

THE PHILOSOPHICAL JOURNAL

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W. T. JONES
EDITOR

SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 24, 1904.

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No. 39

INVOCATION.

Oh thou central light and glory,
Thou whose presence fills all space
And whose power from unseen faces
Quickens prayer unto thy grace.

Thou who art the all of wisdom,
The intelligence and love,
We in aspiration seek Thee;
Send us knowledge from above.

We are toiling in the valley,
Though we know Thy light is near,
We can grasp it now but faintly,
And we oft times drop with fear.

May our heavenly, holy teachers—
Be so filled with angel power
That they may our souls illumine—
Spiritual blessings on us shower.

May we then expand our natures
Growing more and more like Thee,
Realize that life's grand purpose
Is fraternal unity,

With each brother and each sister
May we feel relationship,
And not criticise their errors
With a cold distrustful lip.

But in love and mercy call
Angel bands to guide forever,
All who grope in darkened valleys
To bright hope and high endeavor.

Then most high and holy presence,
Ministering angels ever near,
Strengthen weak and selfish being,
And our plea for wisdom hear.

—A. Z. Stites.

BORDERLAND

IN MEMORIAM.

Dr. Cora A. Morse passed away from earth and its perplexities and suffering, May 7, 1904, at San Francisco, California. She was born in Ironton, Ohio, April 21, 1851. Her childhood days were spent in her native state.

In 1866 she removed with her parents to Cass County, Mo. where later she engaged in various enterprises until 1879, when she went to Council Bluffs, Iowa, and commenced the study of medicine, and later, returned to Ohio to attend a Medical School, then came to San Francisco, where the remainder of

her life was spent in the practice of her profession; teaching classes, and in many ways, endeavoring to be a help to her fellow-creatures, and especially her own sex.

Hers was a busy and eventful life. Her temperament was sanguine, her heart tender and generous. Her mind was filled with beautiful imagery, and garnished with rich treasures of literature. She read much and garnered the most rare and valuable treasures from what she read. Her memory was almost marvelous. It was not a faculty diligently cultivated, it was a native soil which never failed of rich fruitage, and to extract from her storehouse what was needed for application required no great effort, it lay in perfect order at her ready command to be used for either offense or defense, while there was vitriol at times in her tongue, her heart was tender and kindly to the bottom. Often after having spoken in severe terms she would express regret, and seek to make amends by some kind word or act.

The quality of her mind was strikingly manifested in her writings and in lessons given to her classes. It was the great desire of her heart to be able to engage in some philanthropic work and to labor for the betterment of the needy and oppressed.

She had a cheerful disposition, was generous to a fault; scattered literature with a lavish hand and administered to the needs of the sick and distressed regardless of remuneration.

She stood bravely through the vicissitudes of life until of late she seemed over-weary and her constant cry was for rest which we hope she is now enjoying. Her remains now lie in a quiet country chuchyard with those of her little daughter, her father and sister, among the forrest trees where the murmur of the brook and songs of wild birds chant a daily requiem.

Death is at once a spoiler and a revealer; as a spoiler he robs us of all that with which we have been familiar, all that with which our senses have associated, friendship and love, so that we go down to the grave with the mortal in sorrow

and despair.

Yet, even as we gaze upon the calm faces of those who sleep, wrapped in his cold embrace, we begin to see even here that beauty lingers in the cold clay, as though even it was touched with the immortal nature of the spirit, and lo, Death stands as a revealer of the higher selfhood of the soul.

We think of the dead with a kindly love that sees farther than any view that has been given us, while the mortal casts its shadow over the spirit. Let us turn to this study of Death as a revealer, and we shall recognize in him an angel of light and love, who has been sent to lead our loved ones home.

Weep not, for this way-farer who has toiled bravely and courageously tired beyond the powers of the body to sustain, weary beyond the point of mortal reasoning, she has sought the rest of the eternal home, the soothing calm of the infinite love.

"My feet are wearied, and my hands are tired,

My soul is oppressed—

And I desire, what I have long desired—

Rest—only rest.

'Tis hard to toil—when toil is almost vain,

In barren ways;

'Tis hard to sow—and never garner grain,

In the harvest days.

The burden of my days is hard to bear,

But God knows best;

And I have prayed—but vain has been my prayer

For rest—sweet rest."

A. FRIEND.

CALIFORNIA STATE SPIRITUALISTS CONVENTION NOTES.

[Continued.]

Convention Hall, Saturday, Sept. 3, 10:15 a. m.

First Business—Reading Report of Corresponding Secretary, which was referred to Committee on Reports of Officers.

Under the head of unfinished

business the Committee on Rules presented their report recommending the following:

1st—That all meetings be opened with an Invocation either orally or in silence.

