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

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No. 8.

TO A DEPARTED FRIEND.

C. P. HOLT.

Farewell, comrade, a brief good-night; Your pen laid down, your day's work

From twilight pass to morning light: From evening shade to morning sun.

The mortal coil you left behind. When from earth you made your flight, No more in bonds your spirit bind; Your soul is free and clear your sight.

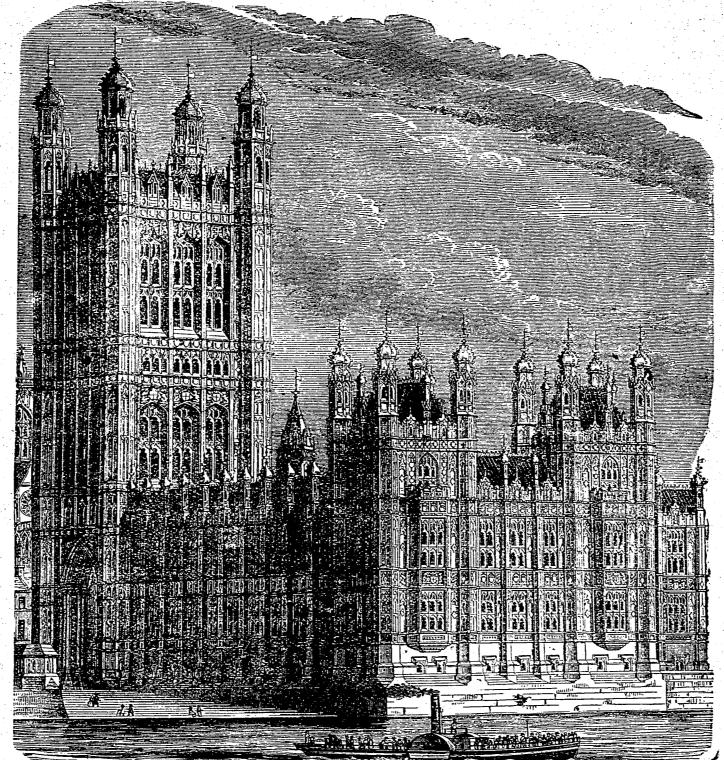
'Tis good, no doubt, to feel the breeze That sweeps across the eternal hills; To walk in shade of leafy trees, And list to clink of rippling rills.

'Tis grand, I'm sure, to see the sweep Of whirling worlds and dazzling stars; To watch the comets make their leap Across the sky in fiery cars.

It must be joy to meet the friends You long ago had bade adieu: With them to walk where distance lends Enchantment to bewildering view.

Adieu, my friend, I'll meet you soon; Life's fitful dream will soon be o'er; A few more breaths, then comes high

And then, hurrah, for the shining -Human Nature. shore.



HOUSE OF PARLIAMENT, LONDON.

The King Opens Parliament in Regal State.

King Edward VII, accompanied by Queen Alexandra, orened his first Parliament on Thursday, Feb. 14, at 2 p.m., in such 1(g: I splerdor as to delight the gorgeously-arrayed spectators in the House of Lords, which was magnificently decorated for the occasion. After taking the oath to support the privileges of Parliament, he distinctly read his first speech from the throne, which indicated the policy of the Empire during his reign.

The gorgeous procession was then formed on the return trip to the Palace. The streets of London were made brilliant by the splerdor of the scene, the like of which has not been witnessed in England for a generation, for in the past 40 years, Queen Victoria, during her widowhood, did not open Parliament in person or indulge in any spectacular display.

It is quite evident that the new King intends to inaugurate a season of magnificence which will be a distinctive feature of his reign. The horses, the state carriages, the postilions, footmen and others in attendance were but a mass of bullion embroidery and gorgeous coloring.

The scene in the House of Lords was superb beyond the descriptive powers of language. It was regal, sumptuous, splendid in its display of wealth, gaudier than a tropical aviary in its massing of colors, and perfect in motion. The Spanish, Austrian and Italian Ambassadors were all hidden from chin to belt under thick bullion. The Orientals of the East were clad with jewelry. They wore fezzes glittering with gems.

Let us hope that the policy of the Empire will be the maintenance of peace throughout the domain and the amelioration of the condition of its people.

looked into every room, but saw nothing to account for the unmistakable sounds they had heard. In the meantime, Mrs. C. stood in the hall at the foot of the staircase. There was no back staircase, and no visible person could have passed her; but the circumstances quite preclude the idea that the steps were those of any living entity.

My friend is not imaginative or excitable, but even had that been the case, she could hardly have imbued the maid with the idea of the varied and prolonged sounds they had heard, such as opening of doors, the footsteps bounding down the staircase three or four steps at a time, the walking across the drawing-room floor, and the ringing of the bell.

may add that Mr. H.'s fiancee had previously been staying in the house for over two months after the family had received the news of his decease.—London Light.

Rapping in a Barn.

The Columbus (Ohio) daily Press-Post of Feb. 4, 1901, contains the following dispatch from Findlay. O.: Spirits have terrorized the barn of Sylvester Jacklin, a prominent

farmer residing near Benton Ridge, a village a few miles west of here. to such an extent that Mr. Jacklin is thinking seriously of tearing the structure down.

