

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.

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W. T. JONES
EDITOR

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No. 31

BRAHMA.

I am the mote in the sunbeam, and I am
the burning sun;
"Rest here!" I whisper the atom; I
call to the orb, "Roll on!"
I am the blush of the morning, and I am
the evening breeze;
I am the leaf's low murmur, the swell
of the terrible seas;
I am the net, the fowler, the bird, and
its frightened cry;
The mirror, the form reflected, the
sound of its echo I;
The lover's passionate pleading, the
maiden's whispered fear,
The warrior, the blade that smites him
his mother's heartwring fear;
I am intoxication, grapes, wine press,
and must and wine,
The guest, the host, the tavern, the
goblet of crystal fine;
I am the breath of the flute, I am the
wind of man,
Gold's glitter, the light of the diamond
and the sea-pearl's lustre wan;
The rose, her poet nightingale, the songs
from his throat that rise,
Flint sparks, the burning taper, the
moth that about it flies.
I am both good and evil; the deed and
the deed's intent,
Temptation, victim, sinner, crime,
pardon, punishment;
I am what was, is, will be; creation's as-
cent and fall;
The link, the chain of existence; begin-
ning and end of all.

BORDERLAND

AFTER DEATH—WHAT?

BY CHARLES DAWBARN.

CHAPTER SECOND.

It has been universally assumed and believed that life in the spirit world for those, at least, not tied to earth, combines all that mortal man could conceive as an improvement upon our life and surroundings of today.

We are told that the spirit finds himself on solid ground, with mountains, valleys, rivers, lakes, oceans and a fertile soil producing everything but weeds. He walks or floats in the atmosphere as he may choose, yet transports himself to enormous distances almost instantly

he has boats for his water, carriages for his land, and, and motors for his excursions in the air.

The land is dotted with his structures, from the charming cottage for the individual home to the grand temples where the spirits gather in masses for instruction and amusement.

Flowers, green grass, wide spreading trees, and the most luscious fruits are his to command. They have a land of peace and plenty; at least it is so called by one of Mrs. Piper's controls. Every thing responds to the will power of the spirit. And we are told, yet

by the enthusiastic believer. Everything a spirit said was counted as from a being altogether superior to mortal man. Death was the wizzard who changed the fool into a wise man. And when there were discrepancies in stories told by different returning spirits concerning their personal experiences in spirit life plausible explanations were invited to silence the critic. Spirits who proved very objectionable were enrolled in a class to themselves, and said to be 'earth bound'. The others were counted as more or less advanced, and therefore with vary-

mediums; and the wisest mortal of today, evidently had become three parts a fool by the process of death. The usual spirit talk was what Huxley called 'the babble of country parsons'.

The believer knew by personal experience that returning spirits often healed the sick by magnetic treatments; they lectured through unlearned lips, and even wrote and told thrilling tales of spirit life in Beulah Land. Still everything alike was of the earth, earthy. They could prescribe for the sick, but just as the herbs and minerals were drugs belonging to earth life, so even their talk about the hereafter might be an attempt to tell the truth, but it was always put up in a capsule of mortal manufacture and flavor.

Fog-land does not exclude spirit truth of spirit experience 'over there', save with a Swedenborgian flavor of Heaven and Hell, that leaves a bad taste in the mouth after you swallow it. It has been taken in liberal doses from every medium, and at every seance, but the real trouble is that it will not digest and assimilate.

The reader may here interpose and ask 'why will it not assimilate?' He thinks he believes all about the naturalness of the next life, and its little details worked in by controls and guides who inspire mediums, and perhaps write and talk through himself. Therein is great trouble for the present unfortunate student who is writing down these thoughts. He is perpetually knocking his head against what Spiritualists call 'facts in their own experience'. He would undoubtedly become a 'slain man' were it not that the facts thrown at him cannot get through even a thin coating of common sense, at least with sufficient solidity to injure him.

We know that spirit life must be passed amid conditions very different to those of earth. This is proved by the fact that the normal mortal has no sense by which he can recognize the spirit of spirit man. Even his lungs cannot breathe any atmosphere less dense than that of earth. The mortal entering earth life takes nine months to develop a form with organs shaped to the



MISS MAE HUNT.

further, that as the spirit progresses he finds new and improved editions of a spirit's power over his surroundings.

Every spirit claims all this, and much more of the same sort, as a most satisfactory answer to our question 'After death—What?' So much, at least, has leaked through 'fog-land' for our benefit and blessing by comforting us in our hours of earthly sorrow, suffering, and unsatisfied cravings.

