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VOL. 38. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JANUARY 26, 1901.

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THE BEYOND.

It seemeth such a little way to me
Across to that strange country, the Beyond;
And yet not strange, for it has grown to be
The home of those of whom I am so fond;
They make it seem familiar and most dear,
As journeying friends bring distant countries near.

I cannot make it seem a day to dread,
[out
When from this dear earth I shall journey
To that still dearer country of the dead,
And join the lost ones so long dreamed
about.

I love this world, yet shall I love to go
And meet the friends who wait for me I know.

I never stand about the bier and see
The seal of death set on some loved face,
But that I think, "One more to welcome me
When I shall cross the intervening space.
Between this land and that one over there;
One more to make the strange Beyond seem
fair."

And so for me there is no sting to death;
And so the grave has lost its victory;
It is but crossing, with abated breath
And white, set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

ELLA WHEELER WILCOX.

BORDERLAND.

Signals from Mars.

Wm. A. Eddy of Bayonne, N. Y., says that since 1892 he has drawn from his kite wire hundreds of electric signals, both regular and irregular, which may have come from some planet, and the signals have been usually in groups of three, regularly timed, like a Morse sounder. When the ends of the kite-sustained steel wires are separated by silk strands the sparks jump at 12-second intervals. Then there are mysterious disappearances of all electric action for several minutes. These electric sparks come from a high point in the air, not near to the low-tension electric currents of trolley and live wires.

Mr. Eddy is about to begin a careful series of measurements of these spark lengths. He does not believe that the Morse sounders affect his wires because the dynamo electricity sticks to its wire and does not radiate to unknown distances, so far as discovered, as do the high-tension sparks used in wireless telegraphy and the same high-tension sparks drawn by him from the clouds.

Mr. Eddy says that these spark signals may come from an outer planet, because electricity travels at the rate of 190,000 miles a second and is as tireless as light, which travels 188,300 miles a second, as measured by a rapidly revolving toothed wheel. Great variability in effect is produced when there is apparently no change whatever in the condition of the upper air, so far as known.

Mr. Eddy has been trying to decipher these signals since 1892. It

is also to be noted that Tesla's signals come from Pike's Peak and at a high point in the air. Mr. Eddy points out that electricity is superior to light because an interruption can be transmitted while light suffuses around a dark shadow, especially if the shadow is of smaller diameter.—*Bulletin, S. F., Cal.*

The Unseen World.

The following is a synopsis of a lecture delivered by Mr. C. W. Leadbeater in Odd Fellows' Hall, San Francisco, Cal., on Sunday evening, Jan. 13, 1901:

We hold that there is an unseen world; that it is around us here and now, and not far away from us, and that it remains unseen simply because most of us have not yet developed the senses by which it can be perceived; that for those who have developed these senses the world is not unseen and not unknown, but is entirely within reach, and can be explored and investigated as may be desired, just precisely as any country here on earth might be. Vast parts of the world's surface remained unknown for hundreds, even thousands

of years, until explorers were found who took the trouble and had the necessary qualifications to investigate them. Even now there remain parts of our world's surface of which very little is known. The North Pole lies still beyond the reach of man, though it may not be very long before even that also is conquered.

Now, with regard to these unseen worlds, they have not remained unknown to all, any more than many of the remote places of the earth have really remained unknown from the beginning of time until now. There are vast tracts of primeval forests still standing in, for example, South America, untouched by any recent exploration, untrodden by the foot of man for perhaps thousands of years; but long before that there were great races to whom all that country was not unknown or untrodden, but, on the contrary, to whom it was perfectly familiar, for whom it was a native land. Now, just in the same way this "unknown world" is unknown only to us here and now; it was not unknown to the great races of old, not unseen by those among them who were more highly developed, the seers and the prophets and the

teachers. On the contrary, you will find a good deal of information about this unseen world among the sacred writings of the various religions, and in many cases exactly what has been taught by Theosophy is to be found in the ancient faiths.

It is only here and now, and especially among the followers of the religion which is predominant in this part of the world, that any uncertainty seems to have arisen with regard to this unseen world. The consequence of all the vague thought and speech about it is that the world itself is supposed to be vague and dim and uncertain also. People feel that because they individually know nothing for certain with regard to this unseen world, therefore there is nothing certain to be known, and the whole affair is misty, distant and unreal.

I should like to explain how this unseen world is absolutely a continuation of what is known; how the senses by which the unknown world may be cognized, are simply in the first place a development of the senses which you know. That may perhaps help you to understand the reality of this unseen world, and that there is no difficulty in our way in accepting it. Unfortunately, all that most people know about it—or think they know—has been given to them by the religions, and the religions have contrived to be so thoroughly unscientific in their presentment of it that they have simply cast doubt and thrown discredit upon the whole affair in the minds of thinking men; so that those among the orthodox who most thoroughly believe in the unseen world now, those who feel most certain that they know exactly what that unseen world contains, and what will be the fate of man after death, are usually precisely the most ignorant people of all. Now that should not be so. It should not be for the ignorant, the bigoted, to feel certain about these matters. On the contrary, the most highly intelligent and most scientifically trained men ought to be best able to grasp the evidence for the existence of this world, ought to be the foremost in upholding it as a truth.

Let me first say something about the senses by which this unseen world is cognized and about the constitution of the world itself, because those two subjects are very closely connected, and we cannot examine into one without also looking at the other.

You are quite aware that we may have matter in different conditions. You are also no doubt aware that matter can change its condition by variations of pressure and of temperature. You know that we have down here three well-known states of matter—the solid, liquid and

PICTURESQUE AMERICA.



Mount Popocatepetl, Mexico.

gaseous, and you know that it is the theory of scientists that all substances can, under proper variation of temperature and pressure, exist in all these conditions. There are still, I think, a few substances which chemists have not succeeded in reducing from one state to another; but the theory universally held by scientists is that it is, after all, only a question of temperature one way or the other; that just as what is ordinarily water may become ice at a lower temperature, and may become steam at a higher one, so every solid which we know might become liquid or might become gaseous, given proper conditions; every liquid may be made solid or gaseous; every gas might be liquefied and even solidified. You know how air itself has been liquefied, and how some of the other gases have been reduced to form even a solid slab.

