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THE PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

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VOL. 38.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MAY 4, 1901.

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

No. 18.

THE TENDRIL'S FAITH.

Under the snow in the dark and the cold
A pale little tendril was humming;
Sweetly it sang 'neath the frozen mold
Of the beautiful days that were coming.

"How foolish your songs!" said a lump of
clay;
"What is there, I ask, to prove them?
Just look at these walls between you and
the day— [them?]"

How can you have power to remove
But under the ice and under the snow
The pale little sprout kept singing:
"I cannot tell how, but I know, I know—
I know what the days are bringing.

"Buds and blossoms and buzzing bees,
Blue, blue skies above me; [trees,
Bloom on the meadow, and buds on the
And a great, glad sun to love me."

Then a pebble spoke up. "You are quite
absurd."
It said, "with your song's insistence;
For I never saw a tree or a bird, [ence."
So of course there are none in exist-
But "I know, I know," the tendril cried,
In beautiful, sweet unreason—
Till lo! from its prison glorified,
It burst in the glad Spring season!

ELLA WHEELER WILCOX.

BORDERLAND

An Eight Weeks' Trance.

Dr. Lancereaux of the French Academy of Medicine, thus describes one of the most curious cases that has ever engaged his attention.

The subject was a young country girl, fourteen years of age, who fell into a cataleptic trance. All her members became as rigid as a bar of iron, and it was impossible, notwithstanding the greatest efforts, to fold her arms or move her legs in any way. Deep pricks made in the skin resulted neither in pain nor bleeding, and there was a complete insensibility to variations of temperature.

The attack commenced on March 31 at 8.30 p. m. by a series of sudden convulsions, and on the following day, April 1, the young girl fell into a cataleptic state and remained in it until 2 p. m. From that date till April 5 convulsive fits and cataleptic seizures alternated.

On May 21 Dr. Fournier saw the patient in company with a confrere and a third person skilled in hypnotism. The latter tried, but unsuccessfully, to make the patient speak. However, on suggestion that she should cry the tears came into her eyes, and on the suggestion that she should laugh she laughed most heartily.

She was told to raise her arm, and immediately the member which had been immovable became supple and was slowly elevated.

Then she was asked where Mme. Martin was at the moment, and replied that she was putting up clothes to dry in her garden, a statement which was found to be correct. By suggestion she was also made to state the value of different pieces of money concealed in another person's hand.

On May 22 the patient, who was still in the cataleptic trance, was ordered to rise. She replied, 'No, no,' and refused to do so, but added that she would get up on Friday, May 24, at three in the afternoon. And on the day she named, about 2.30 p. m., after several deep breaths, her muscles began to relax, her limbs lost their rigidity, she heard all the questions that were put to her, and exactly at three o'clock she awoke out of the trance in which she had been for eight days.—London Daily Mail.

resident of the Smith mansion was Gerrit Smith, a wealthy man and an abolitionist of national reputation. Around the house there were large, well-kept gardens, and these were tunneled extensively to serve the purposes of the famous "underground railway" for the escape of fugitive slaves. The Mrs. Gerritt Smith of that day was in full accord with her husband.

One afternoon in August the family were about the tea-table. It was 6 o'clock in the afternoon, the fashion at Peterboro being to dine at noon and to have supper in the evening.

The house is one of the quaint, restful and roomy mansions known to the past and now often imitated in the dwellings of the newly rich. There is a wide hall running through the middle. On one side of this are the library and the din-

dark wall. Besides, 6 o'clock in the Summer-time comes early, and the whole house was as light as at midday.

Mrs. Gerrit Smith sat at the dining-room exactly opposite the doors opening into the drawing-room, and facing them. Dr. Smith sat at the end of the board, his side to the doors. The two other ladies sat with their backs to the doors and facing the younger Mrs. Smith. Suddenly Mrs. Smith saw a figure pacing up and down the drawing-room. There were no other guests in the house, and she looked the second time, with natural curiosity.

The whole figure was then plain. It was that of a slight, white-haired woman dressed in the fashion of bygone times. She wore a gray dress with a full skirt and trim-fitting waist. About her neck was a white kerchief. She walked lightly and aimlessly and seemed perfectly at home, as the mistress of a house might in walking in her own room. The most striking fact, however, was a certain peculiar forward bend of the neck, graceful and characteristic. The figure walked with hands folded in front and did not look about curiously at anything.

Mrs. Smith noted these things casually, as her eye fell on the visitor. Something about it startled her slightly, and just what this something was Mrs. Smith has never been able to say.

"Who is in the next room?" she asked.

"It must be one of the maids," said Mrs. Green Smith, naturally. "No, no," said Mrs. Dr. Smith, "I do not think it is one of the maids."