Peculiar manifestations have been noticeable for several months and the family has been greatly agitated at times by the weird sounds that would issue from the barn at nightfall. There have been rappings on the side of the barn as though some one was tapping a curry comb against the boards, and the horses themselves have grown so nervous that they become almost unmanageable. Mr. Jacklin, who is a man of veracity and reputation, tells interestingly, in his own language, the terrors that have beset his household.

"The most harrowing experience that we have had with our unknown friends," said Mr. Jack-lin, "took place Saturday night, Feb. 2, 1901. I had been to the city on business, and when I drove home it was past 11 o'clock. The moon was shining brightly, but as I neared the barn, I could not help but feel a creepy sensation up and down my back-bone. Suddenly my horse stopped and quivered in every limb. I got out and tried to quiet him and took off the harness. I caught him by the halter strap and led him towards the barn. For the first time I became aware of the rappings on the inside. The horse tugged, but I was bound that I would not be frightened by such nonsense, and hanging onto the strap, I opened the stable door.

A Spirit Visitor.

A few months ago Mrs. C. had the misfortune to lose her only son, who died under peculiarly distressing circumstances. As the death was sudden and most unexpected, the grief and shock to the whole family were very great.

About three months after the occurrence Mrs. C. was at home on a Sunday evening, in the diningroom, helping the parlormaid to lay the table for supper. The other members of the family, including two servants, were at church, and the outer doors, both upstairs and on the kitchen basement, were locked. Mrs. C. and the maid F. were quietly busy, and neither was speaking at the time. Whilst thus occupied, they heard a bedroom door at the top of the house burst open loudly, and steps came flying down the stairs three or four at a time, just in the way her son H. had been in the habit of doing. As the dining room door was open, the sound was very distinct, the more so that, being Sunday, the place was free from traffic and very quiet.

From the top attic the footsteps descended to the next floor, and thence into the drawing-room, situated immediately over the diningroom. The footsteps resounded distinctly across the room to the fireplace, and the bell, which was not electric, pealed violently, and then—absolute silence!

The maid at once ran upstairs,

"I don't know just what happened then, but I remember that there was an unearthly screech, and something burst out of the door with a rush of cold, clammy air, the horse broke away, and I was knocked flat by a rude shock. How long I laid there I do not know, but the family was aroused by the galloping of the horse as he sped pell mell down the lane past the house. I don't believe in spirits, but that barn is ruining my horses, and my family insists that it be razed. I can't explain it and shan't try to, but I know what I have experienced, and it has not been pleasant. It is too wearing."

Hears a Spirit Voice.

After abstaining from food for 24 days, says the Chicago Tribune, O. M. Ellefson, 222 West Erie St., the coal dealer, who asserts that on Dec. 20 he was commanded by a voice to abstain from food, was told by the same voice that the fast could be broken. The second message came to Ellefson while he was lying awake in his coal office.

It was in the same place, he says, that the first order came, accompanied by a brilliant light. During the interval Ellefson had slept each night in the place, and he says invisible sustenance was given him nightly that enabled him to go forth each morning with renewed

one Sunday evening at 9 o'clock, as the man lay on the cot in the office, he says a bright glow appeared in the center of the room, which slowly spread until it permeated every corner of the place. The voice, which spoke in silvery cadence, and unlike any tone he had ever heard, began in a whisper, that grew stronger as it continued, although every syllable rang in the strained ears of the

He was told that he had proved equal to the trying ordeal imposed on him, and that he was at liberty to go to his home and indulge in as much earthly food as he felt capable of devouring. The message was hardly completed before Ellefson had started for his home at 269 Noble St.

Many people who had been watching the outside of the little place had been unable to see the curious glow described by the man, although his hurried exit had been

When seen lately Ellefson was emaciated by his long vigil and fast. He had told his friends that each night a strange feeling likened to a current of electricity had come to him, and that his hunger had been allayed. During the last days of the fast he had become so weak that he scarcely was able to move about.

Philosophy of Spiritualism.

J. M. PEEBLES, M. D.

Riding by railway some 25 years ago from Leeds to London, the conversation turned upon Spiritualism. A secularist present, while expressing a preference of Spiritualism to sectarianism, thought Spiritualists exceedingly credulous. Thinking differently, I remarked Robert Owen, Robert Dale Owen, Prof. Hare of the Pennsylvania University, all, with many other sturdy materialists, after investigating these occult phenomena, became firm Spiritualists; and certainly they were not credulous.

"Pardon me, sir, but do you

really believe in Spiritualism?" inquired this gentleman, sitting opposite me in the compartment.

"No," was my prompt reply, "I do not believe that spirits once of earth communicate with mortals; I know they do. With me, sir, belief has become knowledge, and faith fruition."

"Well," coolly responded this gentleman, his face mantled in a sort of a sardonic smile, "I am so organized that I can believe only what is rational, and what can be cognized by my five senses, and if you have any ghosts or spirits on hand, trot them out; I should like to see them." The laugh was on me, and more—I was in a decided minority.

