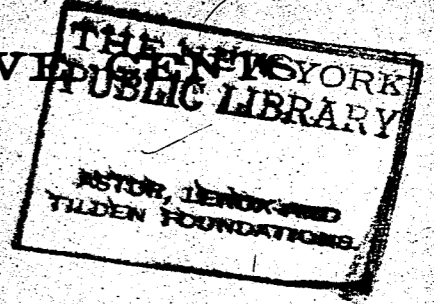


19 1901

EVERY SATURDAY.

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# THE PHILOSOPHICAL JOURNAL

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T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MARCH 16, 1901.

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No. 11.

## CONSOLATION.

The sun in its splendor sinks low out of sight, [land as bright.  
 But its rays are still shining on some  
 We grieve o'er the loss when our loved ones are gone; [lives on.  
 We see them no more, yet the spirit A few fleeting years and this lifetime is o'er; [shore.  
 Again we clasp hands on the evergreen Their voices are hushed, their songs no more rise, [paradise.  
 But the soul is still singing in God's Many forms we have loved are now laid to rest, [the blest.  
 But their spirits exist on the shores of The smiles that once gladdened our sight to behold,  
 Are now smiling on, the same as of old. Our friends are not dead and the truth will revive,  
 When they come back and tell us they still are alive.  
 Death loses its sting, the grave its victory,  
 When we know we shall live on in eternity.  
 In heartbroken grief some turn from the bier;  
 Without any hope they wipe off the tear. If they only just knew their friends were not dead—  
 They've only passed on to the land just ahead.  
 Oh, glorious truth, we can smile e'en in death, [take our last breath,  
 When we know we shall live when we And this poor mortal clay to the earth we commit, [it.  
 But the spirit returns to God who gave

MRS. BARKS.

## BORDERLAND

### Talks with the Spirits.

On Aug. 12, 1883, Mrs. Dickie and I went to Lake Orion, Mich., and spent one of the happiest weeks of our lives at the first spiritual camp-meeting we ever attended. Wm. A. Mansfield, then a young man—clairaudient, clairvoyant, independent slate-writer, etc., had a tent there.

One day we called on him for a sitting—perfect strangers. He gave us paper and pencil and retired. We each wrote three questions to different parties in the spirit-world, folded the paper into pellets, after which the medium came in. The pellets were shuffled on the table. Some were answered through the medium by clairaudience and some by independent writing. One of my questions to a dear friend in spirit-life was: "If this can reach you, will you please send a message to Margaret?" not intimating any relationship between them. The response came: "Tell my dear wife, Margaret, that I am ever with her, and will meet her on the golden shore," and gave his full name. I could read him clearly in the message. It was very characteristic, especially the last two words.

One of Mrs. D—'s questions was to Johnnie Mason, who always called her "Dannie" for grandma. When the medium directed her to pick up the pellet and hold it in her hand and she did so, he exclaimed: "Dannie!" he not knowing what it meant. I said: "That's right; go on." The next exclamation was: "Johnnie Mason." Mrs. D— could stand it no longer. She was so astounded that her exclamation was: "My God!" We got good answers and fac-simile writing of the spirit, to most of the questions, although the medium was quite exhausted from constant service.

Now, I want to ask my skeptic friends from whence came this intelligence. It was not written. The medium knew nothing of it, and we were not thinking of the word "Dannie."

### A DARK CIRCLE.

On Aug. 16, 1884, I visited the camp-meeting at Lansing, Mich. Henry B. Allen, the "Allen boy" medium, was there.

I had a sitting with him. It was the first time I ever met him, or any of the circle, 22 in number. We did not have to wait long for phenomena. The room had been made perfectly dark. We were all seated around a table with clasped hands. On the table was a guitar, bells, tablet and pencil. Outside the circle was a dulcimer. Each sitter took turns beside the medium, held his hands and got demonstrations from their spirit-friends.

They came to us with caresses, patting our cheeks, etc., talking to us in an audible voice. We could hear the pencil writing on the tablet, the leaf torn off and deposited with the person it was for. Mine was stuffed in my inside coat pocket with as heavy a pressure as ever I got from mortal. My vest was unbuttoned and a message written on either side of my shirt bosom, with the signatures of two of my loved ones in spirit-life. Who could have done that but they?

The dulcimer played "Sweet Hour of Prayer" (a tune that my spirit boy was very fond of) in the sweetest and most delicate strains I ever heard, as the instrument was floated around the room above our heads. It brought tears to my eyes, and before the sounds had fairly died away, Allen's whole band and menagerie—guitar, bells, dulcimer, dancing, etc.—in unison burst forth in a "calthumpian" concert, *allegro, fortissimo*, seemingly each vying to see who could make the most noise.

The ridiculous, following so closely upon the sublime, was so visible that I could not keep from laughing in the midst of my tears. I want to know what mortal man without confederates could do all that at the same time, under test conditions?

We noticed that the spirit-writing was done regardless of the ruled lines, slanting across the paper, as if some mortal had done

it in the dark. So a printer from the city, a skeptic, with inclination to materialism, thought he would test and "stick" the medium. So he took a piece of paper, laid a silver dollar on it and drew a circle around it with his pencil, and, with that and another leaf of ruled paper, went into one of Allen's circles, dark as a dungeon.

When it came to his turn to sit beside the medium, he laid his two leaves on the table and requested the spirits (?) to write evenly on the lines on the one leaf and within the circle only, on the other.

When the sitting was over and the daylight let in, and the printer inspected his two leaves, I think he must have been a confused man. The camp was about breaking up.

At the last meeting this printer came on the rostrum and confessed it all. He had been converted from a skeptic to a Spiritualist—to the glorious truth of spirit return. He had the receipt in his pocket, and forthwith produced the two leaves and said: "Here it is, proof positive to me. I have a dear friend who passed away, and here is a very nice letter from her, in her own handwriting and written very evenly on the lines." This other leaf has a circle on it which I requested them to write inside of only, and see! it is crowded full, close to the line and not a mark over," etc.