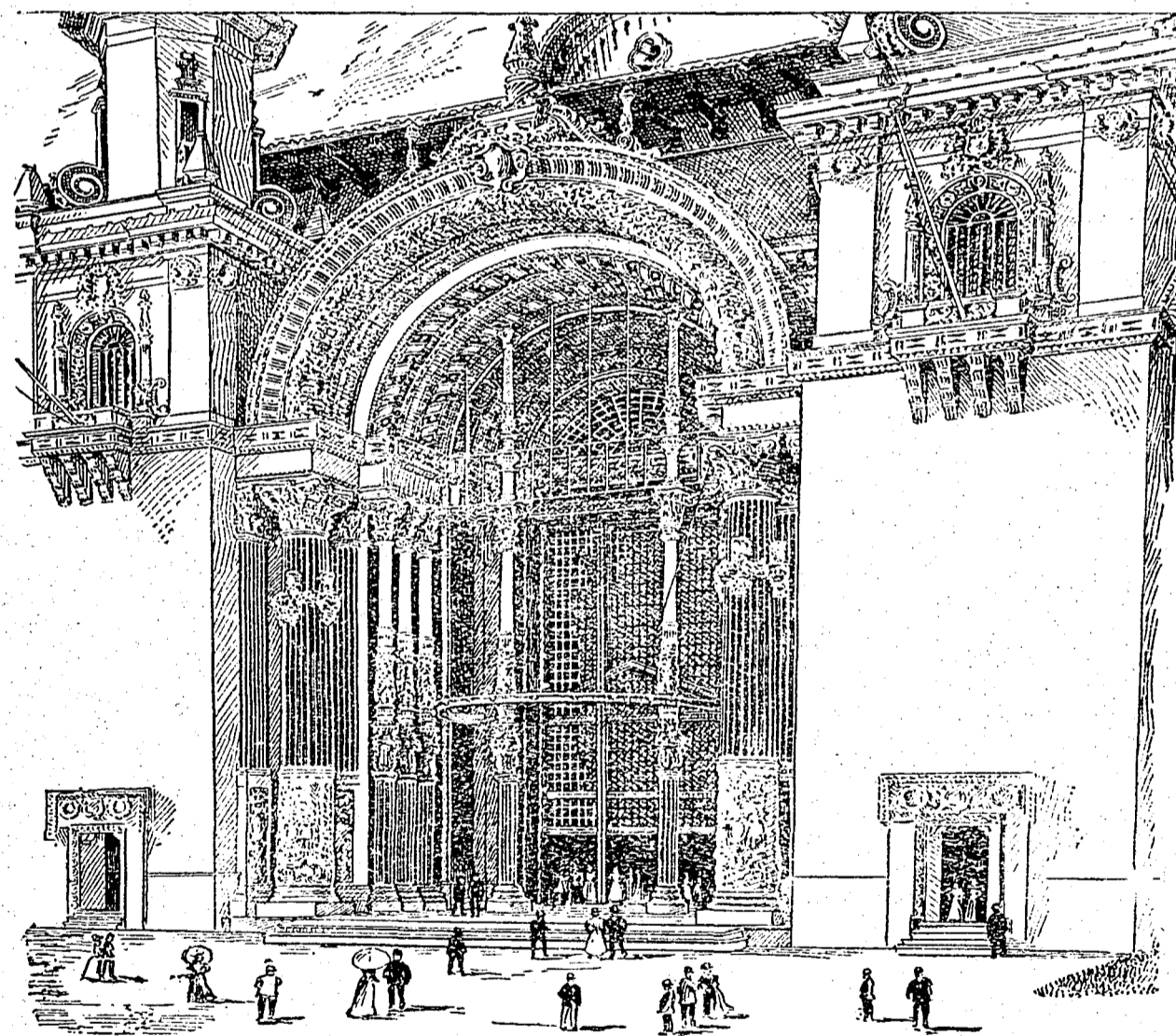
She arose from the table and stepped across into the drawing-room. No one was there.

Mrs. Smith had seen the vision as clearly as she saw the furniture or as she saw the family at the dining-table and she was certain of it. So she surmised that the white-haired old lady in the gray dress had stepped out into the hall, and from the other door of the drawing-room. There was no one in the hall, and no trace of such a figure on the big pillared veranda in front.

By this time the rest of the family had become interested, and they, too, looked about.

The most minute search, however, failed to reveal any one around the place except the family and the servants.

Finally the elder Mrs. Gerrit Smith, the mistress of the house, asked: "What did the woman look like?" The younger woman described her, mentioning her dress, and the fact that she walked up and down with her hands clasped.



ENTRANCE MACHINERY AND TRANSPORTATION BUILDING,
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Saw a Materialized Spirit.

Mrs. Smith is the wife of Dr. Gerrit Smith, the composer, organist of the South Church, at the corner of 38th St. and Madison Ave., New York.

The Smith homestead at Peterboro, near Cazenovia, is one of the oldest family estates in the country.

Previous to the Civil War, and along the forties and fifties, the

ing-room; on the other is an immense drawing-room as large as a Fifth avenue ball-room. Off the drawing-room is a conservatory facing the west.

On the afternoon in question the sun streamed through the conservatory window and lighted up every nook and corner of the drawing-room. From the hall and the dining-room across it objects under the sunshine were thrown into relief like a medallion upon a

"Why, that's mother!" exclaimed Mrs. Smith.

The New York woman added that she had noticed the bent head of the figure.

"Grandmother exactly!" said Mrs. Green Smith. "That bend of the neck is peculiar to the Fitzhughs."

Mrs. Gerrit Smith, the grandmother, had been a Fitzhugh, of Virginia.

In short, the figure which Mrs. Dr. Smith had observed walking quietly in the drawing room corresponded exactly to that of the former mistress of the house, who had been dead many years. An examination of the old portraits corroborated the evidence of her eyes.

Strange to say, it then came out that the drawing-room had at one time been divided into two apartments. The room at the back was Grandmother Smith's sitting-room. She was accustomed to have her tea there at 6 o'clock in the afternoon. After tea she always walked up and down in the twilight, her hands habitually folded, her head bent.—*New York World.*

Telepathy and Death.

Writing from St. Petersburg on Monday, Feb. 4, a correspondent of the *Daily Mail* says:

An interesting case of telepathic feeling occurred here on the day of Verdi's death. A musical party took place in a private house. The night was spent in singing and piano playing. At 4 o'clock in the morning the wife of the host suddenly expressed a desire to hear Verdi's music. "Aida! Aida!" she cried, much excited. One of the guests played the duet of the last act of Aida. Another guest who was listening attentively suddenly felt that Verdi was dying at that moment, and as soon as the duet was over called out: "Ladies and gentlemen, Verdi is no more; let us honor his memory." Pulling out his watch he added: "Now it is ten minutes past four, and at this very moment Verdi has died." Most of the guests laughed at the idea. Next day the newspapers brought the news of Verdi's death, that he died at 2:45 on Sunday morning. As there is a difference of one hour and 25 minutes between Milan and St. Petersburg time, Verdi actually died at the very moment the musician declared.—*Two Worlds.*

The Man Who Goes Alone.

GEORGE A. FULLER, M. D.

"The man who goes alone can start to-day; but he who travels with another must wait until that other is ready, and it may be a long time before they get off."—*Thoreau, Walden, p. 83.*

These words of Thoreau strike home to every thinking man and woman. How many opportunities are frittered away simply because those whom we call our friends are not ready to start with us, and we wait for them until the golden moment has sunk forever in the past. Truly there are days in one's life when one must go alone, hours when no companionship can be tolerated.

The self-poised man becomes the center of his own world. His thoughts flash out flame-like meteors in the midnight sky. His soul is truly charged with celestial fire, and angels, whose countenances shine with the divine light, are his associates.

Emerson said: "Build, therefore, your own world. As fast as you conform your life to the pure idea in your mind, that will unfold its great proportions." Spirit is the only creative force in the universe. Your world must be projected from within, and adapted to your own individual idiosyncrasies. Your outward life must correspond to the idea within your mind. Then will its great proportions appear. Then only will your spirit find its proper niche in the universe.

