

THE PHILOSOPHICAL JOURNAL

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VOL. 41.

W. T. JONES
EDITOR

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

1429 Market-st.
Between 10 & 11th-Sts.

No. 37

I AM.

I know not whence I came,
I know not whither I go:
But the fact stands clear that I am here
In this world of pleasure and woe.
And out of the mist and murk
Another truth shines plain—
It is my power each day and hour
To add to its joy or its pain.

I know that the earth exists,
It is none of my business why;
I cannot find out what's all about.
I would but waste time to try.
My life is a brief, brief thing,
I am here for a little space,
And while I stay I would like, if I may,
To brighten and better the place.

The trouble, I think, with us all
Is the lack of a high conceit.
If each man thought he was sent to this
spot
To make it a bit more sweet,
How soon we would gladden the world,
How easily right all wrong.
If nobody shirked, and each one worked
To help his fellows along

Cease wondering why you came—
Stop looking for faults and flaws.
Rise up to-day in your pride and say.
"I am part of the First Great Cause!
However full the world,
There is room for an earnest man.
It had need of me or I would not be—
I am here to strengthen the plan."

BORDERLAND

AFTER DEATH—WHAT?

BY CHARLES DAWBARN.

CHAPTER FOUR.

We concluded our last chapter by pointing out the tremendous importance of 'dust' to all planet life. This must be realized by the student who would attempt to answer our question "After death—what?" We can now see that if man is to go on unchanged by death in his form and senses then there must be not only an atmosphere adapted to human lungs in spirit life, but unless there be dust in that atmosphere there can be no beauty for him in his surroundings.

We now go a step further and

see that if in that life after death, there be the rills and rivulets, the lakes, the rivers and the oceans depicted by returning spirits or their mediums, all such waters will evaporate into their atmosphere, where, unless protected by dust they cannot return in dew and rain, but will fall in deadly cloud bursts that would mean a second death for man and nature. But since spirit return is a proved fact we know that conditions must permit the new man to live and enjoy life.

It follows that man's new organs will be in harmony with his surroundings, his lungs will have to adapt themselves to the new atmosphere amid conditions so different to ours that mortal man cannot discover the existence of either the spirit lungs or the spirit atmosphere. Some 90 per cent. of our mortal bodies are mere water, which comes to us harmlessly, with a speck of dust for each drop that falls. So my spirit brother must also, if he have the form I know, have dust in his air, and mingle his dust and water just as we do. And if his soul crave beauty he can only be satisfied because their is dust in the air around him, which catches and refracts the ray of light, and thus creates color for him by its effect upon his eye.

The reader should stop right here to ask himself whether he is ready to accept the idea that the new born spirit is living in a world of dust and water, and therefore closely resembling curs. Of course if he is so living he may have a form very much like ours. But if his 'after death' thus includes dust and water he will have both dirt and mud, for mud is dust and water. His own body, his homes, cities and surroundings will need cleaning just like ours, and about all the real change would be that he had become invisible to mortals. We have once before pointed out that this would demand soap, washing days and door mats After Death, unless man and his surroundings should change beyond our present experience. But if, as is claimed, they are so changed, then his form will change too, and I shall have to make my neighbors acquaintance all over again.

So far we have made a mere surface examination of the consequences of death. We are obliged to recognize that death involves mighty changes, that must effect every form physically. We are compelled to admit that, but there will be as great changes mentally, for our mentality is shaped by our surroundings quite as much as our body. Man has been taught religiously and socially, that it is his duty and privilege to increase and multiply, and we are quite sure that whether that be a duty or not, the nation that does not increase its population soon dies out, or is enslaved by some more powerful neighbor. We find every form of life shaped so as to propagate its species as its chief end. And the form of man is no exception. It is carefully shaped to hold not only the various organs by which it grows and lives, but also the organs by which it is to increase and multiply. Without these sexual organs the shape of man's body would be different, and woman's still more so. But though that is interesting and important, and compels a shape which we recognize as manhood, still it is, so far, only the physical side of our immortal possibilities.

Now let the reader stop and think that fatherhood, motherhood, sisterhood, brotherhood, and various relationships down to that of mother in law, are all the results of sex. If it were not for his mortal manhood—just as it is—the noblest attributes of man would disappear. Fancy a whole city or nation without a mother or father in it, and with a population that never knew either! All we count as holiest and most divine in man would be absent for he would know nothing of love. And any home without love becomes a hell. In that city there would be none of the romance of youth, no maiden and lover wandering hand in hand, and presently founding another family. Without motherhood and fatherhood selfishness would reign supreme.

When the fanatic tries to imagine a contended society, free from all woes and sorrows, he always talks of the brotherhood of man. And we are perpetually told that all

hope for humanity depends upon acknowledging the brotherhood of man. But there can be no brotherhood without mothers, and no mothers unless their bodies contain organs to hold unborn brothers for many weary months, and such bodies will be, and must be shaped so as to hold such organs in the best possible position.

[To be continued.]

TO THE OFFICERS AND MEMBERS OF THE CALIFORNIA STATE SPIRITUALISTS ASSOCIATION.

September 2 1904

The constitution and bye-laws of your Association specifies as one of the duties of the President, that he "shall submit in writing and read a report of the business, progress and standing of this Association at each Annual Convention upon the first day of said Convention." In compliance with this requirement, I submit and read as follows:

The year just closing in my estimation has been one of more progress than would be indicated by the fact that but two societies has been added to our list of membership during the year preceeding and particularly the close of that year special efforts were made to increase the number of Auxiliary Societies affiliated with the Association.

Every community in which Spiritualism had taken root was so thoroughly and successfully canvassed that there was little remaining to be brought under the banner of organized Spiritualism during the present year, except by a very determined and united effort on the part of the Spiritualists working together as a unit to open up new fields of labor.

