

# 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

VOL. 42.

W. T. JONES  
EDITOR

SAN FRANCISCO, CAL., SATURDAY, APRIL 15, 1905.

1430 Market St.  
Between 14th & 15th Sts.

No. 15

## SOUL DEVELOPMENT.

BY AIMEE L. DAUPOREE.

You will find along life's pathway,  
Reflections from within,  
For your senses always grasp that  
Which is to your soul akin:

You may visit Nature's forest,  
With its scenery grand to view;  
But if there for evil purpose,  
All these charms are lost to you.

You may visit the vast gallery,  
Where the artist's soul is spent;  
But there you'll see no beauty  
That your own soul has not lent.

You may listen to the music,  
Of the Master's soulful strain;  
But you'll not catch the sweetness,  
Save as your own ear trains.

If you are spiritually unfolding,  
In a higher, Godlier plane:  
You will beauty see in all things,  
And thus richer blessings gain.

Soul to soul throughout existence,  
Is a never-changing rule;  
Each day brings us our new lessons,  
Thus we progress in life's school.

Onward, ever onward toiling,  
Until touching the sublime;  
The soul rebounds with gladness,  
In the new harmonial clime.

Then e'en the flowers that bloom so  
lowly,  
As we watch them how they seek,  
Each to prove a living pulpit,  
Voiceless, yet in truth they speak.

Then combined in one endeavor,  
Let us try with keen intent,  
To make this world a place of beauty,  
Through our soul's development.

## THE TRUE RELIGION.

BY M. S. NORTON.

The rationalism of Wolf and Kant belonged to the times in which they lived, and deserved to perish with them; for it sought to do an unnatural and irrational thing, while pretending to be friendly to religion, they really sought its destruction by confounding it with morality.

A careful analysis of their teachings will show that their purpose was to establish in the consciousness of the race a conviction that religion was only an exalted conception of morality.

There is but one way in which to eliminate religion from the consciousness of humanity—and that is to destroy humanity itself.

Religion is one of the inherent qualities of the human race, and the knower and revealer of truth who recognizes that fact and seeks to establish a reasonable conception of religion in the minds of men, will find that his teachings if not his name will live after the names of Wolf and Kant and their contemporaries have been lost in oblivion.

What is the new rationalism? Let us face the question squarely, and answer it simply and honestly. It consists first of a reasonable conception of the organization and government of the universe.

In this limited space we cannot adduce arguments or evidence, but must confine ourselves to the mere statement of conclusions.

The first conclusion is, that the universe is a conscious, intelligent force or energy—self-creating, self-sustaining and self-governing.

The second conclusion of modern rationalism is, that the religion of man consists of his attitude toward this intelligent universe and its government.

The catechism of rational religion consists of one question, viz.: What is your attitude toward the conscious, active universe of which you are a part? Is it an attitude of friendliness or rebellion?

Its teachings are simple and inoffensive. The mind of the universe—the cosmic consciousness—simply says to the mind of the individual, Why should you rebel against a government of which you are a part? Why not be friendly and helpful?

When you are in harmony with the universe and with yourself, the harvest will inevitably be—Peace and prosperity, health and happiness. The attitude of rebellion will result in the partial or total absence of these conditions which make life worth living.

These are but differing aspects of the attitude of the individual or the race, and constitute the rational religion of man. There is a rational or reasonable code of morals, a rational system of ethics or science of right living, as well as a rational

philosophy of life. There may be also a programme of life more or less rigid or flexible. And while all of these may be influenced by the religious consciousness, yet they must ever remain separate and distinct.

The intellectually submerged, or less thoughtful of the race, have persisted in the rejection of the truth which would have made them free, because of the unlovely and even repulsive aspect of its external projections or presentation. The forms and ceremonies, the image worship and dogmatic, imperative methods of teaching, together with the superstitions and general unreasonableness of premise and detail, have caused the unthoughtful majority to sink into a lethargic sleep, from which modern rationalism has come to awaken them.

And this is its message to the individual and to the race—Maintain always a mental attitude of friendliness toward the universe and all its forces and parts. If persisted in, this attitude will become a habit of thought, which will fruit in an exalted character that will compel conditions. Then will come an illumination of mind which will reveal life as more beautiful and more lovely than anything else produced by nature or art—the universe is my friend.

## THE "TAKEOVER" FALLACY.

BY RALPH HOYT.

EDITOR JOURNAL:

The universal expectation of our Socialist friends is that ere long they can "takeover" all the property now owned by individuals and companies, and used for profit. When that is done, the millennium will speedily dawn. Henceforth the awful curse of competition will be prohibited.

Doubtless, most, if not all, Socialists really believe that such a change would be wise, and that it is sure to come. Let us consider it briefly, and see how it would work.

Its advocates would soon find

themselves up against serious obstacles, the most formidable of which is the stubborn fact that every man on this earth has a moral right to employ some other man to work for him; and the other man also has a moral right to do so. They have an inalienable right to form and perpetuate such an arrangement on any conditions and for such wages as can be mutually agreed upon. No civil laws or restrictions can abrogate this natural law. If two men have a right thus to cooperate in business, so have any number of men, and they also have a right to establish or recognize a corporation for industrial purposes.