When Copernicus appeared, the learned men of the world believed this earth was flat, and, likewise, the center of the solar system. This idea was also incorporated into the religious thought of the age. And the inquisition stared him in the face who dared to dispute it. Copernicus for a long time knew that the Ptolemaic idea was false, for he alone had blazed out a new path in science, and had walked among the stars, but he lacked the courage to proclaim the new truths until near the end of his mortal journey. And when the proofs of his great work were placed in his dying hands he could not fully realize their meaning.

In those days only the bravest of men dared make known to the world their discoveries in the almost untrodden fields of science. The Inquisition condemned all innovations as heretical. While astronomers claim that the work of Copernicus, entitled "De Revolutionibus," completely changed the whole science of astronomy, the church condemned it as utterly "contrary to the Holy Scriptures." Who could share with Galileo his midnight vigils? Untrodden fields had long waited the footsteps of this intrepid explorer. The heavens were about to give up many of their coveted secrets. They could not brook the presence of the stranger; only their most intimate friends, this rare spirit, could be present when the long silence was broken. Alone he must keep his tryst with the stars. His love of truth was invincible, and his abhorrence of that spiritual despotism that lurked behind and within the Roman church was most intense.

Sir David Brewster declares that "The scientific character of Galileo, and his method of investigating truth, demand our warmest admiration. The number and ingenuity of his inventions, the brilliant discoveries which he made in the heavens, and the depth and beauty of his researches respecting the laws of motion, have gained him the admiration of every succeeding age, and have placed him next to Newton in the lists of original and inventive genius.

It is a most remarkable fact in the history of astronomical science that three of her most gifted sons conducted observations at the same time—Tycho Brahe, Kepler and Galileo. The first laid the very foundations upon which the science of astronomy now rests, by means of a vast series of observations with very intricate instruments, constructed under his own supervision and very largely by his own hands. The second, from a study of the observations of the past, discovered those laws which have made his name immortal; and the last gave to us new celestial bodies and new systems previously unknown to the world. These men did not wait for others to get ready to accompany them; they did not even tell others that they were ready to start. Instead, they pushed bravely forward alone and

carved their names upon the firmament.

With the exception of Shakespeare, Newton stands out pre-eminently the greatest genius England has produced. His "Principia" has been characterized as an "incomparable, an immortal work" (Draper), and, might I not add, a complete demonstration that the universe is not governed by caprice or Providential interventions, but instead by irrevocable law, and that order reigns throughout heaven's vast domain. Surely he trod all alone the air of the highest heavens.

Who is there that has not heard of Bruno, one of the noblest of Italy's sons? He was intended for the church, and early had become a Dominican; but his intellect would not allow him to accept the dogmas of transubstantiation and the immaculate conception. Too proud and brave and noble to conceal the convictions of his soul, he soon fell under the censure of the authorities of Rome, and was obliged to seek refuge in Switzerland, France, England and Germany. The sleuthhounds of the Inquisition were ever on his track, and finally he was arrested in Venice and imprisoned for six years, without books, paper or friends. The so-called spiritual authorities of the church finally removed him to Rome, where he was accused as a heretic, and the special charge made against him being that he had taught the plurality of worlds. After two years' imprisonment he was brought before the judges, and, refusing to recant, was delivered to the secular authorities to be punished "as mercifully as possible and without the shedding of blood"—the polite way the Roman Church had of saying: "Burn the prisoner at the stake." Knowing that his works would live after him, he said to his judges: "Perhaps it is with greater fear that you pass the sentence upon me than I receive it."

Brave words, most truly spoken, for that church which condemned trembles even to this day at the sound of thy name. The philosophy of Bruno gave to the world a broader conception of religion, and the intimate relationship existing between the "all in all" and the universe—that the universe is sustained by an all-pervading intellect, and if this force should be withdrawn all would be dissipated. Thou didst not wait for the church to be ready to walk with thee; but, like a brave man, thou didst start out on thy journey alone, and now, after the lapse of more than 200 years, many are willing and ready to walk abreast with thee.

Voltaire was the first in modern times to take the mask of fable from history. With the rarest of all tools did he labor, for he was possessed with the keenest of wit and the sublimest of reasoning powers. He fairly laughed out of history the follies and fables that had been cherished for centuries. Every modern historian is indebted to Voltaire for his knowledge that makes it possible for him to write history. Paine, Ingersoll, and a great host of other liberals, are simply so many stars shining in the clear atmosphere of the heavens he discovered. He punctured all the creeds of Christendom—immediately they all collapsed. Ingersoll closes his oration upon Voltaire with these ringing words: "From his throne at the foot of the Alps he pointed the finger of scorn at every hypocrite in Europe. For half a century,

past rack and stake, past dungeon and cathedral, past altar and throne, he carried with brave hands the sacred torch of Reason, whose light at last will flood the world."

Alone he stood, like some storm-defying mighty crag, the sentinel of the ages, laughing at the seeming victory of wrong and oppression, for he knew in the end might must triumph over right.

Robert Boyle was largely instrumental in laying the foundation of modern chemistry. He would not accept the theories put forth by the learned men of his time unless proven by facts to be true. He was king among experimenters and investigators, and the light of his genius certainly helped to lift the new science out of the embrace of alchemy. In the age in which he lived he stood almost alone, and walked with fearless tread along new paths, that continually brought into view new wonderlands.

In the early days the grand old pioneers did not wait for others to start with them. Imbued with the spirit of the new, they cleared new pathways through untrodden fields.

In our few gleanings from the pages of history, have we not proven how true are the words that we quoted at the beginning? Surely only "the man who goes alone can start to-day," for if he waited for the world to get ready to accompany him, he may never commence his journey. The majority of people must see others well on their journey before they are aroused to the necessity of making an effort for themselves. Have we not seen this exemplified again and again? The few brave pioneers blazed the way along paths where mortal foot had never pressed. And now, after they have gone a long way on their journey, the world comes rushing after them.—*Two Worlds.*

Sleeping and Dreaming.

JAMES MARTIN.

Among the many singular things connected with our being, that of sleeping and dreaming is surely the most mysterious. Sleep, though an every-night affair, may be said to be the most wonderful of the phenomena of existence. Next to death, it is the great mystery. Does the soul sleep? Does it, like the body, need repose?

What happens to the mental powers when the body is asleep? Is the intelligence that dreams the same as that which directs the waking hours? At times it would seem so, for the dreaming mind often remembers accurately and vividly what was done by the self of daylight and consciousness. Yet again, we are often entirely different beings in sleep. The brave man becomes a coward, the coward a hero, the unhappy man a creature of joyous impulses, the misanthrope a lover of his kind.