2nd—That all speakers except by consent of convention be limited to five minutes.

3rd—That nominations of Directors for the ensuing year be made during the Saturday morning session and that a printed list of nominees with their addresses be furnished the delegates as ballots.

4th—That the "Golden Rule" be adopted for the government of this Convention.

5th—That each meeting be closed and dismissed with a Benediction.

On motion duly seconded, the above rules were adopted.

Ways and Means Com. recommended that monies be raised for expenses of convention, by charging admission of 10 cents to meetings on Saturday and Sunday evenings, and by collections on Sunday at 10 a. m. and 1 p. m. meetings and also that an appeal be made from the platform on Sunday evening—Adopted.

The following were placed in nomination for directors: J. Shaw Gillespie, J. L. Dryden, W. T. Jones, Mrs. Lettie M. Allen, Mrs. Annie E. Wadsworth, E. W. Briggs, W. P. Byler, Paul S. Gillette, Arthur S. Howe, W. A. Desbrough, Dr. Dobson Barker, Mrs. S. W. Knott, adjournment of morning session.

AFTERNOON SESSION.

(2nd day, 1 p. m.)

Roll call of Officers and Delegates. Reports of Committees.

Election of Directors—The following were elected as directors:

J. Shaw Gillespie	of San Francisco
Mrs. A. Wadsworth	" "
Mr. Arthur Howe	" "
Mr. E. W. Briggs	" "
Mr. W. T. Jones	" "
Mr. W. Desbrough	" "
Mr. J. L. Dryden	San Diego.
Mrs. Lettie M. Allen	Los Angeles.
Mr. Paul S. Gillette	Oakland.

The Directors retired to organize and elect their officers with the following result:

President, Mr. J. Shaw Gillespie.
Vice-Pres. Mr. J. L. Dryden

Secretary, Mr. W. T. Jones,
Treasurer Mrs. A. E. Wadsworth
Cor. Secy. Mr. Paul S. Gillette

The following were elected Delegates to the National Convention to be held in St. Louis, Mo. in Oct. 1904 Mrs. R S Lillie, Mrs. Annie L Gillespie, Mrs. Grosgean, Mrs. Annie E. Wadsworth, Mrs. Jennie Robinson, Mr. J. L. Dryden, Mrs. Sadie Eberhardt, Mrs. L. M. Allen, Mr. J. Shaw Gillespie, Mr. W. T. Jones, Mrs. M R Stone, Mr Frank H Parker, Mrs Mary A Wells, Mrs H. A. Griffin.

A motion that Mrs. R S Lillie be the choice of this convention as the chairman of the California Delegation at the N. S. A. convention of 1904. Carried.

A motion that the convention of 1905 be held in San Diego, Cal. Carried.

A motion that the PHILOSOPHICAL JOURNAL, be continued the official organ of the California State Spiritualist Association. Carried.

An appeal in behalf of the Philosophical Journal, was made by the editor, asking that a more generous and hearty support be given toward its maintenance during the coming year. That as an organ of the State Association it might become a strong factor in the advocacy of our cause and defense of our mediums and workers throughout our jurisdiction.

The committee on reports of officers submitted the following.

Your committee of whom was referred the reports of the Association Officers, respectfully report as follows:

We have carefully examined and compared the accounts of the Secretary, Treasurer and Corresponding Secretary, and find them correct, and while the financial standing and yearly income of the Association can and ought to be improved, we nevertheless find the reports satisfactory and recommend their approval.

As to the report of the President out of so many earnest and practical suggestions, it is difficult to select the most important, but we respectfully recommend to the special consideration and action of your body, the following measures suggested in said report.

First—Missionary work, especially what be called the "Circuit Rider" feature thereof.

Second—Lyceum work.

Third—And worthy of special consideration, the devising of ways and means for the protection—not only of mediums and workers but also of the grand truths which Spiritualism represents—from the assaults and evil designs of ignorance and intolerance.

We further recommend that the report as a whole be approved with the thanks of the Convention to the President for the diligence manifested in the discharge of the duties of his office.

Respectfully submitted,
J. L. Dryden,
Mollie S. Phelps, } Committee.
Jennie Robinson. }
Report adopted.

SUPPLEMENTARY REPORT.

To the officers and members of the State Spiritualist Association. Your committee to whom was referred that portion of the Presidents report, concerning the protection of mediums, etc., would report.

First—We recommend that the State Association be empowered to employ a capable agent to attend the coming session of the Legislature, to watch all measures and labor for the defeat of such as are inimical to interests of our cause, and we further recommend that funds be raised during this session of the convention to meet the expense thereof.

Second—We further recommend that a committee of five be appointed by the President, to effect a permanent organization for the purpose as suggested by the President, and we request all present who wish to take part in such organization, to leave their names with said committee.