Clever and voluble he continued: "I am not a bigot. I am not averse to investigating everything from the gods of India down to the grasses in the fields, and I have this thought—"

"Stop—stop right there," I exclaimed as earnestly as emphatically. "You say you have a thought. I deny it. Prove it. Trot it out here; I should like to see one of your thoughts."

"Oh, you are quite hypercritical. I meant to say that considering Spiritualists and the study of Spiritualism, I hold this idea—"

'Stop again, sir! I deny on your own grounds that you have an idea. Show it to me. Demonstrate it. I want to cognize it by my five senses,' to use your language. So 'trot out' your thoughts and ideas and let me see them, smell them, taste them, bite them, weigh them in a pair of scales, and further tell me the color and shape of your best ideas." The smile was now on the other side.

It is the fundamental creed of some that we get all our wisdom through the senses, knowing only what can be cognized by and through them. This is a very untenable position, leading to a multitude of erroneous conclusions. Physical science, relying largely upon the senses and the reasoning faculties, deals mostly with the surface of things. It may measurably discover, but it does not originate. Its field is the objective. It only cognizes and tabulates effects. Its motto should be: Consequents married to antecedents.

All abiding verities, such as thoughts, ideas, principles, laws, forces, attraction, gravitation, cohesion, are absolutely invisible. And even the atom upon which science predicates, the molecule and the mountain, is unseen even to the microscopic eye. Are atoms demonstrated realities, then? Are they points of force, or only hypotheses? Honest doubt is honorable.

No scientist doubts the reality of Newton's law of gravitation, by which every atom, near or remote, acts instantaneously upon every other atom. But this invisible law does not pretend to act where matter is not. At best, all matter is but variously graded substance, visible or invisible. Berkeley stoutly denied its existence. Manipulated and condensed, it becomes palpable—steam converted into ice is an example.

Science postulates the existence of an ethereal medium, the ether of space, through which heat, light and other forms of radiant energy are transmitted. This ether is said to be as solid as adamantine, more rigid than steel, pliable as air, infinitely elastic; and yet it is absolutely invisible—as invisible as our influencing spirit friends. The five senses are not illusive, as the

Hindoo Vedantists would say—neither are they infallible guides. They point towards, they assist, they are helps to the attainment of facts and truths.

The Theistic Spiritualist, and, I may add, the rationalistic idealist, while wisely using the ordinary senses, fallible and illusory as they often are, employ in connection with them the sixth sense, intuition, plus consciousness, reason and the maturest judgment of the higher Self. Sound, heat, light, color, and all the objects of sensation are non-existent, aside from consciousness.

While there is a correlation of physical forces; while heat, light, chemical affinity, etc., may be converted into each other, they are never transformed into consciousness. This would be as morally impossible as that abandoned theory. "spontaneous generation," whichHuxley, Tyndall, Beale, Coues, Lodge, Tonnebaum, and other authoritative scientists pronounced, after a long series of crucial experiments, unproven, and more an utter impossibility. An egg manufactured from a stone and one produced by a bird, though in shape, color and weight precisely alike, are neither convertible into each other, nor are they equally productive. The psychic force employed in pulling the trigger of a gun is not so connected by the law of correlation as to be reproduced in the flying missile. Consciousness, life, intelligence, power and purpose are all embodied in essential Spirit, and are all as invisible, too, as the steam that drives thousands of steamers across the pathless ocean, or as the angels that minister to mortals.

The physical senses have to do with the objective in nature, with the physical body, which is a microcosm of the earthly elements and auras from which it is evolved, and the constituents of which may be proximately determined by scientific analysis. The body does not feel; the eye does not see; but the conscious spirit feels through the body, sees through the eye.

The soul, or spiritual body, evolved or built up, from the finer essences of the physical body, together with the environing invisible substances, constitutes the ethereal counterpart of the earthly body. This is dominated by the inmost spirit, which spirit is the higher self, the infinite I, of Fichte, the Noumena, of Kant, the incarnate Divinity, of the intuitionalist—a potentialized portion of the Cosmic Consciousness of the Uni-

verse. Both Plato and Paul speak of the spiritual body. Cicero said the 'soul can live and act out the body; vea, much better, having then its perfect freedom, divested of that heavy encumbrance which only clogged and fettered it." In the magnetic or cataleptic state this conscious spirit, with its soul-aural envelope, may temporarily leave the body, which at most is but a built-up bit of chemical mechanism, and traverse the aerial spaces cognizing what is there transpiring, and meeting those who had before passed on to the Elysian fields of the blessed and the beautiful. Under proper conditions this spirit traveler in the enzoning spheres not only sees, but remembers, and returning to the body, relates what he had seen and with whom he had conversed while relieved of cumbrous mortality.

Intromission into the spiritual world, such as was permitted Swedenborg and the more mediumistic

of to-day, is not miracle, but psychic manifestation in harmony with natural law on a more spiritual plane of existence than the masses are acquainted with. The phrase, "One world at a time," is a misnomer, for every thinking man is conscious of living in the physical and intellectual world, if not the spiritual, at the same time. No man is all viscera. The universe is a unit. There is but one world with many aspects. Even the fish lives in two worlds at the same time—the world of water and the world of air. Their gills are their lungs. That species known as the flying fish frequently leaps out of the denser world of water, and trying its finny wings, lights upon the decks of passing steamers.