Now suppose one state in this confederacy should be carried in an election by Socialists. Would that annihilate the natural rights of non-Socialists? Surely not. The winning party would have no more moral right to "takeover" the personal property of others than they have to day. Nor would such robbery be tolerated, unless it was done at the close of a protracted war, that no person of sane mind can now contemplate without a shudder.

But such an experiment will not come. At least, not as long as a majority of voters retain their reason and use sound judgment. State Socialism is a nice thing for some people to dream about, but when it comes to an actual trial, it will get up against a sand bar too firm to be "takenover," as contemplated by our Socialistic friends.

Los Angeles, Cal.,  
March 6th.

Love is the great annihilator, for it conquers all things.

## POWER.

BY CHARLOTTE BECKER.

Men said, "How is it that he holds  
His listeners with such loyal zest?  
He has no eloquence, no art,  
No wisdom greater than the rest."

"Ah, fools," quoth one, "and see you not  
That greater gifts are his to bring?  
Strength and compassion, courage, truth,  
And love for every living thing!"

## THE ROADWAY OF LIFE.

Life is a broad road, and not so long after all. It may seem long as we start out, but when we stand upon the ashes of years, the time grows less and less. Then comes a rankling regret—regret that we had not made more of the years. Let the years remain as nothing and start right now and live a future and a past in the present.

If the past is a worthy memory, so much the better; we have that sweet solace in the evening of life. But if it has been one vast mistake, then let it be burned and its ashes thrown to the winds of heaven, for why poison the happy road with dead sea fruit. Do not think this way, "Oh I have sinned beyond redemption." Do not let the priests and strangers frighten you with the senseless words, "your soul is lost."

The soul cannot be lost. It is a spark from the anvil of God, and he sets you amid the surroundings that are best for your soul. But as for being lost, nothing that God has created can ever be lost. The world may be destroyed, but man made the world, therefore it can be destroyed; but the foundation, the revolving matter that rests in space, is God's handiwork, hence it will never be lost.

You have come to knowledge by the knowledge that you know you have erred. You have found the path, therefore bring to the barren places flowers, flowers called gentleness, purity and love. And when you have finally started on the upward path, let not some one entice you to stop by the wayside. "Onward, forward, upward," be your motto. Not until I have found what I am, why I am. Not until I reach the gates of light. Not until I have added my little strength to the turning of the wheel. Not until I do these things will I seek rest. As you reach a great hill upon the roadway of life, look up and see how fair is this hill called knowledge. You will wish to reach the top. Try it and never give up. Hold on to the end, even if your support is but a slender twig or a blade of grass. If your soul longs for the heights and your steps turn that way, then you will surely reach it.

But when you have reached the top and you stand there and look down upon the people on the roadway, let your heart fill with a great love for these people, for God said, "Love thy neighbor as thyself." Let this divine sympathy and understanding reach down to those who are thy brothers.

Stay not upon the mountain's top and look with scorn and hold thyself closed to all kindly feeling, for if you do this, what have you struggled for? But come down amongst the people and spread the knowledge you have gained. Then you have done a great work. You have added your mite to the world's progress. Your life has not been lived in vain. You will not have to

live it over again. The nettles that once stung so deeply cannot even prick you today, for your life has magnified God and your soul is a beautiful spark worthy to advance before the infinite and answer "present."

MARIE LOUISE KEARN,  
2445 Buchanan street,  
San Francisco, Cal.

## NEW THOUGHT EXPLAINED.

To the Editor of the Philosophical Journal: The fair and candid article from the pen of M. S. Norton, appearing in your issue of February 25th, very greatly pleased me. Mr. Norton, whenever he writes, has something to say, and having said it clearly and definitely, in good English, knows enough to stop, and that is certainly a very great virtue in a writer.

The following words of mine are in no wise to be considered controversial, but simply as one inquiring for the truth. Friend Norton very wisely says: "There is nothing new under the sun save new combinations, and the new thought is a very old thought in new combinations. It stands distinctly," says this writer, "for immortality in the flesh, and claims that death is unnatural and unnecessary; and that death exists in the world only because the thought of death has found lodgment in the consciousness of the race." But how about the birds of the air and the beasts of the field? Do they die physically because the thought of death has found lodgment in their consciousness? How is this?

"The New Thoughtists," continues friend Norton, "try to impress the mind of man with the unreality of things, and that consciousness is all there really is." I do not fully understand this. If all that is is consciousness, when a man eats his breakfast he eats consciousness, when he drinks a draught of water to quench his thirst he drinks consciousness; when he bites into an apple, he bites into consciousness; when he steps on the solid earth, he steps upon and tramples under foot, consciousness. I know that in the conservation and transformation of forces, such as light, heat, electricity and other forms of energy, one force may be transmitted to another; but can consciousness be transmitted into physical matter, the substratum of which is substance? Are matter, substance and consciousness equivalents; are they synonyms? If there is nothing in the universe but consciousness, then consciousness acts upon consciousness; or, putting it into plainer English, conscious self acts upon conscious self, equalizing action and reaction, which necessarily results in inertia—motionless inertia.