Respectfully submitted,
Mollie S. Phelps.
Jennie Robinson.
Salome Cowell.
J. L. Dryden.
Report Adopted.

The following resolutions were offered and adopted.

Resolutions prescribing duties of the Board of Officers of the State Association.

Resolved—That the State Association Directors be instructed by this Convention to formulate, a circular letter, calling upon the Spiritualists to organize circles, and hold conference meetings on Sunday mornings at 11 o'clock in every village, town, and city of 500 inhabitants and over—where there are now, or have not been any form of organization, circle or gathering, also to use the same plan, to inspire and revive and awaken interest in any society that has lapsed from any cause and are inactive that are known to the Directors or any Spiritualist who can give them the address of same. Adopted.

Resolved—That to assist and further this effort of the State Association and local organizations. That a register be opened in the secretary's office and that every known Spiritualist in the State be requested to send the name and address of any Spiritualist, or earnest and honest investigator to the State Association Secretary for entry on register. That it may be used as a record for reference in the distribution of propaganda literature and the seeking of information, etc., regarding the growth or status of the Spiritualistic sentiment, in any particular locality, and to awaken interest in the unknown believers,

who are not now assisting or supporting the Great Truths of Spiritualism, because of never having been interested and the inherent dread of being scoffed at etc., which at present deters many from becoming more pronounced, and at the present time there is so much exposure and unrefuted ridicule printed in the secular and daily papers, that something must be done, some effort put forth to counteract.

Resolved—That the State Association be empowered to collect a Per Capita Tax of ten cents on all active members within its jurisdiction every three months to help defray the expense of the foregoing work. Adopted.

Resolution—In regard to the imparting of information to Auxiliary Societies.

Resolved—That the State Association by its Board of Directors be instructed by this convention, to compile a circular or pamphlet containing the names and P. O. address of each officer of the State Board, with the date of next convention, and place of holding exercise; of the name and location of each auxiliary society, with the names of its officers and their addresses.

Also the number of members upon which the Society paid Per Capita Tax, year ending August 31, 1904.

Also a full list of the Ordained Ministers, Lecturers, etc., holding valid certificates; also the Endorsed and Protected Mediums holding State certificates, giving name of the Auxiliary Society to which they belong, and their full name and P. O. address (with a star attached to indicate if they attended the State Convention in 1904, as delegates at large.)

Adopted.

Resolved—That each Auxiliary shall furnish every member of said Society with a copy of the same, paying to the State Association the actual cost of publication and postage for the same, thereby furnishing the general membership with useful and desirable information that will be beneficial to the cause and Spiritualists in general.

Adopted.

[To be continued.]

W. T. Jones, secretary.

THE EVIL EFFECTS OF PREJUDICE.

E. J. SHELLHOUS.

Perhaps there is no feeling less observed and understood than prejudice (from the Latin, pre before and iudice, to judge.) The meaning is to judge without examination to condemn before hand. It is a previous bias of mind for, or against any person or thing, when against, it means mischief, damage, injury.

As a rule opinions are formed

unconsciously from early teaching, in childhood and youth, in the lack of experience, when we feel a confidence in our parents and teachers we accept without examination what we receive as unquestionable truth to which we adhere with characteristic pertinacity, giving rise to a corresponding state of feeling from whence arise the sense of reality in what we feel.

The prevailing idea is that the sense of reality is the truth, and this is accepted and acted upon as a finality. This is a misconception of fact. Sensation and ever present, irrepressible, irresistible desire ever seeking satisfaction—the desire to live, to enjoy, to be happy is the force that moves to all human activity.

It is essentially the life, that in which we move and have our being. It gives rise to a concern for our well-being, and that of those we love. Well-being is well-feeling, and well-feeling is enjoyment, happiness which we instinctively seek.

Consciousness is that state of mind in which we are aware of our being, feeling, thinking, acting and the conception of facts, events and conditions external to us. It is the field of the intellect from whence come reason, dissemination, judgment and knowledge, without consciousness, sensation could not act voluntarily nor rationally, and without sensation, consciousness would be useless.

These are the two principal elements of the mind, giving rise to every human interest and embracing every consideration in life. Feeling is the only reality within the individual giving rise to all conceptions and as sensation and consciousness are innate in him, he is necessarily related to all externalities which are conceptions. Conceptions are cognitions of realities and not realities, this is clearly seen in the material world; as the idea of a horse is not a horse; but in ethics, the obscurity lies in the logic of events, a science not taught, and known only to a few, and even to these imperfectly. We are familiar with the concrete, but not with the abstract, in consequence of which we lose sight of the thing and call the conception of it, the thing.