The history of the ages abounds in testimonies of spectres, apparitions, and spiritistic doubles seen by observers the most candid and competent. Independent clairvoyants see them at will. They are the spiritual forms of the risen, refined and sublimated. Sensitive intermediaries sense their presence and very accurately describe them. Does some one say: "I never sense the presence of the departed dead." That is your loss. The ox did not sense nor feel the fly on his horn, and for the reason that it was a horn, hard, stiff, wrinkled and nonsensitive.

It is sometimes said that when the disorganizing dead are buried. "there can be no manifestation of mind or spirit without an organization." Granted, and the spiritual body is that organization. Mind and spirit, however, are not synonyms. 'They should no more be used interchangeably than facts and truths. Facts may be contradictory—truths never are. Truth allied to the eternal fitness of things, as cause and effect, has inhering in it a moral quality. A rattlesnake's bite is a fact, but no scholar would pronounce it a truth. It is a fact that politicians lie, but their lies are not truths; neither is mind nor the emotions of mind the same, qualitively and quantitively. as Absolute Spirit.

One of our most erudite of American writers penned the following concerning the future existence:

"It cannot be that earth is man's only abiding-place; it cannot be that our life is a bubble, cast up by the ocean of eternity to float a moment upon its waves and sink into nothingness, else why these high and glorious aspirations, which leap like angels from the temples of our hearts, forever wandering unsatisfied? Why is it that the rainbow and the clouds come over us with a beauty that is not of earth, and then pass off to leave us to muse upon their loveliness? Why is it that the stars which hold their midnight festival around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory, and finally, why is it that the bright forms of human beauty are presented to our view and taken from us, leaving the thousand dreams of our affection to flow back in Alpine chillness upon our hearts? We were born for a higher destiny than earth. There is a realm where the rainbow never fails, where the stars will be spread before us like islands that slumber on the ocean, and where the beautiful faces which passed before us will forever remain in our presence."

Certainly there is a "realm where the stars will be spread before us like islands," and that realm is the spiritual world. And Spiritualism, embodying the spiritual phenomena of the past and present in connection with hope, faith, aspiration, intuition, reason, and the higher faculties, demonstrates its reality. There can not be appearances without something to appear; nor phenomena without adequate producing causes. We demonstrate spirit existence by the same evidence that we demonstrate anything else—the evidence that is used by court in settling human rights—evidence accepted in the hypotheses of scientific research. evidences appealing to the human senses buttressed by personal experiences, reason, intuition, and our best judgment. In the matter of spirit phenomena witnessed in all enlightened countries, we affirm, emphatically affirm, that the spirits of the so-called dead are the producing causes. — Free Thought Magazine.

Mediumship and its Laws.

MRS. SARA A. UNDERWOOD.

This is one of the most sensible and necessary books regarding mediumship, and one which is greatly needed by all who are even remotely interested in Spiritualism. Written, as it is, by one who is best equipped with real knowledge of the subject, being himself a true and world-famous medium* who, during the many years of personal knowledge and correspondence with other mediums in this and other countries, has had almost boundless opportunities to observe and note all the truths, illusions, helpfulness and dangers in mediumship, all of which he has put into this work in a concise and useable form.

It is the embodiment of his own observation and experience, aided by his own sound, good sense in discriminating between what is true and what is spurious or imaginative in spiritual communications and manifestations through mediumistic or psychic power.

He relentlessly overthrows many theoretic ideas and beliefs regarding the boundless, far-reaching and dangerous powers of mediums and hypnotists, and has no hesitation in denouncing as fraudulent the pretensions of those who claim such power which they profess to teach others for a consideration.

He deplores the commercial spirit in Spiritualism, while allowing that mediums should be paid for their output of time and strength in their endeavors to bring comfort to the hearts of mourners and throw light on the great question: "If a man die, shall he live again?"

He says: "I believe most unequivocally that Spiritualism comes to spiritualize mankind, and not to materialize spirits. And again— "When you consult spirits on business or detective work, remember that whoever purports to communicate, you ask them to come down to the lowest plane, if they are not already there."

Mr. Tuttle's book is a work which will be greeted with satisfaction by sincere and self-respecting Spiritualists everywhere, for it reflects that their own feelings and convictions in regard to the high standing Spiritualism has the right to take before the world, while it gives good, practical advice in regard to the best methods

of obtaining the various forms of

spirit communication, explaining

the helps and hindrances thereto.

In the introduction he describes

interestingly the wonderful facts regarding his own mediumship. Quincy, Ill.

*"Mediumship and its Laws, its Conditions and Cultivation," by Hudson Tuttle, Berlin Heights, O. 158 pp., paper. Price, 35 cents; postage, 5 cents. For sale at this office.

Divine Brotherhood.

HUDSON TUTTLE.