In the early days of spirit intercourse the limitations of 'fog-land' were not known, or even guessed

ing degress of knowledge of spirit life and its details.

The existence of a 'fog-land' as a mental state into which a returning spirit must pass, and herein he must meet a mortal if he wished to communicate, is still, for the most part counted by the believer as a poor attempt to explain the confusions and contradictions of spirit return.

Husband, wife, son, daughter, friend, have each contributed to the perplexity when attempting to communicate. They could not tell the same tale through different

conditions of this planet. And this is so, no matter how many or few are the years to be spent here. But somehow, and in some unexplained way, when the mortal body is dropped we are told he is already with another body adapted to a very different kind of life. He is not to be Born into that new life, as he was here, but is to 'burst in' already to become a citizen, save, perhaps, that he needs a few hours sleep to enable him to forget the old way of doing things in this life's 'fitful dream.'

[To be continued.]

A LETTER FROM MRS. GILLESPIE.

Chicago, July 13, 1904.

EDITOR JOURNAL:

Having finished my first Camp work thought perhaps you, and the friends would be interested to know to know how the "cause" is prospering. Let me say Camp Brady was a success, the opening exceeded previous ones and the promise for the whole season is favorable. Many old friends met me; a few places were vacant, the Angel of Death had left his sign in the camp since we visited there last season; but the good work goes on, and, in every place there is a most enthusiastic effort to build up the work.

I had a good visit with Mr. J. R. Francis and his charming wife at their home. Mr. Francis is an ideal newspaperman, let no one think he is working for anything but the good of Spiritualism; to talk with him is to know that the Phenomena and Philosophy both, are as dear to him as to any believer in the field; he only asks that it be presented clearly and truthfully.

I attended the Chicago League of spiritual workers, and was much interested in the lecture by Walter Derva's, short speeches by Mrs. Gladys Coolly, Mr. Gilroy, Mrs. Roys, Mrs. Burnham and others whose names I did not know, also Mrs. Irene Smith formerly of Oakland. The arguments were crisp and points well made, I hope to attend the League again before going home.

The trip is a busy one, not much play, but it is a labor of love and if the body was a little stronger would be glad to work harder, but the home ties are so strong that even with every one kind as he can be, I will be glad to see California again. I see by your paper that the "Peoples Church" flock are having a pleasant time and I am with them in spirit, it would be a pleasure to join them in person; a pleasure that will soon be mine.

My next camp is at Clinton, Iowa the last week in July, then Chesterfield, Indiana for August, then Home. With best wishes for yourself and all friends I am yours fraternally,

ANNA L. GILLESPIE.

GIRLS, DO YOU MAKE OTHER GIRLS LIKE YOU?

BY BEATRICE FAIRFAX

The girl who is popular with other girls is about the nicest girl of all.

It does not mean that she is not a man's girl also. It only means that she is not too much taken up with men to have time for her own sex.

There is something womanly about the girl that other girls like. She is not sharp, nor is she vain, even though she may have more attention from men than some of her less attractive sisters.

Men can always tell a nice girl by her manner with other girls.

The girl who likes only men never takes the trouble to make herself popular with girls. She thinks it is not worth while.

In this she is vastly mistaken; no girl can afford to be without friends of her own sex; all the men friends in the world won't compensate for the lack of feminine friendship.

There are always times in a woman's life when only another can understand and sympathize.

The nice girl is never what other girls call "snippy." She does not treat girls in an offhand manner and keep all her smiles for the men.

Her manner does not change the minute a man comes upon the scene.

I have seen girls who acted bored to death when with girls, but let a man appear, and lo! they were all sparkle and life.

There is no reason why a girl should not be popular with her own sex and men also.

If she is fair with her dealings to other girls and allows no petty jealousies to creep in, and does not always make them feel that she would much prefer the society of men to theirs, she is pretty sure to have lots of girl friends.

Of course there is no comparison between a girl's friendship for a man and for another girl. It is perfectly natural that she should at many times prefer to be with the former; but all girls understand that, and expect to be occasionally left in the rear, when the right man comes along.

The girl's girl is always saying nice little things to other girls; she knows how she likes to have these things said to her, and so she does as she would be done by.

When she sees a pretty dress on another girl she remarks on it; she takes the trouble to say: "How sweet you look," or "I heard such a nice thing about you." etc.

Believe me girls, it is a great thing to be popular with your own sex.

Don't think I mean to imply that it is not a great thing also to be popular with men, for it is.

But there is a happy medium, and if you can strike it you will be loved by other girls, and both loved and respected by men.—San Francisco Examiner.

A PARTIAL LIST OF CAMP MEETINGS OF THE SEASON 1904.