To make this clear, feelings exist in us, they give rise to all our interests, many things affect these interests, we trust in only the real, but most of what we accept as real is unreal, for it is evident to all who think and reflect, that the most important and vital problems of life are yet unsolved as the great contrariety of opinions, conflict of interests and struggle for individual advantage over others.

The extreme of wealth and poverty, mar despotism, mental slavery conditions that give rise to vice, crime, insanity, suicide, disease and premature death. It is clear that truth would not give rise to all or

any of these, and equally clear that error would. In the acceptance of the unreal which is conceived to be real, the feelings aroused by it are just as vivid and convincing as when aroused by the real.

If that which arouses the feelings is unreal, but accepted as real, the feeling that gives to the sense of reality of what is unreal that sense is itself unreal. Thus we see how it is, that the sense of reality of things we feel, are not realities, but are errors, we are taught these errors, accept them as unquestionable truths, and when others whose early teachings have been different from ours and felt to be errors, (for we intuitively feel that truth is consistent itself and inconsistent with error, and that we have it) then we repel them. This is prejudice, and we can now see to what extent it prevails.

It is always mischievous and harmful, it would require extraordinary genius and effort to purge ourselves of this feeling, since it is so deeply interwoven in our very being, it would require a change of feeling, but since our feelings constitute essentially our very being, we can see the wall-nigh insuperable difficulties before us, and the vast evils into which our false teachings have led us.

We who have taken a stand against this well-nigh universal prevalence of error, conceived to be truth which is taken without examination, and on the faith of those from whom it is received can realize the enormous task before us.

Spiritualism is surrounded by enemies, some of them, engaged in mortal combat. If Spiritualism prevails, ecclesiasticism must go down or undergo a radical change in what are now deemed to be its fundamental principles, a scheme or a "plan of salvation," from the wrath of God.

It does not seem possible that so preposterous an absurdity could be accepted in the light of common sense and reason; but feelings so persistently accepted and taught, have such a deep hold on the mind that it seems a well nigh impossibility to eradicate them.

We have now some realization of the power of prejudice, for no one suspects that he is influenced by it, or how difficult it is to overcome. In this lies the danger and difficulty, let it be clearly understood and realized that feelings aroused into consciousness give rise to the sense of reality in us, and that consciousness is taken for the reality when it is seen that, that sense of reality is no proof of its being reality.

This view of the subject will enable us to see the matter in such a light as to prevent us from indulging in too great expectation, or discourage us by the slow and difficult advance of the Spiritual cause.

QUESTIONS AND ANSWERS.

MISS MAE HUNT, MEDIUM.

Question from J. I. H., Winchester, Va.—Is Spiritualism a religion or a science?

Answer—Spiritualism is both a science and a religion?

It is a religion because it teaches man how to live a spiritual life.

Formalities and creeds are not religion, and Spiritualism does not cater to such but appeals to the religious and spiritual instincts of mankind.

It is a science, because it can be proven scientifically, and it is the whole and yet, stands separate and alone because, man does not understand its deep subtle laws.

You can not put new wine into old bottles, neither can you cut Spiritualism down to fit into the churches, but they will grow to fit the demands of Spiritualism, for it is eternal and immortal.

Spiritualists are not able to build temples and churches, because in a few years, those already built will be thrown wide open to Spiritualism

The spirit forces are busy in the churches too, and there are wonderful manifestations in their ranks and many of them now, are so liberal that advocates of Spiritualism, speak from their pulpits from time to time.

Spiritualism is independent and does not conform to old threshed out opinions, but demands the truth and can give it.

One grown to maturity can not wear the shoes they wore when a child, neither can truth be cramped nor placed back into the old shell that it has broken in its effort to be

free, for it is as broad as the universe and deep as the sounding sea.


Such spirits as Paine, Voltaire, Washington and Lincoln, advocate these principles and are working for another emancipation proclamation that shall lift the chains of bondage and allow free thought to flow, as freely as the crystal streams from yonder mountain heights.

Mankind has nothing to lose but its chains, and this 20th century shall mark another great demonstration of spirit power as in the days of the Fox Sisters, for there are vast throngs moving toward the earth with their glad tidings of a new dispensation.

Another chapter in the great history of Modern Spiritualism, will soon be turned for earth's children, who are watching like a great sentinel through the dark, silent watches of the night, through sunshine and storm, ever ready to receive these divine revelations that shall flash across the horizon of the world.


The great liberty bell is pealing out its tones of freedom, calling mankind to arise, for in veritable truth thou art divine.

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"ALICE" MESSAGE CORNER"

Mrs. Anna L. Gillespie, Medium

Invocation—Great spirit of all good, thou of whom we are apart, help us to bring comfort where it is so sorely needed, may the door be open, the way clear for all who wish to reach their loved ones. May each who receives, be blessed in giving or sending a word that will take away the fear of death. Help us to be faithful to the trust given.