I am not writing at all in the spirit of controversy, but in the seeking of truth I fraternally ask Brother Norton to explain more fully, that we may get to the foundation of these psychic subjects.

J. M. PEBBLES, M. D.  
Battle Creek, Mich.

## 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 will be filled out and forwarded to the Sec'y.

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S. G. MITCHELL,  
1140 James Flood Building,  
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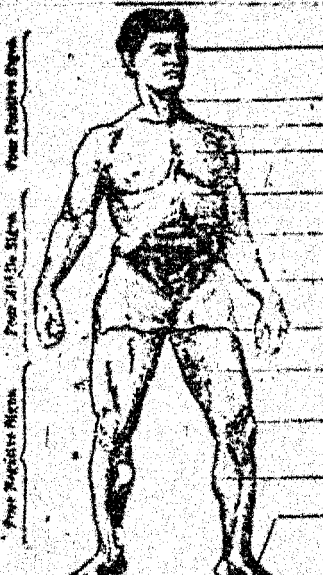
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A Truthseeker.—With the influence of writing I get a condition of rest. When I can I like to rest and feel that life has something more than the mere going and coming. I want to feel that when my day's work is done I can see something that will live the rest of the day and feel that life has more in it than the hurry and skurry of a restless living, and as time goes on you will be one to do more good than you hitherto have. You will realize and know that you can heal and do much good, not only with the hands, but mental thought. You can send a thought that will bring about a condition of rest to many. You would be helped much by reading the occult literature. You would understand yourself better and life would be sweeter and with the knowledge that you can help, not only yourself, but those many miles distant by concentration and mental thought, and bring to many a peace of mind you have not thought of, and it will help you.

Mary A. — y. Oakland.—With influence of writing I get a condition of poetry very inspiring and beautiful. I feel, in holding your letter, that I could float on the wings of time to some sweet haven of rest, and I see the beautiful sunshine, an indication of success, and I feel as though my body was floating over vast spaces, and I want to tell you that ere long changes will come to take you away. You need rest and quiet, and when you do go, there will be much good accomplished through your journey. You will gain much and return invigorated and helped mentally, physically and every way, and God will bless you. I see you painting, which accomplishment is very beautiful with you.

WANTED.

A Young Man, a student of occult science, vegetarian (German), having charge of a grocery at present time, wishes to take a position in similar or same business where he will meet people of same ideas. Reference: 1429 Market street.

"ALICE" MESSAGE CORNER.

MRS. ANNA L. GILESPIE, MEDIUM.

Frances Barr.—The lady who speaks to me is tall, fair and rather stout. I am taken to two homes, one of them many miles from here. It is a large farm, with no timber—just wheat fields and no hills at all. I see a large house, frame and brick. Now I see six children ranging from six to sixteen years of age. I hear the names of Rodney, Willis, John and Callie. These are in the spirit world. They all send love to John Nichols and wish him to know the truth about their death. It was not scarlet fever but diphtheria that caused them to pass out of the body. The other home is in a mining district. I can see the debris that is about such a place. John will know why this is given. The lady says: "I am his mother and still loves and watches over him."

Gertrude Millsbaugh.—The lovely girl that sends this seems like an angel of light. She is crowned with flowers, and her face shows peace and perfect content. She sends love to the dear ones in Indiana and says: "Tell them I am glad. They will know why. Tell them that the new life is one of such understanding that no trouble can reach us. Tell them I do not want to live again in the flesh; that we are learning in so real a school that it will take all their time; there is no finish to our studies. Mama with me sends love."

Tono.—A lad of about fifteen years. I now see an Indian. There is that in his face which denotes real power; he sends no word only his name, and says for Mrs. Ward, "Tell her I am helping her. Tell her I am holding the door. She will now soon see."

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EDITOR.

Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, APRIL 15, 1905

**UNDER HEAVY FIRE.**

John D. Rockefeller, the "Standard Oil King," and one of the greatest of modern philanthropists, is being denounced from many pulpits for his generous offer of \$100,000 to the American Board of Foreign Missions. There is no sin greater than ungratefulness, and the editor of this Journal would respectfully suggest that Mr. Rockefeller transfer this \$100,000 to the National Spiritualists' Association, at Washington, D. C., with specific instructions that a liberal portion of it be placed at the disposal of the Philosophical Journal, and we will guarantee it shall be put to a good use.

**"THE WORLD DO MOVE."**

A great meeting was held in Cooper Union, New York City, last week under the auspices of the Municipal Ownership League, when a large number of the most progressive men of our nation were present. Fully 12,000 people are said to have endorsed resolutions demanding municipal ownership, control and operation of public utilities at once. Surely the spirit of progress is leavening the whole world, and justice will some time reign supreme. If we want a better world to live in, let us all, by our lives and influence, help to make it so.

