

# THE PHILOSOPHICAL JOURNAL

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W. T. JONES  
EDITOR

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No. 46

## PASSING OF DAY.

BY WM. J. WEIDMAN.

HE looked along the pathway of a beam  
That radiated from the sinking sun,  
And on its strip of gold by him was seen,  
Silhouetted 'gainst the resplendent one,  
The image of a day whose work was done.

In tired attitude it quietly lay  
And journeyed on toward yon distant  
cloud;  
Entreatingly he begged and prayed it  
stay;  
But, looking east, he saw in sorrow  
bowed  
A figure. It was Night with Day's dark  
shroud.

## HAPPINESS HERE.

BY MRS. C. K. SMITH.

TALK not so much of happiness here-  
after,  
Make those around you happy here;  
The hereafter will of itself take care  
If we improve the present sphere.  
"In my Father's house are many man-  
sions—  
These are not castles in the air,  
Built by vigorous imaginations,  
But earned by industrious care.  
No respect for particular persons  
That may dwell in these mansions  
fair,  
But each according as his work shall be  
Previous to his entrance there.  
Daily, also hourly, are we building  
The house in which we are to dwell;  
And thus every hour is now deciding  
Whether it shall be ill or well.  
San Diego, California.

## BORDERLAND

## OUR NEXT DOOR NEIGHBORS.

BY CHARLES DAWBARN.

MR. WILSON'S first seance was held September 19th, 1893, when he and two friends—a Mr. Dallas, who proved to be the medium, and a Mr. Kramer—opened communications into "fog-land" by the customary raps. At frequent intervals these seances were held, and the record tells how, one after another,

old acquaintances came, and apparently offered most satisfactory identification. There was no attempt to startle or awe by the use of names known to history. The visitors were just the Toms, Dicks and Harrys of the old life, reintroducing themselves as "next door neighbors," with a lady or two to awaken the old love.

This band of visitors included a man who died in an insane asylum, a billiard marker, a restaurant keeper, a suicide, a man blown to pieces by dynamite, two or three judges and lawyers, a couple of physicians and a few other well identified acquaintances on a similar mental level. Among the ladies were the mother of Mr. Wilson, the sister of Mr. Dallas and the wife of Mr. Kramer, who ultimately turned traitor, apparently from religious prejudices. There were many others reported as present who remained outside.

The active leaders were a Dr. Shoemaker, who died in 1890, and Plum Mitchell, the gentleman who was "exploded in" 1899. Ultimately a more skilled leader appeared, known only as F.R.S., which was his title here below.

Almost without exception these spirit visitors were recent arrivals "over there," and knew nothing either of the history of "spirit return" or of its possibilities of development.

At this point we get just one glimpse of that next door life of which we would like so well to know every detail were it possible. Dr. Shoemaker is described as keeping a school and one or two visitors are described as his pupils. So they have schools which, however, must be mere kindergartens, since neither teacher nor pupils knew anything of "spirit return" or of communication between "next door neighbors."

Very early in these experiences a zither—placed four feet away—was used by a spirit who played Home, Sweet Home with variations. This was, of course, interesting as a phenomenon, but no spirit theme or composition comes to give us a

glimpse of our neighbors musical progress. So we have but a mere reflection of earth life produced by a spirit, which is not what the present writer is seeking. So close are we to earth limitations that the sister of Mr. Dallas, though herself a spirit, still resides in her native town of Inverness, Scotland. She tells her brother that it took her just an hour and thirty-five minutes to make the journey when she came to visit him. This, of course, gives us a hint that these neighbors have their own special associations and locations which they call "home" like the rest of us. And apparently, they either have clocks and watches like the mortal, or borrow ours.

This particular group of "neighbors" to Mr. Wilson and his friends are apparently good average specimens of human nature, from the doctors and lawyers down to the billiard marker and suicide. We discern that, as a matter of course, the "next-door neighbors" of all of us will really consist of those to whom the change from one life to another has been merely a matter of a few vibrations. There is no mental change we can discover.

We are, therefore, not startled when this little gathering of mortals and spirit neighbors is annoyed by an eruption of Indians, full of their old animosity to the white race, and boasting of the white scalps hanging to their belts. However, these Indians are in some manner driven away and the little circle holds its own.