Amy Stevens—A voice calls out, "Let me reach my Brother Will" I see a woman, blue eyes, light hair, and round face, over one ear a deep cut and dark ugly marks on the head. She passed out of life suddenly and wishes Will to know there was no pain, just a shock, a confused feeling, then light, and Lena was bending over her, lifting her gently, did not know she was dead until she saw Mother and Joe. It is all so strange, but lovelier than I can tell.

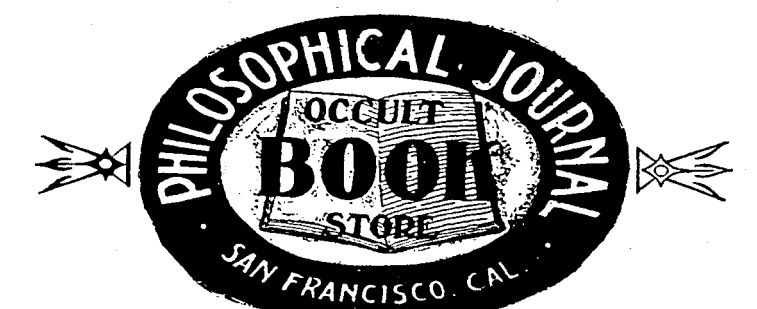
Obi Burdick—I want to send word to my husband and tell him that I was never nearer than now, tell him to be careful, take good care of himself, for there is much to do before he goes.

Tell his wife my sister that I send my dear love to her. Tell her there are many will soon write her from the spirit world through this instrument.

Harry Hitchcox—Will you let me send one short message to my friends, Alice, this is such a new strange world; but a good one to live in, but I want to let the dear ones know I am trying everyday to reach them. Tell Hattie and the girls how I long to help them; give my love to all and tell them I know now it is true.

Sydney Cross—An elderly man, tall and slender, one who has the manner of a teacher or a leader in the world comes before me, but little is said, as he comes nearer, I see with him one whom he calls brother, a twin brother named Horace, with them a little girl named Orice, called Orrie. Oh yes, now I see two more children Abbie and Anna all come for the one person and they remind him of a promise he made, that if he could have a direct message he would give help to the cause by working for it. So don't forget your promise, James.

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W. T. JONES Secretary

MRS. ANNIE E. WADSWORTH.
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W. T. JONES.
EDITOR.

Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, SEPTEMBER 24, 1904

CALIFORNIA STATE SPIRITUALISTS' ASSOCIATION.

SAN DIEGO CONVENTION,
1905 CLUB.

The State Board wants you to join us in making our delegation to San Diego one to be remembered in the States history of Spiritualism.

We have secured a rate to San Deigo and return, including sleeping car, going and coming, nice cool ratan seat, Tourist Pullman.

To secure this low special rate, which not only covers your R. R. fare and sleeper to San Diego, and return to San Francisco, but gives you a side trip around Los Angeles on the return trip. Arrangements will be made for an observation car to convey the party over the net work of suburban electric rail-ways, for this we must secure 60 tickets and the first 60 who register with the Executive Committee and send their \$24.00 will be provided for and this covers all the transportation and sleeper.

The trip should not cost you over five or six dollars outside of this amount, you can carry your lunch enroute to and from San Diego, the accommodations will be from 25 to 50 cts. per night. The few meals you buy, if any will cost not exceeding 25 cts.

Now we have a plan by which you can go with us, send us your name and address and \$2.00 per month for 12 months, commencing October 1st. If at the last moment or three days before starting you cannot go, through sickness or otherwise the amount in full will be returned. The Secretary and Treasurer will file a bond for the safe return of all moneys.

The party will be exclusively for Spiritualists' and their guests or friends, Each car will accomodate 31 and be equipped with all conveniences. Iced and Porter in charge without extra cost, each will receive the same treatment and no tips will be required as the convention will provide for all of the expense outside of eating and those

who prefer to patronize the Dining car or Stations are free to do so.

The committee has promised to do all in its power to make the trip a pleasant remembrance for everyone and the small amount of \$2.00 laid away each month for 12 months pays for it all.

Send your name, address and \$2.00 to start the "1905 Convention Club." Remember this rate obtained is for this party only and will not apply to everyone seeking to go to San Diego. For further information apply,

W. A. Desborough,
Chairman of Committee
on Transportation.
610 Fillmore St.
San Francisco.

Remit all moneys to W. T. Jones,
Secretary, 1429 Market St.

COMMENTS.

So we are to go to San Diego, next year for the State Convention that is, an invitation has been extended and a plan outlined, not a bad idea to try the effect, other vibrations than those of the "Bay District." The Spiritualistic work in San Francisco. Oakland and San Jose is clearly in a rut. The study of the methods employed elsewhere might give a new impetus to local work.