It will be noticed, also, that if we have a dreaming discussion with a friend, we, at times, evince intellectual powers beyond our normal waking abilities. In like manner, we may work, to a solution, a difficult problem that had baffled our waking hours, and may even string together a number of verses of poetry that we would otherwise be utterly incapable of. It is to be regretted that, on our awakening, these bright ideas generally fade from our memory, so that they are seldom preserved.

But where is the mind of him, at the time he does not dream, or is

unconscious of dreaming? He can only say, mentally: "I was dead; the time, so far as my memory serves me, was an absolute blank." Some reflective men, students of the occult, are of opinion that, at times, when we dream, an "entity" takes possession of our body and directs our brain, while the soul, for the time being, has taken its departure, holding, meanwhile, a magnetic attachment to the body, which instantly impels its return, however far away it may be, on symptoms of the body's awakening. The same opinion infers that the reason for the soul's temporary leaving the body is, that the body is not the true or desirable home of the soul, although by some law it has to abide by it while it is in existence.

When we dream of being engaged in some occupation, we do not always act as we would wish, but are impelled, by a sense of duty, or other cause, to accomplish that which is set before us. Another remarkable thing is that nothing, however extraordinary it may be, unduly surprises us. We never, for one moment, believe that the thing we see is an impossibility. There it is, tangible, as it were, before our eyes, although—it may be observed—that we do not see by the eyes, but by some interior sense. It will be noticed also that any untoward circumstance, in which our mind is, as it were, overwrought, generally causes, at the same time, such a physical commotion as to awaken us.

Sleep is so common that we seldom reflect upon it. Yet if we come unexpectedly into the presence of a person asleep and our mind is unoccupied and quiescent at the time, something akin to a feeling of awe is apt to steal upon us. We feel that we are in the presence of one of the mysteries of existence.

There is the recumbent figure, utterly oblivious to all his surroundings. Were he our greatest enemy, and we desired to make reprisals for injuries inflicted, he is entirely at our mercy. A whiff of chloroform would cause his spirit to speedily take its flight from its tenement of clay, leaving it, seemingly, still slumbering.

Another thing that is worthy of note is that, let us try as we will, we are not able to determine the exact moment of going to sleep and losing consciousness. This may be owing to the fact of—as we are informed by medical authority—that all our senses do not go to sleep simultaneously. The eyelids, as it were, take the lead then taste, smelling, hearing and touch. Touch, though the last to sleep, is the first to awaken—we are easily awakened by touch—smell is the last to awaken. The tangible parts of our body which go to sleep first are the feet; hence the propriety of having warm feet on retiring. Here are some reflections on the subject by great men. Kant says, "We always dream when asleep. To cease to dream would be to cease to live. We dream more in a minute than we can act in a day."

Plato says: "The mind is never dormant." Sir William Hamilton, in like manner says, "The mind is never wholly inactive: to have no recollection of our dreams does not prove that we have not dreamt." As an instance how particular dreams may be prompted, it is said that a certain person on going to bed with a bottle of hot water at his feet, dreamt that he was walk-

ing to Mount Etna and found the heat insufferable. In like manner, a blister applied to the head of another individual caused him to dream of being scalped by Indians. Dr. Johnson mentions that, in a dream, while discussing with a gentleman, a certain matter, the gentleman got the better of him in the argument. This, as may readily be supposed, annoyed the Doctor, for few in this respect, were equal to him in his waking hours. But he consoled himself when he reflected that it was his own brain that provided the arguments on both sides. This conclusion of the Doctor may be questioned. Innumerable instances are mentioned of meritorious literary works being accomplished in dreams. Here are a few. The history of Dion Cassius was due to a dream. Dreams turned both Æschulus and Cædms to poetry. The finest line in Campbell's, "Lochiel's Morning" the line on which the poem is founded, "and coming events cast their shadows before," was given to him in a dream. Condorcet worked in dreams, calculations which had baffled him when awake. Tartin a distinguished violin player got the "Devil's Sonata" in a dream. Coleridge composed his "Kubla Khan" in a dream. Although these incidents and compositions are attributed to dreams, Spiritualists will much question that the whole of them are due to that source, especially the immediately preceding. It is much more likely that the inspiration which produced the "Devil's Sonata" and, in a special degree, "Kubla Khan" was due to spirit influence, which could not be used on the organism of Coleridge when awake, from too great activity of the brain or from some other cause.

It is said also that Socrates, in a dream, was ordered to verify the fables of Æsop. Now, it is well known, that Socrates held intercourse with spirits and an order of that kind would be more likely to come direct. Socrates was a pronounced spiritualist; only a good spiritualist could esteem it "a gain to die" and he met death with a serenity that was commensurate with his principles. On the last day of his intercourse with his friends—previous to his drinking the hemlock—he gave the most admirable and convincing arguments, that were ever offered by the human intellect, for the immortality of the soul, and further said: "It is not Socrates that you will see put into the ground, but the worn out garments that impeded his flight to the Elysian Fields, where he will soon be happy in the society of the good and great who have gone before."

Effect of Self-Approval.

MRS. O. N. DENNY.

Lately, the thought that we should cultivate a very different attitude of mind toward ourselves, our own personality, is borne in upon me so strongly that I am sure there is something in it. We should try the power and effect of turning our warm, strong, steady, loving thought in upon ourself. I mean our bodily self, or that inner mental self which is absolutely at one with the body. It seems to me that it cannot have free course to make the body beautiful, or give to us largely of its wisdom—that wisdom and intelligence which it has by virtue of its connection with the Infinite—until we can turn to it

with feelings of approval, with holding from our bodily selves all criticism, judgment and fault-finding.

The most of us have the habit of blaming ourselves for every little mistake or supposed inattention to the little things that fill our daily life, or some oversight. Even as young people we begin by being dissatisfied with our bodies in some particular. We wish to be taller or shorter, and are cross or discontented with ourselves because of this defect; or we want different colored hair or eyes, and pick flaws in our bodily selves in this way from our early youth, thereby engendering a feeling of discontent toward ourselves. And this is calculated to discourage this inner mental person.

By and by some one comes along who thinks we are very nice and about right just as we are, tall or short, hair, eyes and all, and how happy we are for a while! We actually seem to like ourselves better, and it makes our eyes beam with gladness and paints our cheeks with such a dainty, fresh color we really are more beautiful. And what does this, if it is not this inner bodily self, meeting with the approval (love) of some one from without, which has been withheld by ourselves from ourselves? The story of "The Transfiguration of Philura" portrays or suggests this idea. She was transfigured by her own warming, life-giving thought of approval toward herself. After she found her kingdom of Good and his rightness, all other things were added. It was her own approval (or love, if you like—such love as the best of mothers and fathers feel for their darlings) of herself and by herself that did this for her.—*Freedom.*

Value of Mediumship.