For 1800 years the Fatherhood of God and the Brotherhood of Man has been affirmed by Christian people with the constancy of parrots repeating phrases they have learned, while nations have treated each other as though they had no rights they were bound to respect, and the plains of Europe have been enriched with the noblest blood, and the highway to Asia paved with the bones of countless thousands in kingly wars, and more awful conflicts wherein religion fanned the fierce flames of superstition and hatred.

The greater half of inventive skill and scientific art has been employed in devising engines of destruction and defence. From the poison-tipped arrow to the Krupp gun; from the war club to Gatling battery; from the canoe to the terrible ironclad, lie ages of labor devoted to the purposes of destruction. If man had an angelic nature it was manifested at long intervals and by individual sacrifices.

Nineteen centuries of the doctrine of divine brotherhood, and behold the nations stand massed along the borders, armed with the last and complete improvements of science, with the most awful means of compassing the destruction of each other; of blowing, tearing, rending the human body; stand there facing each other, waiting the order of King, Emperor, or Potentate, to spring at each other's throats, and murder or be murdered!

Whatever of poetry and glamor of valor there once was, when the hero strode before opposing hosts. ready to decide the combat with his own good sword, it has past, and the soldier who now goes to the battlefield is of ordinary intelligence, and full well knows that he will be a target for machines that will pour forth a storm of balls, which although obliged to face, the courage which compels him to do so is the bravado of a fool!

The cynic may well laugh at the idea of a brotherhood of nations. Fraternity or the muzzle of rifled cannon! Peace with the bayonet thrust! Love, peace and good-will to all men, with the rattle of Gatling guns!

And yet the time will come when war shall cease. Man is destined for an angel, and cannot remain a tiger. The skill of invention will make the battle charge the sentence of death.

Narrowing our horizon from national relations to individual, are we fraternal, loving our neighbors as ourselves? Is truth triumphant and the angelic dominant?

Are our criminal laws for reform, or for punishment and vengeance? Have we charity for the enemy, or hatred? We have but to turn to our prisons to have every fiber of our being thrill with horror. The prisoners, unfortunately by inheritance and surroundings, are reminded of their degradation by cropped hair and striped clothing, by coarse food, hard beds, and unrelaxing toil, without one effort put forth for their reformation. If they have trespassed against

life they are strangled by the hempen noose, or bound to a chair like a helpless animal; an electric current, like a prolonged lightning stroke, rends every cell and fiber in fierce agony asunder. The dreadful murders, to which the latest appliances of science have contributed and learned professors superintended, are heralded in all the leading journals as being successful. And yet it is said the trembling victims in the noose or between the electrodes is a brother!

To-day laws are so unjust that while the few waste in wanton luxury, the many starve. To night in America and England millions will go to their cold beds with unsatisfied hunger. With warehouses bursting with food, the famished mother will weep at the appeal of her children for food. By the portals of the palace hunger will gnaw its crust; under the shadow of the church famished virtue will sell its soul to infamy for a crust to prolong life for a continuance of tor-

Oh, Spiritualism, clear of sight and divinely fair, can you not solve the mystery and give answer? Mankind have repeated the word "Brotherhood." But it has been a brotherhood of common belief, and not a fact of human nature. No less a brother is a Moslem for his Al Koran; the Persian for his Zendavesta; the Hindoo for his Veda; the Chinese for his Book of Kings. There has been more than one Christ; more than one Savior. Each race has had its own, a light beam from its God. Zeus, Jupiter, Ormuzd, Allah, God - what are they but the vain striving of man after the Infinite? The brotherhood of mankind, what but the common heritage, the heirship to immortal life?

We are spiritual beings in earthly bodies. Already have we begun our never-ending journey. We are in the courts of heaven to-day as much as we ever shall be in the ages of the future. Spiritual beings now; and our purpose is not to live for the glory of the next life, but for the perfection of this; not to die well, but live well; for the best preparation for life hereafter is right living here.

If Spiritualism, as the new philosophy of life, has one truth of more importance than all the rest, it is this-Man is heir to immortality and infinite possibilities. This heritage makes all people kindred, and this world an inn, where we tarry for a day in the commencement of our march.

Ours, as spiritual beings, is to subject the brutal and selfish propensities to the angelic. Ours to eliminate hatred by charity and love. The things of the world are good for the world, but a pure and noble spirit is worth all this world can bestow. Such a spirit will not rest as long as there is a soul a-hungered or a-thirst, a child in rags, a heart despairing, a mind oppressed. For such is the intricate and responsive relations of all spiritual beings, that the degradation of one lowers all, and if one advances it draws all upward. Until all are free, all enjoying in full the fruition of just laws, justly administered, the most exalted spirits will be held to earth, and find their supreme joy in bringing up the faltering rear.

Berlin Heights, Ohio.

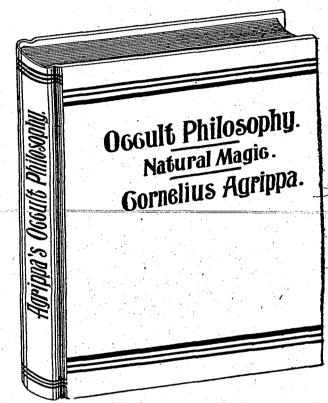
THE CHRIST OF THE PAST AND PRESENT, by Moses Hull, Buffalo, N.Y. 25 c. For sale at this office.