In the many towns and villages which so far have not shown the vein of Spiritualism strong enough to attract our attention. It is my opinion that every community of One Thousand souls actually requires and is capable of supporting at least a small society, provided the proper steps are taken to establish one, and foster it after it is

established until it becomes self supporting, this can only be accomplished by missionary effort.

I am heartily in sympathy with any movement looking to establishing a regular circuit over which well equipped workers would travel regularly ministering to our own people in and out of our regular societies and in every way possible building up societies already established and creating interest which would doubtless result in new societies being established.

There was an effort made early in the year and shortly after our last convention to keep our organizers Mr. and Mrs. Allen Franklin Brown in the field in such work as I have just outlined but the difficulty of procuring proper cooperation from those whom we desire to reach and benefit made it impossible to continue the work on account of not having sufficient funds to carry on the work until it could have been made self supporting or failing in this to have become strong enough so that it would be possible to carry the load.

The secretary's and treasurer's report shows that our total receipts for the year is only \$763 and it will no doubt be obvious to every one who is capable of working the simplest problems in arithmetic that of this amount a comparatively small sum was available for missionary work. If we ever expect to become a factor in matters pertaining to religion and the advancement of mankind along ethical and educational lines, some concerted action must be taken along the line of missionary work.

In this connection it would appear in keeping, to also call your attention to another branch of the work which I am sorry to say is being sadly neglected and as long as it is neglected, we limit the possibilities of Spiritualism at least for the present and immediate future.

I refer to Lyceum work, show me or name a strong Social or Religious organization of this or any other age and I will show you that the training of the young has been largely responsible for their strength.

I believe that the failure of Spiritualists as a class, to train their children along the lines of the generally accepted teachings of Modern Spiritualism is largely, if not wholly responsible for the present non-progressive "go as you please" condition in which our glorious cause is found today. I do not mean to convey the idea that there are no exceptions to this condition, but rather that the condition above described is the rule rather than the exception.

It is with great pleasure that I inform you that there has recently been issued by the National Spiritualists Association a book of Ordination Usages, and other Rites, to

be used in the Religious Services of Spiritualism which will assist in placing Spiritualism among other religions with equal rights and privileges to its ordained workers as well as to the Associate Ministry of Spiritualism composed of mediums in good standing of some Spiritualist Church or Society and who are known to possess psychical powers of a genuine character.

The committee appointed almost two years ago to prepare these Usages and Rites reported at the National Convention in Washington last October and the delegates appointed by you at your last convention Mrs. Anna L. Gillespie, Mr. J. J. Morse, Miss Florence Morse, Mrs. M. M. Smith as well as myself had the privilege of assisting in the deliberations of our National body in regard to the report of the committee on these Usages and Rites.

It has been reported to me that there is likely to be an attempt made in the not far distant future to have our State Legislature enact laws which will curtail our workers in the exercise of their spiritual gifts, chiefly in healing the sick and I feel it a duty to charge you one and all to be ever on the watch to guard your rights as citizens of the State of California, and to fight for those rights. This can only be done through combined effort on the part of all Spiritualists.

A powerful organization is necessary and it remains with you fellow Spiritualists to interest yourselves individually and collectively to the end that such an organization be started and once started supported not only by your purses but also by your brains and energies, both mental and spiritual. In such an effort we could no doubt secure the assistance of all broad-minded liberty loving people.

I recommend that a special committee be appointed to consider this question and that the committee report to this convention before adjournment.

I notice that some of our sister State Associations are distributing suitable literature in the form of tracts, spiritual newspapers, etc., through the medium of Auxiliary Societies and well know workers. I recommend that the incoming board of officers be asked to consider this phase of missionary work and, if in their opinion it is worthy of being tried, that they be authorized to procure suitable literature; or if deemed best use the Spiritual papers for distribution, special postal rates can be received and the work carried on at small cost.

In closing this report, I have one appeal to make to each and every Spiritualist who may hear or read this report, and that is, that at all times and in all places remember it is for the good of the cause you ought to be working; loosing sight of the individual in the effort to do

the "greatest good to the greatest number." So long as discord, jealousy and inharmony prevail in our ranks no advancement can be made; we will not even hold our own, but will retrograde; with these obstacles eliminated nothing can stop our progress upward; we need fear no evil from without, if the evil that lies within is cast out and trampled underfoot.

Let us feel our beloved Spiritualism and have for our object the enlightenment of our fellowman in the knowledge of the immortality of the soul and of the fact that we furnish proof of such immortality. If we find that we cannot reach certain individuals or classes ourselves try and find someone in our ranks who can reach them and interest them in our glorious truths.

The true value of anything worth having is best found by counting what it has cost in effort or sacrifice to obtain it, having once obtained it, the effort or sacrifice which we are willing to make to keep it.

Most of us know and possess the truth in some degree as taught by Modern Spiritualism. Is it not therefore correct to reason that the man or woman who is willing or has sacrificed most or who is working or has worked the hardest possesses the truth in the greatest degree.

I will close this report with the question: How much are you willing to work or sacrifice for the dissemination of the grand and glorious truths of Modern Spiritualism?

THE DEMONISM OF THE AGES AND SPIRIT OBSESSION.

This is a profitable book to read, there is more instruction in the introduction than in many a popular booklet. Truly the proper study of mankind is man, and here is a book giving some of the results of this proper study.

A relation of facts gathered from reliable sources, as well as facts which have come under the writers observation. No embellishment for effect, without ambiguity or mysticism nothing to tax the credulity or common sense of any one who believes there is no death.

It would have been advantageous to the cause of Spiritualism had these things been put more prominently before the people. Had mediums or subjects of obsession, and those engaged in developing mediums, been permitted to study such a book as this exposition of causes, they would have been warned and prepared to escape obsession.

Such expressions as "I have had enough of Spiritualism, it breaks up families, leads to insanity and the like" would have been less frequent. Believing that every thing is that comes from disembodied spirits is an open door for

imposition. Evasion of truth cripples integrity, and covering iniquity will prevent the ultimate triumph of any cause.