Since that is so, it is supposed that all substances can in this way be changed from one condition to another, either by pressure or heat. Occult chemistry shows us another and higher condition than the gaseous, into which also all substances known to us can be translated or transmuted; so that you may have, let us say, hydrogen in an etheric condition as well as gaseous; that you may have gold or silver or any other element either as a solid, a liquid, or a gas under sufficient heat, and that you may carry the thing further and reduce it to these other higher states, to a condition of matter which we call etheric; that we are able to do so simply because that which science postulates as ether is found by occult chemistry to be not a homogeneous body, but simply another state of matter, not itself a new kind of substance, but simply any kind of matter reduced to a particular state; and just as we have here around us metals which are normally solid, but can be changed into the liquefied or the gaseous condition, so we have a large number of elements or substances which are normally etheric—which are ordinarily in that condition, but by special treatment of some sort can be brought to a gaseous condition.

There is nothing at all impossible or unreasonable about that. You may see that it might easily be so, and that there is nothing in science to contradict it. Indeed, ether is an absolutely necessary hypothesis; it is only the idea that it is a state of matter instead of a substance that is in any way new in what I am suggesting. In the ordinary sciences they speak constantly of an atom of oxygen, an atom of hydrogen, an atom of any of the 60 or 70 substances which chemists call elements, the theory being that it is an element which cannot be further reduced; that each of these elements has its atom, and an atom, as you may see from its Greek derivation, means that which cannot be cut or further subdivided.

Occult science tells you what many scientists have frequently suspected, that all of these so-called elements are not in the true sense of the word elements at all; that is to say, that they can all be further subdivided; that what you call an atom of oxygen or hydrogen is not an ultimate something, and therefore, in fact, not an atom at all, but a molecule which can, under certain circumstances, be broken up into atoms. By carrying on this breaking-up process it is found that we arrive eventually at a series of definite physical

atoms which are all alike; that is to say, there is one substance at the back of all substance, and it is simply the different combinations of the ultimate atoms which give us what in chemistry are called atoms of oxygen, hydrogen, gold or silver, platinum, etc. When they are so broken up we get back to a series of atoms which are all identical, except that some are positive and some are negative, or, as we might say, some male and some female.

If that be so—and remember it is not only taught by occult science, but it is strongly suspected by many scientific men—then there is as yet no direct stumbling-block before you. That being so, we shall at once see all sorts of new possibilities in chemistry. If it be true that all substances have the same basis and that it is only a question of raising them to a sufficient temperature or getting them into a particular state to prove this, then at once we see that a change is a possibility; that we might break up an element, and then in the reuniting we might join the particles differently, so that absolutely we might change one of our elements into another, leaving out perhaps in some combinations one thing, and including some that were not there before. Undoubtedly, we might make such changes as this, and so we see that we are within reasonable distance of showing the possibility of the transmutation theory of the alchemists, who stated that they made lead or copper or other metals into gold or silver; the thing is not necessarily an impossibility if that theory be true, for by reducing the lead or copper into ultimate atoms and then making variations in the combinations of these atoms, they may be changed into different metals altogether. The idea is not impossible, if we recognize this theory which has been advanced as a theory by so many scientists, which is stated by occult chemistry to be a definite fact.

We eventually get back, then, to the ultimate physical atom, and we find that it is an atom as far as the physical plane is concerned; we cannot break it up any further and still retain the matter in physical condition; nevertheless, we can break it up, only when we have done so the matter belongs to a different realm altogether. You will say, how can that be? We must deal with the facts as we find them. That atom when we break it up becomes matter belonging to another world, to part of this unseen world of which I am going to speak. Why is it no longer physical? you will say. It can no longer be called physical because it has ceased to obey the laws which all physical matter does obey down here. It is no longer apparently contractible by cold or expansible by heat. It no longer seems to obey the laws of gravity, although it has what I suppose we may call a kind of law of gravity of its own.

It is very difficult, indeed, to put the conception of the finer matter of this higher realm clearly before you; in fact, I might say it is impossible to put it fully; but I do want you to get at least this idea, that the planes above this physical follow naturally from it and fit in with it and are not abruptly divided and entirely different, so that you need not do violence to your understanding by supposing an interpretation of something so spiritual as to be in contradistinction to matter, something of which you can therefore know nothing what-

ever. You have only to suppose a finer subdivision of matter than that with which you are familiar, and a very much higher rate of vibration than any which you know, and you will realize something of the conditions of the astral plane, as we call it.

We find, then, that above and beyond this physical atom we have another series of states of that finer kind of matter which corresponds very fairly to the degrees of matter down here—solid, liquid, gaseous and etheric. Again by pushing up the division far enough we have another atom, the atom of that world. Of that plane, then, the very same thing is true as of this; by further subdivision of that astral atom we find ourselves in another still higher and still more refined world, still composed of matter, but of matter so very, very much higher that nothing that you predicate of matter down here would be true of that except its capability of being subdivided into molecules and atoms. You see that the idea gears on to this plane, that you are not suddenly obliged to leap from the physical which you know—or think you know—into some spiritual region of which you can form no reasonable or distinct conception. It is true; these other realms are unseen, but they are not, therefore, at all incomprehensible when you take them on this line.

You are, of course, aware that a great part of even this physical world is not appreciable by our senses; that the whole of the etheric part of the world is to us as though it were not, except for the fact that it carries vibrations for us; we never see that the ether which carries the vibration of light to our eyes, though we may demonstrate its necessity as a hypothesis to explain what we find. Just in the same way vibrations are received from the other and higher matter. Although the ether cannot be seen, yet its effects are constantly known and felt by us; and just in the same way, although the astral matter and the mental matter are not visible to ordinary sight, yet the vibrations of that matter affect man, and he is conscious of them in a large number of ways; indeed, some of them he habitually uses.