All the vast good that Modern Spiritualism has brought to the human family, has come through mediumship, and when we inventory these gifts from the spirit-world and offer up our thanksgivings for them as we should, let none forget the humble instruments without which we should never have been thus benefited and blessed! Instead of tabooing mediumship, as the arch enemies of Spiritualism advise and themselves do, let us take council of Paul to "Seek after spiritual gifts" and so cultivate and develop mediumship, that when we "covet earnestly the best gifts," we shall be sure to get them.

Mediumship is a sacred gift of Mother Nature, and, although like all others, it may be perverted to selfish and unholy uses, rightly used it is the key to heaven, an instrument of the angels, and the conduit of divine truth to inspire, ennoble and spiritually exalt the human race, and woe be to those who abuse it, refuse it, or taboo it! —*Banner of Light.*

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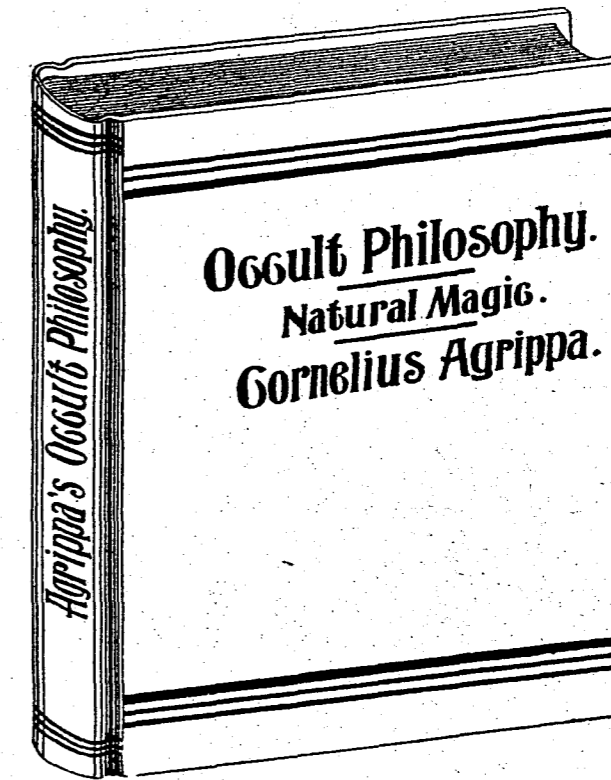
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THOMAS G. NEWMAN, Editor & Publisher
Station 25, San Francisco, Cal.

PHILOSOPHICAL JOURNAL

[Established in 1865.]

Official Organ of the
California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,
AT
1429 Market St. San Francisco, Cal.
Between 10th and 11th Streets.

THOMAS G. NEWMAN,

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

SAN FRANCISCO, MAY 4, 1901.

Prof. W. M. Lockwood will spend the entire summer at Lily Dale, N. Y., attending the regular camp-meeting there, as well as conducting classes in his specialty.

Mrs. Ada Foye opened her second session in Melbourne, Australia, on Feb. 5, 1901. This gifted medium is meeting with great success in that far-off country. Her many friends in America will be glad to learn this.

Mr. W. J. Colville has been delivering lectures in Glenelg and Adelaide, Australia, with great success. His engagements for the future are Melbourne and Sydney, where extensive preparations have been made for courses of lectures by this inspired lecturer.

Mr. Eugene Del Mar, editor of *Mental Science*, a monthly published at 27 Williams St., New York, is on a visit in San Francisco, getting acquainted with the Mental Science people of this city. He is an educated and polished gentleman.

Happiness is the natural ideal of mankind—yet how few ever reach their ideal. Happy people attract just like a lodestone does a magnet. How much brighter would this world be if people would only try to be happy and make others the same.

Magnetic Healers Fined.—Prof. Stephen A. Weltmer and Joseph H. Kelly, former president and secretary of the Weltmer Institute of Magnetic Healing, at Nevada, Mo., were on April 26 each fined \$1,500 by Judge Phillips in the United States District Court. They gave "absent treatments" and were charged with using the mails for fraudulent purposes.

Medical Legislation.

The Medical Bill in N. Y. has not become a law. By the strenuous exertions of Judge Dailey of New York, it has been pigeon-holed, and will probably remain in that tomb to decay.

Moses Hull, the able speaker and author, did much to aid in its defeat, in connection with other noble workers. The *Banner of Light* of last week published an item, which seems to have puzzled some of the legislators by its unselfishness and devotion to principle. It is as follows:

Moses Hull was asked by a member of the New York Legislature if he would oppose the Wagner Bill, if it were amended so as to exclude magnetic healers and clairvoyants from its provisions. "Yes, sir," was that noble patriot's reply; "I oppose that bill on principle, and not for selfish gain to anyone." "Well," said the legislator, "you are the only one thus far whom I have found who takes that position. The Christian Scientists, Osteopaths and other irregular schools have stated that they would not care if the bill did pass, provided they secured exemption. They were seeking personal advantage—not principle."

Wireless Telegraphy.—The successful operation of wireless telegraphy means a great deal to the world. Marconi has done much to perfect the system since he first discovered it. The early idea was carried out by an elaborate set of instruments and apparatus, and an aerial wire hung from a tall mast. But the aerial wire and the tall masts have been replaced by more modern apparatus, and a cylinder but a few feet high is now employed in the service.

Marconi has successfully introduced the duplex telegraphy into his system, a step significant of wonderful advancement. The Marconi system can be used in any kind of weather, fog or fine, wet or dry, in fact it works better in wet weather than on a fine day.

Magnetism is but little understood, but it is a mighty factor in our lives, nevertheless. An exchange gives this interesting illustration of its effect in one particular case, which is but a sample of many others:

When we come in contact with an object our magnetism clings to it. This magnetism may be sensed or felt by sensitives, oftentimes giving them the same feelings that we had when the magnetism was thrown off. I knew a couple who, when first married, slept on a mattress that had been given them by his mother. They were both sensitive, but healthy. They noticed that frequently before retiring for the night they would be entirely free from pain, but would begin to ache and feel bad as soon as they got in bed. After these experiences continued for some time, they learned or remembered that the mattress had been used by sick people. They discarded it, got a new one, and the distressing experiences ceased.