If these things were generally understood by those who ought to know, doctors, preachers, teachers, parents, legislators, etc. What a renovat on the human world might secure, what wonderful reforms might be looked for, capital punishment would be abolished, suicides and murders lessened, and insane asylums with fewer tenants, no use for tobacco, intoxicants or vaccinations.

Nobody can read the thrilling letters from those who have had personal experience in obsession and believe the narrative is fiction, however unpleasant it may be to accept the facts that all ought to know.

You will learn by reading this book that like does not always attract like. A pious praying Scotch Presbyterian, a Bible student who wanted to obey God's word was overpowered by evil influences. He says of himself that "evil spirits forced him to do things against his own common sense and judgement". He went to a doctor and also to his minister, neither of whom could do anything for him, finally hearing of a man who had power he said: "I immediately wrote that gentleman and begged him for God's sake to ask his spirit friends to come and save my life.

He sent me a letter at once, and as I was reading it I felt conscious of the presence of powerful spirits moving about me and some sort of healing powers darted through me and I began to feel like a new man." He repeatedly read the letter until his enemies were thoroughly vanquished. This as late as 1903.

Another case is of a lady possessed of a most lovely unselfish nature, with admirable poise of character, was not sufficient—she was obsessed by a Catholic priest, and had to be removed to another location.

Death makes no immediate change in the disposition or soul tendency, hence the undesirable influences and obsessions. These may be of ignorance, mischief or malice. All controlled mediums are under certain conditions open to that danger.

Swedenborg says that souls are often in the spirit world a long time before they learn that they have left their bodies, which are just as tangible as ever. The noted Theosophist, L. W. Leadbeater in his book "Invisible Helpers," says that little is given by the dead, it is far more common for them to be themselves in need of assistance than to be able to accord it to others.

Those are most truly progressing when assisting the progress of others, and denizens of the spirit world are as eager to progress as are the inhabitants of earth when they learn that they can. It is a delusion that one enters at death,

the place where he will eternally remain, but it is easier to overcome untoward habits here than there.

Nor is one's future wholly dependent upon believing or knowing. Persons who believe that death is oblivion, that now is the time to help themselves and their followers, with no hope of reward except the satisfaction of doing good; making those around them happier and the present life cleaner and more enjoyable; verily they have there reward.

Three or four years ago I handed to a Methodist minister the first volume of Buchanan's Primitive Christianity. He returned without reading it, saying "I am not in sympathy with any phase of Spiritualism." I asked what were the manifestations of the Wesley families? Nervous imaginings, hallucinations, was the answer.

Nobody will regret having read Dr. Peebles' book on Obsessions of 400 pages, postage 19 cents, price, \$1.00. 36 Bennett street, Battle Creek, Michigan.

MRS. C. K. SMITH

San Diego, Cal.

THE CRUCIFIXION OF CLARA U. MYERS.

A most remarkable demonstration of spirit power was witnessed a few evenings ago at the home of Mrs. Clara U. Myers. On Sunday evening she remarked to her husband how remarkably strong she felt as she with a number of persons belonging to her class had been away for a little outing together.

She retired about 9:30 p. m. and at 2:30 in the morning she was taken with a violent pain in her body, and for nineteen hours suffered the most excruciating pain that I ever witnessed. Once in a while, her little guide Rosie would control her and ease her suffering. We were powerless to help her in any way as her guides would not allow anything to be given her, stating that they were removing the old and injecting new chemicals into her body. Every part of her body underwent a change, so that the guides could have more power for the development of those in her classes. I wish to say right here that I have seen a great many mediums but have never seen one so self sacrificing for others as this dear soul is.

We were told by the guides to gather round her bed at 9 o'clock and the following gentlemen did so, Mr. Myers, Mr. O'Brien, Mr. and Mrs. Morris, the Messrs. Leisk and myself. The guides explained to us the nature of the treatment, then told us to feel the flesh of the body, it was just as though she had been dipped in water. The guides then left her and when she came to, she did not have a particle of pain and on the following day, was

up and about the house.

While this was going on and guides were working with her, an evil spirit got into the next room and turned on the gas, lit it, and burnt a towel that was hanging on the wall, her spirit mother came and put out the fire (so we were told afterwards by Mrs. Myers guides.) The door of the room was closed, several of us smelt the smoke which had penetrated to the upper floors and a search was instituted, the cause being found as already stated, all the persons whose names I have previously given will testify to the truth of what I have written.

I have been investigating this truth for ten years or more but have never witnessed any grander demonstration than this during all that time. King, her guide is one of the grandest spirits it has ever been my privilege to come in touch with, working faithfully to help humanity. Her many friends in Boston, New York, and Chicago will be glad to know that Mrs. Myers is at present very well and faithfully working for the cause of truth. Thanking you Mr. Editor for space in your valuable paper, I remain yours for the truth.

DR. J. W. COWAN.

COMMENTS.

In the San Francisco Chronicle of September 3rd is an item of news which may be merely a coincidence or which may show that Miss Hunt's inspirers were well informed when they said "There are greater bands of enlightened spirits who are ever on the alert to counteract the malicious intentions of the Catholic (Romish) and evil disposed spirits."

The Chronicle item, is that Thomas Waggaman, treasurer of the Catholic University of America,

is threatened with bankruptcy and that his downfall may involve the very existence of the University, the fortune of Cardinal Gibbons, and numerous endowments of chairs fellowships and scholarships in the prospective University. It may be credulity to so interpret the item, but, it would seem that higher powers are turning upside down the ways of men.

The bit of warning in the question and answer department, that where jealousy, envy, slander and quarreling are carried on among mediums and Spiritualists the door is being opened for the entrance of Romish influences, should be heeded. But the ones who are most likely to become the prey of these deceivers are the very ones who are least likely to heed this warning. A close observation of the medium who charges Romish influences as surrounding others, will reveal that he, himself is under the dominance of monkish controls.