In the action of thought, for example, the thought first shows itself to a clairvoyant as a vibration in the matter of the mental plane. So that we are constantly making some use of the matter of these higher planes, even though we are quite unconscious of it, and have no idea of how we do these things, or even what we are doing. Every time that we think we set in motion a vibration on this higher plane. Of course, our thought, before it can be effective on the physical plane, has to be transferred from that mental matter into astral matter, sets up similar vibrations in that, and through the astral matter it connects down into the physical plane and affects first the etheric matter, and only then, after that, the denser physical matter, the grey matter of the brain.

So every time we think we go through a much longer process than we really know; just as every time we feel anything we go through a process of which we think nothing, of which we are absolutely ignorant, in most cases. We touch some substance and feel it is hot, and we draw away our hands instantaneously from it. Now we perhaps do not realize—unless we happen to have studied

the thing scientifically—that it is not our hand which feels that, but our brain. The nerves of the fingers simply convey a telegraphic message into the brain, and then the withdrawal of the hand or the dropping of some object which is hot is done in response to a return telegraphic message from the brain. The nerves communicate the idea of intense heat to the brain; the brain at once telegraphs back: Drop the thing, let it go; and the hand obeys. Now, that process seems an instantaneous thing; but it is not so; it has a definite duration which can be measured scientifically; the rate of its motion is perfectly well defined and known to physiologists. Just in the same way, thought appears to be an instantaneous process; but it is not. Every thought has to go through the stages which I have described. Every impression which you receive in the brain through the senses has to go up through the various grades of matter before it reaches the real man, the soul, the ego within.

I want you to get this idea at least clearly in your mind. I do not care whether you believe it or not. The point I want you to get is the hypothesis in your mind, so as to see that it is a reasonable one. When you understand that hypothesis, at least, you will see that we are not claiming your faith in a miracle, but, rather, your investigation of a system, when we put before you the idea of these various planes or degrees of matter in Nature, making each a world in itself.

Where are these worlds? They are here round about us all the time, though unseen; we need only open the senses which correspond to these worlds, and then we shall be conscious of them, because each of them is full of life exactly as is this physical world that we know.

A Heavy Load to Carry.

H. H. NICHOLS.

In a late JOURNAL I saw an editorial headed, "A Heavy Load." I fully agree with you. There is no religion ever given to man so grand and beautiful as Modern Spiritualism, and none with so little effort made to help it along. All over this broad land, no little village of 200 or 300 inhabitants but has from one to two churches, and all manage to pay a speaker; yet their whole system is one of doubt and uncertainty—a matter of faith in ancient mystic records of dubious origin. Still they flourish with their 60,000 preachers and teachers, and not one can answer the question: "If a man die shall he live again?"

What is it that keeps this going and the people interested? It is method and organization. Hundreds—yes, thousands—come quietly to our mediums, when no one can see them, to learn of their friends gone over, and then pay their money into the churches. Many of our people oppose organization, and thousands who are able refuse to pay a cent. There is a cause somewhere. It may be in our own house. Let us see.

We are a first-class people; but do we employ first-class methods? What is taught in spiritual halls to-day? Everything. We can hardly tell what they are driving at. One speaker claims to be God, because God is all in all, and he is part of the great whole; so is equal with God and matter, and disease is subject to his will. Space anni-

hilates no sickness, etc. Still, on these cold, frosty mornings these "Gods" gather around the stove; and when the thermometer is at 106 degrees, they fan and perspire like other mortals—and all of this is Spiritualism!

Another comes to the platform who has lived many times on earth before, several times on Mars and Jupiter—yet who would be stuck in the multiplication table.

Astrology and Palmistry are fast taking the place of spiritual philosophy. Spiritual phenomena is being crowded out by tests, it being almost impossible to have a spirit come and identify itself, give its name to a friend, with no guess work or misunderstanding.

A few years ago A. J. Davis got letters from all parts of the world, asking: "Is it possible to return to primitive Spiritualism?" The people are getting less interested in what was once known as Modern Spiritualism, when mediums could give names of spirits to anxious investigators.

Some say our platform should be broad enough to take in everything. I think this entirely misleading. There is a place for everything. Too many irons in the fire get away with the best Smith. I would not say that all of these questions should not be discussed in this free land of ours. If the speaker wants to discuss Socialism, let him get a hall, and advertise as such, or any other question not belonging to Spiritualism.

Above all things, let those calling themselves Spiritualists put their names down and be counted. I suppose San José is like every other city in the United States—there are more Spiritualists who will not put their names down and become part of an organization, than those who do. No effort is made to build and beautify halls, or help in any way. We don't know how we stand and hardly where we are. We boast we have millions, but can show but a few thousands. Another great drawback to the Cause is refusing to support the spiritual press. How many Spiritualists take a spiritual paper? Very few, indeed. "Why should the best religion on earth lack workers?"

San José, Cal.

The Discipline of Life.

J. P. COOKE.

In the "life-class" of this world when the heart grows cold and disconsolate, when the warm light of youth is quenched and the hopes of years seem broken, we are apt to doubt the precepts that cheered us in the past. We are apt to ask whether the Power that rules the universe is, indeed, a power of Goodness, or is it only a tremendous Central Force?

How shall we measure the divine love? Shall we measure it by the sum of animal delights, the pleasant sensations bestowed upon us, our exemption from pain, sickness, want or sorrow? Then, indeed, we shall never get at its secret. They who envy the butterfly or the bird have no adequate notion of the needs of a man. In the wonderful distribution of life some tiny creatures are well satisfied with their rose-leaf or their dew-drop. They never complain. They do not know what higher creatures require.

The thought that human creatures are loved—not, indeed, as the lilies are, but as moral beings, whose food is truth, whose drink is goodness, whose garments should

be purity, whose happiness and splendor consists in the qualities they possess, in the knowledge that they stand at the apex, a little lower than the angels, and yet above a wondrous pyramid of sentient, intelligent creatures, the thought that the Power of Love draws us onward and upward, and loves us, all as children, furnishes the only key to the mystery of the divine benignity.