Now, we will ask the skeptic, or anyone else, what mortal man or woman could do that in a dungeon?  
 R. B. DICKIE.

### Telepathic Experience.

*Annales des Sciences Psychiques* for November-December, 1900, contains among other interesting matter the following telepathic experience by Mme. Clarence de Vaux-Royer:

I was in Paris in 1896-1898 and had a friend in whose career I had great interest and who came to me frequently for advice. He returned to America about six months before me, but the mental sympathy which existed between us became still greater then. One might have said that there was at this great distance what the French call "transmission of feelings," for I felt his conditions when he was ill at ease.

On Sunday, Nov. 7, 1897, this feeling became so strong that I thought of sending him a telegraphic dispatch as a remedy, for when he felt well the same feeling resulted to me. I wrote the message and rang for the servant to carry it to the office. As it was Sunday, however, she told me the office was closed at that hour. This delay vexed me considerably



### The Feathered Songster's Welcome to Spring

Is very appropriate to this season of the year, when bud and blossom, and verdant fields and hillsides, make the hearts of all animate nature to rejoice.

and I went to see a friend and ask her advice.

I began to think on the numerous telepathic communications which had taken place without any conscious will, and which in our correspondence we had attributed to chance alone.

I said to myself that I would send a telepathic message, and prayed that his mother and his sister (whom I knew to be in the world of spirits) might be able to go to him and comfort him, asking myself why, if the spirit of a living person can send his impressions, the spirits of the "dead" should not be endowed with the same power.

About ten days afterwards, the usual lapse of time for the American mail to arrive, I received a letter from this gentleman, dated and mailed Nov. 8, 1897, from which I copy the following: "It was only yesterday (the night of the 7th) while I was praying, that I saw, coming above my head) circles of golden hues which kept enlarging more and more, and then floated away until I could no more see them, and it seemed to me I heard the words: "Mother, mother! Sister Minnie!" Then the circles again approached, seeming to touch my ear. Oh, how they inspired me with feelings of goodness and beauty! And this idea came to me that it was exactly 17 years ago that Minnie died! Then they vanished.

My correspondent added that though this fact might appear strange, yet it seemed still more so now, but nevertheless his mind was as clear as crystal. He had remained at home all the evening and had read nothing but the newspapers. It seemed to me that this was more than a mere coincidence, but I make no claim for an explanation; I relate the facts simply as they took place.

### What Do Spirits Live on?

THOMAS B. WILSON.

The atheist asks: "What does a disembodied spirit live on? How does it walk, talk, sleep or wake? How does it know itself from nothing?" We are free to admit that we do not know; but we do know "there is a natural body, and there is a spiritual body," and we know, too, that the spiritual world is as substantial as the material world, but we do not know what either the natural or the spiritual body lives on, neither does our atheistical questioner. No doubt he will say that his natural or physical body lives upon nourishment, such as meats, vegetables, liquids and the like, taken into the stomach, but we ask: "What are meats, vegetables and liquids?" Can our doubter answer? We think not. He can tell what their properties are, or rather point them out, tell where they came from, and what effect they have upon the system when taken into the body. So we can, but none of us can tell of what they are composed. Magnetism, electricity, heat, light and galvanism are forces we all know, but we do not know what they are. No one knows what a piece of wood is, nor, indeed, a single one of the 64 elements of which the earth is said to be composed. If, then, we cannot tell what any of these things are; if we cannot tell what our natural body lives on, how much less are we able to tell what our spiritual body shall live on when the physical body is laid aside.

Of course, our atheistical friend

intends to be understood as rejecting the theory that there is a spiritual as well as a natural body. That we understand very well, and would not wrong him by putting any other construction to his query. The question arises: Have we a spiritual organism, and is there a spiritual world adapted to it? To both we unhesitatingly answer yes. And yet we cannot demonstrate either the one or the other proposition as we would a mathematical problem, nor is either one of them capable of being so demonstrated. But upon the hypothesis that man was not created, or that he was not evolved from a protoplasm by natural laws to merely act his part on earth's stage, and then go out into everlasting nothingness, we are bound to accept the theory that death only shifts the scenes and transfers the actor from a material to a spiritual stage of action without adding to or taking from his moral or intellectual worth—only that in the wholly spiritual sphere of existence and action he no longer sees through a glass darkly, but is brought face to face with himself, which gives him a higher, broader and more comprehensive view and understanding of the economy of existence—which is evolution—and which law of progression is as unalterable and indestructible as the eternal mind itself.

We furthermore hold that the spiritual body is as much a substance as the natural body. Now mark: Can there be power without substance? Does not existence necessitate substance? The theory that spirits exist as spiritual beings, but are unsubstantial, is illogical and far-fetched. There is spiritual substance, of course, but just where to locate the line that separates the spiritual from the material we do not know. The difference between steam and ice is very wide, as unlike, indeed, as two things could be, yet they are precisely the same substances, only in widely different form. The gases which compose water, taken separately, are as much substance as when united. Then why should it be considered impossible for Nature to so clothe us with mortal and immortal substance that when they are separated, both should continue to exist as absolutely as when joined together?

As Dr. Chauncey Giles says: "It does not require a very extensive knowledge of what are called the works of nature to see that all things are related and adjusted to each other with marvelous precision. The fish is made to live in the water. Its form, its internal structure, its fins, every particular in its whole organization is specifically adapted to that element. According to the same law, the organization of a bird is adapted to the atmosphere, a very different element from water, and consequently the creatures which are to live in it differ widely from those who live in the water. They have feathers instead of scales and wings instead of fins. They have feet, which fishes have not, because they have no use for them. If we look at particular forms and functions, we see that one demands the other. The eye demands light; the ear, air; the lungs, the atmosphere; the foot, the solid ground. Take any particular organ of animal or man, and its form and nature are the best possible evidence of the existence of an element or world which is adapted to its nature, and in which it can find free play. Thus, the fin of the fish is a

positive demonstration of the existence of water; the wing of the bird is an equally clear demonstration of the existence of air; so are the ears and the lungs, but each in a different way. The existence of the eye renders the light absolutely necessary.