There is hardly a trace of "other worldness" discernable in these spirit neighbors, but we notice a strange eagerness to once again enjoy the flesh-pots of their old life. They want wine poured in glasses so that each may have his own, and join in toasts. They enjoy the fume of cigars, and make special appointments for dinner parties at the hotel, with a decided preference for certain dishes. They gather in the rooms of Mr. Wilson, and then with a tramp, tramp very audible to their mortal hosts they march down to a special table in the hotel

dining room, testifying their presence and approval by raps, some times rather startling to the waiter. Of course the wine and desert is reserved for the return gathering in the seance room.

So far few old Spiritualists but have had some such experiences with "neighbors" from across the street. But we now come to phenomena so interesting they would gladden the hearts of enthusiasts eager to convert hard-headed men of science the world over.

These spirits and their mortal associates presently found themselves in most serious trouble. For the details we must refer the reader to the book itself. There was a determined effort by a certain class of spirits to crush out this <sup>to be</sup> ed blending of the two worlds. The first result was a personal attack on both Wilson and Dallas, resulting in the destruction, at least for the time, of the mediumship of both. When Dallas could no longer see or hear their spirit friends, communication was resumed by using the Morse alphabet in raps upon the table. Dallas had formerly had some practice in telegraphy and Wilson set himself to learn to read the messages.

[To be Continued.]

## THE CAUSE OF THE SLOW AND DIFFICULT ADVANCE OF SPIRITUALISM.

BY E. J. SCHALLHAUS, M.D.

"Truth is on the scaffold, and error on the throne."—Lowell.

In this article I am attempting a seeming impossibility. It is similar in many respects to one attempting to convince a man of five hundred years ago of the error of the seemingly well grounded conception of the sunrise. There was at that time the ocular demonstration of a phenomenon which is now well known to be an error. The sun never rose.

There is the conception of errors quite as well founded as was that of the sunrise when the geocentric theory was universally accepted; and as the acceptance of that theory was an inseparable barrier

he science of astronomy, so  
 NA. The errors believed to be truths  
 inseparable barriers to the de-  
 velopment of ethical science.

One seems that what we think is  
 for be is true; but when so many of  
 select most intelligent men think so  
 lot. Souerently on the same subject, and  
 San so antagonistic in their conclu-  
 —ns, it is impossible to conceive  
 that all of them are true, since op-  
 posites cannot agree. It is more  
 rational to conclude that none of  
 them are true, since that which is  
 true is capable of demonstration.  
 While none of these conclusions  
 be demonstrable, the inference is  
 that they are all founded on error.  
 What some of these errors are will  
 appear in this article.

For a number of years I have  
 been engaged in attempting the so-  
 lution of some problems that are  
 not yet solved. It is an indisput-  
 able fact that the religious, politi-  
 cal, economic, social and domestic  
 world is in a state of conflict of  
 opinions and antagonism of inter-  
 ests. Since truth is always con-  
 sistent with itself, the problem is  
 to explain the reason of this con-  
 trarity of opinions and antagonism  
 of interests. It resolves itself into  
 this question:

Why is it that men of equal intelli-  
 gence, having equal opportunities for  
 investigation, and being equally  
 honest and sincere, come to such oppo-  
 site and even antagonistic conclusions  
 on the same subject?

Can we not conceive a more import-  
 ant question in the entire range of  
 human imagination than this one.  
 There must be a cause for this con-  
 flict—this hatred and antagonism—  
 often resulting in bloody wars and  
 the overthrow of civilizations. Now  
 what is it?

To deal with any subject it is  
 necessary to understand the nature  
 of it. The subject involved in this  
 consideration is that of the human  
 mind. For thousands of years men  
 have been studying the human  
 mind. They have speculated and  
 theorized all along the ages; and  
 yet there is no visible prospect of  
 unity or agreement—for these are  
 essential to the harmony, peace and  
 well-being of society.

Socrates, discarding the Ionic  
 and Eleatic philosophy and other  
 schools of the sophists, began to  
 study human nature by observing  
 the language and actions of men.  
 He said: "To know the good and  
 not pursue it is akin to madness."  
 He called this good knowledge to be  
 acquired by study. When asked  
 "What is the good?" he replied:  
 "Knowledge." "And what is  
 knowledge?" was asked, he re-  
 plied "Virtue;" and when pressed  
 for the definition of virtue his  
 answer was "Virtue, is piety,  
 justice, courage and temperance in  
 all things." But he did not explain  
 how an impious, selfish, cowardly  
 and intemperate man could pursue  
 the good; that is, be pious, just,  
 courageous and temperate while he  
 was quite the opposite. The at-

tempt to teach him to be so is pre-  
 posterous.