This thought, reasonable as it is, breaks the blow of calamity and spreads lines of beauty over many a ghastly spot of existence, discloses friendly purposes in untoward circumstances, and drops healing ingredients into the bitterest cups. In some such way as this we are often enabled to "gather honey from the weed, and make a moral of the devil himself."

The Supreme love never coddles its creatures. Its idea is to make men and women; to develop rational minds and wise and generous hearts; to teach gentle hearts to temper love with wisdom; to develop human minds with a "sweet reasonableness;" to apprehend and conspire with its purposes; to become, if they freely choose, fellow-workers. When we discover this, and it is not difficult to discover, we shall begin to become men and women under the healthy discipline, and we shall be prepared to say: "Yes, I apprehend the meaning and purpose of nature; dim and indistinct it may appear at first, but still it is there; it is discernible. It is true that "God is love."

It is in this spirit that Emerson wrote his strong essay on "Self-Dependence." It has strengthened many an honest mind. The same theme runs through much of the teaching of Octavius Frothingham.

Matthew Arnold has given us a noble poem in the same gentle, earnest, consecrated spirit:

"Ah, once more," I cried, "ye stars, ye waters
On my heart your mighty charm renew;
Still, still let me, as I gaze upon you,
Feel my soul becoming vast like you." [heaven,
From the intense, clear, star-sown vault of
Over the lit sea's unquiet way,
In the rustling night-air came the answer:
"Wouldst thou be as these are? Live as they,
Unafraid by the silence round them,
Undistracted by the sights they see.
These demand not that things without them
Yield them love, amusement, sympathy."

Scientific Theories.

AN INVISIBLE MAGNETIC SUN SUPPOSED TO EXIST.

A new discovery is about to be made that will, doubtless, cause a wonderful sensation and, in time to come, be considered the most important event of the twentieth century.

G. B. Reagan, of Albuquerque, N. M., believes that the sun has its orbit determined by a magnetic center, an invisible magnetic sun.

Twenty years ago the spirit of my father, Franz Petersilea, wrote through my hand, in his books, "The Discovered Country" and "Oceanides," a detailed account of the formation of suns and planets. It was thoroughly and scientifically explained how suns are formed by countless millions of tons of tiny atoms, each containing a point of living magnetic flame. In these books it is shown how a sun, after throwing off its family of planets, yields up its spirit, or the magnetic flame which forms an invisible magnetic sun, and becomes a magnetic battery of electric light and heat.

When the present embryonic researches of scientists have settled the fact of the existence of the invisible magnetic counterpart of

the visible sun, let it not be forgotten that the spirit of Franz Petersilea was the first to proclaim this stupendous truth to an unwilling world, which received it in the same spirit that was exhibited when Galileo said: "The earth moves." CARLYLE PETERSILEA.
Los Angeles, Cal.

Missionary Work.

TO THE EDITOR:

In the 14,000,000 of families in the United States it is only a question of dollars and cents and a little time to place sufficient spiritual literature in each family to open a large majority of their eyes to the light, for the printing facilities in this country are unlimited.

I have believed for a long while that if we could succeed in getting the assistance of the spirits of the higher zones, the money barrier could be surmounted—at least, they could place us in the way to overcome them, and with this difficulty removed, might, if they see fit, draw around them more spirits also highly advanced, and thus form a band of spirits of great power and do wonders for the Cause here on earth.

I hope that you will publish this letter, so as to induce some mediums devoted to the Cause to see if communications can be opened up with John Brown Sr. and his spirit friends and get them to form a band of spirits as powerful as possible, fixing upon some medium through whom they can communicate with those on earth working for the Cause, and assist and advise them, if possible, in the good work. J. I. HOLLINGSWORTH.

[Before passing to spirit-life, Brother John Brown Sr. selected a circle through which he promised to communicate and aid propaganda work in connection with Spirit Col. Hopkins. On account of some in-harmony, we are informed that the circle will not meet to receive his communications. This fact accounts for the foregoing request to mediums to communicate with Spirit John Brown on this subject. Before transition, this matter of propaganda work was his chief theme, and we know that he will gladly respond now, if possible, when conditions are made for obtaining such communication.—ED.]

Contributing Membership.

TO THE EDITOR:

Contributing membership in the N. S. A. is obtained by paying \$1.00 a year, or as much more as desired. A certificate receipt will be sent each contributor by the secretary, and a copy of either of the following books, according to the choice of the contributor: "Violets," a dainty booklet of poems; "Whither the Wind Bloweth," a psychical novel by Arthur Venner, and "Christianity as it was Before the Apostasy," by D. W. Hull. Those wishing to purchase the above works can do so, by sending to the N. S. A. office 25 cents each, the three for 60 cts. MARY T. LONGLEY, Sec. N. S. A., 600 Pennsylvania Ave. S. E., Washington, D. C.

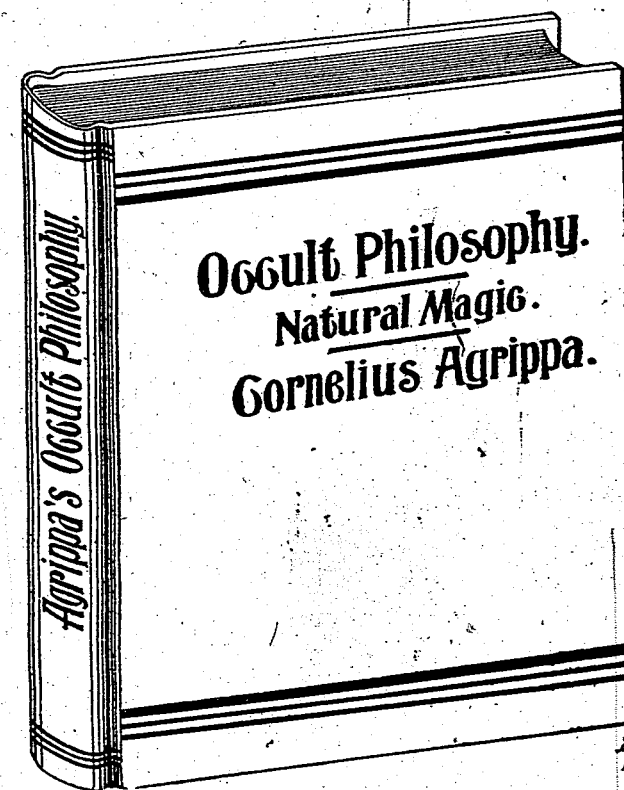
Song Books for circle and social singing are for sale at this office at \$1.00 per dozen. They contain 80 spiritual songs, arranged for popular tunes. One sample copy will be sent by mail for 10 cents.