"We have the testimony of our own senses that every organic form in plant, animal and man is to be acted upon by some substance, and that organ and this substance are adjusted to one another with absolute precision to produce some beneficial effect. Without such adjustment there would be no design or an entire failure in result. The creation, instead of being a unit, would be dislocated and fragmentary—a chaos of conflicting forces, instead of a cosmos of beauty and order. We are inevitably borne to the conclusion that the same fitness, law and order must prevail in the spiritual plane of creation. If a man, as a spiritual being, is endowed with a spiritual organism akin to his earthly organism, there must be an adaptability of these conditions suited to transformation. If he has eyes there must be spiritual light, or eyes would be of no use. If he has ears, there must be spiritual atmosphere whose undulations flow into them and cause hearing and fill the soul with harmonies. If a man as a spirit has feet, there must be a spiritual earth to walk upon, or feet would be of no more use to him than they would be to a fish. If he has hands, there must be spiritual objects to handle, or they would be of no use to him. If he has lungs, there must be spiritual atmosphere to breathe. If he has a heart, there must be spiritual blood to impel through the spiritual arteries."—*Psychic Century*.

### Finite and Infinite.

DR. MAX MUEHLENBRUCH.

In the JOURNAL of Dec. 29, 1900, I wrote an article, "From Whence Came Man?" and placed the power of evolution in expression. I desire to use this thought, "evolution," as an argument in this article. Can man prolong life by mental force and diet, as well as taking care of the physical body?

If the law of evolution is true, life cannot exist in the physical, longer than its purpose is placed by the fountain-head of all life, as each separate life has a mission to fulfill. Should one life overbalance itself, (it has been claimed that a man can live a century if so desired), it would overthrow the law of evolution, as all life must evolve in its channel.

The law of evolution is to us like the works of a watch, only more refined in its mechanism. I give this crude illustration that my meaning may be understood. Every wheel of this watch has its purpose, working around its pivot. Should one wheel run faster, it would throw the whole mechanism out of order, and so with the evolution of life.

Life fulfills its mission, and then departs to the fountain-head of all life. A watch may be repaired many times; so may a human body. It can be renewed by medical assistance and mental treatment, but when the flame of life has obeyed the law of nature and evolution, it will take its departure. If it were otherwise, we should deny the fact of evolution, and reject that all lives evolve.

I do not wish to be misunder-

stood. I recognize the power in mental thought and treatment, yet remember we are finite and not infinite. We are a part of the fountain of all life; hence we should evoke the power of mentality to evolve the infinity; but this cannot be done through the expression of the present state of mind, and may take many ages of evolution to accomplish it.

People often say: "We are the image of God; we are a spark of the Infinite." I ask: "What is God, and what is the Infinite?" Life exists in all things, from the smallest grain of sand to the vast condition of space, as space exists everywhere; hence life is everywhere. The very atmosphere is penetrated with life. The mind is life, consequently every thought thrown forth is life, and will go into action; therefore, we should broaden our minds, to reach the highest unfoldment which can be attained in this physical body. The higher a person progresses in this physical life in knowledge and understanding, the higher sphere this spirit will reach after leaving this physical body. I desire to give the following illustration:

You come into this world naked and bare;  
You go through this world with trouble and care;  
You go out of this world, you know not where.  
Be a good fellow here and you will be a good fellow there.

There is no infallibility in mediums or psychics, nor even spirits out of the body. All things exist in the counterpart of life, and so with this physical planet of ours. It is a counterpart of the Beyond.

Many people labor under a wrong impression concerning the land beyond the physical sight. They surmise that all is brightness, but it is not so. Persons will arrive in the next state of existence in the same condition as they left this life. The passing out of persons from this state of existence to the spirit-land does not change their individuality; hence I desire to impress upon you, dear reader, that yonder land is one of progression, and no golden streets, with golden harps and a white throne, are to be found. It is a land of many conditions; the same as this physical existence.

Many people think that the yonder land is all brightness and comfort, and after arriving there, will have nothing but pleasure and idleness. Far from it. It is a land of work; not in the material way, but in the power of thought. A Methodist here, a Methodist in yonder land. This pertains to all denominations and political parties until they have reached the unfoldment and have progressed through the promulgation of higher thought, out of the region next to the earth. So it will go on from sphere to sphere, until finally the light of all universal life is brought to the understanding of all.

It is well to lay down the condition of narrowness, as our reason teaches us that we are a spark of all life; hence we should broaden our faculties and take the good out of all states of life whenever and wherever it can be found. As soon as we come to this understanding that all is life, we shall reach the point where we shall not use prejudice and condemnation. What right has any person to condemn anything which he does not understand? It shows bigotry and egotism, jealousy and selfishness, and that the progressive thought has not reached the higher understanding.

We shall sooner or later compre-

hend that we do not know it all, but should use our reasoning faculties, being willing to learn whenever a new thought comes to us.

### The Promise of Hope.

HUDSON TUTTLE.

Oblivion devours the dross of the world and leaves only the great and shining truths, which, once revealed, are never forgotten. All that mankind has conquered from nature remains conquered forever. No inquisition can suppress it; no eruption of savage hordes blot it out.

Creeds, dogmas and superstitions shall pass away; all the paraphernalia by which mock legislators seek to force man to be moral, shall fade; the ephemeral world grows old and perishes, but the least thought of truth lives forever: it is endowed with reproductive powers, and as each age claims it, it grows continually, extending its influence broader and broader, and remotest generations drink at its clear fountain.