At all events, all that remains of  
 Socrates is his prestige, and that is  
 but of little use to us. Plato, Aris-  
 totle and the rest having equal  
 prestige, give us no further light  
 on this subject.

But the question, after long and  
 careful observation and study,  
 aided by my subjective experience,  
 I can see clearly two primal elements  
 that constitute the human mind.  
 They are SENSATION and CON-  
 SCIOUSNESS. Without sensation  
 there would be no use for con-  
 sciousness; and without conscio-  
 usness there could be no voluntary,  
 rational activity. These include  
 and contain every possibly con-  
 ceivable interest in life.

In sentient beings there is no  
 life without sensation. It is essen-  
 tially life itself—the Ego—the esse  
 in esse—that in which we move and  
 have our being—the fountain from  
 which flows all our actions—the  
 sole cause of all human conduct.  
 It is self-existing and self-determining  
 —a force in the nature of a persist-  
 ent, irrepressible DESIRE ever seek-  
 ing satisfaction—the desire to live,  
 to enjoy, to be happy—giving rise to  
 a concern for our well-being and  
 for that of those we love. Well-  
 being is well feeling, and well feel-  
 ing is enjoyment—happiness which  
 all mankind 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—the light that  
 illumines the pathway of life—the  
 source of knowledge, reason and  
 logical conclusions. Sensation de-  
 mands and seeks satisfaction of de-  
 sire. Consciousness is instrumental  
 in devising and applying the means  
 for that satisfaction as determined  
 by sensation. Every effort of life  
 is in the pursuit of pleasant sensa-  
 tions and the avoidance of unpleas-  
 ant ones.

For the lack of definite language  
 this is the best explanation of the  
 mental constitution that I can give;  
 and for convenience I will use the  
 word feeling as expressive of every  
 mode and manifestation of sensa-  
 tion, while conception is a matter  
 of consciousness.

Since feeling is essentially life  
 itself, it is the only source of real-  
 ity, and consciousness is the  
 awareness (so to speak) of the real-  
 ity—the conception of the source  
 of it expressed in the following  
 proposition: Feeling gives rise to  
 the sense of reality in what is felt.  
 The reality is in the feeling, the  
 conception of it is in the conscio-  
 usness. There is an essential differ-  
 ence between the idea of a thing  
 and the thing itself. The idea of a  
 horse is not a horse. In physics  
 this distinction is easily made; but  
 in ethics the conception of the  
 thing is taken for the thing, and  
 that which gives rise to it is  
 ignored.

It will now be necessary to con-

sider the matter of the feelings  
 themselves. The germs of them  
 are innate in the new born child,  
 subject to development in subse-  
 quent life by the stimulus of envi-  
 ronment. By environment is  
 meant those external conditions  
 and circumstances in which every  
 one is necessarily placed in life.  
 Heredity is a matter of environ-  
 ment of the mother during the  
 period of gestation.

[To be continued.]

#### PEOPLE'S CHURCH SOCIAL.

A SOCIAL of the friends of the  
 above church was held on Monday  
 evening, October 24th, at the homes  
 of Mrs. Prindle, Mrs. Desborough  
 and Miss Madeira, and was well at-  
 tended. The decorations were  
 elegantly arranged—blue and gold  
 —(People's Church colors) in the  
 dining hall, red prevailed in the  
 dancing room, blue and gold in the  
 upper rooms, which were set aside  
 for whist playing. A booth was  
 arranged in the lower hall where  
 Miss Madeira presided at fortune  
 telling. The programme rendered  
 was as follows: Instrumental music  
 —selected, duet, by Miss Lamb and  
 Mr. Powell; recitations by Mrs.  
 Close, Miss Lamb and Miss Elliott;  
 quartette, by Messrs Gillespie, Mil-  
 ler, McKenzie and Stevenson; reci-  
 tation, by Mr. W. Rider. The affair  
 was a grand success socially and  
 financially—the receipts exceeding  
 any previous social. Many of those  
 present were made wiser by having  
 had their palms read by Mr. E. W.  
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November 12th.

Maggie Melrose.—With this influence I get a desire to run and frolic—a true lover of nature—good natured and inclined to favor a good time, with plenty of vim to carry it through. One who—if she knew her own strength—could keep every one around her happy and joyous. She is artistic, musical and would make an excellent horse woman. Would like to have her desires fulfilled; would excel in sketching from nature; a lover of home and pretty surroundings.

We see much in life for you, but we also see you will have to be careful in all pertaining to future conditions of life, as shown that you will not be firm and decisive.