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OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

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

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This famous sermon is calculated to inspire a demand for scientific demonstration of the continuity of life. It cannot fail to awaken an interest in any thoughtful mind. It should be scattered everywhere, and for this purpose 10 copies will be sent postpaid for 50 cents.—22 for \$1.00; 50 for \$2.00.

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THOMAS G. NEWMAN,

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No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

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

SAN FRANCISCO, JANUARY 26, 1901.

The Editor, as well as his assistant, have been having a tussle with *la grippe* during the last week or two. This dreadfully weakening disease is more prevalent now all over the world than at any previous time.

The Prince of Wales is reported to be ill, and on account of his indisposition did not return to Osborne as soon as intended. It seems that heart failure is threatened, and he may "pass on" at no very distant day, the next in line being his son George. It is more than possible that there may be a repetition of the peculiar circumstances which gave to Germany three Emperors within a year.

One Hundred Years Ago there were no railways, no telegraphs nor telephones, no gas lights nor electric lights, no steamboats, nor steel battleships, no one-cent postage, nor cheap newspapers! Now at the portals of the Twentieth Century we can have no idea of the more wonderful inventions and improvements which will be manifested before the present century ends. Such will doubtless be more amazing than all previous centuries, and utterly eclipse all former records.

Famous Medium in France?

All Paris is ringing with the wonderful exploits of Mme. Lay Fonville, whose gifts of clairvoyance, prophecy and magnetic healing are described by the *Journal of Magnetism* as absolutely stupefying those who are brought in contact with her. Her guide is a spirit who gives the name of "Julia" only; and the cures effected through her instrumentality, while the medium was residing at Toulouse, before repairing to Paris, are both numerous and well authenticated.

Queen Victoria.

Much anxiety is felt, all over the world, in the prostration from paralysis, of Her Majesty, the Queen of Great Britain. At this writing (Tuesday morning) her demise is hourly expected, and may occur before this JOURNAL is read.

Her Majesty, Queen Victoria, was the most popular potentate of the world—one who lived in the hearts of her subjects, no matter whether they were rich or poor. She always interested herself particularly in the welfare of her countrymen and endeavored to alleviate suffering everywhere. The particular event which seems to have caused the collapse was the war in Africa, and it may well be said that her demise may be charged up to the casualties in the late war.

Her Ministers of State, knowing her enfeebled condition, very naturally withheld from her the most afflicting details of the African campaign. Of this fact she was very suspicious. Quite naturally when Lord Roberts returned, she commanded him to report at her Palace before seeing anyone else. Of course he did so, and her Majesty plied him with questions and wrung from him many deplorable facts which were withheld from her by her ministers.

The telegraphic news from London published in last Monday's papers concerning this interview, reads as follows:

The Queen really broke down on Jan. 2, the day Lord Roberts returned from South Africa. The steamer bringing him to Southampton, which is just across the Solent from Osborne House, was stopped before docking and Lord Roberts was commanded to report immediately to Her Majesty. The gallant old soldier bowed his knee to his sovereign, was loaded with honors and was then placed on the witness stand. It is no secret in court circles that much of the bad news of the war had been kept from the Queen during the past few months. She commanded Roberts to speak plainly, asked him dozens of questions, and learned for the first time all the horrors of the Boer war and the enormous British losses from bullets and disease.

As he answered her questions with soldierly bluntness and frankness, the Queen grew almost hysterical. She cried over the sufferings of her soldiers and learned that the campaign must last some time longer with further losses.

After Roberts left she became hysterical and called for Lord Salisbury over the telephone. The Prime Minister was not in his office at the time and the Queen got the Secretary of War, Sir William St. John Broderick, on the line and in excited tones ordered him to stop the war immediately. She declared she would not permit the awful war to continue another day. Broderick made diplomatic answers and said he would see Salisbury. Then the Queen sent a number of telegrams in her own name to various persons high in authority.

Lord Salisbury was quickly informed by the Queen's attendants

of Her Majesty's condition and succeeded in counteracting the effect of the Queen's telegrams by diplomatic messages. There are reports that the Queen had telegraphed to persons outside England endeavoring to stop the war immediately.

Last Saturday the members of her family were summoned by telegraph to Osborne on account of Her Majesty's critical condition. The Emperor of Germany, her grandson, went in haste, after postponing impending festivities, and was met in London by the Prince of Wales, and in connection with other members of the family were conveyed by special train on Sunday to the Royal sick-room. The Emperor of Germany said he was not there as Emperor, but as the oldest grandson of the Queen, to take his last farewell of her and to show his affection. Telegrams from all over the world are being received, showing the high esteem in which the Queen was held by everyone.

It will be remembered by many Spiritualists, as well as others, that after the death of the Prince Consort Her Majesty secluded herself for years, and it seems to be well authenticated that she has ever since held almost daily communion with her departed spouse, for whom her love has never diminished. She was guided by him in many matters of importance by messages from the spirit-world. Of course, Her Majesty must not be counted as a Spiritualist, because she is the head of the Episcopal Church, but she nevertheless believed in the philosophy and enjoyed the phenomena of Spiritualism, which consoled the latter years of her physical life.