There is need of untiring action. Every reform presupposes and calls for a greater. The desires of humanity are not left long unanswered, and with the answers old institutions crumble, and new appear, as by the touch of a magician's wand.

Is reform needed? Shall we be content? There is no content as long as a slave sends up a petition to sympathizing heaven! as long as the claims of despotism canker the limbs of the down-trodden masses; as long as ignorance and attendant crimes encompass us, so long will the world, lost in darkness, cry loudly, wildly, from its bed of torture: "Light, more light."

Tell us not of the past. I respect it for whatever it bears of truth, but the genius of the present have carried us beyond the bravest ideal of our forefathers. We care not for the past. The present is our heritage, and the future our goal. There is a feeling pervading all minds, that there are great wrongs to be righted, great errors to be overcome, and the blast of the leader's trumpet is anxiously awaited; a higher and purer morality is expected; the age of thought and paternity dimly seen, through the long vista of events, by seers and prophets of past ages, an age of brilliant morning already lights the world with its rapid coming.

An age of thought and fraternity full of promise! Ignorance shall vanish, and with it its viperhood, crime, error, evil, misery and pain. Years may intervene, yet surely as the revolution of the earth around the sun, the future will yield this fruitage, and the whole world partake of it in harmony.—*Spiritual Review*.

Berlin Heights, Ohio.

### What Made the Raps.

ELIZABETH DUNHAM.

I have read a great deal of spiritual literature, and have been investigating the phenomena of spiritual intercourse for the past 50 years. It was a new and rather strange thing at first, but as it was in our own family, we did not suspect deception, but endeavored to find out what made the raps, for rapping was what we had at the beginning, and my little sister was the first in the family to hear it, and it seemed to show a preference for her.

As our people could not determine what it was, others came in to help them, and they were not long in finding out that it was done by some invisible hand, and all they could learn of it was that it possessed power and intelligence. In a few days my sister began to write messages beyond her comprehension—that she was a medium through whom they could give messages to people.

In a few weeks she often went into a trance, or unconscious condition, and talked to a company and at other times would answer questions.

She continued developing from one phase to another, when one night our people were going to meeting, the spirits wished sister and myself to stay at home. After they were gone, sister said they wished to show me how they made the raps, so they gave directions. I was to keep still and not touch her, there being only a dim light. In a few minutes there were very distinct raps on the table. I asked if it was Mary, and it rapped "Yes." Then she came out of the trance and said she would tell us how the raps were made. She seemed to pass out of the body and could pass through the air at will as her guides did. Then there was given her a little bright ball. This she pressed, and it exploded with a sharp sound in the air just above the table. The spirit told her that was the way they rapped, by pressing an electric ball, and it was so easily done she tried it a number of times and found that loud or faint raps were only caused by the different pressure of the electric ball.

Glen Aubrey, N. Y.

### Circles in the Homes.

W. J. COWEN.

The circles of Spiritualists consist of a number of people who join hands, while sitting in the form of a circle. Sometimes a table or small stand is used, in which case those forming the circle place their hands upon it. This joining of hands forms a battery of electric force which is generally concentrated upon some one member of the circle. If there should be a medium present, he or she will be the first controlled, but in a developing circle, the force distributes itself, sometimes to one, sometimes to another, of the members composing the circle.

Every person possesses a magnetic force. With some it is less than with others, but all possess a small amount. This magnetism of the human body is the force through which the spirits come in contact with mortals. The magnetic person attracts the force of the spirits, and draws unto himself those spirits who are attracted by his magnetic force.

Some people attract others through their sympathetic thought force; that is, they have that disposition in their nature which makes it agreeable for others to be around them. It is a psychological fact that a person's magnetism has a great deal to do with his disposition. A person of much magnetic force is strongly attractive to those who possess but little. They are positive and can control the negative persons who come in contact with their magnetism. Such people are the leaders in the great transactions of life. They make the best statesmen, the best generals, the best leaders of thought.

They possess the magnetic power within themselves that sways the multitude and compels it to follow their leadership.

A person of determined will power, or of a positive magnetic temperament, will never make a good medium. He desires to lead and will not be led by others. He will compel attention from others, but will bow to none. Such are not adapted to the gifts of mediumship, for the spirits are positive and must be the ruling power in order to influence the mortals. A good medium must be passive and be willing to receive what the spirits have to offer, or else the spirits can not accomplish anything.

We do not want any one who is desirous of receiving the gifts of the spirits to think that they must give up their individuality. Such is not the case. We merely wish them to be passive for the time being, in order that we (the spirits) may gain the ascendant power over their mind and be enabled to express ourselves through their mediumship.

Like attracts like. Persons of similar tastes are drawn together, because of such. An intellectual mind will attract those who are intellectual, and ignorance will attract the ignorant. So with the spirits. They are attracted to those persons who resemble themselves in disposition. An ignorant person, although a good medium, will attract the spirits from the lower planes of spirit-life, while it is very doubtful that he will ever draw the intelligent spirits from the advanced spheres. True, there are cases where unlettered people of limited knowledge have become the mediums of the higher intelligences, being able to express the spirits' thought whose conception of the same was beyond their intellect.

**The Tiny Flower**, which your eye can hardly see, may be just as perfect as the most showy plant in the garden. The smallest diamond may be just as brilliant as the Koh-i-nor, or the largest gems that flash on the crowns of Kings. So the least acts may be just as beautiful, as pure, as honorable, as the greatest deeds that shine in dazzling splendor before men.—*Two Worlds*.

**Responsibility**.—Perhaps you have a great mind; perhaps you have an eloquent tongue; it may be you have a large purse; it may be you have conversed with the inhabitants of the spiritual world. This may have added to your knowledge—if so, what use are you making of this knowledge? "He that hath a truth and keeps it, keeps what does not belong to him."—*Temple of Health*.