John H., Los Angeles.—With the influence of this one I get a condition of regret at the unfortunate condition that has come into the life; yet my whole desire has been for fame. I have succeeded only in a small way; my desire has been overcome by conditions that have disabled me for future action. But, dear friend, be of good cheer; God, who watches over all, is watching now over you, and will bring to you comfort. We see you could be helped much by salt water baths. Lie in the salt water for at least fifteen minutes; then allow that to run off, as the salt water absorbs detrimental conditions out of the system and allows nature to do its work better. Then refill the bath with salt water, remaining in that another twenty minutes and this will strengthen you. Take these daily. It would be well to dress comfortable and keep the body well nourished with very light diet, such as cereals, milk and fruit, and be careful of changes of climate. Take plenty of sun baths.

**"ALICE" MESSAGE CORNER"**

Mrs. Anna L. Gillespie, Medium.

The Alice Messages are unavoidably omitted this week owing to the indisposition of the medium. Let us hope that they will be resumed next week.—Ed.

**PHILOSOPHICAL JOURNAL**  
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SAN FRANCISCO, NOVEMBER 12, 1904

COMMENTS.

OUR strenuous President has proclaimed a day of thanksgiving. It is an old custom, having its origin generations before the New England Puritans rejoiced in their first harvest. Cavil as men do it is in-born in human nature to be grateful. Grateful to that Power outside of self that brings seed time and harvest in their season, and overrules all seeming ills for soul unfolding.

For what has the American people especial cause for thanks at the harvest home of 1904? For this at least, that it is made and preserved as a nation.

When these comments reach the JOURNAL readers the election campaign will be over, and that will be cause for thanksgiving. And who ever has won the victory the control of affairs, both state and national, will still be in the hands of Americans who love their country.

In reading history men think they see the guiding hand of a nation's guardian angel. In making history do you realize that it might be well to look for the angel's guiding hand? Have you ever thought who might be the guardian angel of your country? Is the Goddess of Liberty a myth, a symbol or a personality?

George Washington and Abraham Lincoln may be members of the cabinet, but before them some power led, guarded, guided and directed the out-going of the seed of a nation. The Jews had their Jehovah. What was the name of the Unseen leader of the wanderers who founded a nation in the western continent? Vague speculation! but opening strange vistas of thought, or is it faint gleams of a truth?

Moses Hull has entered as debatable a field in his Bible lessons.

What good? To provide arguments to confute the Bible oltor.

Of what use is the study of the Bible to Spiritualists? As a means of refuting the charges brought against them by the church, and to know the record of spirit manifestations in other times and other lands.

Do you read the advertisements? There is a wealth of information on those pages. They are side lights not to be over looked. You will find the book lists of especial help. Remember a book makes an excellent holiday gift.

Don't you like to read the news column and find out what your friends are doing? Is it not pleasant to think Mrs. Belle Morse is once more in San Francisco? To know that Henry Harrison Brown received recognition at the New Thought Congress? And that there is an "Old Fashioned Circle" in San Francisco?

COMMENTER.

GOOD NEWS FROM WATSONVILLE.

NEW THOUGHT SCHOOL.

At the home of Mrs. W. G. Libbey in this city Mr. Charles J. Anderson of Santa Cruz delivered a lecture on the subject of "Right Thinking." The readings and views on mental processes as given by the demonstrator proved of the greatest interest to the assembled guests. He showed beyond scientific dispute that mental conditions solely are responsible for all disturbances of the assimilative process, and therefore indirectly the strongest factor influencing health and consequent happiness. Many lines of thought were taken up and traced in a masterly presentation of the new principles of mind power. At the conclusion of the address and reading the hostess, Mrs. Libbey, served an appreciated repast, as has been her wont at the previous meetings. It was the wish of all present that a series of lectures be delivered by Mr. Anderson in some public hall in this city, and arrangements to that end are in process of preparation. The course will be begun shortly and will be announced beforehand.

Note.—The above is a report published in the Watsonville Register, which speaks well for our Boy Orator. His many friends will be glad to learn that the seeds which he scatters finds receptive minds in this new field of labor. The JOURNAL is informed that the Native Sons' Hall has been secured, and the first public lecture will be delivered by Mr. Anderson on Sunday evening, the 13th inst.

PASSED TO HIGHER LIFE.

Passed away, after an operation, at the hospital on Golden Gate Avenue, on Wednesday, the 9th inst., Mrs. Abrena Jane, beloved wife of Clifford C. Griffin, and daughter-in-law of Mr. and Mrs. H. A. Griffin, well known Spiritualists of this city. The deceased had been married five years. She possessed a most cheerful disposition and many beautiful accomplishments, which endeared her to all who knew her. Mr. Griffin has lost a devoted and a loving companion, and his many friends will sympathize with him in his great bereavement. For funeral notice see daily papers.