**COMMENTS.**

In looking over a number of the late issues of Spiritual, Reform and New Thought publications, one gleams many items on the subject of marriage and divorce, or the right relation of men and women to each other in the upbuilding of home. Home! that earthly epitome of heaven or hell. The greatest blessing or the greatest curse a human soul can know.

In last week's Journal was the re-production of Ella Wheeler Wil-

cox' poem in prose on the higher meaning of marriage. In the Nautilus, Elizabeth Towne has been sounding a note of warning to those who see from only a selfish or sentimental point of view, the mystery of the masculine and feminine elements in human life.

The masculine and the feminine are the halves of the great human unit, as they are the two halves of the universal all. They are the hemispheres that complete the sphere of being. Divided, each would perish, and chaos or nothingness succeed.

Marriage is not a law of man, but a law of nature—man's law is but the recognition of the natural law. Divorce is simply a negative, the recognition of the violation of nature's law. The remedy for divorce is not a canon of the church refusing re-marriage to those divorced. That were building a dam against a flood and then saying there is no flood. It is not in making divorce dishonorable by pronouncing a ban upon it. The remedy is to understand the law of marriage and teach it.

Mrs. Wilcox truly says marriage is threefold—physical, intellectual and spiritual. The plane of unfoldment of the contracting parties will determine which is to predominate. The perfect marriage includes all, and more marriages do include all than the common observer is aware.

The world judges by externals and decides for or against the success of a given union. Generally, the prophesy fails. It is said that "matches are made in heaven," and it is good policy to leave them to heaven's care.

Here is a paragraph from Mrs. Wilcox' article that should be committed to memory by every medium and carefully obeyed: "The spiritual teacher who tells a woman [or man either] that she [he] must neglect her husband [his wife] and children, and turn harmony into discord in the home in order to develop the 'higher self,' is a devil in disguise, not an apostle of God; and the woman [or the man] who listens is a fool, and on the way to becoming criminal, for it is a crime to destroy a home." Take heed ye meddlers between husbands and wives.

Mrs. Wilcox' remarks are addressed to women, but they apply with equal force to men. He who has taken upon himself the marriage vow has, or should have, put far from him all selfish thought;

should have renounced self, and should find his happiness in loving ministrations to his companion. The building of a home is not possible without the united interest and devotion of both husband and wife. Man claiming for himself, and being given by nature the leadership, must give the key note to the home anthem, and woman furnish the completing notes of the cord.

All that is beautiful, all that is inspiring in human life comes as the result of knowing and obeying the law of life, not partially but in its fullness. Not the obedience of womankind, not the obedience of mankind, but the obedience of humankind.

COMMENTER.

**OAKLAND NOTES.**

**A NEW MEETING PLACE.**

Mrs. Mollie S. Phelps of Oakland and Mrs. Mary A. Wells of San Francisco, opened their classes for "Soul Recognition and Mental Development" in Maple Hall, Oakland, corner Fourteenth and Webster streets, April 4th at 2 p. m., with a goodly number present, all seeming to be interested.

The opening exercises began with singing by the audience. After a few silent moments an invocation was given by Mrs. Mary A. Wells. Mrs. Phelps then gave a most excellent class lecture on healing, taking Jesus' lessons for the same, showing that his promises are true and can be demonstrated. Then came the demonstration of the truths of healing, Mrs. Wells giving to the class the foundation principles of life and how to use that life for the upbuilding of soul and body.

In the evening a reception was given to all New Thought Centers and their respective heads spoke of their work and ways, through which the One Truth is obtained and demonstrated. It was a garden of Thought Flowers, all beautiful and divine.

The programme was an interesting one, music by the audience and then an invocation by Mrs. Wells. Mrs. Phelps gave the address of welcome with such love in her heart that all felt its vibrating power. The first speaker was Mr. J. Shaw Gillespie, president of the State Spiritualist Society, after which Miss Helena Anderson gave one of her sweet songs. Then Miss Rix, from the Home of Truth in Alameda, gave in her best thoughts and told us of their good work and perfect trust in God for all good things.

Mrs. McBean of San Francisco gave a most excellent recitation on Prayer, teaching us it is not the position we take when praying but the thought and feeling back of the position. Mrs. Jessie Harris, assistant spiritual director of the Oro-

ville Sisterhood, gave a most lucid account of the work and the work of that order. Then Miss Webber of Oakland gave us of her sweet voice in song, which made our hearts glad.

Mr. Norton of San Francisco gave us of his practical thoughts and sound reasoning.

Mrs. Anna L. Gillespie, pastor of the People's Church, San Francisco, followed with her cheery words, carrying her audience in thought back to the "log cabin" days in the forests of Michigan, when, on the arrival of new comers, how the settlers turned out to welcome and make comfortable the new arrivals by showing kindly feelings and helping hands. This, Mrs. Gillespie said, the present meeting meant to the promoters of this new enterprise, to give them "God speed."

Mr. W. T. Jones, editor of the Philosophical Journal, was the next speaker, and with his usual good feeling and practical ideas gave words of encouragement to all who are endeavoring to remove the lines which have too long divided the workers, who are presumably laboring for the same good object.