How many times have you read "A Message from Spirit Life" in number 35 of the JOURNAL, there is a paragraph for every day in the week. Never mind their unusual phraseology, but use one for your daily meditation during the coming week. You will be more closely in touch with the unseen and a better Spiritualist for your meditations.

And just in line with that "Let Go" with the JOURNAL'S new contributor M. R. Stone. The thought in that brief article might be expanded into many pages and it reads as if the writer had been a student of the Hermetic Brotherhood. But be his inspiration from unseen inspires or from a self illuminated soul he has found a key to peace.

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Mrs. C. K. Smith should expand her thoughts on obsession. It is a subject Spiritualists shun but one on which those who have had experience ought to give all the light possible, though it does cost some sacrifice of personal pride to report one's mistakes.

There is not a medium in San Francisco whose development does not include some knowledge of this dark side of spirit manifestation. Will they be generous enough to save others by giving the story of their trials and the manner of their escape.

—Commenter.

PSYCHOMETRIC DELINEATIONS.

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

Mrs. J. L. B., San Jose. You are one it understood would be able to do much in a line of work which would be of a most congenial nature, you are artistic, musical, studiously inclined, we would advise you to be careful of the physical as there are conditions that will require great care and all will be well; you are one of natures children and will require to be in the sunshine of life all this possible, take care of yourself much brightness is in store for you.

Trixie, San Francisco. With the condition here we feel such a longing desire to do so much and still we see the hands tied, we feel so morose at times, could you go out more. In the open you would feel better and brighter you are one who will yet stand on the pinnacle of fame, you are one we see as a teacher of the great laws of nature and ere long will be a success much beyond your expectation your condition if understood will be of much benefit to the world and it will for we now see much traveling from one place to the other, you will see much of the world.

Miss N. A. M. San Francisco. With this influences I see much that is beautiful, you are one who has study much a great student of mother nature, a lover of all that is mystic, a true friend to all that is good, one so harmonious that the very atmosphere around her speaks peace and now we see a writer of hidden mysteries of the mind although much good has been done through you, we see much more will be accomplished the auro of this one is a beautiful blue and pink.

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[Established in 1865.]

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California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,
AT

1429 Market St. San Francisco, Cal.
Between 10th and 11th Streets.

BY THE
Philosophical Publishing Co.
[INCORPORATED].

J. SHAW GILLESPIE President
W. T. JONES Secretary

MRS. ANNIE E. WADSWORTH.
BUSINESS MANAGER.

W. T. JONES.
EDITOR.

Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, SEPTEMBER 10, 1904

THE CALIFORNIA STATE
CONVENTION.

The California State Convention was held in Oakland on Friday, Saturday and Sunday, September 2, 3 and 4; it was a grand success in every particular. The committees having the detailed work in charge did all that could be reasonably expected of them. No fair minded persons can or will say aught but that all did well.

Considerable enthusiasm was manifested and a generous exchange of ideas, opinions and suggestions regarding the propaganda work and the revival of a greater interest in Spiritualistic thought and teachings throughout the State of California during the new year.

The gist of the important matters discussed were later presented in the form of Resolutions, outlining the plans to be pursued and carried out by the incoming Board, which, means much to our endorsed workers, worthy mediums and the cause throughout our Jurisdiction.

To the end that good results may be realized, there must be a response from the Spiritualists commensurate with the efforts, the expenditure of time and money made in behalf of the proposed propaganda work.

These resolutions will be classified and published in the JOURNAL from week to week and our readers are asked to study them carefully and cooperate with their import. The PHILOSOPHICAL JOURNAL will faithfully aid the work and assist the new State Board in the furtherance of their plans.

Let every Spiritualist in California, awake to the proper realization of the real true conditions that surrounds our beloved cause, read and reflect; be ready to act and cooperate when the time comes by your votes as well as your sympathies and sentiments.

Our opponents are reaping a revenue from license tax imposed upon our Spiritual workers; a strong effort is also made to prevent our Spiritual and Magnetic Healers

from exercising their God given powers to heal the sick, as did the "Nazarine" and his followers.

If every Spiritualist in California would be faithful to the cause of humanity and true to the divine principles of our philosophy and religion by contributing money for needful purposes:—Give a strong moral support to all legitimate efforts made to secure equal rights and lawful recognition and by exercising the right of ballot, by voting for and elect trustworthy men into office, they would hasten the day when we would not only be granted, but would be in a position to demand our rightful privileges and natural freedom.

Is it worth your time to think of it? Is it of any importance to you, to know and feel that you cannot enjoy the best of life now, for yourself, or secure life, liberty and happiness for those who come after you, without an effort and some sacrifice? Do you fully realize that your happiness, growth and unfoldment in the spirit life, depends upon how much you contribute toward making this world a brighter and a more comfortable one to live in—think, reflect, act.

Many of our notable speakers were absent this year. Mrs. R. S. Lillie and Mrs. Anna Gillespie were at the Eastern Camps; Madam Florence Montague in London, Eng., Mr. J. J. Morse in Boston, Miss Florence Morse in London, Eng. While these who did so much to the success for our last convention were greatly missed, we had with us two of the well known ablest orators on the continent. Mr. J. Stitt Wilson, presented the claim of Socialism upon the Spiritualists from the Spiritual and Ethical standpoint, on Saturday evening, Sept. 3rd, making some strong points, showing the duty of every one to join in the movement toward eliminating the great wrongs which exist.

A synopsis of the closing address of the Convention by Henry Frank of New York, founder and leader of the Independent Liberal Church and of the Liberal Culture Club, of that city, distinguished author, orator and reformer, was the next speaker.

He said he did not label himself a Spiritualist because frequently labels limited and misrepresented a man. He strove to be a broad-gauged independent thinker, open to the reception of Truth from any source. The reason that he liked and encouraged the Spiritualists was because they had the temerity and courage to penetrate one of the most uninviting and recondite fields of human study, and in spite of opposition, ridicule and obloquy, for half a century have fought all foes and won for humanity some grains of truth.

