In the words of the poet we may truly say:

The joys of the past are those that we leave,
The good of the present we aim to receive;
But let us not think too well of our own,
As the future may bring a much brighter day.

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	♌	Fire	July 22 to Aug 23
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	♎	Air	Sept 22 to Oct 23
	♏	Water	Oct 23 to Nov 22
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Abbie Juniper.—A cheery little woman with curls and pink cheeks, looking like a child in the clear eyes and smooth face, speaks to me asking me to send a message to her friend, Captain Tremain. With her I see a picture of a ship, a storm and a quick passing out of the body. She speaks of Henry and Wallace and wishes the captain to send this paper to them. Never mind; if they doubt they will have to think it is wonderful. It may make them try to learn of this truth. Tell them mother did not suffer, for I was out of the body before I reached the water. They will find the box they want in Mr. Eldridge's office, but it will make no difference. Settle it among yourselves and take what you want, but don't forget little Abbie. Give her the watch.

Jane Frost.—"I wish that the earth friends could see the paths that begin in trouble and pain, and are so long and weary, when they at last follow them to the higher life and see where they end. I suffered so much in life, but have found enough comfort in a few years here to fully repay every pang. Like all others, I thought I would have a full understanding as soon as I entered the realms of the spirit world; but not so. It is like the birth of a child; we have so much to learn; but willing teachers and our own desire to attain wisdom soon help us to turn our faces toward the great center of light. We learn to love every one. The differences seem to grow less all the time as we find that after all each is true to his own nature and lives according to the light given. I have found sister Rogers. She is happy and is still working for humanity. Greeting to all the circle."

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THE LYCEUM.

Topic for Sunday, April 2, 1905, S. E. 58.—"The Lyceum's Golden Chain."

The gem of thought:—"I am a link in the Lyceum's Golden Chain of Love, that stretches around the world, and must keep my link bright and strong; so I will try to be kind and gentle to every living thing I meet, and to protect and help all, who are weaker than myself. I will try to think pure and beautiful thoughts, speak pure and beautiful words, and to do pure and beautiful actions. May every link in the golden chain of love become bright and strong."

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

NOTICE OF MEETING.

The Annual Meeting of the Members of the Society of Progressive Spiritualists will be held at their Office, 3322 17th Street, on Sunday Afternoon, April 15th, at 2:30 o'clock, for the purpose of electing a Board of Directors for the ensuing year, and such other business as may come before the meeting.

JOHN KOCH, Sec.

San Francisco, March 23d, 1905.

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W. T. JONES,
EDITOR.

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SAN FRANCISCO, APRIL 1, 1905

COMMENTS.

Extending a comment of last week a bit to make it clearer. Every medium knows he may receive communications from spirits in various stages of unfoldment. By concentration on a certain thought, a medium can often call to himself unseen intelligences who are in harmony with that thought. And the teachings of those intelligences may be quite different from those of spirits that have formerly surrounded the medium.

A striking example of this is in the changed view of many mediums on the subject of re-embodiments. The teachings of their guides at one time contradicting those of another period. Also the attitude of mediums regarding prayers, the Bible and Christ.

All this gives emphasis to Chas. Dawbarn's contention that much that is claimed as spirit communion is so distorted by the "fog" which lies between the two shores of life, as to be lacking in value as so much teachings.

But do such facts vitiate the proofs of spirit return? No. On the contrary they seem to give additional evidence that man lives after death, and retains a marked individuality — holding opinions and differing with his fellows as of old.

What does this teach? That spirits remain finite after the change called death, and are unable to know or give the final word of truth. Like their fellows in the mortal, they are still truth seekers, gathering now here, now there, a gem for their own enlightenment and for the help of men.

What are some of these gems with which the unseen have illumined the darkness of mortal

thought? On many platforms they were enumerated at the anniversary exercises. The two great illuminations that have transformed the thought of the century are, that man lives after death and communicates, under proper conditions, with mortals. And that the life following earth life is neither heaven nor hell, but another day of the soul's experience and growth.

The comfort of spirit communion to hearts that mourn cannot be expressed. The service of the message bearers is truly a ministry of angels. If there is any sacred calling, if any class of mortals are deserving of reverence, to whom "Reverend" is a just title, it is the honest, faithful, self-sacrificing transmitter of communications from spirit life to earth life.