Mr. Gillespie gave a solo, sung from the soul, then Henry Harrison Brown, editor of "Now" magazine and president of the New Thought Federation of the United States, came forth and inspired us with his strong affirmations and progressive work.

Mrs. Nicholas Cobb of San Francisco followed by an inspiring talk on the universal good in Spiritualism and its truth, presented through truthful words and actions. Mrs. Cady of Berkeley, one of the good workers in the Unitarian church of that city, gave her gem of thought, followed by Mrs. Dr. Ellis of the Mediums' meeting of Oakland. She said she was not a speaker, but she convinced the audience she had many good thoughts and could express them in helpful words.

Mr. and Mrs. Gillespie sang a duet, which was the closing song, and made us all feel it was good to be there.

Mrs. Phelps closed with a benediction of life, love and truth for all.

Classes each week at Maple Hall, on Tuesday afternoon at 2 o'clock, in healing, and at 8 p. m. there will be Expression Classes, where all can take part.

Admission fee—25 cents to the healing class, and expression class, 8 p. m., 10 cents.

**MEDIUMS' MEETING.**

And it shall come to pass in the years to come, when the children shall say unto you, "What mean ye by this service?" you shall say unto them—"This is the anniversary of the day of days to us, for it recalls the day that we of earth life were given to understand that our friends who have passed into spirit life are with us still though

unseen, and that they can come and talk with us and we with them. That it does them good to come and visit us, and it cheers us in our pilgrimage through life to know that they are living still!"

We had still another celebration in Oakland on Thursday evening, April 6th, at the Mediums' Meeting in Fraternal Hall. There was a very large attendance, and the hall was most beautifully decorated. There were flowers every where, and the committee who had the matter in hand did credit to themselves as well as to the occasion.

Our usual chairman, Mr. Thos. Ellis, was completely put on "the shelf," and he must have felt that he was "up against it," for he was not mentioned the whole evening. It was all planned and managed by the ladies, and perhaps they took that way to "get even" with him for calling them to time, and making them say "Mr. President." We feel sure, however, that he will at the next meeting Phoenix-like arise out of the fire and be like Niobe, all smiles.

The programme was an interesting and varied one. It commenced at eight o'clock and lasted till nearly eleven, and was composed of 15 numbers. Those taking part were the following as they were on the programme: Invocation, Mrs. Mary A. Wells; song, Mme. Renee; address, Mrs. Molly Phelps; messages, Mrs. S. Cowell; poem, Mrs. Carrie Armstrong; music, the choir; address, Mrs. Wells; messages, Mme. Renee; song, Miss Evelyn Hambly; messages, Mrs. Parsons; music, audience; messages, Dr. Stewart Ellis; closing ode by the audience; benediction.

We suppose this will be the last celebration for this year. Let us keep up the enthusiasm throughout the year, and we will be surprised at the amount of work we will accomplish. Let us take a long pull, a strong pull and a pull altogether. If we do that, and take the following verse as our motto, it will be well with us:

The inner side of every cloud  
Is bright and shining;  
Let's therefore turn our clouds about,  
And always wear them inside out,  
To show the lining.

J. G.

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**WOODMEN'S HALL**

On Sunday afternoon an appreciative audience greeted Mrs. Mollie S. Phelps and Mrs. Mary A. Wells. The former delivered a lecture, taking for her subject, "I am the Vine and Ye are the Branches." Mrs. Wells followed with a short address and gave messages of life to many souls. The meetings on Tuesday at 2 and 8 p. m., conducted by these ladies are well attended, and meeting with favor. On Sunday evening they held a meeting at the home of Mrs. Robinson in Alameda, and were welcomed by many personal friends. These workers deserve the encouragement of all progressive people.

**SANTA CRUZ ITEMS.**

A letter from F. H. Parker to the Journal gives a cheerful outlook for Spiritualism in the city by the sea. Mr. E. W. Sprague and wife, N. S. A. Missionaries, held three evening meetings, all of which were well attended, awakening a deep interest among the people. Mr. C. J. Anderson has closed his meetings for the present. Mrs. Kate Harverson occupies the platform of the Unity Society at 11 a. m. and 8 p. m. on Sunday. Mrs. M. E. G. Howe, San Francisco, assisted at the meeting on the 9th inst.

**THE LYCEUM.**

Topic for Sunday, April 16, 1905, S. E. 58,—"Spring and Morning." Gem of thought—

Spring comes to tell us winter's gone,  
With tempest, storm and blast;  
Spring tells us with a low sweet voice,  
That trials and toil can't last.  
The morning breaks the darkest night,  
And drives away the gloom;  
Then with the brightness of life's light,  
We see beyond the tomb.

The joyous spring, the morning glad,  
Should give us strength and cheer;  
And help us see when sore and sad,  
The lov'd ones watching near.