Man, Know Thyself.

This wise remark, though somewhat aged, is ever timely. To know and understand his powers, his nature, his destiny, is the duty of every human being. The lack of this knowledge has produced much misery in past ages, has confused the mind and allowed cunning and crafty persons to enslave their fellow-beings, both mentally and physically. *Equity* very pertinently puts this thought into the following words:

Every man ought to know just what he is, what power he possesses and how he can unfold all that is best within himself. To make any progress in this direction he must learn to think for himself and not to accept any opinion just because it has been expressed by some other person. He should carefully study every question for himself and formulate his own opinions, without ignoring, or disparaging, but by the aid of the honest opinions of others.

Our New Catalogue of Standard Books on all the lines of the new thought of this ever-advancing age, is just issued. It contains a list of titles and prices of about 1,500 Books and Pamphlets, and will be sent free to any address upon application. Our people should possess Books on the liberal thought of the age, so as to lend them to others to read, for propaganda work. We have also a few second-hand Books, which are offered at half-price.

Moses Hull, the noted Spiritualist lecturer and author, is spending the summer at his cottage in Lily Dale, N. Y., where all communications should be hereafter sent. He will be a constant attendant at the camp-meeting there this summer.

They Saw Spirits.—Ezekiel, Zachariah, Paul, John, and other men of Bible times saw the World of Spirits. It was not only visible but tangible to them. They saw temples, palaces, rivers and mountains, fountains, plains and trees. They say they did, and if these things were then, they certainly were before and are now. John said he saw people clothed in white raiment "over there" and also saw clouds and rainbows, books, harps, thrones, horses and chariots.

THOMAS B. WILSON.

LESSONS IN MENTAL SCIENCE, by Anna Vaile Switzer, Portland, Ore., author of "Influence of Thought." Price, 40c. For sale at this office.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

Sample Copies of this JOURNAL are furnished free to all on application. If you have friends to whom you want samples sent, send us the addresses. We will send them free.

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, or the price, for postage.

DEATH; THE MEANING AND RESULT. John K. Wilson. 560 pages. Price \$1.25. Lily Dale, N. Y., Sunflower Publishing Co. For sale at this office.

This book contains a remarkable account of psychic experiences occurring in the office of a well known member of the Pennsylvania Bar.

In the privacy of his own office, with the aid of a few friends, a series of the most remarkable phenomena of modern times took place. Friends, long since mourned as dead, returned and were plainly seen by the clairvoyant members of the party, and by the aid of an ordinary telegraph instrument they gave messages, identifying themselves beyond a possible doubt, and proving conclusively that death is only the stepping stone to a higher life in which all of the faculties are more strongly alert than in this life.

It portrays the life and characteristics of the denizens of the other world, tells of their pleasures and sorrows, of the obstacles they have to surmount and of their likes and dislikes.

Being given independently, there is no chance to say that "telepathy," "unconscious mental cerebration," or anything else has tempered these communications. As it was produced by private people, without being paid seances, it is free from the charge that "money was back of it." In fact, it is a most remarkable book.

The Breath of Life is a new monthly edited by Rev. S. C. Greathead, at Clifford, Mich. at \$1.00 a year. The editor has just severed his connection with the Methodist Church, for years, where he has been one of its brightest ministers.

Charles Ferguson's book, "The Religion of Democracy," published by Funk & Wagnalls Co., New York, a few weeks ago, is attracting very wide attention. The San Francisco *Examiner* devoted a page to it as a special feature some time ago, giving pictures of Socrates, Plato, Marcus Aurelius, Emerson, Carlyle and Ferguson as the seven great philosophers of the world.

The Arena for May is an especially fine number. Editor Flower proposes the formation of "An Army of Wealth-Creators vs. an Army of Destruction," in the Far East. Editor Patterson has a signed essay on the Parting of the Ways, in which some excellent advice is offered to the modern orthodox church. Editor McLean announces a symposium on Christian Science for the June number. Alliance Pub. Co., New York. 25c.

No one will fail to find pleasant, profitable diversion in the *May Ladies' Home Journal*. Its 30 and more contributors cover a wide range of interesting subjects. The half a dozen or more notable pictorial features include In the Fold, the best photograph of the 27,000 submitted in the JOURNAL's contest; a page reproduction of W. L. Taylor's painting, President Lincoln's Call for Volunteers, and A Glimpse of Picturesque Canada. Curtis Pub. Co., Philadelphia. 10c.

The Name on the Sky is the title of a new weekly paper edited by C. W. Dean at 95 Washington St., Chicago, Ill. Its price is \$4.00 a year; sample copy, 10c. It is devoted to a new order of things for the entire world, which, it is said, will supplant all the present methods and business. It is edited from the spirit-world by a number of those who were prominent as editors and publishers during their earth-life. Each number contains messages from prominent spirit people, as well as the spirit editors.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

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VACCINATION A CURSE AND A MENACE TO PERSONAL LIBERTY, by J. M. Peebles, A. M., M. D., Ph. D. Battle Creek, Michigan: Temple of Health Publishing Co., Upton Court. 326 pp., cloth, gilt. Price, \$1.25. For sale at this office.

The Science of Sociology, by Walter E. Nevill. Price, 25c. Altruistic and socialistic. For sale at this office. 18t4

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

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.] Before announced.....\$24.00 A Friend......25 C. Wyman......25 Mme. Montague.....1.00 M. Jemsem.....1.00 C. Wyman......50

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Yours respectfully, W. J. HOWDEN, 110 First St. East, Flint, Mich.

MRS. DR. BARKER:

Enclosed you will find an order for medicine for my sister in Port Elgin. She writes and tells me it has helped her so much she is able to go out in Winter weather, which she has not been able to do in six or seven years. She went out in Summer, but not in Winter. That is so encouraging. I do hope she will continue to improve, as she is so happy to think she is getting better. My sister's address is, Miss Lizzie Robertson, Port Elgin, Ontario.

JENNIE ROBERTSON, 153 Emerson St., Rochester, N. Y.

California State Spiritualist Association.

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Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

Mrs. Dr. Dobson - Barker, Healer, Box 132 San Jose, Cal.
Mrs. Maxwell - Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.
Edward Earle, Independent Slate-Writer & platform test medium. 330 Ellis St., S. F.
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Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.
Mrs. Gillingham, 305 Larkin. Meetings Sun., Wed. & Fri. Hours, 1 to 5, except Wed. & Sat.
Dr. Wm. Penn Haworth, Oakland, Calif.