With the philosophy of Spiritualism, so far as it emphasized the

recondite possibilities of the human soul which lie outside the plane of physical sciences, he was in the heartiest sympathy. For he declared it is from the invisible and intangible realm of existence that all the sources of knowledge and discovery are open to mankind.

We learn nothing from the visible save as it leads us into the invisible. There is in reality no realm of unknowability for the researchers of the human mind. The unknown today becomes the known tomorrow no man living can say with logical exactness that the outmost bounds of the invisible worlds shall not sometime be discovered to the observation and reason of man.

If there be an invisible sphere inhabited by spirits who once inhabited the flesh, there is but one way to learn it, and that is by observation and investigation.

The first ground work that is required in scientific study is the assembly of facts. We have no generalisation without particulars. Whatever may be the conclusion to which advanced thinkers of the future may reach as to the real cause and source of alleged spiritistic phenomena; this much will humanity be indebted to the cohorts of Spiritualism; namely, that they first of all set the world a thinking about this most momentous and perplexing of all problems that can confront the race. But he thought it well to interject, from his point of view, one word of caution.

The facts may be one thing and the explanation and philosophy another. It may be one thing to prove alleged mental or spiritistic phenomena, but quite another to discern the real and incontrovertible origin of them. Science slowly creeps through the ages and it remains for those who have true scientific minds how be it there be but few in the world to hold their patience, and while they encourage and pursue the investigation of the revelations of wonder that come from this source, await with calmness and dispassionately the conclusions to which the future may arrive under more favorable and decisive conditions.

However, in the last analysis what is nature but the manifestation of the invisible forces, which are transmuted into material substance when their vibrations sink to a plane amenable to the physical senses.

There is nothing visible which at the same time is not invisible, for the forces that constitute and produce it, are all the ultimate substance they contain. The last analysable phase of nature is motion; and motion expressed in intelligible relations, is the equivalent of spirit. Here science or the investigation of physical nature and philosophy, or the observation on the facts of experience, converge and harmonize.

Herbet Spencer falsely asserted

that the real basis of unity between religion and science was at the point of the Abstruse or Unknowable. That would make of religion a fatuity; and of science a dream. If religion and sciences shall anywhere converge and harmonize, it must be in cognition, in actual knowledge, in indisputable experience. Therefore if science leads us only to the Abstruse and Unknowable, science is but a blind leader of the blind; and if religion does the same thing, it becomes but a poor imitator.

No! man was made for knowledge not for ignorance. Agnosticism is the foolish apology of despair and never will lead humanity to the goal of genuine discovery. We can show that religion and science harmonize in the plain of the Invisible, but not that of the Unknowable.

The Unknowable is only the Unknown, but the Invisible is eternal, and ever reveals to humanity all the addition to his acquired information.

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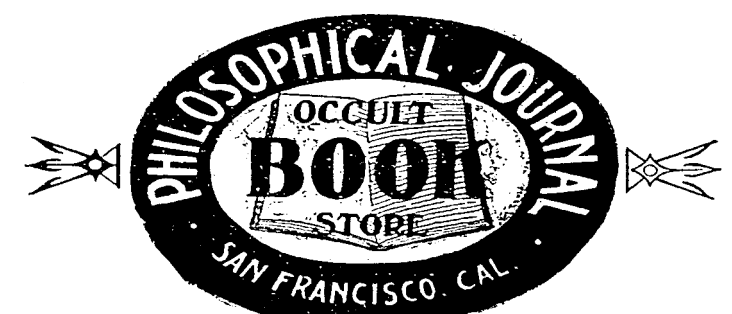
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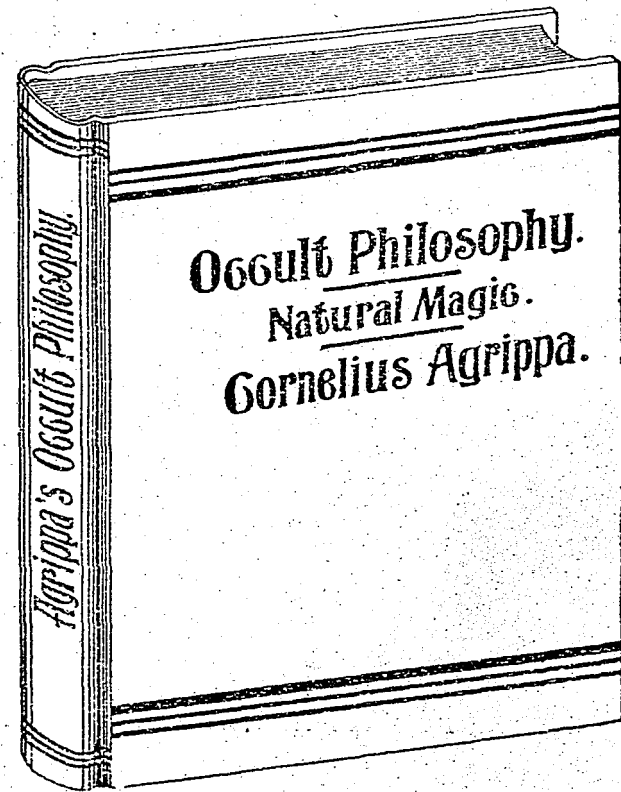
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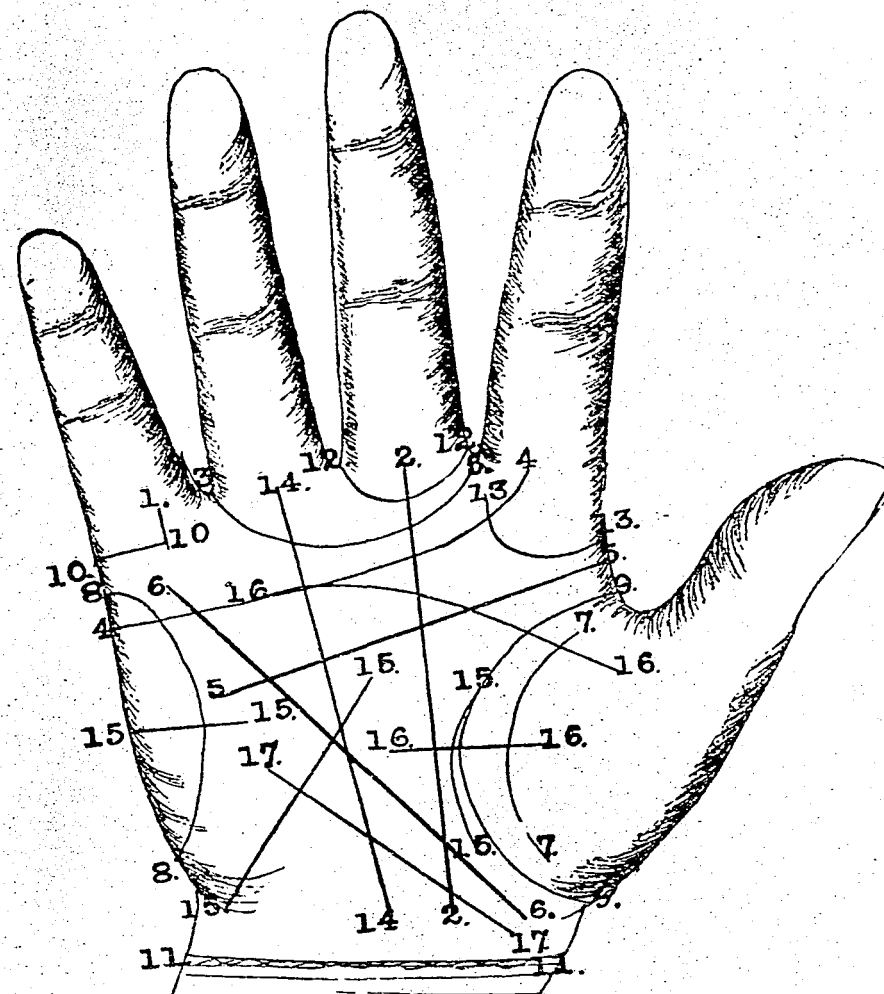
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If you want books on Spiritualism, Theosophy, Astrology, New Thought, or Liberal Thought, send for the Philosophical Catalog for 1904 free.