For information concerning the Progressive Lyceum authorized Lesson Sheet for the National Spiritualist Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Last Sunday was an unusually good one for the lyceum. Mrs. Gillespie made no mistake when she appointed the young ladies to conduct the exercises, for in each instance they showed ability, and did themselves and their teacher credit. If you would enjoy an hour of real pleasure, attend the lyceum on Sunday, at 10:30.

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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.

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

Mrs. G. J. Meyer, spiritual & business medium sitting daily. Circle every eve. 935 McAllister.

Removed—  
Mrs. Clara U. Myers to 2859 Fillmore street, cor. Washington. Developing Classes Tuesday and Friday 8 p. m. sharp. Admittance by appointment. Open Circle Monday 8 p. m. Readings daily except 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. Sarah Seal, spiritual healing and business medium, 1424 Market St., "Avon dale," S. F. Readings and treatments daily.

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

Mme. E. Young's test meetings Tues., Thurs. and Sun. eve., Oriental Hall, 619 McAllister St. Readings daily.

**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

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.

The Free Thought Association hold meetings every Sunday at 2 p. m., in Scandia Hall, 161 City Hall Avenue. M. S. Norton, Pres.

**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. U. PRINDLE, Sec.

The Band of Harmony meets in Room 8, Odd Fellows' Building, on the last Monday evening of each month.

The Happy Thought Club meets every Wednesday evening in the parlors of Mrs. Carrie Wermouth, 436 Golden Gate Avenue.

The Orrilla Sisterhood hold meetings at their headquarters, 689 Dolores St. Open meetings on the 13th and 27th of the month at 2 p. m., to which friends are invited. Mrs. Mary A. Wells, Directress.

Maple Hall, Oakland cor 14th and Webster streets. Classes for soul recognition and mental development each Tuesday at 2 and 8 p. m., conducted by Mrs. Mollie S. Phelps and Mrs. Mary A. Wells.

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### THE 57TH ANNIVERSARY IN LOS ANGELES.

The 57th anniversary of modern Spiritualism was celebrated in Los Angeles, by holding a three days' meeting, beginning Friday at 10.30 a. m. and continuing with three sessions a day, closing Sunday evening April 21. Arrangements were being made by Mrs. Nettie Howell to celebrate on the 31st of March only, in order that all societies and Spiritualists might unite, but on further consideration and in view of the fact that Mr. and Mrs. E. W. Sprague were coming in that direction, the friends in the Truthseekers' Society united their efforts with Mr. Howell and a grand rally and three days' convention was carried to a splendid success, and the people given an opportunity to meet and hear these loyal, faithful and most efficient workers in the cause of truth and for organized Spiritualism and through Mr. Sprague's explanations of the work of the N. S. A. and the good to be accomplished through organization, which could not be accomplished by any other means. An interest was awakened on the part of many who had heretofore attached but little importance to the work of uniting Spiritualists in one great body, the influence of which should be felt for the good of all.

The thanks of the committee having the meeting in charge are due to all the talent who so willingly responded. Of course, Mr. and Mrs. Sprague were, as they always are, zealous, earnest and ready to do. Mr. Sprague's lectures were filled with the fire of inspiration and love and zeal for the success of the cause, as a whole, but especially so for the N. S. A. and its auxiliary societies, for through this method alone can protection from unjust laws be secured for the mediums and healers, who are the foundation and corner stone of modern Spiritualism. The National Association has made no mistake in selecting Mr. and Mrs. Sprague to act as missionaries to awaken the people to a sense of their duty in this direction, for with them it is the N. S. A. and organization first, last and all the time. As Mr. Sprague did not want to give tests, Mrs. Sprague was called upon, more especially in the capacity of message bearer, and in each case she won her audiences and had very satisfactory results. Her methods of character delineation, giving dates of events in life, differ somewhat from many who are similarly gifted and are a reminder to those who knew the veteran worker E. V. Wilson in some respects of his methods. Mr. and Mrs. Sprague speak of him as being among their spirit helpers.

The workers in Los Angeles responded generously to the call for help. The arrangements were made so hurriedly that all were not reached, and some we had hoped to

hear could not be with us. Among those giving addresses were S. D. Dye, a member of the N. S. A. board of directors, who is also president pro tem. of Truthseekers' Society of Spiritualists, who gave an address of welcome, Mr. and Mrs. Sprague responding. Prof. Bowman, R. S. Lillie, W. J. Colville, Mrs. Lettie Allen, California State missionary and organizer; Ada S. Harmon, S. Augusta Armstrong, and a veteran speaker, Delos Allen.

Los Angeles has some excellent mediums. A few of these only could be heard during the meeting. On Friday evening the seance was given by John Henly; on Sunday morning by Mrs. Alice Baldrige. Mrs. Bryon assisted Sunday afternoon. The music was in charge of Prof. Horner. Among the specialties furnished by him was the Mandolin Club, which delighted the audience, and the Professor himself called forth hearty applause by rendering a whistling solo. The Brinseret sisters, with orchestral selections and violin solos, were charming, as they always are. Miss Geneva Brysons sang several times and needs only to be heard to be appreciated. Her voice, clear as a bell, leaves a lasting impression. Mrs. Lettie Allen also adds to her attractions as a speaker, a clear sweet voice in song, which must surely count much in her public work. Mr. and Mrs. Sullivan sang, which is all that need be said to those who have ever heard their soulful singing of the philosophy of Spiritualism. And throughout the whole convention we were favored with beautiful improvisations and inspired songs by Mrs. Adelane K. Brooks. These evidenced in a marked degree the power of spirits to inspire the brain and lips of a sensitive subject. Her songs were beautiful, touching and truly spiritual.