New Zealand.—Mr. William McLean, of Wellington, N. Z., sends to the *Spiritual Review* the following interesting information as to what is doing in that far-away colony:

We have decided to build a hall worthy of the Cause and the Empire City of New Zealand. We are building in a nice locality, with beautiful surroundings and very central. The hall will be up-to-date in every respect. Electric light, library, supper room, ladies' and gentlemen's retiring rooms, with every modern convenience, also an excellent kitchen! The ground is freehold, the dimensions of the hall are 50 by 28 feet, it will have a circular ceiling, sky blue and decorated with small stars. We are taking heavy responsibility on our shoulders, but the six of us united in the matter are determined to carry it through. I have been President 18 years, and we always pull one way, so we think we shall pull the hall right!

The secret of success is for all to "pull one way." In this our friends in New Zealand are setting a grand example. We have in America now a fine National Home in the capital city of the Republic, and we wish that every city had a like "habitation and name." We can have it if we will it and work for it

Fake Performance Stopped.

The Columbus, Ohio, *Dispatch* of Jan. 5 tells the story of Mr. Joseph J. Carpenter's experience in trying to hold a so-called public-seance in that city:

Chief Tyler announced last night that he would not permit the performance at the Great Southern theater this evening, which has been extensively advertised as a spiritualistic meeting at which all kinds of demonstrations would be given for a "small price of admission."

In speaking of the matter the chief said that he had been called upon by a large number of the local Spiritualists, and as they were violently opposed to the exhibition and gave what he considered good and plausible reasons why the exhibition should not be given, he had concluded to comply with their requests and forbid the performance being given on Sunday.

Laughter.—Moses Hull, in a recent lecture on amusements, said:

It is said that man is the only animal that can laugh. I once heard a great professor lecture on laughter and the good that comes from it. He went so far as to say that if one could not feel to laugh, he would be benefited by getting up an artificial laugh that would shake the diaphragm; it would be to the physical system what the burning of soot out of a chimney would be to the chimney; it might always be depended upon to bring beneficial results. Confirmed dyspeptics and hypochondriacs seldom laugh. Do not trust the man who never laughs; nor would I trust very far the man who never jokes. I know the fool is known by his much laughter," so the villain is known by his seldom laughing, excepting a kind of sardonic laugh, when he supposes he has his victim in his grasp. There is very much of character expressed in a laugh. Ella Wheeler Wilcox said: "Laugh, and the world laughs with you; weep, and you weep alone."

Selfishness.—Many deceive themselves, as well as try to deceive others, on account of their extreme selfishness and bigotry. The *Life*, published at Kansas City, Mo., very aptly speaks of this selfishness in the following terse way:

There is a selfishness that is so gone mad in its own blindness that it poses as philanthropy or self-sacrificing benevolence. There are those who seek to injure and crush others purely for self-aggrandizement, but see it not so, self is so bloated, claiming that it is for the good of a cause, and even for the good of the one injured. Such insane bigotry is self-destructive.

Mediumship does not make one bad or immoral, but if the person is bad, he will attract to himself the evil influences from the spirit side of life, says the *Universal Republic*. The hell within attracts the hell without; and no one with the kingdom of heaven cultivated within need ever fear any evil. The evil that people falsely imagine comes from Spiritualism is the evil in themselves.

J. Marion Gale writes as follows: "Every copy of the PHILosophical JOURNAL is worth an armful of the more bulky and pretentious papers that reach my table. May the angels bless it is my New-Century prayer."

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

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.

A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT, by E. W. and M. H. Wallis, London, England: Price, 40c. For sale at this office.

This is Part 1, "Mediumship Explained." Part 2, "How to Develop Mediumship," and Part 3, "Psychical Powers; How to Cultivate Them," will be published shortly as companion volumes. There is a large call from those seeking information and advice concerning mediumship for something that is entirely practical and conclusive. The authors of the above have sought to make their instructions plain and practical and have succeeded to a remarkable degree in doing so. We shall await with interest the reception of Parts 2 and 3, and then we presume the whole will be bound in one volume for convenience.

The *Psychic Digest*, or Occult Review of Reviews, for December is just received. Among its contents we find the following: Practical Psychology, Effects of Vibration upon the Body, Influence of Repose on Health, Meaning and Power of Thought, Is Suffering Good from a Metaphysical Point of View? Attitude of Religious Bodies Toward "Christian Science," Utility of Hypnotism and its Relation to Crime, etc. Published at Columbus, Ohio. 10c.

Spirit Mothers has resumed publication at Decoto, Calif., Mrs. Olivia Shepard, its editor, having removed from Los Angeles to that place. As "Astrea" is a department in that paper now, we imagine that Mrs. Thorndyke is interested in it, that being the title of her excellent book of poems. Monthly; 50 cents a year.

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E. W. Sprague and Wife, missionaries for the N. S. A., have completed their work in Pennsylvania and are on their way to Indiana. They want the address of leading Spiritualists in every locality in the State of Indiana and solicit correspondence with people of every State where there is no State Association of Spiritualists, and where a local society may be organized and chartered with the National Spiritualists' Association. Their home address is 618 Newland Ave., Jamestown, N. Y., where mail will always reach them.

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	♏	Fire	June 21 to July 22
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	♌	Air	Aug 22 to Sept 22
Right Ear	♊	Water	Sept 22 to Oct 23
	♈	Fire	Oct 23 to Nov 21
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Edward Earle, Independent Slate-Writer & platform test medium. 305 Taylor St., San Francisco, Cal. Private demonstrations daily.

Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.

Mrs. H. B. Gillingham, 305 Larkin St., room 90, 4th floor. Sittings daily. Circles Sunday, Tuesday and Thursday eves.: 10 cents. Developing circle Friday eve.; 25 cents. Readings by mail, \$1.00. Take elevator.