The Lyceum will resume its sessions at 10:30 A. M. Sept. 11, at Spiritual Headquarters, second floor, Odd Fellows Building, Seventh and Market streets. It is hoped and expected that there will be a good turnout of those interested in children and Lyceum work. Let there be a grand rally at the opening, that new life and impetus be manifested at the start.

The Mediums' Protective Association will hold the regular monthly meeting of the Board of Directors on Saturday evening, September 10th at 812 Valencia street near 19th. There will be a social, music and refreshments.—T. O. Dryden, Sec.

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.

Mr. A. M. Stoddard, passed to spirit life, Sept. 3rd, 1904, in this city. The funeral was held at the parlors of Suhr & Co. 1137 Mission St., on Sept. 5th, Mrs. Sarah Seal officiating in her usual acceptable manner. Mrs. Clara Mayo Steers Jewett, also made a few appropriate remarks while in a trance state, after Mrs. Seal's address. Mr. Williams, the tenor of the Knickerbocker Quartet sang three solos very nicely. Mark Stoddard, was one of our old time positive out and out spiritualists and will be greatly missed in many circles.

Knight Templars.—San Francisco has for nearly two weeks been in a gay attire. Never before has the City presented such a resplendent beauty, which reflects great credit to the artistic quality of our people, and will as their generosity of spirit and fraternal hospitality shown on all occasions to those who visit our Coast. Out of 140,000 Knight Templars in the United States, about 10,000 were in the Grand Parade, on Tuesday the 6th and in point of numbers, completeness of arrangement and management and in view of the fact that no less than 100,000 strangers were housed and cared for, San Francisco has achieved a victory of all passed record.

The Relief Fund meeting was held on Wednesday evening, Aug. 31st, under the auspices of the Ladies Aid Society, in Odd Fellows Hall, our new headquarters. Mr. Perkins entertained the audience assisted by Mrs. Randall with some fine music.—Mr Perkins gave tests which were recognized the lady gave written communications. Mr. Perkins closed the very pleasant meeting by singing "Grandma's Spinning Wheel." We thank them both for their kindly services and hope to meet them both again in the near future. Our fund is not increasing very rapidly owing much to the broken conditions of moving our headquarters and the change of evenings. We hope soon to get settled into our regular routine

again and resume our meetings on Friday evenings. If the friends would kindly try to gather in earlier so we could commence at 8 o'clock sharp we could accomplish much more work. Whoever will assist us with music or mediumship will please notify Mrs. Riley, our able manager,—Mrs. Mayo, Chairman.

Dr. Henry Frank of New York by urgent request of the citizens of this city will repeat his famous lecture on "The Causes Underlying or Leading to the Russo-Japanese War" at Alhambra Theatre, Monday evening the 12th, inst. No tickets required. Admission FREE with collection.

Postponement.—The trip around the bay on St. Montecello planned by the Peoples Church, announced for Sept. 17th has been indefinitely postponed. Those who have purchased tickets will be refunded their money on application to the person from whom purchases were made.

Labor Day was generally observed in the city on Monday. The toilers and bread winners made a grand showing in the parade which was one of the largest ever given by organized labor in the city. There were handsome floats in the procession among the notable ones were the Ice Wagon Drivers float which under a gorgeous canopy of national colors displayed the choicest of California Grapes, Orchard fruits and flowers, frozen solid in huge crystal cakes of ice, and the carpenters float on which was a miniature house on the roof of which two or three young men were busily engaged shingling following this came carriages containing Cooks and Waiters Union, among them were many pretty waitresses of the order, dressed uniformly in white and bearing aloft beautiful floral pieces showing the number of the order. This great celebration and demonstration was interspersed with orations from Congressman Livernash and other notable men.