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Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423 1/2 So. Spring St., Los Angeles, Cal.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. Hubbard, 109 Oak St., S. F. Circles Thursday & Saturday, 8 p.m.; Wednesday & Friday, 2:30 p.m., 25c. Private readings, 50c.

Fred Mann, Magnetic Healer, 1733 Oak St., San Francisco.

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There is sunshine on the angel side—
The clouds have passed away;
Oh! dark were the many suffering hours
Passed here from day to day.
Yea, nevermore shall darkness
Obscure the bright sunlight;
On the angel side of the river
The day is always bright.
No pain nor sorrow weighs us down;
Mistakes—there are none here:
There's always smiles and kisses
From those we hold so dear.
Exchange again—no on earth;
For material life on earth;
We are all rejoicing every hour
For this grand and noble birth.
Now, mother, sisters, brother,
Don't grieve; I am sure you can
Throw off that sorrowful feeling;
Don't wish me back again,
Into that land of sorrow,
Into that land of pain;
For I am out in the beautiful sunshine,
Traveling down the greenest lane.
And beyond is our beautiful mansion;
Oh, could you see the flowers
That grow in such profusion
In this glorious land of ours.
I am sure you would all be praying
For the day to come when you
Could see them open the portals
And bid you all pass through.
EMMA H. PADDOCK, Los Angeles, Cal.



The Editor is not responsible for the opinions of correspondents.

Letter from Santa Barbara.

TO THE EDITOR:

Some time ago the official department of the spiritual fraternity of this city issued a Macedonian appeal for some one to come from abroad to come over and infuse new and pure spiritual life and activity into the cause. Well, in due time a favorable answer came from Mrs. M. E. Krutz of Indianapolis, Ind. 2, 50 miles from this city, and on the evening of April 14, this lady gave her first speech before a fine audience in the G. A. R. Hall, which won its way to many in the audience.

On the afternoon of the Wednesday following, a meeting was held at the home of Mrs. Collins in the city, for the convenience of those who could not attend evening meetings, and the rooms were filled. It proved a veritable Pentecostal time. Her lecture on April 21 has not been excelled as a pure spiritual demonstration from the rostrum in Santa Barbara county. Therefore, every real friend of the spiritual cause is being buoyed up with cheer and hopefulness that a resurrection from sleepy inactivity will soon be the happy result of her coming to Santa Barbara. M. E. TAYLOR.

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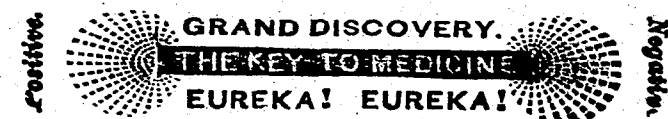
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Local News Summary.

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 at 305 Larkin. 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.

The State Headquarters.—On May 1 the Executive Committee of the State Association opened a nicely-equipped headquarters, reading-room and library in the Supreme Court building, 305 Larkin St., San Francisco. Mr. W. T. Jones, the genial State Secretary, is in charge, ready to impart information and welcome visitors. The library will soon be in good working order, and the telephone number will be announced later.

Ladies' Aid Tea.—On Wednesday afternoon, April 24, Mrs. B. F. Small, president of the Ladies' Spiritual Aid Society of San Francisco, entertained nearly half a hundred members and their friends at her home, 3324 17th St., San Francisco. It was a regular business session of the society, and with a combination of business and pleasure, a pleasant and profitable afternoon was spent. The amiable hostess presided with grace and dignity, dispensing good cheer with a free hand. One of the substantial results of the deliberations was a check for \$50.00 drawn by the society to aid the State Association to properly equip their new headquarters at 305 Larkin St. For lack of space, the names of those present are omitted, but the event just recorded will remain a happy memory to those who partook of the hospitality of Mr. and Mrs. Small on this occasion.

The Children's Progressive Lyceum had a good attendance last Sunday, especially of adults, two soldiers being among the number. On Sunday, May 5, we have May-Day exercises and crowning of the May Queen. Please come early and bring flowers. C. H. WADSWORTH.

Oakland.—"Has Spiritualism a Scientific Basis?" was very intelligently discussed at Fraternal Hall before the Union Spiritualists Sunday afternoon, April 28. Dr. Turman of San Francisco, Dr. Anderson and Dr. Stewart being the principal speakers. Dr. Anderson took the negative side, but the ladies seemed to have the best of the argument. Mrs. Smith followed with messages. The evening meeting was devoted to the answering of sealed questions by Dr. Stewart in her usual able manner.

Mrs. J. J. Whitney's elegant home at 1164 O'Farrell St., San Francisco, was the scene of a brilliant social event on Friday evening, April 26. About 500 guests filled its spacious parlors, halls, etc., their evening costumes, of the bright and pretty tints and combinations, which fashion permits at the present time forming a beautiful picture, among the flowers and the palms. Dr. A. Florence Temple attired in a dainty gown of cream white was the inspiration of the evening and to her falls the credit of having called together so large a number of the order known as The Native Daughters of the Golden West. Dr. Temple is examining physician of Darina Parlor No. 114, and conceived the idea of giving a token of the high regard and esteem in which they hold their Grand Secretary, Miss Laura Frakes, and sent invitations to the Parlors of San Francisco and elsewhere in the State.

The house was brilliantly illuminated and profusely decorated with flowers, and a chair was flower entwined to receive the honored guest. Introductory remarks were made by Mrs. Lena H. Mills, followed by a general hand-shaking and greeting of the guest, after which was rendered instrumental selections, on harp and violin, by artists who added greatly to the evening's pleasure. A piano solo was finely rendered by Miss Tictjen.

Mrs. R. S. Lillie in behalf of Mrs. Whitney and Dr. Temple welcomed the Native Daughters, followed by a recitation by a lovely Native Daughter, Bernice Murey. A vocal solo was nicely rendered by Mrs. Kallach. Mr. Keller sang and captivated all, for he sang as though he loved to sing. The especial guests of the evening were presented with floral tributes, and then retiring to the lower hall, refreshments were served and dancing indulged in by such as wished to keep time to the merry music and all had a good time. Mrs. Whitney deserved the many thanks she received for her generous hospitality, and Dr. Temple deserved great praise for the success she made of this initiative social work in the name of the Darina Parlor of Native Daughters of the Golden West. Among those who honored the occasion by his presence was Lieutenant-Governor Jacob Neff of the State of California. SCRIBE.