MISSIONARY NOTICE.

E. W. Sprague and wife, the N.S.A. missionaries, have engaged to serve that association another year. They are working in the territory west of the Mississippi river. They desire to hear from societies and individuals who need their services, and especially from localities where new societies may be organized. Mail for them should be addressed as follows: No. 1102 North 18th Street, St. Joseph, Missouri.

PERSONALS.

Mr. and Mrs. E. F. Cobb of Los Angeles, are spending a few days in San Francisco. Mrs. Cobb was favorably known as Mrs. Edith R. Nickless, an able exponent of Spiritual truths and a message bearer from the loved ones just over the way. Her many friends will be glad to renew the past acquaintance.

Mr. S. Strong and daughter of Napa, called at the JOURNAL office last week. He is the only Spiritualist in Napa, and is not afraid to let his light shine among his neighbors. He frequently makes purchases of Spiritual literature at the Occult Book Store, and then distributes them among his friends. This is very commendable.

ELECTION NOTICE.

The semi-annual meeting of the Mediums' Protective Association for the election of four directors, will be held on Saturday evening the 12th inst., at 267 San Jose Avenue. All members are cordially and earnestly invited to be present.

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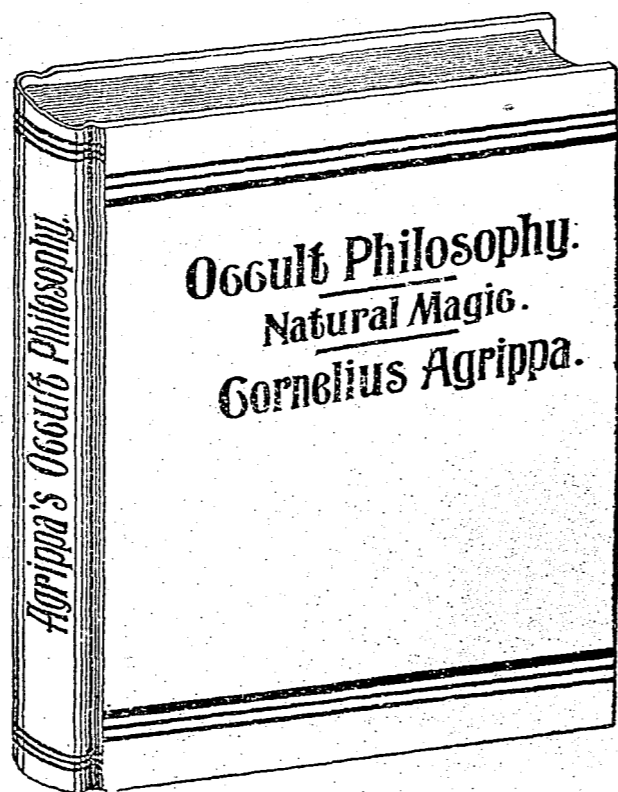
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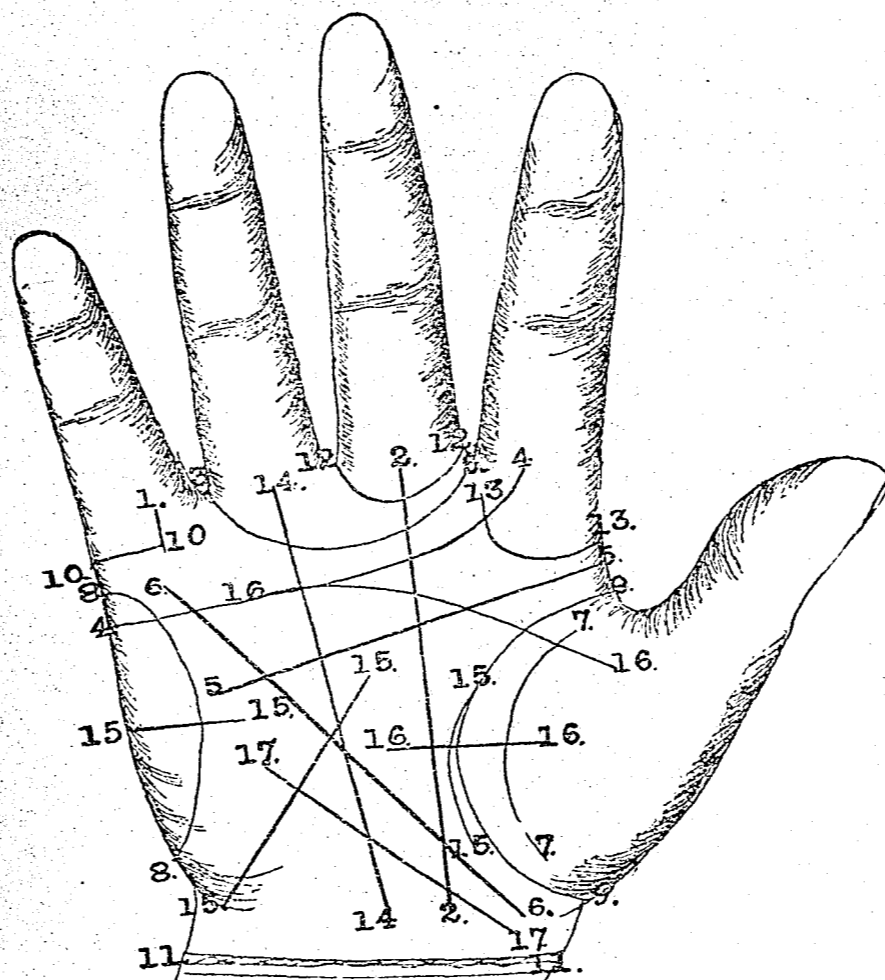
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**The JOURNAL** has opened a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