A man convinced against his will is of the same opinion still. Those who heard Dr. McIntyre's sermon will never read Hudson Tuttle's reply and if they did the authority of the Bible would remain the same in the mind of the bigoted churchman.

The Romanist bows to the will of the Pope, and the Protestant to the letter of the Hebrew Scriptures. Neither sees God's word blazoned in letters of living light across the mid-night skies, or hears His voice in the sublime chant which nature sings in whistering breeze or tempest's roar.

The wisest words that man can speak,—and ought, that is put in words is at once limited and finite—is as foolishness beside wonderous truths which nature reveals to the listening soul.

What is the final authority? Is there a better guide than the simple question: "Will it help humanity?" One statement of the old book rings true, "If one member suffer all suffer." Dimly men are beginning to comprehend the meaning. If it should ever be fully comprehended brotherhood will be a reality and not a phase to juggle with.

What use can Spiritualists make of the Bible? From it can be proved the truth that spirit communion is as old as its oldest records. The man who accepts the Bible must, to be consistent, accept

spirit communion. The Biblolar has the choice, accept Spiritualism or deny the infallibility of his oracle.

Mrs. C. K. Smith's article on the Saloon, touches a subject so vital to the well-being of the race, as to call for earnest thought.

The temperance question and the labor question are the great problems of the age. The Prohibitionists think they have the answer to the first and the Trades Unions to the last. Have they?

What are Spiritualists, who should be humanitarians, doing to help? Are the Lyceums teaching temperance and the dignity of labor?

What is temperance? But that's another story for later consideration.

—Commenter.

THEORY VS. FACT.

BY B. F. FRENCH.

EDITOR JOURNAL:

For poets, novelist, and speculative scientists; theoretical dissertations and conclusions, based on imperfect knowledge, may be looked upon as useful literature and excusable, though based on finite assumptions, when however such theories reach out into the great world of infinite life beyond the physical plane of being, the theme seems to me so important, so sacred that writers should confine themselves to the known and to the statements of those who say they have entered that ethereal sphere.

It is quite impossible for anyone in physical life to know or realize all the details of life in the spirit realms. We have learned just a little about vibrations and the laws governing them, it is not audacity for one to build up a theory on a mere fragment of facts and offer it so the public as scientific demonstration?

It seems to me on a par with the work of the early christian fathers, who new nothing of the laws of nature, and very little of the true nature of life, after death of the body, yet they concocted an entire system of theology and of mans environment after death and enforced it upon the people with the ultimatum of damnation, and often with the sword.

One would think from the theories of certain writer, claiming to be scientific, that spirit man is anything but a man; he will have no legs because he won't need them. he will have no lunge because there will be no air to breathe, he will have no heart because he has no blood to circulate, he will have no hair because it will be useless, he will have no liver or bowels because his food is not material substance, and so on adnauseum.

One sentence from the unwritten pages of nature are of more value than a thousand pages of such lopsided finite theorems. The writer has seen hundreds of decarnate men, they all had legs and hair, and presumably had all the members belonging to physical man, and with the exception of the procreative organs, performed the same functions for the spirit man out of the flesh as when in the flesh, for there are corresponding forces in ethereal realms, for every force in terrestrial realms.