The message may be neither learned nor wise, but if it be true to the communicating spirit and fraught with love, it has done its work, it has comforted a heart that mourned, it has blessed humanity, it has brought life and immortality to light.

The spirit world is a boundless realm, and its dwellers will bear varying testimony as to what it is like, and as to what occupies the attention of its inhabitants. No one is familiar with all its phases. But one common testimony gives hope to every child of earth. Man's eternal doom is not sealed at the gate of death. Aspiration and effort continue with continued life. Desire is attainable through effort. Effect follows cause, and action brings results, not reward, not punishment.

Through such unvarying testimony the human mind is convinced of the freedom of the individual soul, and rejoicing in that freedom, man girds himself for life with new energy and new power. He goes forth to the conquest, not only of material things, but of himself, knowing that every effort meets fruition, for he lives and will always live in a world of law, and not a world of caprice.

When you think of the glorious results that can be wrought out by the knowledge which Spiritualism brings to humanity, can you be inactive? Can you withhold what you have to give, be it time, or strength, or money, or spiritual gifts?

COMEBENTER.

Have you noticed the ad. "A Liberal Offer," on the last page? If not, why not?

(For the commencement of the anniversary services, see last page.)

lecturer and teacher, eminently qualified her for this place on the programme. Her heart to heart words carry with them encouragement, consolation and hope to all who reach out for help.

A vocal solo, "I Need Thee Every Hour," was most expressively rendered by Miss Edith Norton, a member of the Children's Lyceum, with a voice of rare quality and full of promise. In introducing Mrs. Sarah Seal, assistant pastor of the Church of the Soul, San Francisco, the president took occasion to say that he was presenting to the audience one who justly laid claim to be one of the oldest and best known spiritual mediums, healers and lecturers in California. Mrs. Seal was warmly received when she arose to deliver the last address of the day, which was full of earnestness and interesting incidents during her varied career as a public medium. Her advent many years since in San Diego, Cal., and her experience there in organizing the first spiritual society; was one of the many incidents related. Her appeal to the skeptic to investigate our beautiful philosophy and learn of the great soul power within, unfolding the divine possibilities by living the purposes of life here and now, were timely words that thrilled the audience and should find lodgment in each heart.

The choir rendered a selection, when Madam Young, pastor of the Church of the Soul, was introduced and for thirty minutes gave messages and psychometric readings, which were acknowledged as correct.

A song was sung by Miss Lavina Symonds in a rich contralto voice, which was much appreciated.

Mrs. Edith R. Nickless Cobb gave many loving messages which were gladly received. "America" was sung by the entire audience with voice and spirit denoting their satisfaction with the celebration of the 57th anniversary of modern Spiritualism.

A special mention is due the People's Church choir for willing service in rendering several numbers during the day. Their well-trained voices and sweet harmony under the direction of Mr. J. Shaw Gillespie as leader and Mrs. A. S. Norton at the piano, added much toward the perfect harmony which prevailed and the success of the meeting.

The thanks of the Executive Committee is hereby tendered to all who in any manner gave assistance, and especially to the audience for liberal financial aid.

Let us work more faithfully now we have "celebrated."

OAKLAND

WILL CELEBRATE THE

57th ANNIVERSARY

OF

MODERN SPIRITUALISM

On SUNDAY, APRIL 2d,

IN THE

WOODMEN'S HALL

12TH AND WASHINGTON.

EVERYBODY WELCOME.

PROGRAMME:

Afternoon Session—Two o'clock.

Invocation,	Mr. Clark.
Music,	Choir.
Address,	Mr. Hamby, San Jose.
Music,	Miss Anderson.
Messages,	Mrs. Gordon.
Address,	Mrs. Mary A. Wells.
Music,	Mr. Flanders.
Messages,	Dr. Stewart-Ellis.

Evening Session at 7:30 p.m.

Invocation,	Mrs. Mary A. Wells.
Music,	Choir.
Address,	Mrs. M. S. Phelps.
Song,	Mr. Flanders.
Messages,	Mrs. Parsons.
Song,	Miss Evelyn Hamby.
Messages,	Dr. Stewart-Ellis.
Song,	Three Workers.
Messages,	Mrs. Salome Cowell.
Music,	Choir.

Benediction.