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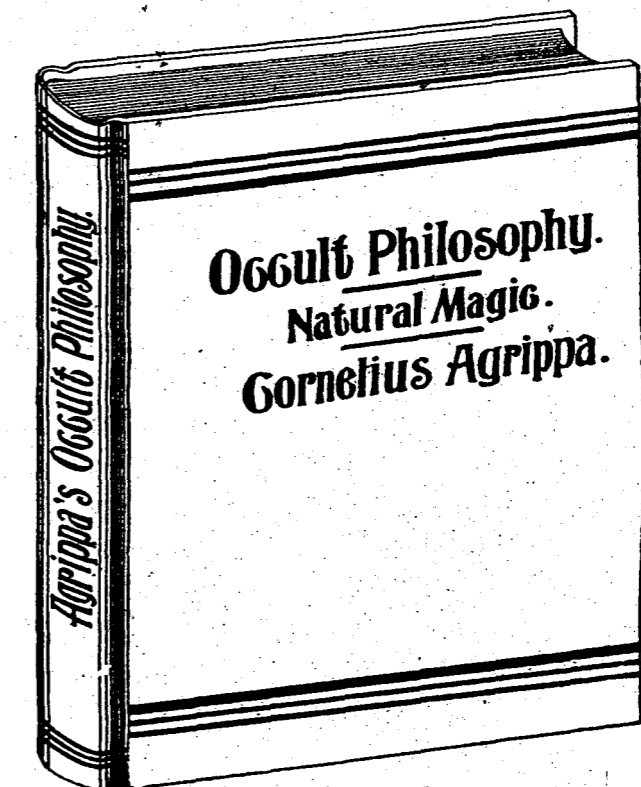
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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, MARCH 16, 1901.

**A Fruit Blossom Festival** was held last week in Santa Clara valley, Cal. The Santa Clara valley never looks so beautiful as at the present time of the year, and in order to show the valley at its best advantage, the people have inaugurated a yearly "Fruit Blossom Festival." The farmers kept open house during the day and the visitors were charmingly entertained at the residence of the inhabitants. The railroad ran special trains to accommodate visitors and tourists. The beautiful song bird shown on our first page voices its welcome to the flowers and blossoms which now abound.

**A Mass Meeting** was held last week in Topeka, Kans. President Harrison D. Barrett, Mr. and Mrs. G. W. Kates, Mr. D. W. Hull and others, aided by local talent, were present and gave valuable assistance. The meeting was productive of much good.

**Col. Robert D. Ingersoll** has again been heard from through the mediumship of Mrs. Huyler, Middletown, N. Y. Mr. Luther R. Marsh, who was a great personal friend of the Colonel while in the physical form, received the message, which is but one of the many coming from Spirit Ingersoll to him since his ascension. The message in question was published in the daily papers last week. It was to the effect that there is life beyond the grave and that death does not end all. It contained also an expression of half regret that, although he spoke as he believed, he might, through his addresses and writings, have been the means of leading many away from the paths of light.

**Hope**, it is said, is like the sun; as we face it, our burdens are by its shadow cast behind us. Let us, therefore, never lose sight of hope.

## The Forces of Nature.

The hitherto unknown forces of the Universe are now being discovered day by day, and people stand aghast at the bare announcement of the wonders now being brought to light.

Scientists now admit that we are on the eve of great discoveries in electrical science, and perhaps soon our eyes will be opened to a realization of the wonderful invisible waves which surround us, at whose origin at present we can only guess, and of the workings of which we know as yet so little. An important discovery has just been reported from Berlin, Germany, which will create as much astonishment in the world as did the discovery of the X-Rays. By it, all transparent substances by the use of a certain ray can be made to shine in the dark. By these rays it is possible to distinguish between genuine and artificial diamonds in the dark. The discovery may also revolutionize the science of wireless telegraphy. The mysterious light by which these wonders can be performed is an element of Becquerel rays, so-called after the French chemist who discovered them.

Prof. Van der Naillen, whose experiments in wireless telegraphy have made him famous, said:

I had the pleasure of hearing Professor Becquerel deliver his first lecture on the X-Ray in the Trocadero at Paris. He had been prior to that time experimenting with the metal uranium and had discovered that rays emanated from it possessed properties similar to the Roentgen rays. The element uranium is costly and, as a consequence, the amount of experimenting that can be done with it is limited.

Every little hint which is thus given to us is a wonderful help in the study of the unknown forces of the universe. The effect of these rays on wireless telegraphy apparatus I can illustrate by an experience we had here some time ago. The Roentgen or X-Ray apparatus and the wireless telegraphy paraphernalia were in the same room. Both had been in use for some time when my son discontinued his experiments with the wireless telegraphy apparatus. After a few minutes he noticed a crackling sound, and thinking that it was one of the students tampering with it, he called out to them to keep away from it; all of them declared that they had not been near it. Now, I see that rays emanating from uranium make the air such a conductor as greatly to facilitate wireless telegraphy. This fact, I think, accounts for the operation of the wireless telegraphy apparatus in the manner I have never been able to explain, for the same condition of the air would result from the use of the Roentgen rays.

Realizing its importance, the Navy Department has determined to make a number of tests of wireless telegraphy. One of these tests will, in all probability, be made between San Francisco and the Farallone Islands. It is believed that these points afford one

of the best opportunities for making a practical test.

The Agricultural Department has notified Admiral Bradford, Chief of the Bureau of Equipment, that it has been experimenting with wireless telegraphy and has achieved some remarkable results. Secretary Wilson says that his experts have evolved a system radically different from Marconi's and of far greater effectiveness.

## Diabolical Cruelty.

A father in San Francisco last week seared his 9-year-old boy on both cheeks and hands with a hot iron as a chastisement for taking a few slate pencils and a coin from his store and giving them to his playmates. He defended himself, when arrested, by quoting Scripture about "sparing the rod and spoiling the child," adding that he "would rather kill the lad than see him a thief." He claimed to be a "Christian," but was evidently 500 years behind time in his family government.