Home Coming.—Mrs. Anna L. Gillespie is expected to return to her home, family and many friends this week. The JOURNAL bids her welcome, and gladly announces to our readers that the "Alice Corner" with messages will be resumed after she has rested. The meetings of the Peoples Church will open in Elks Hall, 223 Sutter Street, on Sunday evening, the 11th, with an informal reception given to the Pastor. All are welcome.

Personal Mention.

Mrs. C. E. Hubbard, a medium well known in San Francisco, Santa Cruz and San Jose, is open for engagements for inspirational speaking and tests. Terms reasonable. Address 411 East 18th, st. Oakland.

Mr. Grace, of Portland, Oregon, called at the JOURNAL office during the week, bringing good news from Mrs. Addie R. Smith, Mrs. York and others.

Oakland Notes.

Fraternal Hall, Washington St.—The mediums meetings conducted by Dr. Stewart Ellis, Mrs. L. Parsons and Mrs. Gordon, continue in popularity. These meetings are held on Thursday evenings All are welcome.

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.

SUNDAY EVENING MEETINGS.
TOMORROW.

- Covenant hall—Odd Fellows Building, Miss Mae Hunt, lecture and messages.
- Golden Gate hall—11 a. m. Henry Frank of New York.
- Academy of Sciences—11 a. m. J. Stitt Wilson, Lecture.
- Friendship hall—At 335 McAllister St. Lecture and Messages.
- Memorial Hall—Odd Fellows Building H. H. Brown, "Now" Lectures.
- Bothwell Brown Hall—At 364 Hayes St. Madame E. Young and Sarah Seal, Lectures and Tests.
- Peoples Church, 223 Sutter st., Reception, Lecture and Messages, Mrs. Anna Gillespie, Pastor.
- Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 23d, floor, 10:30.
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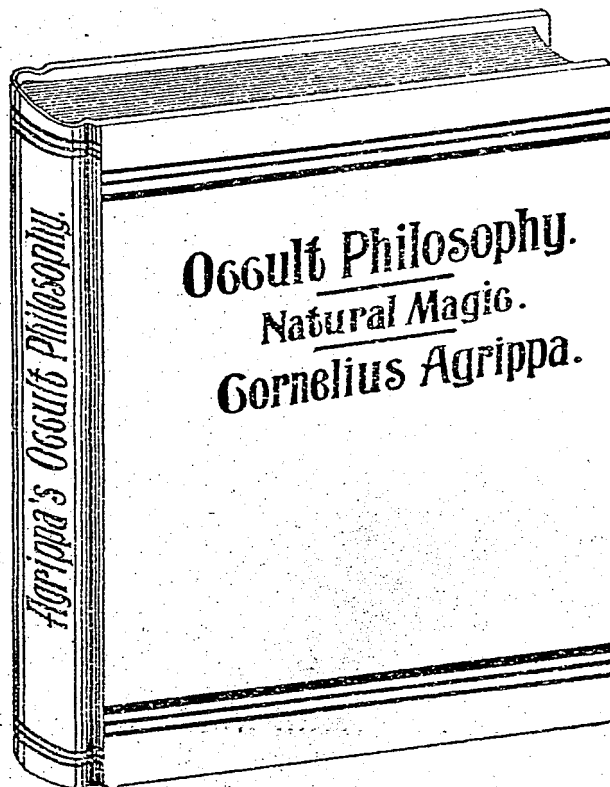
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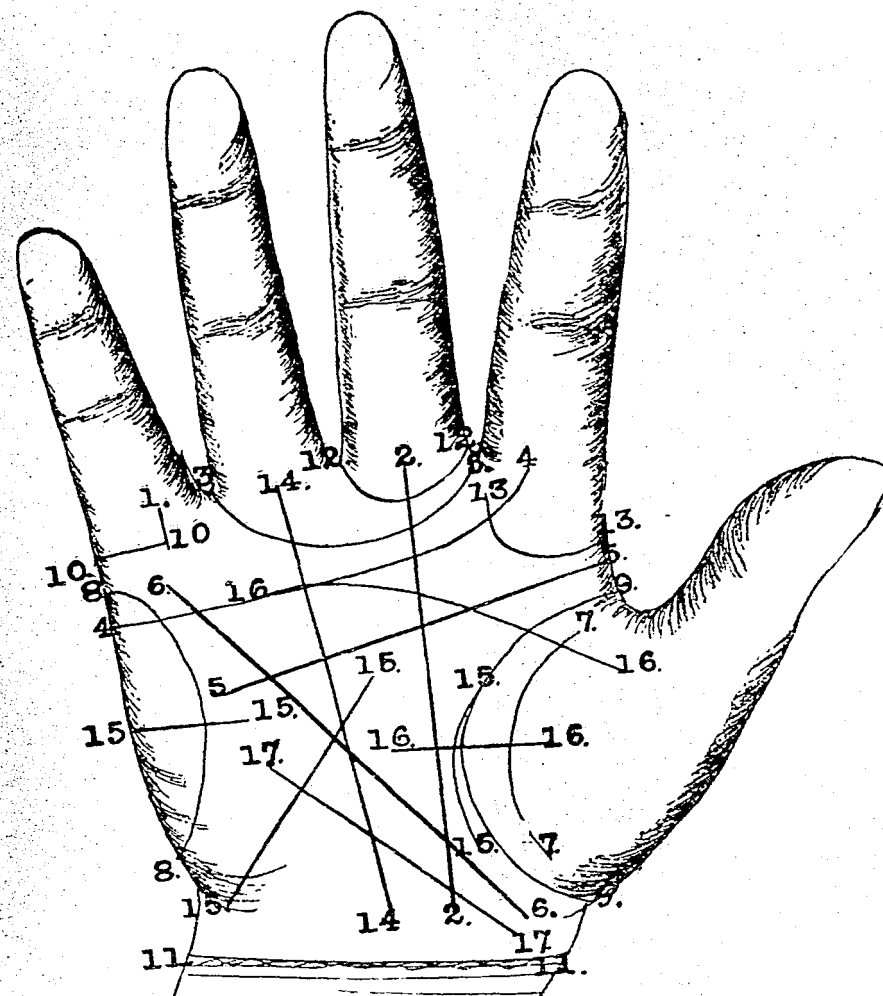
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The Lyceum will resume its sessions at 10:30 A. M. Sept. 11, at Spiritual Headquarters, second floor, Odd Fellows Building, Seventh and Market streets. It is hoped and expected that there will be a good turn out of those interested in children and Lyceum work. Let there be a grand rally at the opening, that new life and impetus be manifested at the start.