The workers of the above society will be pleased to see as many of the friends from San Francisco as can make it convenient to attend one or both sessions, and they will do their best to make it pleasant and profitable for them.

WHEN PEOPLE ARE HAPPY.

Not in the bustle of excitement—real happiness comes from within. The one with a contented spirit, an ambitious spirit to achieve great things, the artist, the poet or writer, however ambitious, may possess it, and possessing it, do better work. The contented spirit is from within, and yet, that is in a measure wrong, for it is the shadow of the spirit, that is the image of God, reflected here on earth, and some let it shine through all the world's gloss so beautifully that we say they have a treasure of a contented spirit.

Look within your own soul and see the face of God. The real essence of the religious man is that he shall find his oneness, with the one life and one love, the one father of human spirits, God, nature, man, these three are one. Man is in God, God is in man. Man is the crown of nature, nature is the home of man. There is no supernatural God in the ever-living present, and forever, ever evolving, manifestations of God let us find good in all things, for evil comes only of from thinking and doing evil. It lies within you, right or wrong? Cultivate nothing but love, purity and all things that pertain to the God part of us and there will never be any evil to contend with. These lines are written by powers unseen and bring us all happiness.

MRS. CLARA U. MYERS.

BAND OF HARMONY.

The Band of Harmony held its monthly meeting on Monday night, the 27th ult., in room 8, Odd Fellows' building, Mr. Myers presiding. A pleasing programme was enjoyed consisting of vocal selections nicely rendered by Mrs. Myers, Mrs. Morris and Miss Mathews, remarks by Dr. Cowan, song by Mr. Howe, piano selection by Dr. Roberts, a spirit vision by Mrs. McMeekin, interesting remarks on the law of vibration and corresponding colors by Dr. T. G. Morris. Mr. Charles E. Stockell told of remarkable experiences with physical mediums in his own home in Nashville, Tenn. Messages were given by Mr. and Mrs. Howe Mrs. Myers, as is usual, closed the meeting with messages by the spirit, Rosie and a few words of good counsel by King, the main guide. The next meeting will be held in the same hall on Monday evening April 24th.

LADIES' AID SOCIETY.

The Ladies' Aid Society are arranging for a Rummage Sale the latter part of April. Save your old garments. See further notice in the JOURNAL.

DISCONTENT WITH WORK.

That there is much discontent with work among the so-called middle classes in America is due in large part to the pampering of children, to the supplying of their natural and artificial wants, and to the sentimental idea that "their day of toil will come soon enough." In general, work is not a curse, but a blessing—a positive means of grace. One can hardly begin too early to impress upon children lessons of self-help by tasks appropriate to their age and forces, and to beget in them scorn of idleness and of dependence on others. To do this is to make them happy through the self-respect that comes with the realization of power and thus to approximate Tennyson's goal of man, "Self-reverence, self-knowledge and self-control."—Century.

IMPORTANT NOTICE.

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. and explaining terms etc., which can be filled out and forwarded to the Secretary.

ANNIVERSARY IN SAN JOSE.

The First Spiritual Union celebrated the 57th anniversary on Sunday, the 26th ult., despite the rain. There was a goodly number present at the 11 o'clock conference. Among the many interesting speakers were Mr. and Mrs. Allen F. Brown of Los Gatos, Mrs. Elsey Control and Gilbert Gunderson. At the close of the morning meeting a recess was taken for social intercourse, when the president invited all to join in a grand march under the inspiration of music to well-laden tables, and partake of a bountiful lunch. Seventy-five people apparently enjoyed the good things set before them. At 2:30 p. m. the afternoon session was opened with an invocation chant, "Oh, ye Angel Friends Above Us Gather Nigh." After the opening address of welcome by the president, Mr. Allen Franklin Brown was introduced and gave utterance to many good things in his usual earnest and genial manner. Cornet and piano duet, Master Jones and Mrs. Forbes; recitation, Dahl Hambly; song, "Always in the Way" by Evelyn Hambly, Ethel Jones and Opal Ringlip; psychometric readings, Miss Fyllie Gunderson; piano solo, Ella Anderson; remarks by Mrs. A. F. Brown; piano and guitar selection, Mrs. Forbes and Mrs. Muntz; reading, W. D. J. Hambly; song, "The Old Postmaster," Evelyn Hambly; closing song, "Calling Us Over Sea," audience; benediction, A. F. Brown.