Remarkable Book.

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 Station B, San Francisco.

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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

SAN FRANCISCO, FEBRUARY 23, 1901.

It is Now Settled that the next meeting of the Congress of Religions will be in Buffalo in connection with the Pan-American Exposition. The directors are now waiting the action of the local committee before announcing the date and further particulars.

The Camp-Meeting at Lake Helen, Florida, is now open. There is a large attendance of people from all over the country who have gone there to enjoy a Winter and camping season, and the meetings, also, at the same time. The Chairman is Mr. Geo. H. Brooks.

The Boston Spiritual Lyceum celebrated Band-of-MercyDay on Feb. 3, in Paine Hall.
Many very interesting anecdotes
were given. These lessons are
very instructive to the young and
teach them to be kind to the dumb
animals and birds. In so doing
they become kind to each other.

The Dogmas of creedalism are so far losing their hold upon the public mind that no thinking person is surprised to learn that the church is losing ground very rapidly. The following interesting statistics are from an exchange, and gives much food for argument:

The Methodist Church in the United States has been decreasing year by year since 1894. During the past year the decrease has been 21,934, in the face of a rapidly increasing population. English Methodism is likewise decreasing in numbers, showing a decline of 2,275 in 1896. The same is true of other churches in the old land and in America.

Postal Cards.—Reader, do you write on postal cards with a pencil and then mail them? It may surprise you to know that one-half of these postal cards are so defaced in passing through the mails that they cannot be read. Please don't do it again.

Man, Know Thyself.

The most important education for mankind concerns the powers, objects and capabilities of the human being. To know from whence he came, the object of the present physical existence and the ultimate for the individual, is the most vital topic which could interest humanity; and yet there is more ignorance among the general public on this subject than on almost any other.

Man wanders up and down the earth, and delves into it, studying the surface, rather than looking up to scan the heavens and learn from the higher intelligences (who have gone before him) what are his powers, capabilities and destiny. What he needs is to learn how to become a distinct and individualized being, grasping and utilizing the powers of the universe. Equity very pertinently remarks as follows on this subject:

Man is the highest product of organic nature, and hence, the compendium of all that has been evolved in the past, and in him to-day are the germs of all that is to come. He ever stands between two eternities, the Past from which he came and the Future to which he is going, and both are represented in him. Man is a most significant factor in the study of the universe, and hence the profound wisdom of the injunction: "Man, Know Thyself."

From a late number of Freedom, an excellent weekly, published by Mrs. Helen Wilmans, of Sea Breeze, Florida, we copy the following statement, which will bear reading and re-reading many times. To the student it is like "apples of gold in pictures of silver":

The unchangeable Life Principle cannot be diseased and cannot die. Intelligence may weaken in its recognition of the Law on the unconscious plane, and this weakening will be called disease. Or it may cease to recognize it altogether on the unconscious plane, and this will be called death.

What we need is consciousness concerning ourselves; to be conscious of the place we occupy in nature, and to be conscious of the powers inherent in ourselves; in other words, the most important instruction to mankind to-day is: "Man, Know Thyself."

Our Sub-Conscious Self is credited with doing a great many very questionable things, and sometimes the theory is very amusing. It is said to account for almost all the phenomena of Spiritualism, and catching at a straw, many persons are embracing that theory, rather than to accept the ordinary conclusion that spirits have something to do with much unexplained phenomena. Harmony contains this little tid-bit:

Our sub-conscious friends say that our sub-conscious self can function at a distance, and not know a thing about it (?), when in our experiments the so-called subconsciousness knows all about it, knows everything that transpires in its vicinity without any suggestions being given, relative to any such knowledge.

Further Proof of the fact that the late Queen Victoria held communion with her departed husband, Prince Albert, is found in the following item published in the Lady's Realm last August:

She is a devout believer in spiritcommunion, and has derived the greatest comfort throughout her widowhood from it. She has been conscious of the supporting presence of her beloved husband in many critical periods of her life, and immediately after her bereavement she found her only comfort in the belief that her husband's spirit was close beside her—for he had promised that it should be so.

Venus.—Dr. Wm. R. Brooks, director of the Smith Observatory at Geneva, N. Y., has succeeded in photographing objects solely by the light from the planet Venus. The experiments were conducted within the dome of the observatory, so that all outside light was excluded except that which came from Venus through the open shutter of the dome. The time was the darkest hour of the night, after the planet had risen, and before the approach of dawn.

As Straws show which way the wind blows, so do the actions and desires of men show the trend of public opinion. We are forcibly reminded of this by the following item from an exchange:

The high church party in the church of England and the Episcopal church in America enthusiastically advocates return to the doctrines and ritual taught and observed in the Catholic church previous to the ecclesiastical crisis in the time of Henry VIII. Such an effort to rehabilitate the doctrines of medievalism is the result of the observed startling fact that the church is at the very verge of the precipice, and safety is sought in retreat; but the church is hemmed in by forces which it cannot overcome. The fall is unavoidable—it is inevitable and rapid!