The Mission Lyceum gave its 34th consecutive monthly entertainment on Saturday evening, April 27, which was characterized a Calico and Hayseed Party. Many of the young ladies were uniquely attired to represent their country cousins. The following program was rendered: Overture, Miss Alice Helms; recitation, Master Frankie Close; recitation, Miss Etta Werner; piano solo, Miss D. A. Jacobs; recitations—"Pride of Battery B," "Milking-Time" and "Uncle Josh in a Chinese Laundry," Mr. Chas. Cleveland; song, "Be Happy," by a class of "Hayseed" singers; club-swinging, C. J. O'Connor; song, Miss Mabel Pfeifer; after which a social time and dancing continued until 11:30, when the merry-makers said "Good-night." MABEL PFEIFER, Chairman of Committee.

Reception.—On March 26, Mme. Florence Montague, the California psychic, was the honored guest of the Manchester Spiritualists' Alliance, in the drawing-room of the Deansgate Temperance Hotel, Manchester, England, says the *Two Worlds*. Almost the whole membership of the Alliance was represented. A recherche repast was provided by the management of the hotel, at which the members of the council were joined by the guests of the evening, Mme. Montague and her husband. After an introduction to the members of the Alliance, and a few well-chosen words of welcome from the president, Mr. A. W. Orr, Mrs. Herring gracefully presented Mme. Montague with a charming shower bouquet. This was acknowledged by the recipient at that point, but later, in a beautiful address delivered under inspiration, in the manner which has won the speaker well-merited popularity. The address was listened to with admiration, and at its termination heartily applauded.

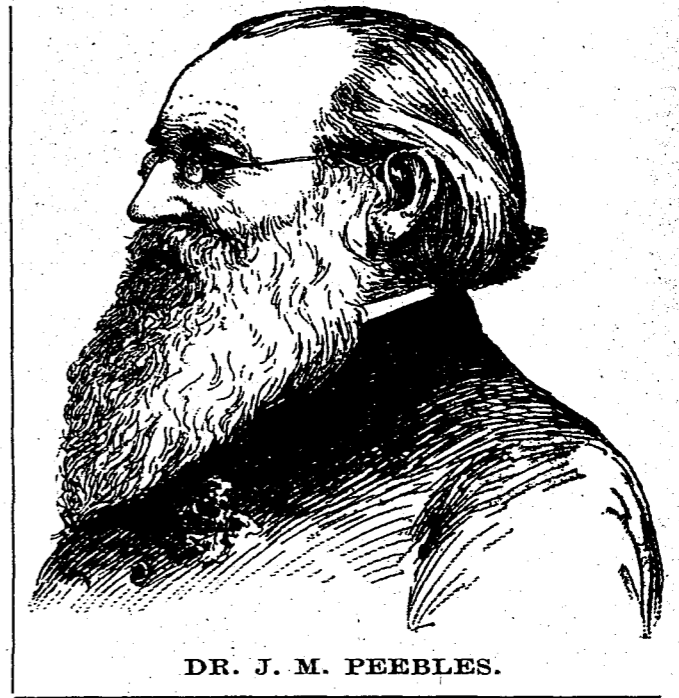
Election.—The following is a list of the officers elected for the ensuing year to serve the Independent Free Thought Bible Spiritual Society at an election held at their hall, 909 Market St., San Francisco, on April 21, 1901. Installation, Monday, April 29, 1901, at Young's Hall, 619 McAllister St., at 8 p. m.: President, Frank A. Green; vice-president, Mrs. Emily Seeley; financial secretary, John L. Kotter; corresponding and recording secretary, Mrs. Mary L. Gruwell; treasurer, Mrs. Ida F. Green; chaplain, Mrs. A. L. Miller; directors—A. L. Swan, J. Wilson, Richard Young. JAMES R. LITTLE, Recording Sec.

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Transition.—Mrs. Mary Merrill Jewett, wife of Capt. D. J. Jewett of Healdsburg, Calif., passed to the higher life March 23, 1901, from their home in Healdsburg, where they had resided since January, 1870. Mr. and Mrs. Jewett have been firm Spiritualists for 30 years and Mrs. Jewett was a medium, clairvoyant, impressionist and trance. Although they stood almost alone and had always freely given out the light as it had been given to them, they held the highest place in the love of their neighbors and members of the community, as evidenced on the funeral occasion, when, regardless of religious differences, crowds came with offerings of love and kind appreciation. The order of Knights and Ladies of Honor, of which she was a member, took part in the funeral exercises, together with the writer, who gave a spiritual discourse.

Mrs. Jewett was born in Glenborn, Maine, March 23, 1836, and was born into the spirit-world on the anniversary of her birth to earth-life. She had for two years been a great sufferer, and we are sure that all who love her will rejoice with her that such a happy surprise and release from suffering and pain awaited her on this anniversary day, and will wish her unbounded joy and progress in the new life. Mr. Jewett has the sympathy of all in his loneliness, and the hope (which we know will have fulfillment) that in spirit she may come so near and be of such help to him that compensation will be his in spirit and in truth. R. S. LILLIE.

The Mediums' Meeting at Loring Hall, Oakland, was well attended on Wednesday evening, April 24. The audiences are constantly increasing, the seating capacity of the hall having been tested on several occasions.

Sunday Meetings.—Notwithstanding the rain, the evening meetings were well attended. Whitney Hall, 1164 O'Farrell St., was crowded with investigators and those anxious to hear from their friends beyond the veil.

Mrs. Meyer, 335 McAllister St., read flowers and letters psychometrically, as usual, to the satisfaction of her audience.

Mrs. Eberhardt, at 3250 22nd St., entertained a good audience with readings and tests.

Mme. Young, at 619 McAllister St., demonstrated spirit return and gave messages to those present.

At Lower Scottish Hall, 117 Larkin St., Mrs. Maxwell and Miss Lillie Mott entertained their audience with messages from the spirit-world.

The Free Spiritual Society met as usual on Wednesday night at 856½ Isabella St., a large attendance being present. Mr. Preston made a few remarks; then Dr. Palmbaum, being entranced, gave some fine tests; Mrs. Boices followed with a few more tests, and Mrs. Rebecca Stewart gave an inspirational discourse on "True Living." Vox.

The Monthly Social of the Ladies' Aid Society was held in Occidental Hall on Friday evening, April 26. There was a good attendance and dancing was the order of the evening. The hat-trimming contest afforded considerable amusement, and the first prize was won by Mr. T. Johnson. The receipts of the social will be a donation to the National State Association. These socials are held on the last Friday evening of each month and are very interesting.

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