He reasoned that if his God could torture his creatures in hell fire for misdeeds, of course he would be right in imitating that manner of punishment in a small degree for his son, and so he heated an iron in the stove and deliberately burned his son's face and hands. The monstrous dogma of a burning hell for sinners is responsible for this fresh illustration of such diabolical work—in both cases to satisfy offended law and wrath. When arrested, the inhuman father weakened, and said he did it "in a rage," because he discovered his son to be a thief.

**Queen Victoria** often communed with her spirit husband, the Prince Consort, through the mediumship of John Brown; so says a special cablegram to the New York *Journal and Advertiser*, dated Feb. 23, 1901. This is no news to Spiritualists, for it has been so often stated before in all the Spiritualist papers of both England and America. It is of interest now only because of its having been sent by cable message as news to the daily press of America. The cablegram was as follows:

One of the cleverest exponents of spiritualistic doctrine, whose utterances, whether they convince or not, are unquestionably those of sincerity, said to a *Journal* correspondent:

"The late Queen was a great Spiritualist, and John Brown was a wonderful medium."

This threw light upon many things which had never been quite understood. The Spiritualist continued:

"An old servant, trusted, tried and faithful, is valuable enough, but when he can enable one to communicate with those who have ceased to have bodily existence, how much more valuable do you think he would become?"

"So it was with John Brown. It was very well known by the late Queen's immediate entourage that

she often retired apart to confer with the spirit of the late Prince Consort on matters of great moment; many thought she spent the time in prayer, and the secret was closely kept so that the Queen should not be cited as an example."

## The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**EVOLUTION OF THE INDIVIDUAL**, by Frank Newland Doud, M. D. A brief exposition of the natural laws of growth and how to attain mental and bodily freedom. 96 pages, cloth, \$1.00. Reynolds Pub. Co., 53 State St., Chicago, Ill.

This is one of the most important contributions to the literature of Mental Science that has yet appeared, because it gives the reader not only an idea of the desirability of attaining to that degree of power by forming connection with the Infinite whole, but it gives the *modus operandi* of reaching that condition. It details the methods to be employed to command the results to be desired. In the preface the author says:

"The law of rest, of mental equipoise, of exerted will power, of mental as well as physical strength, is to be known through the mere willingness of any one to know. The truths offered in the following chapters are not a scientific dissertation upon certain well-known natural laws, not a treatise nor thesis, but a few simple suggestions of how to most easily and quickly reach the truth—knowledge of the spiritual and physical contentment and growth. Human life is hungry for rest. Rest is here offered."

It shows the effect of vibrations upon the human system and devotes a chapter to that subject. Chapter 6 is devoted to every-day problems and meets the requirements of persons in every condition of life, with full instructions for solving them.

**OSIRIS UNVAILED, or Key to Earth's Mystery**, by A. C. C. Pfuhl, astrologer. 16 pages. Price, 50c. For sale at this office.

This is a pamphlet showing that the accounts given in the New Testament concerning Jesus of Nazareth are astrological events, and that the stars are responsible for much of the other matter considered to be history by the majority of people at the present day.

**THE PILGRIM'S PATH**, by Raisa-lig Ram Bahadur, compiled by Isvar Chandra Chakravarti, B. A. Esoteric Publishing Co., Apple-gate, Calif. Price, 25 cents.

This is a booklet bound in cloth containing 50 pages. In the preface we find the following given, as to the contents of the booklet: "It is a string of selections from some private letters received from the late Ria Salig Ram Bahadur, Postmaster General, Northwest Provinces (India), who, having attained the perfection of spirituality, led thousands of his countrymen to a knowledge of the higher life and the nobler possibilities of human existence."

The book is intended to be a help in the attainment of higher knowledge and to light up the way

of the pilgrim's path while journeying mentally thereto, and the preface also contains this thought: "What helps one, may help others. It is with this hope that this book is sent out into the world. The path winds uphill all the way; and the pilgrim has sore need to beware of weak vacillation or frantic despair dragging him under."

Among the contents of *Suggestion* for March we notice the following: Character-Building by Mental Control, Harmonic Vibration as a Therapeutic Agent, etc. Monthly. 4020 Drexel Boul., Chicago, Ill. Price, 10c.

The *Journal of Practical Magnetism and Massage* is published monthly by H. Durville at 23 Rue Saint-Merri, Paris, France. It is the organ of his school, where diplomas are furnished to students who graduate therein. Mr. Durville also publishes a pamphlet giving his course of instruction in Magnetism and Massage. It is printed in the French language and sells at 60c.

The Open Court Publishing Co., 324 Dearborn St., Chicago, Ill., has issued a new edition of the *Psychology of Reasoning*, by Alfred Binet, as one number of the Religion of Science Library. Price, 25c. It is nicely printed and put up in paper covers uniform with the other volumes of that popular library series. For sale at this office.

*Mental Science* is a monthly magazine, edited and published by Eugene Del Mar, 27 William St., New York City, at \$1.00 a year. No. 5 contains articles on the following subjects: Mental Wealth, Only Love and Friendship.

The *Journal of Magnetism*, edited by Lloyd Jones, published by the Magnetic Publishing Co., 156 Washington St., Chicago, Ill., is devoted to Physical Culture, Hygiene, Health, Hypnotism, Magnetism and Psychic Research. The March number contains articles on How to be Healthful, Radiant and Magnetic; Stage Hypnotism, The Art of Breathing, My Experience as a Psychic, by Miss W.E. Stringham, etc. Price, 10c.

THE SPIRITUAL BIRTH, or Death and its To-morrow—the spiritualistic idea of Death—Heaven and Hell. By Moses Hull, Buffalo, N. Y. Price, 10c. For sale at this office.