Adversity is the school from which the greatest intellects graduate. It is full of the ripest experiences and results in the highest attainments of spiritual riches. The *Universal Republic* very aptly remarks as follows on this subject:

"Change the material conditions first, and the spiritual conditions will follow," is not true, for the materialization of anything is the result primarily of its spiritual counterpart in man's mind. The most tyrannical despots and unprogressive people have often the best material conditions, but this does not make them more generous or progressive; on the contrary, progress has always come from those whose whole life was a struggle against adverse conditions, and who overcame them by superior intelligence.

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.

THE SPIRITUAL SIGNIFICANCE, by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, a Record," "A Study of Elizabeth Barrett Browning," etc. 16mo. Boston, Mass.: Little, Brown & Co., 254 Washington St. Cloth, \$1.00; decorated cloth, \$1.25.

This is a new book by this charming writer, the aim of which is to reveal the curiously close correspondence between the developments of modern science and spiritual laws: to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment.

The author, whose popularity is almost world wide as a writer on psychical subjects, characterizes this book by the same essential features as pursued in her other works, which have been so enticing to the public—showing that the future life is the continuation and development of our present life in all its faculties and powers. Those who have read her former production. called "The World Beautiful," will be sure to want this companion volume.

STORIES FROM GHOST LAND, that are true, wonderful, thrilling, marvelous and strange; by Franklin Forbes. Issued by the Beecher Pub. Co., Denver, Colo., Box 724. Price, 25 cents, postpaid.

This is Vol. I of the series. In the preface the author states that "the object in presenting these stories to the public is to place before all, additional facts and phenomena proving in themselves the immortality of the soul and the positive fact of the communication existing between those who have passed to the other side of life and those remaining on this earth plane."

It consists of four experiences, the correctness of which the author says he can vouch for, as they are incidents from his own experiences during the past 40 years, proving conclusively the communion and fellowship existing between the seen and the unseen worlds.

The Spiritual Review for February is received. Among its contents we find the following which are worthy of mention: Psychological Reminiscences, The Bible and Spiritualism, Black Art Psychology, etc. Published by J. J. Morse, 26 Osnaburgh St., Euston Road, N. W. London, England. 10c.

J. C. F. Grumbine, 1718 West Genesee St., Syracuse, N. Y. The quarterly number, dated Dec. 15, is just received and is devoted exclusively to Black and White Magic. Among its contents the following are particularly interesting: Black or White Magic, Sleep, Talismanic Affirmations. Price, 25c.

The Humanitarian for February, among other excellent articles, contains the following: The Church and Social Problems, The New Century, Life Worth Living, etc. Published at London, Eng. Price, 10c.

THE DEW YO PUBLIC WERARY

Every Where. Will Carleton's magazine is enlarged, and contains twice the number of pages it did before. In matter and style, it is absolutely in a class by itself—as unique as are the writings of its famous editor. 50 cents a year. Every Where Pub. Co., Brooklyn,

Spring dress materials, early Spring millinery, Spring amusements for children, the Lenten table, a Spring breakfast and 84 styles of Spring dressmaking are part of the offering to women in the March Delineator. Published monthly by the Butterick Pub. Co., N. Y., at \$1.00 a year.

A dozen of the wealthiest capitalists in the country will tell the readers of the Saturday Evening Post (Feb. 16) whether they make money for its own sake, for the sheer joy of working, or to gain the power with which vast capital invests itself.

Suggestion for February has arrived, bearing its burden of good things for its readers. Among them we mention: Reason—An Impersonation, Suggestion in Gynecology, The Lymphatic Man, Natural Sleep and its Phenomena, Discouragement and the Law of Cure, etc. Price, \$1.00. Published monthly at 4020 Drexel Boulevard, Chicago, Ill.

Human Faculty for February contains articles on the following subjects: The Keynote of a Genius, Intuition and Judgment, A Trip Around the Human World, How to Scientifically Study Human Nature, Self Treatment for Health and Financial Success, etc. Published at 318 Inter-Ocean Building, Chicago, Ill. \$1.00 a year.

"The Progress of the World" in the Review of Reviews for February includes in its survey of current history not only the passing of Queen Victoria and the coming to the throne of a new King of England and Emperor of India, but many other developments of the. past month in national and international politics—the return of Lord Roberts to England, Lord Kitchener's arduous campaign in pursuit of De Wet, etc.

The Suggester and Thinker for January comes out in new and more convenient form and contains many valuable contributions. Among them we mention the following: Suggestion in the Healing Art, Suggestion in the Waking State, Magnetic Healing and its Relation to Hypnotism, How to Hypnotize and Mesmerize, Concentration, The Success of Distant Mental Treatment, Factors Conducive to Health and a Long Life, The Practical Side of Palmistry, Matter and Spirit, etc. Published monthly, at Columbus, Ohio, at \$1.00 a year.

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Mediums' Directory

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

Mrs. Dr. Dobson - Barker, Healer, Box 132 San Jose, Cal.

Mrs. Maxwell - Colby, Readings, 10411/4 Valencia-st., S. F., Cal. Circle Tuesday eve.

Edward Earle, Iudependent 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, 205 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.