UNITY CAMP MEETING.

Washington State Spiritualists Association Camp Meeting at Edge-wood Camp, Surprise Lake, from July 31 to August 21, 1904. Closing August 22 and 23, with 8th annual convention. For particulars apply to Julian W. Smith, secretary; 1115 North Fifth street, Tacoma, Wash.

New Era, Oregon—The First Spiritualists Religious Association of Clackamas county, Oregon, will open their camp-meeting at New Era, Oregon, July 2, and close July 26, including four Sundays. Camp about 18 miles south of Portland. For further information inquire of George Lazelle, Oregon City, Ore., secretary; J. H. Lucas of Portland, president.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass., commencing June 5, and ending Sept. 25. For all particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Island Lake, Mich.—The Island Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 10, and extends through the month of August. For full programme address H. R. La Grange, Secretary, 84 East Mont-Calm street, Detroit, Mich.

An excellent programme has been prepared for the coming season. We have under contract such speakers as mediums as B. F. Austin, G. W. Kates and wife, Amanda Coffman, Mr. and Mrs. White, D. A. Herrick, Dr. Julia M. Walton, Mrs. Margaret LaGrange, W. V. Nicum, and others. Farmer Riley will positively be with us the first two weeks of camp. Every phase of mediumship will be represented. Correspondence solicited with first class trumpet and slate-writing mediums.

Lake Brady, Ohio.—The Lake Brady Spiritualist Camp meeting opens July 3 and closes September 4. For full programme address, A. G. Kock, Akron, Ohio.

Freeville, N. Y.—The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks and five Sundays. Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland N. Y.

Grand Ledge, Mich.—The Grand Ledge (Mich.) camp opens July 31 and closes August 28. For full programme address J. W. Ewing, Grand Ledge, Mich.

Onset Camp—Commences July 24 and ends August 28. For full programme and particulars address the secretary of the camp, Onset, Camp.

Harmony Grove, Cal.—Camp opens July 17, and closes July 31. For particulars address Frank C. Foster, secretary, Escondido, Cal.

Mt. Pleasant Park, Clinton Iowa, The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton Iowa, will open July 31 and close August 28. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Forest Home, Mich.—The fifth annual camp-meeting opens at Snowflake, Mich., July 31 and closes Aug. 21. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich., Box 69, for full particulars.

Chesterfield, Ind.—Chesterfield, (Ind.) camp meeting opens July 14 and closes August 28. For programs and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Delphos Camp, Kans.—This camp meeting will begin August 5, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Maple Dell Park, Ohio.—The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. Lucy King, corresponding secretary. Address with stamp, Box 45, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meetings, etc., from June 1 to Sept. 15.

LETTER FROM BERKELEY:

EDITOR JOURNAL:

A few days since a lady to whom I loaned some copies of your excellent paper, said to me: 'I am reading up a little on Theosophy and I want you to tell me, if I can be a Theosophist, and Spiritualist at the same time?'

Now I want to ask some of the wise ones, of the JOURNAL readers like Moses Hull and Dr. Peebles; especially the last named, to answer this woman's question.

I confess to an ignorance of Theosophy, I've been too busy as a medium for twenty years, investigating the beauties of our own grand philosophy and its varied phenom-

ena. So many come and ask me this question, and if some one will answer it, through your paper, I shall owe them a great debt.

The Beneficial Society of Oakland of which Mrs. C. L. Gunn of Oakland is President, Mrs. S. E. Dungan of Berkely, vice-president; and Mrs. H. M. Lyons of Alameda, secretary; were royally entertained last Tuesday at the beautiful home of Mrs. Moore on Broadway.

Twenty-eight ladies, made merry in the lovely parlors of the hostess, until a most sumptuous banquet was served at high noon; Miss Sunberg aided the hostess, in decorating the table and banquet room. After luncheon, all repaired to the parlors, where reminiscences, storytelling, and social converse were the order of the day.

The president being called on, responded in her most interesting manner, in a talk on the subject of "Thought Substance," Mrs. M. I. Magee, late of the East, related some wonderful experiment while traveling in Europe, of Thought Transference, etc. between herself and husband, while thousands of miles apart.

Mrs. Drake of Oakland, read an article by a popular New Thought writer. Mrs. Dungan gave several interesting incidents of her own life some very grand thoughts were expressed by Mrs. Wood of San Francisco; the suggestions and ideas advanced by Mrs. Allen and Mrs. Gilman of Oakland in their remarks were instructive and entertaining. The hostess added her mite of interest, as did her beautiful and powerful healing guide "White Eagle" and "Big Water."