On Monday evening the Los Angeles friends tendered a reception to Mr. and Mrs. Sprague and your humble servant. Burbank Hall was tastefully and appropriately decorated in yellow and white. A large sunflower was suspended above the platform, and calla lilies in such quantities as can be had only in California, completed the decorations.

An interesting musical and literary programme was furnished. Light refreshments were served, and altogether the evening was a fitting close to the very successful three days' convention.

MRS. R. S. LILLIE.

#### FOREIGN NEWS.

"Light" of London announces a lecture on May 25th by our esteemed friend Dr. J. M. Peebles, well known all over the world as the "Spiritual Pilgrim," under the auspices of London Spiritualist Alliance L. T. D. The subject of the lecture is "The Gleanings of a Spiritualist Pilgrim During Fifty-five Years."

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HELPING AND INSPIRING THOUGHTS.

[The Gentlewoman.]

We are hearing a great deal in these days about the power of thought, yet few realize the truth of the statement that thought is but an inaudible word and a word is the clothing of a mental picture. There is no one who can trace the influence of a visible picture, and it is the tracing of the influence of these invisible pictures to which I wish to call your attention and, if possible, make you more fully realize the power of thought.

Have you never noticed the effect, not only upon your mind, but body, of seeing a picture? Are there not some which inspire and encourage you to be your noblest and best? Are there not others which depress and in every way deplete you?

As a rule the thoughts we think concern ourselves, our associates and our surroundings or immediate conditions. If we look at a day's work, for instance, and it seems unlovely and hard; every time we think of it we feel tired, because we have looked at it as something hard to perform, something that would take our strength and deprive us of pleasure, consequently we feel our limbs weak, a sense of languor steals over us, everything seems to rebel against the performance. Is this not enough to prove that the picture we have concerning the work and our relation to it has an influence and power over us?

Again, suppose we have a thought that we are different from other people, that we are utterly inefficient, lacking in will as well as ability. Do you not see this speedily pictured out in our general appearance, as well as the manner in performing the work? Do we not also see that our friends begin to tell us we are inefficient and incapable in every way? And does not this add to our state of general inefficiency?

If this is the law as to our thought about ourselves, why is it not also the law as to our thought about others? Are we not really making or marring people's lives according to the way we talk about them or to them? If you have a child who seems careless, do not, I pray you, allow yourself to think, much less to speak, of his failing. Try in every way to give him the idea that he can think, and think intelligently, that he can govern his actions and perform his duties in a thoroughly efficient and satisfactory manner. Awaken him to see the picture of his ideal self; for there is not one of us, my friends, who has not an ideal, a fair, splendid, perfect image of what he may be, and it is most essential that we see that image in all its perfectness and beauty rather than any other.

I can not think of any more beautiful way of ministering than this, of ever thinking and speaking of the ideal to children, to boys and girls, to grown people, to every-

body. There is that within every soul which answers to a suggestion of its own highest. I have in my mind two memories, in each of which is a sermon. The first recalls a home wherein a young girl, who was practically homeless, worse than parentless, and in every sense dependent upon the charity of those with whom she lived, who, though kindly treated so far as a provision of food, clothing, etc., was concerned, yet received from every member of the family such words as these: "You can never do anything right. You can never remember what I tell you. You have done just the opposite to what you ought to have done," etc. And the effect of this kind of speech, given as it seemed from one or the other of the family from morning till night, together with the thought of her held in their minds, had actually brought about in her appearance the most dejected, hopeless, unhappy, almost foolish expression that I ever saw on the face of a young person. Under other circumstances she might have been totally different. She was endowed with the ordinary faculties, and had, in truth, a great many fine natural traits, but had become so completely dominated by the picture of herself as she appeared to those about her that she had accepted it as a true picture and was exemplifying it in every particular in her character. What a momentous difference had she been privileged to receive thoughts and words which would build and bring forth her possibilities and her true character!

The other memory is of a home of which I was an inmate for several months, wherein was a daughter, one of the most wayward, capricious, willful and incorrigible children I think I ever saw; yet so patient, so gracious and sweet were the words of her mother that my heart was won with admiration, and I waited eagerly to see the outcome of this kind of training. Years passed, that incorrigible child has grown to be a most beautiful character. The picture of her ideal self which her mother so continuously kept before her and so beautifully suggested in every word, has finally become manifest so that all the world may see the outcome.