**Oriental Hall,** 619 McAllister Street, is filled to its capacity every Sunday evening. Mrs. Seal's lectures are always on practical topics, and are both instructive and interesting. Mme. Young following with psychometric readings and messages.

**On Tuesday, November 15th,** Dr. Stewart Ellis of Oakland, will give a seance at Room 8, Odd Fellows' Building. The hall should be crowded on this occasion as the Dr. is one of the most prominent platform message bearers in Oakland. Admission 10cts.

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**Democracy of Nature** was the subject of Mrs. Anna L. Gillespie's lecture last Sunday night. It proved to be a wide theme, and was well handled considering the limited time allotted to her. Mrs. J. J. Whitney followed with messages and names, all of which were fully recognized. Those present will long remember last Sunday evening's meeting at the People's Church.

**The People's Church Social** on Monday night was well attended and thoroughly enjoyed. Several strangers were present, prominent among them were Mr. and Mrs. Cobb, Los Angeles. President E. W. Briggs presided in his genial way, and made every one feel at home. An excellent program was rendered. The next social will be held on November 21st. Watch announcements.

**The Lyceum** was well attended on November 6th, several new scholars being present, and we were pleased to see one of our old ones also, who has been absent for years—Miss Merle Buun. Recitations were given by Ida Foulsham Sibyl Steers and Ethel Evans; songs by Ethel Clarke and Grace Ware, and a piano solo by Linda Zink. Two beautiful bouquets were presented by Mr. Simmons—one to Master Hickman for excellence in calisthenics, and the other to Miss Linda Zink for choice music. Mrs. Gillespie was kept away by illness, and was greatly missed. We shall appreciate her all the more next Sunday.

**Mediums' Fund.**—The Friday night meeting for the benefit fund of the Ladies' Aid Society was held in room No. 8, Odd Fellows' Building. The attendance was very poor, but the friends who were present seemed to enjoy the "old-fashioned circle" very much. Some of the old-time friends were present and received messages from the medium—Mrs. Mayo Steers. Fannie Burbank Felton controlled, and gave an invocation. Starlight, the Indian maiden, gave the messages from the loved ones. Thanking the guides and the medium, also the audience, we hope to see the seats well filled next Friday evening, when Mrs. Mayo Steers will be present again.

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**Covenant Hall.**—As usual a large audience listened with eager attention last Sunday night to the inspirational speaking of Miss Mae Hunt, on the subject of Organized Labor—a theme far-reaching and of vital importance and interest to the well being of human-kind—one that is intricate and perplexing—its true status little understood. The speaker said: That as the astronomer does not confine his telescope to one particular star in the heavens, but that he surveys the entire planetary system, neither does Spiritualism as a movement embrace every human interest and condition of mortal life, closing by admonishing Spiritualists to be true to the light received from the angel world, and relate themselves to every good work and effort to eliminate suffering and wrong wherever found. Miss Vera Ransdall, the child vocalist, Mr. C. H. Wadsworth and Mrs. Shrader furnished special music for the occasion.

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