My own guides seemed drawn on to speak on the influence of certain animals upon certain mediums, and the necessity of being kind and gently humane, to the entire animal world.

In regard to the sensitiveness of animals to spirit presence and power. I have some wonderful experiments to relate at a future time, just now my time is wholly absorbed with caring for my dear husband, who is helpless with acute rheumatism, besides tending to my professional business, at 1209 Broadway, Oakland, where I shall be happy to meet JOURNAL friends when in Oakland.

Quite a little interest is expressed in the coming convention; our sincere prayer is that it may be a grand success. We forgot to say when speaking of the banquet, that we were all so glad to meet there, dear Sister Newman. Brother Newman also made himself known, and felt by all the psychics present I feel him here now, as I close this letter and he says, "The JOURNAL shall live, and the day dawn break, and the night of discouragement and doubt pass away; all hail the coming light,

Yours fraternally,

May Fanning.

TO LIVE OR DIE.

Which is better? To live in this mortal body, with the increasing infirmities of old age, does not commend itself to the majority. It does not seem desirable. In growing old there comes a time when death is looked forward to and welcomed. But the hope of putting on immortality in the present life alters the prospect. We do not get tired of life, but with the limitations that increasing years impose. We think of the Immortals as in a state of perpetual youthfulness. But why choose youth with its immaturities, rather than the maturity of age? The fuller life needs the vigor and enthusiasm of youth with the experience and wisdom of age. Much of the infirmity of age might be avoided with proper care in living.

Our breathing, eating, working and resting give us new life; action is life, then why should not our power of life go on increasing rather than decrease? We wear away with unnecessary burdens we carry. How few live up to the best they know.

In the forms of life around us we see coming to maturity and dying, but only dying for the renewal of life. We indeed are children of the earth, but are we not different, the beginning of a new kingdom of life, and by our experience and wisdom may we not live so as to increase our power and prolong our lives indefinitely, if this was desirable?

Death was feared for the uncertainty of the hereafter. An angry God and a place of punishment were the certainties of the future for so many. But now these have gone and in their places come love and joy for all. We have the certainty of love and joy in ourselves.

Whether we can put on immortality in this life is problematic, but it is certain we might prolong

and sweeten life by more careful living.

Is death, then, a loss or a gain? Does it hasten or hinder our progress? It may be a loss in separating us from the world before we have learned its lessons. It may be a gain in leading us sooner into the new sphere. We all agree that it is our duty to live as long and as well as we can.

Yet how many die, feeling that they had more to do. It seems right we should live till we had the feeling of work finished, not in weariness, but in readiness for a new task.

We consider death as a change, but as our knowledge in consciousness increases we will come to know more the oneness of both lives, for we die to live. Then to live or to die is gain; we have work to do in both spheres, work for our growth, and the conditions of growth are the conditions of happiness—Philo. Ex.

CIRCLE OF LIGHT CAMP OPEN FROM MAY 15 TO OCTOBER 31.

The deep satisfaction of consciously walking with God, of living the Inner Life working in the smile of His approval and the joy of His benediction is so dear to many hearts, that Mother Virtuzia has decided to open the Camp "Retreat" on the shores of Lake Geneva, where these friends who are drawn to Peace, Harmony and Helpfulness, or who are in search for health and strength, Physically, Mentally, and Spiritually, may find a welcome rest and refreshment of Spirit.

The Post Office address after May 15, will be, Circle of Light Camp, Williams Bay, Wis.

For particulars address J. P. Cook, Sec. "C. of L." Home Center, 506 N. Central Ave., Austin Chicago, Ill.

The Mysteries Revealed.

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QUESTIONS AND ANSWERS.

MISS MAE HUNT, MEDIUM.

Q. What keeps the body alive and the heart beating when the spirit is out of a trance medium.

A. The spirit itself is not detached from the body, it is simply withdrawn and is attached to the body by a magnetic current which appears like a silver cord, were this current to be broken the heart would cease to be and physical life would be extinct.

Q. Why do spirits manifest to strangers rather than directly to their own loved ones?

A. They do manifest to their loved ones, but they are not always attuned to receive their messages. Great doubt, or deep mourning, effects the spirit after passing out, which holds them at a distance from those whom they are trying to reach. Harmony cannot be produced from an instrument that is out of tune, neither can a spirit project their influence or presence upon the vibrations of one who is not sensitive, as they must be to receive the presence of the spirit. Soft wax will receive the impression of one's hand, while other substances receive no impression. So it is with the brain force of different people. One cannot send telegraphic messages on a clothesline, neither can messages be sent directly to one who is not developed to receive them.