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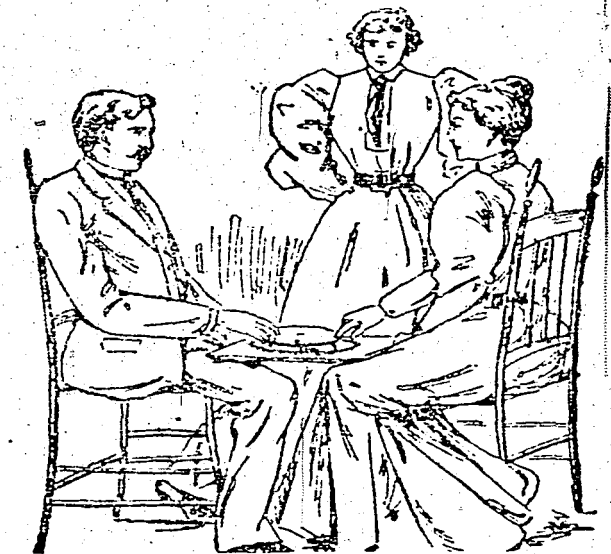
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GREETING TO M. E. TAYLOR.

Again from my beautiful island of light—
My home where ne'er cometh the shadows of
night
To mar the sweetness and happiness there,
I trip me away to your earthly lair.
Oh, yes! I once more leave my home a brief
while
That I may your lone heart with pleasure
beguile,
And lovingly nestle to you very near,
And in close union enjoy blissful cheer.

It's with sweet soul pleasure that I hie me
away
From my scholastic duties in celestial day,
To encircle you, dear friend, in my spirit arms
And gladden your heart with love's richer
charms.
I have been waiting and watching for this
favored time,
To quaver my thoughts in prose or in rhyme;
The splendors of life in the immortal spheres,
Where sorrow ne'er comes, nor floweth sad
tears.

Oh, joy unexpressed! Oh, rapture immortal!
That I can thus pass through the wide-open
portal,
And wend my way freely to this earthly
strand,
And with you, dear friend, join hand in hand,
And enjoy in fore-taste the oncoming hour
Of happy reunion in the angelic bower;
And, my dear friend, it will not be long
E'er in our bright home we will unite in the
song—

The reunion song on Heaven's bright plane,
When thousands of friends will join in the
strain,

And chant your return in quavers sublime,
That will add to your life a glory divine.
Oh, yes, dear friend, it's for this that I come—
To comfort and cheer you on, on to our home,
For you are fast nearing the Transition day,
When to our fair home you will wend your
way.

FROM SPIRIT CELESTIA.

Santa Barbara, Cal.



The Editor is not responsible for the
opinions of correspondents.

Letter from Applegate, Cal.

TO THE EDITOR:

I wish to thank you for the kind
notice you gave of my Book of
Lessons in the JOURNAL. I am
trying to render what benefit I can
to humanity. I only wish I could
do just what I would like to—that
is, "tell the world" of this beauti-
ful life that is revealed to us by our
spirit friends and what they teach
us of their life beyond.

I appreciate your kindness. I
know your affliction (that of sight),
and have often thought of you, and
it seems I have often stood by your
side, in mind and thought, while
you and your companion were con-
ferring and executing the work
before you. I could always see
such beautiful illumination around
you, and I think you must be some-
how conscious of this light your-
selves. May the blessings of the
angels of love and mercy ever be
near you to strengthen and restore
yoursight.

We need thee, brother, thine work to do;
Tireless, patient, faithful and true,
Thou'rt ever ready, angel help at hand,
To tell us of the spirit's Summer-land.
Thine labors are grand and sublime,
Guided by angels of that sunny clime,
A beacon to mankind far and near, [fear,
Disclosing truth, dispelling dread and
Thou workest not alone, my friend;
Sweet melodies with thee doth blend.
Helping angels by thee, faithful stand,
Assisting, directing, heart and hand.
Nor is thy helpful companion forgot;
Diadems of honor by thine work is
wrought—

A work of faithful love, of radiant vision,
Giving proof to mortals of fields elysian;
Hand in hand, faithful workers true,
Disclosing life eternal to view.

DANIEL SIBERT, Applegate, Calif.

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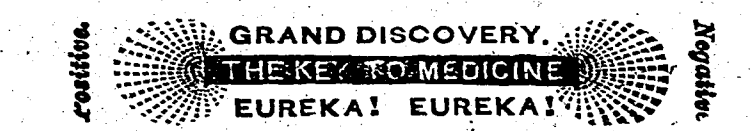
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Local News Summary.

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 a.m. Free spiritual library. Visitors welcome. 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.

Mr. and Mrs. Aldrich of Santa Rosa were visitors at the Children's Lyceum, 909 Market St., last Sunday.

Friendship Hall.—Mrs. C. J. Meyer and Mr. Wilson entertained a good audience last Sunday night at 335 McAllister St. with messages from the spirit-world.

Mme. Young's Meeting last Sunday night was addressed by Mrs. Sarah Seal, and entertained with excellent music by Prof. Young and Prof. Bothwell-Brown. The tests through the mediumship of Mme. Young were remarkable for accuracy and interest.

Mr. and Mrs. E. D. Lunt of Los Angeles are now in San Francisco, and may be found at 132 Turk St.

20 Eddy St.—The discussion last Sunday afternoon was upon the subject of "Intolerance." Many good ideas were advanced and the spirit of harmony prevailed. Mr. Albert Loose presided, and the music was furnished by Miss Lee of Santa Rosa.

Mr. C. W. Leadbeater, the English Theosophist, gave his second lecture at Odd Fellows' Hall last Sunday on "Dreams." There was a fair audience for such a stormy night.

The Ladies' Aid Society.—Mrs. B. F. Small, president of this society, reports a very interesting meeting on Wednesday afternoon, Jan. 16. Arrangements are already completed for the entertainment to be held in Occidental Hall on Friday evening, Jan. 25, 1901. Upon that occasion Miss Esther Hoover, M. E., of 317 10th St., San Francisco, teacher of Physical Culture, Delsarte Expression and Acting, will give a comic sketch, "Dutche's Door Mat." There will be other interesting exercises, including dancing and refreshments.

Whitney Hall, 1164 O'Farrell St., was well filled last Sunday evening, and Mrs. J. J. Whitney, assisted by Mrs. Florence Temple, gave messages and advice from the spirit-world. Mrs. Whitney is doing a good work, and is receiving merited recognition. Quite a number of young men in that locality are much interested in the spiritual phenomena as presented by Mrs. Whitney.