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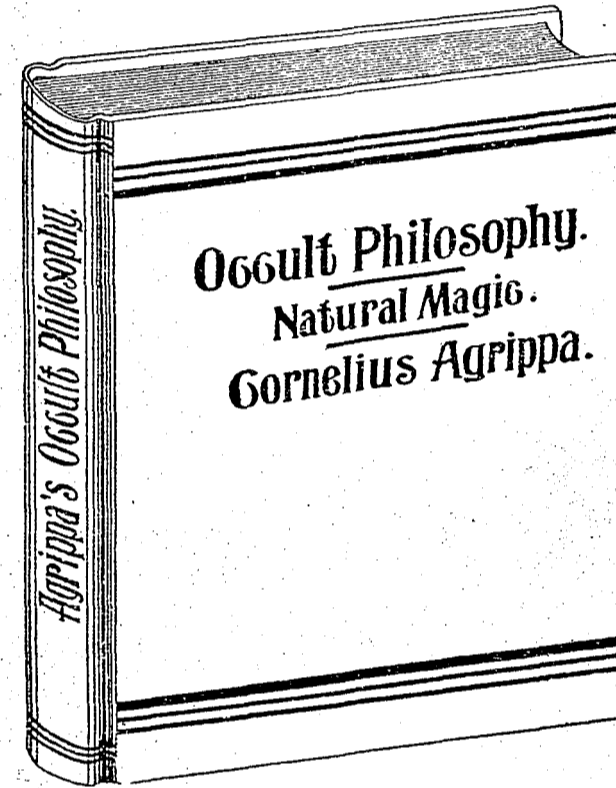
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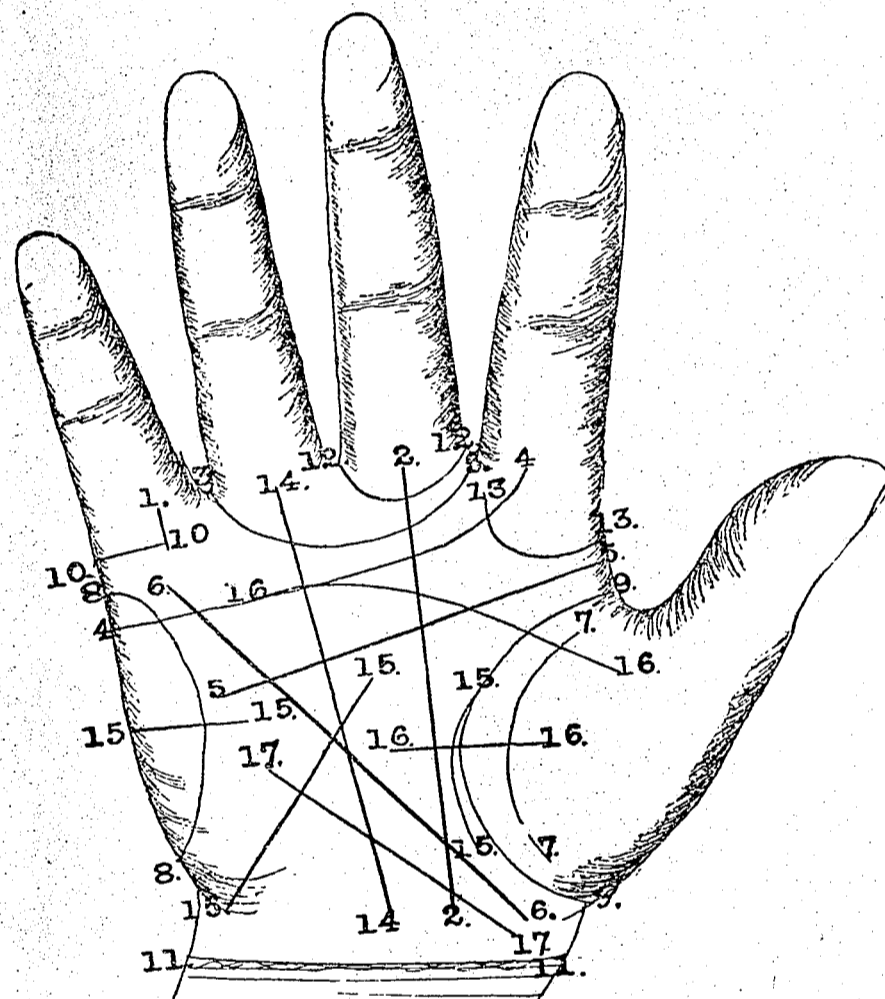
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The JOURNAL has opened a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

The Peoples' Church—A good audience greeted Mrs. Anna L. Gillespie last Sunday evening, a new feature was inaugurated which will no doubt prove both interesting and profitable to those attending these Sunday evening meetings. A conference and musical service will commence at 7:30 continuing till 8 o'clock. Quite a number of individual experiences were told and listened to with interest and it is hoped that greater interest will be manifested at each succeeding service. Mrs. Gillespie gave one of her best, followed by Mrs. M. E. G. Howe and Mrs. Ragan each of whom gave spirit messages. There will be a social held at Mr. and Mrs. Gillespie's home, 1101 O'Farrell St., on Monday evening, Sept. 26, inst. All are cordially invited.

The Lyceum opened its session Sept. 11, in Sunflower Hall, Odd Fellows Building after several weeks vacation. Mrs. C. Mayo Steers, gave the invocation after which Starlight, the little Indian Control gave some beautiful flower lessons to the children. The older members were not forgotten by her. On Sep. 18th., Mrs. Hubbard, one of our old time faithful workers and mediums, gave the children a nice talk and very useful advice. Mr. Jones also gave an object lesson which was quite interesting. Each Sunday we anticipate a visit from our medium friends to assist us in building up our Lyceum in interest and numbers. We have a very pleasant hall, come and help us all who can. "Let the good angels come in."