Q. Do physical deformities and afflictions effect our spiritual bodies hereafter?

A. No, they do not, that condition effects the physical only. Spirits appear many times with their limbs gone and with deformities with which they suffered through life, simply for identification. Those who have been blind here will have perfect vision when they rise in the spiritual body, the spirit is perfect in form. Many times children are born with deformities having been injured before birth, from cruel treatment toward the mother, and sometimes from insufficient nourishment during the period of gestation, but this only applies to the physical.

Q. Why is it that metal and rocks exhibits the "X" ray, the same as mortals when under the influence of an anaesthetic?

A. Because, rocks and metals are alive, the same as animals or mortals, they are imbued with that life force called God, and have consciousness according to their present state of evolution. There are no dead objects in the economy of God's nature, all is teeming with life from the tiny pebble at your feet to the majestic stars in the firmament above.

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EDITOR.

Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, JULY 30, 1904

A NEW DEPARTMENT.

Yielding to earnest solicitations, the JOURNAL opens this week a Question and Answer Department. This would indicate that there is a growing interest in the mind of thinkers concerning the philosophy of life here and hereafter, and a demand to know more of the New Thought Ideas, which are sweeping over the literary world today.

Judging from our Exchanges, the cause of Spiritualism is teeming with new life; and notwithstanding the fact that we have foes within and foes without our ranks, whose contentions often mar and retard our progress, yet it is gratifying to know our arisen ones are neither idle or derelict in their labor of love for the enlightenment and the uplifting of the race.

New mediums are constantly being prepared as instruments for the use of those on spirit side of life, who are capable of instructing mortals in all matters pertaining to human advancement.

Spiritualists have long since learned through communion with spiritual intelligences, that mortals are spirits while in the physical form; and this knowledge enables them to combine the forces of the embodied and disembodied spirits, under harmonious conditions, and thus establish a line of communication between the world of spirits in the flesh, and those who have passed the portals of human existence.

It is for this purpose the Question Department referred to, is opened. The Editor in an interview with spirit John Pierpont and the former Editor of the JOURNAL, Brother Thomas G. Newman, had this project under consideration, and decided to make the experiment. Miss Mae Hunt is the chosen medium through whose instrumentality the guides will undertake to answer questions. The JOURNAL therefor extends its greetings to all readers, and invites such questions as will be of a general interest, which should be addressed to the

Editor, to reach this office on Monday morning of each week. Full name and address must be given, if request is made the name will not be published.



The Editor is not responsible for the opinions of correspondents.

A FRIENDLY REVIEW.

GEO. B. FERRIS.

I, an ordinary Spiritualist, happy in the belief that those upon the spirit side of life were better situated and far wiser than their brethren of earth, was much astonished and not a little dismayed to discover when reading Charles Dawbarn's article entitled "After Death—What?" that spirits "have never yet startled the world with any new grand discovery or invention." This is indeed a lamentable condition of affairs, calculated to strike terror to the heart of the timid believer who has a more or less decided faith in the potency and value of inspiration from a spiritual source. And then, as if to make his declaration more emphatic, Mr. Dawbarn informs us further that "Radium and the X-ray were not announced by spirits, and we look to mortal genius for whatever may be our next advance in knowledge and its powers for good or ill upon earth life."

This ought to make us lose faith in Spiritualism entirely and cause us to reiterate that unanswerable question so often hurled at us by the hardened skeptic.—"What good is Spiritualism anyhow?" But somehow or other it fails to have the desired effect. It is merely the old, old objection presented in a different form, and to meet it in its new form is not at all difficult.

If Mr. Dawbarn will step into his library, take down a volume bearing the title "The Arcana of Spiritualism," brush off the accumulated dust and open the book at page 223, 224, 229 and 230 he will gain some enlightenment upon this subject that may cause him to doubt whether mortal genius is responsible for every invention, discovery or gain in knowledge. I quote from the above mentioned source.

"Often it is said in sorrow or with a sneer, that if the utterances of the trance speaker are those of Webster or Parker they have lost their wits; and that the prescriptions of once eminent physicians are the recipes of quacks and pretenders. Think of this subject for a moment! Would the spirit Webster follow the wanderings of a frail woman for the purpose of speaking to an audience effected only with wonder at his name? * * *"

"It is not correct in reason to suppose that the statesmen of the past will gather at the Capitol, and impart their ideas to those who can at once place them before the country? But is said in reply, the Senators and Representatives are not mediums. True, not the passive tools mediums are popularly supposed to be, but who shall say that the far-reaching statesmanship, which at times cuts through the fog and darkness, is not impression from a superior source? The spirits of statesmen would be drawn to those who made government a study, and to them would they impart their ideas.