Danger Ahead.

The San Francisco *Examiner* of Friday, Jan. 18, 1901, records the fact that a Bill was before the California Legislature called the "Hasson Bill."

The Bill provides that the State Board of Medical Examiners shall only have power to issue medical certificates.

It also provides that the persons deemed to be practicing medicine or surgery in this State (and who therefore cannot do business without certificates issued by the board) shall be as follows:

"Those who profess to be or hold themselves out as being engaged as doctors, physicians or surgeons in the treatment of disease, injuries or deformity of human beings; those who, for pecuniary or valuable consideration, shall prescribe medicine, magnetism or electricity in the treatment of disease, injury or deformity of human beings; those who, for pecuniary or valuable consideration, shall employ surgical or medical appliances for the treatment of disease, injury or deformity of human beings, except dealers in surgical, dental and optical appliances; those who shall investigate or diagnosticate or offer to investigate or diagnosticate any physical or mental ailment of any person with a view of relieving the same, or who shall, for pecuniary or valuable consideration, prescribe, suggest or recommend any drug or medicine, magnetism or electricity, appliance, application, operation, manipulation or treatment of whatever nature for the intended relief, palliation or cure of any wound, fracture or bodily injury, infirmity or disease."

Mental and magnetic healers, massage manipulators, etc., should be on the alert to prevent the passage of such a sweeping and oppressive law. They should unite and act in concert, and make such a "buzzing" in the ears of legislators that may prevent the enactment of such a law, demanding amendments allowing all persons to choose their own methods of treatment for the cure of bodily ailments. We ask particular attention to the following call for a meeting to consider the matter:

"A meeting of those interested will be held at Oriental Hall, 619 McAllister St., on Monday, Jan. 28, at 8 p.m., to take action on this important matter."

FRED MANN, Magnetic Healer,
848 McAllister St., San Francisco, Cal.

Mrs. Emma Sherwood, whose splendid contralto voice was such an attraction in Golden Gate Hall, San Francisco, a little more than five years ago, when the State Association was formed, has passed to spirit-life. Mrs. Sherwood possessed the rare faculty of singing from the heart to the heart, tender, simple melodies that never failed to find a warm, appreciative response. During the past year she had been employed as voice culturist in one of the conservatories of music in Denver, Colo.

Transition.—Passed to spirit-life, Mrs. Abigail Bruce, on Jan. 16, at the ripe old age of 78 years, 7 months and 25 days, at San Francisco, Cal. She was laid to rest last Sunday. Sister Bruce has worked for the cause of Spiritualism for over 50 years, spreading the light of its truth on the Atlantic and Pacific Coasts, and when she was in Boston she opened her house to the needy. Her charity extended to all, and now she is reaping the harvest of the seeds she has sown. M. M. MAXWELL.

Oakland.—The mediums' meeting at Loring Hall is growing in popularity. The audience on Wednesday evening, Jan. 17, was the largest that has assembled at a mid-week meeting for a number of years. Messages of a high order of merit were given by Mrs. Cowell, Mrs. Stewart, Mrs. Smith, Mrs. Tobias, Mrs. Clingman and others, both from the rostrum and in circles. These meetings have evidently come to stay. COR.

The Children's Progressive Lyceum held its annual election on Jan. 13 with the following result: Mrs. Annie E. Wadsworth, conductor; Mrs. Alice Briggs, assistant conductor; Mrs. Sue Packer, guardian; Thos. Johnson, secretary; C. H. Wadsworth, treasurer and musical conductor; Mrs. S. E. Cooke, pianist; Warren Lester and G. Gundersen, guards; Mr. Lester and Mrs. Cooke, librarians. THOS. A. JOHNSON, Sec.

Oakland Psychical Society.—If the readers of the JOURNAL could have listened to Mrs. E. S. Lillie last Sunday morning and Mrs. Annie Gillespie in the evening, I am sure their love and reverence for Spiritualism would have increased tenfold. Both services were of the best. Mrs. Gillespie's messages were of unusual interest. It is with sincere regret that we record the removal of Mrs. Gillespie to San Francisco. I am sure she will be loved there as here. W.

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Oakland.—The conference of the Union Spiritual Society at Fraternal Hall on Sunday afternoon was addressed by Mr. Stowe, Mrs. Drake, Mr. Clarke, Mrs. Stewart, Mrs. Stowe and the president. Mrs. Stewart gave messages of consolation in the evening in her usual able manner. The audience, both afternoon and evening, notwithstanding the storm, was a good-sized one. T. ELLIS, Sec.

Psychic Novel.—By special arrangement with Mrs. Lida B. Browne, well known in California, as well as elsewhere, we are enabled to club her new book, "Words That Burn," with the JOURNAL one year for \$2.00. This is a rare opportunity for getting a valuable book.

Deep Breathing for Psychical Development, or Internal Respiration, by Respiro. Price, 50c. For sale at this office.

Oakland.—The free spiritual meeting held on Wednesday evening at 856 1/2 Isabella St. was well attended. Mrs. Drake opened the meeting, followed with spirit messages by Dr. Palmbaum, followed by Prof. Stowe, closed by Dr. Emma Stowe. The speakers were very interesting. Meetings every Wednesday night. All are welcome. VOX.

On the Heights of Himalay, by A. Van der Naillen. 272 pp., beautifully illustrated. \$1.25. For sale at this office.

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GOLDEN GLEAMS of Heavenly Light, by Spirit Samuel Bowles, through Mrs. Carrie E. S. Twigg. Price 30 cts. For sale at this office.

Mme. Montague, who arrived in Liverpool, England, on Dec. 27, 1900, wrote us from that city before proceeding to London. She penned this beautiful sentiment: "May the winds and waves be gentle to my friends in the West, during 1901." This was written around an engraving of the majestic steamship, the Oceanic, which carried her safely across the Atlantic Ocean. The hearts of thousands of Americans respond, hoping that her return trip next Autumn may be as safe and pleasant.

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