It has been my privilege within the last year to visit the young woman's home, where she now reigns as wife and mother. Every detail of that home is perfect. Order, neatness, beauty and harmony are everywhere apparent. Even the baby is the most model child I ever saw. It eats, sleeps, laughs and does all other charming things just at the right time, without making anybody any inconvenience or discomfort. So far-reaching are the results of this right thought training.

Can you wonder that I say there is no better way, no more important way of ministering to the betterment of the world than by just thinking right thoughts of people,

even when you do not speak audibly? You are holding the picture and the sensitive minds will receive it, even though they may never know that you created it.

Another beautiful way to minister is by writing letters. There is nothing which brings us into soulful contact with persons more quickly than a friendly letter, and how many people there are who would prize and gratefully appreciate a few words of encouragement or friendly recognition. I know of an old lady who is now over ninety. She is hale and hearty and happy and spends her days in receiving her friends for a little friendly chat or in writing letters to the absent ones. Often her sons and grandsons, some in college and some in business, bring their friends for a special visit to "mother" or "grandmother," as the case must be. She is introduced to the strangers, takes their name and address, spends a few moments or half an hour in visiting and later, when the time comes, writes them a letter. She has always been an active person, doing many things for the benefit and blessing of others. She says that now she does not want to lose her usefulness, so as she knows no better way, she writes letters to friends who can not often come to see her.

Is there one among us who can not find some way to give cheer and joy as the days go by? Perhaps we may build better than we may ever know.

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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 16th, 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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**TO CORRESPONDENTS.**

As the Philosophical Journal goes to press on Wednesday evening, please have your reports and local items sent in to the editor not later than Tuesday afternoon.

**ROOM 8, ODD FELLOWS' BUILDING.**

Mr. and Mrs. E. F. Cobb continue to hold successful meetings at the above place on Sunday evening, and also on Thursday afternoon at two o'clock in the same hall.

**THE PEOPLE'S CHURCH ENTERTAINMENT.**

An entertainment and dance will take place on Saturday evening, April 29th, in the Elks' Hall, under the auspices of the People's Church. It will be an enjoyable affair, therefore make your dates accordingly.

**CHURCH OF THE SOUL.**

Professing and Possessing Spirituality and the Knowledge of Truth, was the subject which Mrs. Sarah Seal handled with ability on Sunday night, at 619 McAllister street. Madame Young followed the lecture with messages.

**PROTECTIVE ASSOCIATION.**

The Mediums' Protective Association met on the 8th inst. at the parlors of Mrs. Carrie Wermouth, a full board being present. After the business was over, the hostess served delicious ice cream and cake, which made everybody happy.

**ROOM 8 ODD FELLOWS' HALL.**

The above hall was well filled on Sunday afternoon last. Mrs. Howe being absent from the city, Mr. Howe gave the lecture, and was ably assisted by Mr. and Mrs. E. F. Cobb. These meetings are growing in interest as the lectures touch upon the current topics of the day. The messages given at these meetings are always appreciated.

**ANNUAL MEETING.**

The annual meeting of the members of the People's Church was held at the residence of its pastor, Mrs. Anna L. Gillespie, 631 Van Ness avenue, on Wednesday evening, the 5th inst. There was a good attendance and great interest manifested when the reports of the president, secretary and treasurer were made, showing the growth, prosperity and the good accomplished during the year. The members have cause to be proud of their success, and this should encourage them to greater effort in the coming year. The choir were present, whose music and the real homemade doughnuts and delicious coffee, served by the host and hostess, closed a very enjoyable evening.

**PEOPLE'S CHURCH.**

There was a surprise awaiting the audience last Sunday evening. When Mrs. Gillespie arose to address the people, she discovered that there was no subject announced for a lecture. She stated that as she came down the aisle she saw Alice (her guide) occupying her chair on the platform. Continuing, she gave a brief account of her early experience with Alice, and how she came to her as a guide and teacher. After concluding this very interesting history, Alice came, and through Mrs. Gillespie gave many loving and much appreciated messages. Mr. Fred Manchester rendered a fine solo, and the choir furnished some excellent music.

**PERSONAL.**

Mr. and Mrs. L. A. Roberts of St. Louis, Mo., after a brief stay in the city, are now visiting other friends in the northern part of the state.

Mr. and Mrs. Jackson of Aberdeen, Wash., spent the past two weeks visiting friends in the city, on their way home from the southern part of the state. Among the many experiences which they both enjoyed while here, was the trumpet seances had with Mrs. Ragon, when many loved ones long gone to spirit life returned to them with unmistakable loving greetings.

**OFF FOR THE EAST.**

E. W. Sprague and wife, N.S.A. Missionaries, have just closed their work in California, for the present, and have started on their long trip east. They may be addressed until May 1st at Hastings, Nebraska. Mail will always reach them if addressed to their home, 618 Newland avenue, Jamestown, N. Y.

**A LIBERAL OFFER.**

Wishing to increase the Subscription List of the Philosophical Journal, the publishers offer the choice of the following books as a Premium to New Subscribers remitting One Dollar for one year's subscription. We have now in stock Fifty each of the books named below, which will make a valuable accession to a family library:

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