The passive medium may write or speak in verse, claiming some great poet as the source, to the disgust of those who read or listen, and Spiritualism is scorned for the barrenness of thought and rudeness of expression, not so fast. The spirit poet would seek the poet, and with responsive soul enlarge and beautify his thoughts. * * *

"If an inventor departed to the spirit world, and having some invention with which to benefit mankind, wished to impart it, he could not do so through an ignorant boor, unless he could induce absolute automatic trance, which will be scarcely possible. He would find inventors with minds turned in the same direction as his own, with whom he could become enraptured, and by stimulating their minds impart his ideas. They would not be conscious of any superior power, and would refer the result to their own unaided mentality. * * *

"The great souls standing along the stream of time like beacon flames, lighting the wastes of darkness, were of this class. Thought, intense study, self-absorption, unconsciously to themselves prepared their minds for the inflowing of the tide of spiritual intelligence, and also for its understanding and radiation."

But enough has already been said to show the meaning I wish to convey, or in other words to prove that because man departs this visible world he does not necessarily cease to be a factor in its growth and development. Step by step humanity is advancing, and who shall say that our rapid progress is not due in part to the helping hands reached down to us from a higher and a better store, to guide our footsteps into the proper path, to assume the leadership where we individually are inefficient for the task before us?

Who shall determine the place where mortal foresight gives place to immortal prescience? Or where mortal genius ends and inspiration begins? But however difficult it may be to determine the precise extent of spirit influence, there can be no doubt but that we owe much of our high development in the arts and sciences and kindred necess-

ities of civilization to the unseen and often unrecognized influence exerted upon us from the spirit side of life.—Grand Rapids, Mich.

RUSSIAN GIRL DEVELOPS RADIO-ACTIVE QUALITIES.

HER GENERAL CONDITION NORMAL BUT EVERYTHING SHE APPROACHES IS STRANGELY AFFECTED.

The following story comes from Russia, where, of course, yellow journalism is unknown. It is, moreover, printed in the Novoe Vremya, which is as conservative a sheet as one would want to read.

It concerns a girl of 12, named Lisuba, living in Vladicaucasus, who is said to possess radio-active qualities. She has been trying to earn her living as a servant, but has been dismissed from every situation she secured on account of this unhappy endowment.

Every object she approaches is set in motion. Plates on a dresser rattle, linen hung out to dry falls on the ground, bottles rise from the table and are upset. The general condition of the girl is normal; she is quite healthy, free from any nervous trouble, and disposed to regard her magnetic powers as a huge joke.

Her parents, however, are in despair about her, as most of their neighbors declare that Lisuba is possessed by evil spirits. The local doctors have studied their case without being able to solve the enigma, so the unfortunate child will shortly be sent to St. Petersburg, to be dealt with by specialists.

The account given in the Novoe Vremya reads like a page of Hans Anderson; but the truth of the details is vouched for by its accredited correspondent at Vladicaucasus.—New York Tribune.