The evening session was opened promptly at 7:30 with congregation music. Invocation, Mrs. Fox; poem, Mrs. H. L. Bigelow; a short address, "Why I Became a Spiritualist," by Mrs. Muntz; piano selection, Ella Anderson; address, subject, "Happiness," by Prof. Cotton; address by Mrs. Fox, subject, "Evolution of Modern Spiritualism;" psychometric reading by Mrs. Shaw; remarks by Mr. Joseph Murry. A unanimous vote of thanks was given to the committee and all who had kindly assisted to make the occasion a success and one long to be remembered. The president announced that the annual meeting of the society would be held on Sunday, April 2, 1905. The benediction was pronounced by Mrs. Fox.

MRS. H. L. BIGELOW, Pres.

RIBLE SPIRITUAL CHURCH.

There was an over-crowded meeting on Sunday, Dr. J. W. Cowan in the chair. After congregational singing, the chairman gave a discourse, showing Spiritualism to be the true religion. Tests were given by Mrs. Waltham, Mrs. Howe and Dr. Cowan.

PERSONAL.

Mr. Charles H. Stockwell of Nashville, Tenn., called at the JOURNAL office this week. Mr. Stockwell is a pioneer in the cause of Spiritualism in the city of his home, and with other prominent citizens and neighbors in years ago, witnessed some of the most marvelous manifestations of spirit power on record.

Mr. Fred Manchester is in the city for a few days' visit with his mother and friends. The mountain air agrees with him. He is looking better.

California State Spiritualist Association.

Headquarters, Reading-Room and Free Library—Odd Fellows Building, cor. 7th and Market Sts.

PRESIDENT—J. Shaw, Gillespie, 631 Van Ness Avenue.
VICE-PRESIDENT, J. L. Dryden, San Diego.
SECRETARY—W. T. Jones, 1429 Market St.
CORRESPONDING SEC. P. S. Gillette, Oakland.
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W. A. Desborough, 610 Fillmore St. S. F.

Mediums' Directory

(MEDIUMS' CARDS put into this Directory for \$2.75 per line per month.)

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Mrs. Dr. Dobson-Barker, Healer, Box 182, San Jose, Cal.

Mrs. B. Rutland, 293 Jersey St. Developing circles Wednesday 3 to 5 p. m., private readings daily, psychometry 1 to 4 p. m., or by appointment.

Mrs. Ethel Crindle, 328 Ellis Street, Materializing Seances Sunday, Wednesday and Friday Evenings. Developing Seance Tuesday 8 p. m. Spirit Photos Daily.

Mrs. Sadie Eberhardt, 267 San Jose ave, near 25th, Circle Thurs. and Sun. eves.

Fred P. Evans, Famous psychic for Independent Slate-Writing, etc. Recently from New York, endorsed by the leading spiritual societies and journals of the world. Office, 1112 Eddy St., San Francisco. Phone Scott 887.

Mrs. S. Gordon, Globe Hotel, Room 14, 1116 Broadway, Oak., Spiritual Readings. Circle Tuesday Eve. 8 p. m.

Mrs. M. Hall, Psychic Medium, 3406 Twenty-Fourth Street, near Valencia. Private Readings Daily. Circles every Tuesday, Friday and Sunday.

Mrs. Hendee Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p. m. Readings daily. S. F., Cal. Sittings daily, also by mail.

Mrs. A. E. Harland, Test Medium and Inspirational Speaker. Tests Every Evening at 8 p. m. except Monday. Brunswick House, 148 Sixth Street, S. F.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 155 West 28th St., Los Angeles, Cal.

Mrs. E. M. Miller, automatic slate writer, healer and developing medium. 2590 Mission st. cor. Twenty-second; phone. Church 2045.

C. V. Miller 1084 Bush street, Phone Larkin 4133. Materializing Seances Sunday and Thursday's at 8 p. m.

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

Mrs. Sarah Seal, spiritual healing and business medium, 1424 Market St. "Avon date," S. F. Readings and treatments daily.

Mrs. E. R. H. Stoddard, Full Test Seance, convincing all, Sunday and Tuesday. Readings Daily.

Mrs. J. J. Whitney, clairvoyant, business medium and life reader. 1206 Market Street.