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Oh, come to my home by the far-distant mountains,  
That border the ocean, Pacific and broad,  
Where pure crystal waters come gushing from fountains,  
That rise in the evergreen Mountains of God.  
Oh, the beautiful snow like a mantle deep lays,  
And covers the summits where man never trod,  
Is held in reserve for the long Summer days,  
Way up in the evergreen mountains of God.  
When Phœbus comes North with his power in the Spring,  
King Winter yields up his reserve for the sod,  
And riv'lets, canals and great rivers all bring  
New life from the evergreen Mountains of God.

The orchards and vineyards in valleys below  
Are watered by hillsides that slope from the sky;  
And laden with bright golden fruits all aglow,  
That pleases the people, purse, palate and eye.

Wet weather is welcomed by women and men—  
The long, heavy rains and the more gentle showers;  
The poppies are blooming in beauty again,  
The plains are all covered with various flowers.

The orange tree loaded with yellow and green,  
The peach tree is nude and the pruners are seen  
With saw and with shears for to prune every-  
And the twigs lay around like a lot of loose hair.

Now the birds come in clouds from Sierra's high peaks—  
The lark, dove and robin, with songs in their throats,  
To cheer the poor toiler, "the man with the hoe,"  
And escape the hard Winter and great falls

They build in the trees and they bring forth their young;  
They feed and protect them, their songs are they leave us when spent is the short Winter's night,  
And return with their birdies when plumed

When twilight advances with colors in gold—  
The Artist has painted the canopy's dome—  
Most beautiful picture that one can behold  
Oh, come to me, brother, and visit our home.  
R. B. DICKIE, Roseville, Cal.  
Christmas, 1900.



The Editor is not responsible for the opinions of correspondents.

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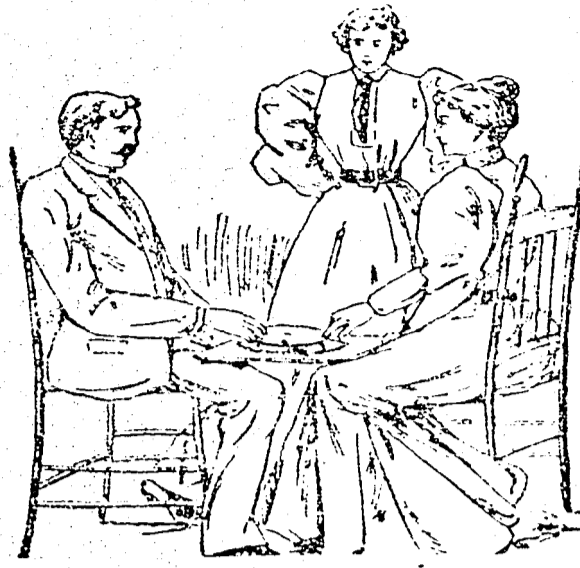
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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

**Mrs. K. M. Ramsey** has purchased and renovated the Elk, a large rooming-house located at 520 Bush St., San Francisco. This will be a good home for Spiritualists visiting the city.

**Mr. C. H. Wadsworth** has indulged in a fast for six days with very beneficial results. To fast sometimes does more good than to eat, and vice versa.

**At Alameda** last Sunday evening Mrs. S. Cowell gave convincing tests to a large audience assembled in the Masonic Temple.

**Mrs. Eberhardt** held her usual test meeting last Sunday evening at 3250 22nd St., giving psychometric readings and messages from the spirit-world.

**At Oriental Hall** last Sunday after a fine lecture given by Mrs. Sarah Seal, Mme. Young gave psychometric readings to the satisfaction of her audience. Professors Richard Young and Bothwell-Brown furnished the music.

**A Free Spiritual Meeting** was held at 856½ Isabella St., Oakland, on Wednesday, March 6. Mrs. Palinbaum read the poem, "The Land of the Soul," by Cora L. V. Richmond. Dr. Palinbaum became entranced and gave tests that were remarkable to strangers in the audience. Mr. England of Redding, Cal., gave an interesting address. Dr. Sol Palinbaum has severed his connection with the Union Society, but his spiritual meetings are held every Wednesday night at his old place. Vox.

**At Occidental Hall**, 305 Larkin St., Mr. and Mrs. Foster gave excellent entertainments last Sunday afternoon and evening. There were tests, slate-writing and materialization. Mrs. Sadie E. Cooke furnished the music.

## Fifty-third Anniversary.

An event of paramount importance to all Spiritualists, and of interest to all lovers of spiritual liberty and advanced thought, the fifty-third anniversary celebration of the advent of Modern Spiritualism will be held in Scottish Hall, 107 Larkin St., on Sunday, March 31, 1901.

The Board of Directors of the State Spiritualists' Association at their regular quarterly meeting appointed the undersigned Committee of Arrangements, with full power to act.

An invitation is extended to all who are interested to be present. The prominent speakers, mediums and workers of the State, will be present and participate, and a program that will do honor to the occasion will be presented. The Children's Lyceums will be in evidence, and the fine musical talent for which the Spiritualists of California are noted will be a prominent feature of the occasion. The spiritual press, the philosophy and the phenomena will each have their place on this important occasion.

The meetings will be from 1 to 5 and from 7:30 to 11 p.m. Seats will be free and every one made welcome.

This is the day in each year when we forget all differences of opinion and all apparent conflict of interest, and enter into a celebration of the natal day of our movement, with an enthusiasm inspired by the importance of the event.

Yours fraternally,

M. S. NORTON,  
W. T. JONES,  
DR. H. M. BARKER, } Committee.

**Prophecies Fulfilled.**—In the *Evening Telegram* of Portland, Ore., dated Feb. 28, 1901, we find the following item:

"Edward K. Earle, the psychic, mind-reader, clairvoyant, etc., was in Portland last Summer, and gave several entertainments at the Metropolitan Theater. While there he announced several nights that John H. Mitchell would be elected Senator by the next Legislature. At the time Mitchell was not considered by the public as a candidate for the Senate, although those on the inside were 'next.' Mitchell disclaimed any intention of coming out for the toga. The prediction of Earle came true, as is now known.