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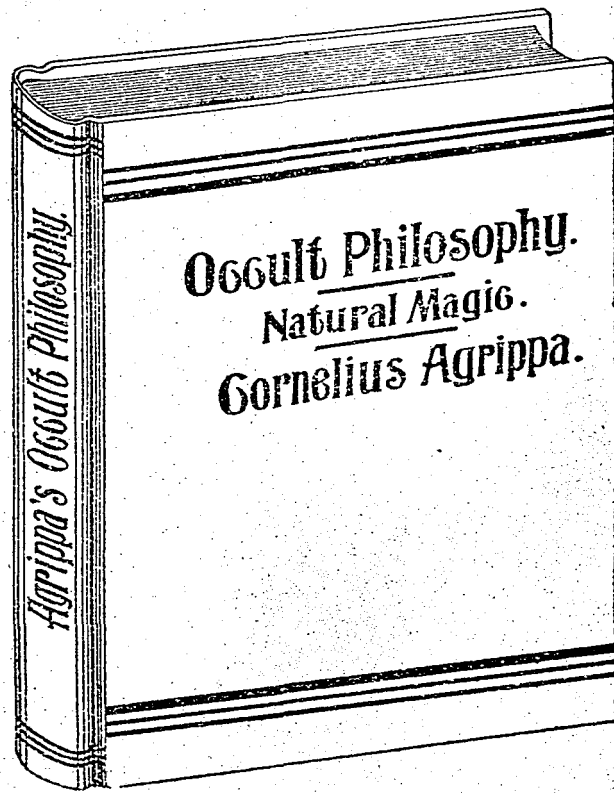
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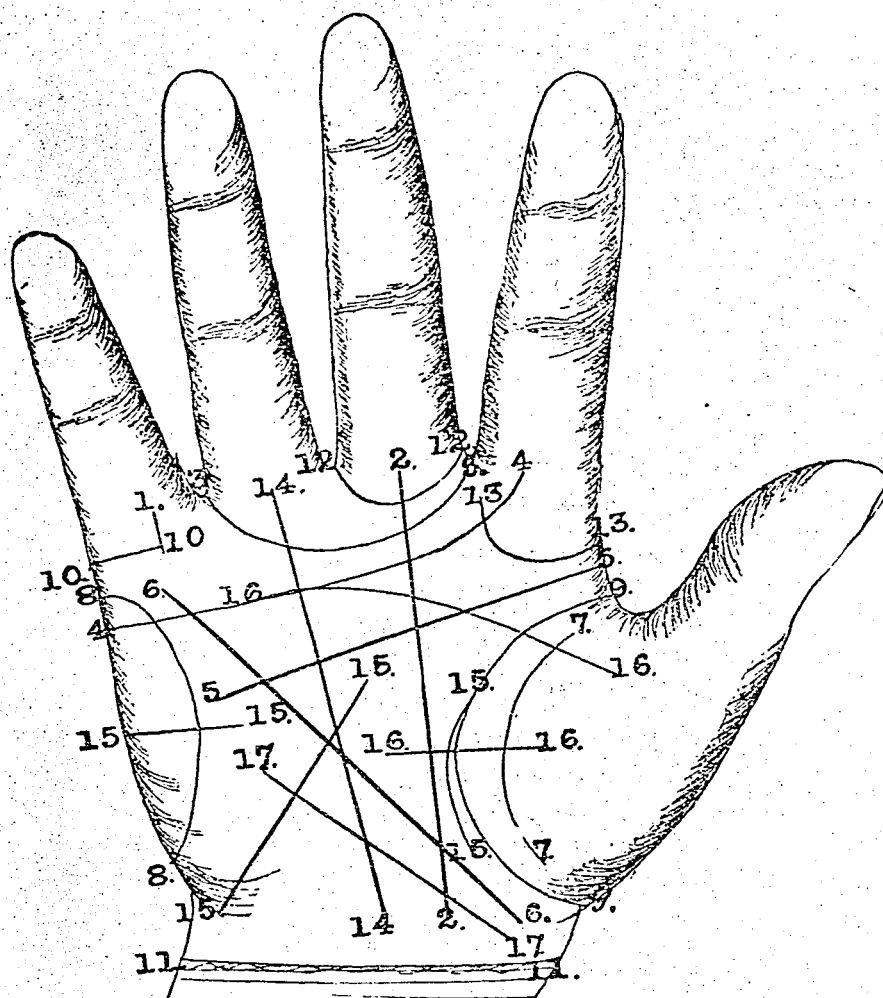
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To our friends contemplating an outing during the summer months—we would invite to make the JOURNAL office a friendly call, and let us know where a copy of the JOURNAL may reach them.

Please do not forget that all can do a little missionary work; so speak a good word for us, and while you are away enjoying the luxuries of a vacation, remember those whose duties will not permit them to have any.

Orient Hall, 1416 Sutter street, on Sunday evening was attended by an increased number to listen to a very able and instructive address by Mr. Will C. Hodge, on the Higher teachings of Spiritualism. The address was replete with logical and philosophical arguments illustrating the reasonableness of the Spiritualistic teachings, concerning human existence and the manifestation of nature's law. There will be but one more opportunity to hear this eloquent speaker prior to his return to San Diego. The closing lecture will be given on Sunday evening, July 31st (tomorrow) at the same hall.

Miss Mac Hunt's meeting Sunday evening at Covenant hall, Odd Fellows building, was well attended by a large appreciative audience of intelligent thinking minds. Theodore Parker, the grand orator and abolitionist of the early sixties held the attention of the audience, who drank in every word that fell from the lips of the medium, as the parched earth absorbs the rain. We have the promise of the pleasure of listening to Robert Ingersoll in giving his experience and reception in spirit life, a synopsis of these lectures will be given to the spiritual press in due time. These meetings will present different phases to meet the needs of the people as they unfold in spiritual aspiration.—Mrs. Julia Brown.

Orilla Sisterhood and a few friends were richly entertained and instructed by the guides of Mrs. J. W. Crawford, who gave an address on Tuesday of this week at the home of Mr and Mrs. Benson 1831 Buchanan St. The address was a remarkable one, in that it was divided into sections. No less than four spirits who were in earth life, well known as men of letters, who shaped and moulded public opinion, who by precept example and teaching made the world better for having lived in it. Each of these from their point of view marked out the future glory of our philosophy and its ever advancing influence over the destinies of the race.