Mrs. E. Young's test meetings Tues., Thur. and Sun. eve., Oriental Hall, 519 McAllister St. Readings daily.

Subscribe for the Philosophical Journal, the only Spiritualistic weekly on the Pacific Coast.

SUNDAY EVENING MEETINGS.

TOMORROW.

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

Mr. and Mrs. E. F. Cobb hold Meetings on Sunday Evenings at Eight o'clock, Room 8, Odd Fellows' Building. Also same Hall on Thursdays on Two o'clock.

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.

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.

The Peoples' Spiritual Church, Elk's Hall, 223 Sutter Street, San Francisco, Mrs. Anna L. Gillespie, pastor. Services every Sunday evening, at 8 o'clock. All are welcome. H. D. PRINDLE, Sec.

Mrs. R. STENDER.

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KIND WORDS.

How many people ever think about the words they speak, and how many try to speak nothing but kind ones. Every one could do so much good if they would. How many times the rough and stony path could be made smooth and pleasant by kind words.

We never stop to think how we speak. We often speak to some loved one in a cross and unkind way, never noticing how we have wounded them. Did you ever, my brother or sister, stop to consider what discord a cross word spoken in the morning or at meal times brings. It makes unhappiness all day, grieves the one spoken to as well as yourself, for you also feel its effects.

"Kind words can never die," is an old and true saying. How often we hear some one say, "He or she never spoke a kind word." What a sad thing to say of any one that they had no kind words in their heart for any of the Father's children. Then you hear again, "He or she always spoke kindly to every one." Both sayings are remembered long after the body has become as nothing.

Oh, my dear brother or sister, never let anything but kind words ever pass your lips. You never regret a kind word, but an unkind one will sting your memory like an adder.

You can soon get into the habit of speaking kindly if you will but just watch yourself. Think well before you speak, and it will soon become a second nature. The great and loving Saviour taught it when on earth. His words were words of kindness, even in speaking to the one that betrayed Him unto death.

Remember a soft answer turneth away wrath. It is true in all stages of life. If you feel in anger toward any one, stop and think for one moment. Always remember, "It is better far to rule by love than fear." Kind words cost nothing, then scatter them wherever you go. The Great Master spoke kindly to every one—rich or poor, old or young.—Written by the guides of Mrs. M. E. Robinson.

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ANNIVERSARY IN OAKLAND.

The Union Spiritual Society met in Fraternal Hall at 3 and 7:30 p. m. The speakers of the occasion were P. S. Gillette, H. W. Anderson, M. D., J. M. Murray, David Leisk, Mrs. Moore of Boston and Mrs. McMillan. Message bearers, Mrs. Annie Gillette, Madam Roene and Mr. Clark.

The history of the cause was ably discussed by the speakers, and the messages given by the mediums were well received by the large attendance.

At 7:30, evening session, George F. Perkins occupied the rostrum, speaking briefly on the achievements of Spiritualism in an instructive and entertaining manner. H. W. Anderson, M. D., read an original poem entitled "The Rain and the Jewess." Readings from vibration were given by Mrs. Gillette, and psychometric readings by Mrs. Knott. Special mention is made of David Leisk, a rising young speaker in our ranks, and also of Mr. Judd, who always has something good to say and leaves a sound impression on the audience. Mrs. McEvoy and Madam De Mar of the People's Mission, added their assistance to the meetings, which were appreciated.

On April 2d Prof. Charles W. Smiley, former editor of Occult Truths and the Microscopical Journal, will be at Fraternal Hall. His subject will be, "Immortality, from an Occult Standpoint."

Eleanor Kirk's Books.

Influence of the Zodiac upon Human Life.—This is a volume of 180 pages, handsomely bound in cloth, giving 20 pages of explanation, and on an average, 10 pages to each sign of the Zodiac, including in each, Mode of Growth, Occupation, Marriage, Virtues, Faults, Diseases, Government of Children, Gems, Astral Colors, etc. It explains the individual to himself, and as it requires the date of the month only, and not the year, is invaluable as a parlor entertainer. Price, \$1.00.

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A CHALLENGE.

[New York Sun.]

To THE EDITOR OF THE SUN—
 Sir: Mr. W. S. Davis announces that he is an ex-medium, and that if he is given a chance, will duplicate through fake methods all that Mrs. Pepper does, and will then explain the process. This, if sincere, is a move in the right direction.