The Mediums' Protective Association will hold the regular monthly meeting of the Board of Directors on Saturday evening, September 10th at 812 Valencia street near 19th. There will be a social, music and refreshments.—T. O. Dryden, Sec.

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.

Mr. A. M. Stoddard, passed to spirit life, Sept. 3rd, 1904, in this city. The funeral was held at the parlors of Suhr & Co. 1137 Mission St., on Sept. 5th. Mrs. Sarah Seal officiating in her usual acceptable manner. Mrs. Clara Mayo Steers Jewett, also made a few appropriate remarks while in a trance state, after Mrs. Seal's address. Mr. Williams, the tenor of the Knickerbocker Quartet sang three solos very nicely. Mark Stoddard, was one of our old time positive out and out spiritualists and will be greatly missed in many circles.

Knight Templars.—San Francisco has for nearly two weeks been in a gay attire. Never before has the City presented such a resplendent beauty, which reflects great credit to the artistic quality of our people, and will as their generosity of spirit and fraternal hospitality shown on all occasions to those who visit our Coast. Out of 140,000 Knight Templars in the United States, about 10,000 were in the Grand Parade, on Tuesday the 6th and in point of numbers, completeness of arrangement and management and in view of the fact that no less than 100,000 strangers were housed and cared for; San Francisco has achieved a victory of all passed record.

The Relief Fund meeting was held on Wednesday evening, Aug. 31st. under the auspices of the Ladies Aid Society, in Odd Fellows Hall, our new headquarters. Mr. Perkins entertained the audience assisted by Mrs. Randall with some fine music.—Mr Perkins gave tests which were recognized the lady gave written communications. Mr. Perkins closed the very pleasant meeting by singing "Grandma's Spinning Wheel." We thank them both for their kindly services and hope to meet them both again in the near future. Our fund is not increasing very rapidly owing much to the broken conditions of moving our headquarters and the change of evenings. We hope soon to get settled into our regular routine

again and resume our meetings on Friday evenings. If the friends would kindly try to gather in earlier so we could commence at 8 o'clock sharp we could accomplish much more work. Whoever will assist us with music or mediumship will please notify Mrs. Riley, our able manager,—Mrs. Mayo, Chairman.

Dr. Henry Frank of New York by urgent request of the citizens of this city will repeat his famous lecture on "The Causes Underlying or Leading to the Russo-Japanese War" at Alhambra Theatre, Monday evening the 12th, inst. No tickets required. Admission FREE with collection.

Postponement.—The trip around the bay on St. Montecello planned by the Peoples Church, announced for Sept. 17th has been indefinitely postponed. Those who have purchased tickets will be refunded their money on application to the person from whom purchases were made.

Labor Day was generally observed in the city on Monday. The toilers and bread winners made a grand showing in the parade which was one of the largest ever given by organized labor in the city. There were handsome floats in the procession among the notable ones were the Ice Wagon Drivers float which under a gorgeous canopy of national colors displayed the choicest of California Grapes, Orchard fruits and flowers, frozen solid in huge crystal cakes of ice, and the carpenters float on which was a miniature house on the roof of which two or three young men were busily engaged shingling following this came carriages containing Cooks and Waiters Union, among them were many pretty waitresses of the order, dressed uniformly in white and bearing aloft beautiful floral pieces showing the number of the order. This great celebration and demonstration was interspersed with orations from Congressman Livernash and other notable men.

Home Coming.—Mrs. Anna L. Gillespie is expected to return to her home, family and many friends this week. The JOURNAL bids her welcome, and gladly announces to our readers that the "Alice Corner" with messages will be resumed after she has rested. The meetings of the Peoples Church will open in Elks Hall, 223 Sutter Street, on Sunday evening, the 11th, with an informal reception given to the Pastor. All are welcome.

Personal Mention.

Mrs. C. E. Hubbard, a medium well known in San Francisco, Santa Cruz and San Jose, is open for engagements for inspirational speaking and tests. Terms reasonable. Address 411 East 16th, st. Oakland.

Mr. Grace, of Portland, Oregon, called at the JOURNAL office during the week, bringing good news from Mrs. Addie R. Smith, Mrs. York and others.

Oakland Notes.

Fraternal Hall, Washington St.—The mediums meetings conducted by Dr. Stewart Ellis, Mrs. L. Parsons and Mrs. Gordon, continue in popularity. These meetings are held on Thursday evenings All are welcome.

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.

SUNDAY EVENING MEETINGS.
TOMORROW.

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

Golden Gate hall—11 a. m. Henry Frank of New York.

Academy of Sciences—11 a. m. J. Stitt Wilson, Lecture.

Friendship hall—At 335 McAllister St. Lecture and Messages.

Memorial Hall—Odd Fellows Building H. H. Brown, "Now" Lectures.

Bothwell Brown Hall—At 364 Hayes St. Madame E. Young and Sarah Seal, Lectures and Tests.

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Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 23d, floor, 10:30.

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