Who are You.—Some one ordering Books from this office omitting name and address, the Post-mark was Stockton Cal. Please advise us.—Editor.

SUNDAY EVENING MEETINGS.

TOMORROW.

Oriental hall—619 McAllister street, Madam Young and Mrs. Sarah Seal, Lecture and messages.

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

Orient hall—At 1416 Sutter St. near Franklin street, Lecture, Mr. Will C. Hodge.

Mrs. Anna L. Gillespie was a passenger on an Illinois Central Railway train last week during a collision, receiving a few bruises and being severely shaken up. Her friends will be pleased to know that she escaped a more serious injury and that she will soon recover from the effects of the accident. This accounts for the absence in this issue of the usual messages from "Alice." Let all her "children" here send their kind and healing thoughts for her speedy recovery and safe return to her home.

Friday Night benefit meeting in Sunflower hall, under the auspices of the Ladies Aid Society, was a success. Mr. H. S. Brandt of Melbourne, Australia, was present and favored us with fine music, a pleasant talk and a few psychometric readings. We hope to hear him again very soon. Mrs. Stoddard followed and nearly every one received a word from their friends in Spirit. May the Angels bless such willing workers. Freely they give, freely may they receive. We thank all who have so kindly responded to our call. Many have promised their help. So come one and all and hear from your loved ones in spirit life. Mrs. Mayo, Chairman.

An enjoyable social and entertainment was held at the residence of Mrs. Welk, 142 9th st., Wednesday, July 20, under the auspices of the Bible Spiritual Church. Among those present were Mr. and Mrs. Bowker, Mrs. Welk, Misses Ruggles, Mrs. Ruggles, Mrs. Jones and daughter of Oakland, Mrs. Church, Mrs. Badershok, Mr. Swan, Mrs. Drukke, J. W. Wilson, Prof. A. M. Jones, Prof. A. W. Wilson, Monroe J. Orr, Mr. Kite, Chas. Logwood and Master Freddie Welk.

A number of articles, useful and beautiful, were donated by the ladies and the feature of the evening was an auction, at which the articles were sold for the benefit of this church, and a handsome sum was realized. Music and singing were enjoyed until a late hour, when refreshments were served, making a very pleasant evening.

Mrs. M. L. Bowker, Sec'y.
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The JOURNAL has opened a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

Oakland Notes.

Oakland, Cal, July 25, '04.

W. T. JONES,
 Sec'y Cal. S. S. A.,

DEAR SIR AND BROTHER:

As per your letter and suggestions all chartered societies of Oakland were notified to attend a meeting at 713 25th st., for the purpose of selecting and securing a hall in which to hold the next State Spiritualists' Convention. The Oakland Society and the Psychical Society were represented. We are pleased to inform you that a hall has been rented and a deposit paid on same. This meeting was adjourned to meet again on Monday August 1st, at 713 25th st., Oakland.

J. L. Palinbaum,
 A. E. Gilman,
 Sol. Palinbaum,
 of the Oakland Society.
 V. A. Tambling
 of the Psychical Society.
 Committee.

San Jose News.

The meetings of the 1st Spiritual Union still continue, having decided to have no vacation. Many are away at the coast, but for the sake of those who cannot go it was thought best to "hold the fort." We are having good conference meetings at 11 a. m. and Mrs. M. A. Stone of Santa Barbara lectures the first half of the evening, and Mrs. E. Holmes gives messages or reads articles the remainder. Each of the above ladies give good satisfaction. Our semi-monthly socials are well attended and greatly enjoyed by all present.

Mrs. H. L. Bigelow, Vice-Pres.

A WONDERFUL INVENTION.

It is interesting to note that fortunes are frequently made by the invention of articles of minor importance. Many of the more popular devices are those designed to benefit people and meet popular conditions, and one of the most interesting of these that has ever been invented is the Dr. White Electric Comb, patented Jan. 1 '99. These wonderful Combs positively cure dandruff, hair falling out, sick and nervous headaches, and when used with Dr. White's Electric Hair Brush are positively guaranteed to make straight hair curly in 25 days' time. Thousands of these electric combs have been sold in the various cities of the Union, and the demand is constantly increasing. Our agents are rapidly becoming rich selling these combs. They positively sell on sight. Send for sample. Men's size 35c., ladies 50c.—(half price while we are introducing them.) The Dr. White Electric Comb Co., Decatur, Ill.

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