At the risk of unpleasant notoriety and endless misrepresentations, it has seemed to me well worth while to try to find out whether fraud can explain all the so-called psychic phenomena, or whether it is true that we possess—nearly all of us in rudimentary form, a few in functional state—any or all of such faculties as telepathy, clairvoyance, clairaudience, prescience, and, beyond all, the ability to commune with intelligences that are outside of visible bodies, which, if true, might give a greatly needed note of scientific certainty to religion. This problem is regarded as imminent and important by such leading scientists as Crookes, Wallace, Richet, Lodge, James and others. Why should it not be investigated fully and squarely?—It is worth it. My interest in the present agitation is to see the subject so pushed to the front as to compel a far more thorough investigation than it has yet had by psychologists and other trained scientists.

As to Mr. Davis's challenge, I will agree to pay all the expenses for a hall in which he may give such a public demonstration, on the single condition that he will practically duplicate the tests of last Sunday evening in the presence of a committee, say of seven, who shall determine the arrangements and pass judgment on the success or failure of the tests, three of this committee to be selected by Mr. Davis and three by Judge Dailey, if he is willing, and these six to agree upon the seventh.

Now that I have completed my series of tests with Mrs. Pepper, will not the press permit me an explanation or two and a suggestion? Is it wise for the public to give heed to the thousand and one rumors and guesses that settle around the head of a psychic investigator or like bees in swarming time, especially if he be one who rightly or wrongly happens to be somewhat in the public eye? In this country it seems well nigh worth the reputation of a man for sanity to give serious attention to this subject, and yet, if it is ever solved, it must be solved by men who have somewhat of a reputation.

The following is illustrative: It has been published far and wide in the last few weeks that a "gold-framed picture was stolen from me at Mrs. Pepper's church and from a lawyer friend of mine a wallet filled with gold." Neither was true, nor is the statement true that my "house is filled with mediums." I do not remember one such visitor in twenty-five years. I did not say,

as published, that to investigate a medium one should "become childish." Instead, I quoted Huxley, where in his autobiography he says: "To become a successful investigator of any new truth it is necessary to sit down before it as a little child and ask questions, not to dogmatize." Nor am I making, as another charges, money by having my book, "The Widow's Mite," sold at Mrs. Pepper's meetings. At the request of Judge Dailey ten copies in all were sent to the church, and the gross receipts donated for the benefit of the church's fund for poor children.

I did not pay \$1500, but less than \$100, for that series of Chicago pictures and for a number of other test experiments—these were secured to complete a chapter on frauds in a new edition in a book should I be able to detect wherein is the fraud. Knowing Mr. Davis to be an expert in the fake business I consulted him, telling him that the matter was to be strictly private until other investigations were completed. It seemed that among the virtues of fake mediumship the keeping of one's word is not to be reckoned on. Mr. Davis's "hole in the floor" and "alcohol transparency" are of the A. B. C. of investigators and have been for a quarter of a century.

The purpose in the test last Sunday was to exclude confederates. I put no stress whatever on the blind folding—that was the medium's suggestion. My test involved, (1) The selection at random by me of a letter wholly covered, from under a pile of 300 letters; (2) A careful observation of the markings on the outside of the letter both when I handed it to the medium and when I received it back from her. (3) The marking of the letter by me after I received it back and then putting it in my inner coat pocket. (4) The getting of the names and addresses of the owners of the letters when they came for them after the meeting. (5) The eventual identification of the owners and their cross-examination.

This plan if carefully carried out should exclude confederates. Whether I carried it out carefully or not the public will be able to judge when I have made my full examination and published the results. In all, five letters were read while the medium was blindfolded. I saw the picking up by the medium of the four letters which have been spoken of and the placing of them on one side of the pulpit. I think this was done thoughtlessly, but I carefully avoided these four letters and all others that could be seen. I noted also the envelope which she seemed to use as a marker in her Bible. It would have been the height of folly in her to have slipped that up her sleeve, as charged, for she could very easily have accomplished the same result far better by having half a dozen envel-

opes up her sleeve when she came into the pulpit.