Funeral services of Mrs. Mary Rust were held on Friday September 16th at the Undertaking Parlors of Carew and English, 29 Van Ness Avenue, conducted by the guides of Mrs. Clara U. Meyers who gave a lucid definition of life and death as taught by the Spiritual Philosophy, adding words of hope and consolation to the bereft and sorrowing relatives and friends. Mrs. Elsie Virginia Mooney of New York city, a friend of Mrs. Myers sang with fine effect, the "Holy City" by Stephen Adams and "God's Mercy," by M. Theo. Frain. Two selections were also sang by Mrs. A. S. Norton, Mr. Wadsworth and Jones. Interment at Mountain View Cemetery, Oakland.

The following lines were given to Mrs. M. E. G. Howe, by the deceased, during the service held over her body:

Life is but a fleeting shadow;
Think me not among the lost,
I have entered life immortal,
Laid aside all earthly dross

I am free, yes, free in spirit,
I can see, although not seen;
I am here, rejoiced in freedom,
Mourn me not, for I am free.

Life has had so little pleasure,
Life has held for me but care.
Chain me not by words of sorrow—
Lift me up—For I am free:

Free from earthly chains and bondage,
Free to rise above all ill
Let me give a word of comfort,
Peace is mine:—Kind words be still

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.

Steinway Hall, 223 Sutter street, 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., Lecture and Messages, Mrs. Anna Gillespie, Pastor.

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

Ladies Aid Society, are preparing a social and entertainment for Thursday evening, September 29, 1904 at 8 p. m. in their new quarters, room 8, Odd Fellows building. Some of the best talent has been secured. Admission 10 cents. Refreshments for sale during the evening Committee, Mrs. Howe, Mrs. Starks and Mrs. Woods.

The Orrilla Sisterhood gave an informal reception to their friends, at their new hall, 689 Dolores St. last Saturday evening. Mrs. Mary A. Wells acted as chairman of the evening, and after giving an address of welcome called upon several of the guests for remarks, all of whom responded in a most cordial and interesting manner. After the spiritual part of the program, which was interspersed with music and recitations, refreshments were served and a jolly good time entered into. Among those present were Mr and Mrs Manchester of Santa Barbara, Henry Harrison Brown of "Now," W. T. Jones of the JOURNAL, Miss Emily Harris of Merced, Mr Newbrook, Mrs Leader, the husbands of several of the sisters and many other relatives and friends.

The Relief Fund meeting was held on Friday evening in Odd Fellows Hall, under the auspices of the Ladies Aid Society. Mrs. Drew gave a very fine invocation following with messages and tests. Every person in the room received a few words from their spirit friends or advice on material matters. The audience was very small, but Mrs. Drew has a happy faculty of harmonizing conditions.

Oakland Notes.

The meeting at Woodmen Hall, of Sept 18th, conducted by Mrs. Wells and Mrs. Phelps was largely attended. The meeting was opened by Mrs. Phelps who spoke from the subject "Are we living our religion?" she was followed by Mrs. Wells and Dr. Meacham who spoke at length on the subject and whose beautiful words were highly appreciated. Our sister Jennie Robinson, from across the bay was with us and after messages from Mrs. Phelps, gave Psychometric readings which were recognized by all to whom given. Good work being done in Woodmen Hall.

The local workers of Oakland will hold a test meeting at Woodmen Hall, on Sunday afternoon, Oct. 2nd, for the benefit of a worthy brother in distress. The hall has been donated through the generosity of Mr and Mrs. Cowell. The meetings in general have been unusually well attended since the close of the convention. The Mediums meeting on Thursday evening, Sept 15th, was crowded to the doors. The workers present were Mrs. Lettie Allen, Mrs. Gordon, Mrs. Parsons, Miss Sundberg and Dr. Stewart Ellis.

Mrs. Lettie M. Allen, of Los Angeles has located in Oakland, and expects to remain some time.

Dr. Palinbaum, at last accounts was on the high road to recovery.

San Francisco, continues in her holiday attire, no sooner than the Knight Templar's festivities were concluded with its gorgeous display than following closely upon their departure came the Sovereign Grand Lodge of Odd Fellows of the United States. On Monday the 26th the auditorium of the Lyceum Theatre was filled with members, to greet their chief officers. The Daughters of Rebekah were also present in large numbers. His honor Mayor Schmitz delivered the address of welcome and formally extended the hospitality of the

city and delivered the keys to the great city of the "Golden West."

On Monday evening at 8 o'clock the great pavilion was packed with as brilliant an audience as ever assembled within its walls. The Decorations were artistic and profuse. The Illuminations brilliant and perfect. The great Chorus of voices numbering nearly 500 under the direction of Prof. Carl Sawvell rendered four select pieces of music with as great a credit to themselves as to their able instructor and director. The Knickerbocker Quartette, rendered valuable assistance to the Chorus in the rendition of the Star Spangled Banner. They also sang during the evening two of their own songs to the delight of the great audience. Thus ended the first Program of the Conclave. in a "Blaze of Glory."

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