"Another statement made by Earle was that Queen Victoria would die in 1901, and this also came true."

Mr. Earle has been giving seances in San Francisco during the past six months and has now gone to Los Angeles to work there for a time. His many friends in the southern part of the State will be glad to learn that he is to be there on March 15.

**Mediums' Protective Association.**—The members of this society met with the Board of Directors on Saturday evening, March 9, at the residence of Mrs. G. W. Shriner, 299 Hyde St., San Francisco. Two new members were initiated and the per capita tax to the State Association was appropriated.

Under the head of "Good of the Society" Mrs. Alfred Seal gave a piano solo; Miss Dulcie Mann recited "Papa's Letter" and "Specially Jim"; Miss Belle Seal gave a fine violin solo, and Dr. Fred Mann gave a vocal selection; Pres. W. T. Jones sang "The Old Musician and His Harp"; Mrs. Jennie Robinson sang "Coming Through the Rye" and "You'll Remember Me"; Mrs. G. W. Shriner gave a vocal solo, and Mr. Fred Rentsch and Mrs. Shriner sang a duet. The balance of the evening was devoted to spirit communion, Dr. W. H. Davis, Mrs. Sarah Seal and Mrs. Jennie Robinson being the mediums.

M. S. NORTON, Sec. pro. tem.

**Mrs. Lucretia Hatch**, an aged Spiritualist, was translated to the higher realms from Petaluma on March 8, after a short illness. She was 85 years of age and a native of Massachusetts. She quite recently celebrated the fiftieth year of her spiritualistic work. Years ago she was well known and had accumulated a considerable fortune.

**Open Meeting** of the Hermetic Brotherhood was held as usual at 509 Van Ness Ave. on Thursday evening, March 7. An interesting program entertained the audience for the allotted time. All who are desirous of seeking the truth, conceding as well as affirming, when comparing experience and knowledge, are most welcome. Those who come can be assured of a restful hour, amidst pleasant and harmonious surroundings. The music is excellent, and one is sure to get some new suggestion or presentation of the questions of the hour. SEC.

**Mrs. C. J. Meyer** gave her usual test meeting last Sunday evening, reading articles psychometrically and sealed letters. Mr. Meyer furnished the music.

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**Mrs. J. J. Whitney** delighted many young people who came to her hall last Sunday evening to get messages from their friends in the spirit-world. The hall was full, and the work done by Mr. Salisbury, her spirit guide, was never excelled.

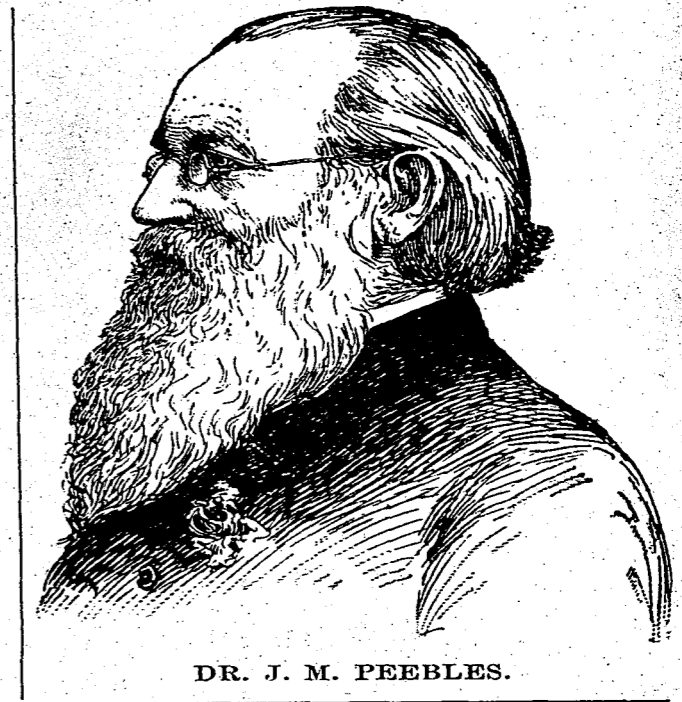
**Mme. Montague**, writing from London, England, on Feb. 19, 1901, gives this account of her labors in that city:

"My work here has met with great success. Some ladies and gentlemen conceived the idea of forming a new society and of engaging me as the exclusive speaker and worker. When I was consulted about the name to be given to the new society, my answer was, 'The California Psychic Society, London Branch,' and this was well received by the majority. The new organization has taken a beautiful hall in a fashionable and populous quarter (Steenway Hall, Portman Square) and the opening will be on March 10."

**Mrs. Parish** has been much indisposed for some time, but now is slowly improving. She would no doubt appreciate a call from her many friends during her indisposition. She lives at the Sherman House, 28 8th St., S. F.

"**What Constitutes Progression?**" was discussed by the Union Spiritualists at Fraternal Hall, Oakland, last Sunday. Dr. Bonesteel was the opening speaker, being followed by Dr. Anderson, Pres. Preston, Mrs. Stewart and Mrs. Bonesteel. Mrs. Smith and Mrs. Stewart followed with messages. Mrs. Stewart occupied the chair. Mr. Swan and Mrs. McKee of San Francisco gave messages in the evening. SEC.

**Prof. Knox** gave Mental Science lectures at Golden Gate Hall last Sunday morning and evening.



DR. J. M. PEEBLES.

**The Mediums' Meeting** at Loring Hall, Oakland, is increasing in numbers and popularity. Larger quarters are contemplated. Wednesday evening, March 6, messages of a high order of merit were given through the mediumship of Mrs. Cowell, Mrs. Stewart and Mrs. Smith, both from the platform and in circles.

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