It may not be amiss to bear in mind that a man may be as badly fooled by believing too little as by believing too much. The hard-headed sceptic Thomas was the only disciple who was cheated. And it is just as well to remember the words of Dr. Hudson in his "Law of Psychic Phenomena" (page 306), the ablest work against spiritualism ever written, "The man who denies the phenomena of spiritism to-day is not entitled to be called a sceptic; he is simply ignorant."

The world with its extreme caution and hard, crass materialism again and again has "thrown away the baby with the water from the bath."

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THE 57TH ANNIVERSARY IN SAN FRANCISCO.

The celebration of the advent of Modern Spiritualism in this city was most fittingly observed. The very excellent programme which had been prepared by the executive committee of the State Board, and published in the Philosophical Journal for two weeks prior to the event, was, with four exceptions, carried out, the missing numbers being very ably supplied.

The day dawned auspiciously. It was a real typical California spring day, which inspired everybody who attended with the best of good thoughts and feelings. At 10 a. m. the Scottish Hall contained a good audience, who witnessed the exercises of the Lyceum children (numbering half a hundred of the brightest and best on the Pacific coast), under the direction of Mrs. Anna L. Gillespie, the conductor; and Mr. C. H. Wadsworth, musical director. The exercises, consisting in an invocation, singing, free hand and dumb-bell exercises, picture tableaux, marches, recitations and songs, which were so perfectly rendered and executed that the audience expressed themselves as having spent a happy and profitable hour, and as well appropriate to the opening of the day we celebrate.

The afternoon session was commenced promptly at 1:30. The president, Mr. J. Shaw Gillespie, introducing Pro. Richard Young and Madame Young, who rendered a fine violin and piano selection. The President followed with his address of welcome, and in behalf of the State Board of Directors extended to all present a cordial greeting. After a song by the audience, "Joy to the World," Mr. Arthur S. Howe gave the main address of the afternoon session. The speaker did himself credit by passing briefly over the early history of the movement, and instead, recounted the most important events in its progress. Among the many truths of angelic teaching brought to the world by our philosophy in contrast with those of the orthodox church, was, that the new religion was a natural religion, based upon the fact of continued existence, as demonstrated by spirit return. That immortality is the natural birth-

not a gift conditionally bestowed on the acceptance of a theological belief or dogma of the past. The address was replete with good points, reflecting great credit to the memory of the pioneers in the cause of truth, as well as all who are loyal and true to-day, emphasizing the fact that the achievements and the progress thus far made augurs well for the future of our beloved cause.

The choir rendered "Scatter Sunshine all Along the Way" in a manner which prepared the way for the messages which followed the song. Dr. Stewart-Ellis of Oakland, was the first message bearer, who gave only a few, but were received as correct. Mrs. Jennie Robinson was next introduced, and gave her message in a very appropriate song, which was beautifully rendered and applauded by the appreciative audience. Mrs. H. A. Griffin followed with several messages, which were happily given and received by her many friends. After a hymn, sung by the audience, Mrs. Mary A. Wells, Mrs. M. S. Phelps and Mrs. Louise S. Drew each gave short addresses touching upon various lines of work, but all uniting as regards the facts and aims of our cause. "Count Your Blessings" was sung by the choir and audience, after which Mrs. Maud Lord-Drake, so well-known by her life-long service as a lecturer and demonstrator of spirit return, was introduced and received a very hearty welcome from the audience. Her words of greeting and loving messages from the dear ones gone were greatly appreciated.

Mrs. M. E. G. Howe followed with descriptions and messages, which were recognized. Mrs. E. R. Nickless-Cobb, a well known worker in the east, west and south, was the next speaker, who, by her eloquence and diction, held the closest attention of her audience while she told them of the truths of our religion, and how all can, by individual efforts and right living, earn the privilege of daily contact and daily communion with the angel world, closing by prophesying a great light coming to the world in the near future.

A song, "Marching On," was rendered by the choir, when Mr. Edward F. Cobb, who is a new worker, closed the afternoon session with remarkably correct readings and delineations. After singing "Only Remembered" the audience was dismissed.

The evening session opened at 7:30 prompt with violin and piano music composed and arranged expressly for this occasion by Pro. Richard Young, entitled "Presentment," which the Professor and Madam Young played with skill and expression. The first address of the evening was by Mrs. Anna L. Gillespie, pastor of the People's Church, San Francisco. Mrs. Gillespie having devoted her life to the needs of humanity as a medium,

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