Dr. Wm. Penn Haworth, Oakland, Calif. C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

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

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A Card to the Public.

WHEREAS, A work of psychic matter, to be entitled "Beyond the Vail," is about to be published, such work being a sequel to "Rending the Vail," and produced in the same manner and in the presence of the same medium (W. W. Aber), and J. H. Nixon served as compiler and editor, with explanatory notes and remarks.

Edward Butler of Memphis, Mo., R. T. Van Horn of Kansas City, Mo., and E. J. Schellhous of Spring Hill, Kansas, are appointed by the spirits as a Committee on Publication to assume and provide ways and means of publish-

ing and advertising said publication.

Now the said J. H. Nixon copyrights the said publication on condition expressly that the said committee have control of all financial proceeds of such publication until all expenses of publishing and advertising and all claims of J. H. Pratt for money and means furnished by him in procuring the subject matter for said publication, be paid and fully reimbursed, and all other equitable claims properly adjusted.

The said committee have full charge and control of such interest in the preceeds of said publication as the said committee shall determine to award unto the said W.W. Aber: and further,

The price of the book, "Beyond the Vail," shall not exceed \$2.00, and 25 per cent. off will be allowed to those who order the book before publication. Those who wish to invest in the fund for publication will be allowed 8 per cent. on their investment. Col R. T. Van Horn, treasurer, will guarantee ample assurance for the payment of such investment out of the proceeds of the sale of the book. All communications addressed to

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ONCE. ORDER

NEW CENTURY GREETING.

[An impressional spirit message to Miss L. D., teacher, given through Psychist J. M. A.]

Dear L., we, your spirit friends, combine The psychist brain to impress A message 'long love and friendship's With kind regards to thee address.

Though unconversant in psychic lore, Thus impressional to write, And in the mystic's domain to soar

With uninterrupted flight.

The psychist fain would abandon here The task we have with him began; But your spirit friends cannot defer, Now held as with magic wand.

By aid of his guide's mesmeric sway And firm psychometric power, Our impressive message now convey In this, our opportune hour.

Now with the external senses closed, Your friends about him hover, And while thus in hypnotic repose, Doth exclaim: "How we love her!"

Kindred and friends from mortality free Come from our homes just "o'er the

In spirit we come thus unto thee, To make cheerful thy earthly stay.

We oft do note with love approving The useful course you're pursuing. Thus thy upward way thou art improving And thy spirit's strength renewing.

Tho' ofttimes your work may irksome

Most needful is the youth's training; From folly's sway their pathway to

From low walks of life restraining. With knowledge their minds storing,

From characters on self reliant, The shiftless idler's ways ignoring, With duty's demands compliant.

On rising youth the world's depending, Civic conditions to secure, Personal rights truer defending, Makes social order more pure.

Oareful should the educator be, Engaged in the youth's instruction; From the idler, s ways keep them free, In right ways of life conduct them.

We need not advice to thee impart, How the teacher's work you should do; Firm thy character, faithful in heart, With the knowledge how to pursue.

Free from the materialist's despair,
Immortality's light now see; [fair,
Know that from homes in spirit realms Departed friends can come to thee.

Which light shall be your buoy and guide, While in earth-life you shall stay,
And convey thee safe thro' mortal tide, Nor heed thee, superstition's sway.

Tho'storms may arise and troubles come, O'er all, triumphant you shall become, And healed will be injury's scar.

Now, dear L., our message is at an end And our departure we must take: This greeting from your spirit friends, We transmit love, for your cheer, sake. FROM SPIRIT PARENTS AND FRIENDS.

Victor Hugo's Mistake.

TO THE EDITOR:

In his "Poem on God" he says the motto of the New Testament is "Forgiveness of Sins." Hugo, like many sectarians, seems to ignore the scriptural declarations that deeds done dominate conditions in the future life. Paul avers that he kept his body under lest he be a castaway. John declares: "If ye know that he is righteous, ye know that every one who doeth righteousness is born of him."

The doctrine of forgiveness is dangerous and pernicious and should be discarded. In the language of an eminent divine, it is "tampering with the book-keeping of God." "What saves a person, his own character or that of another?" are the words of that thoroughly equipped theologian, Rev. Frederick W. Robinson. The Nazarene taught the same—"Keep the law." Christ declared the pure in heart should see God. The great aim of that great pulpit orator, Beecher, was to show the insignificance of mere opinion compared with right feeling and noble living.

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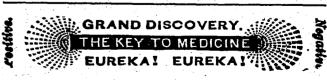
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Local News Summary.

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. 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.

W. T. Jones.

Don't Forget the benefit for our crippled medium, Mrs. Hutchins, Thursday evening, Feb. 21, at 305 Larkin St. Chronic rheumatism is no joke.

A Washington's Birthday Party will be given by the Mission Lyceum on Saturday, Feb. 23, at Mission Opera Hall, 2131 Mission St., San Francisco.

Mrs. McMeekin bid our Lyceum good-bye last Sunday. The family are going back to San Jose. We were pleased to see and hear Brother T. H. B. Cotton, also.

C. H. WADSWORTH.

Edward K. Earle, the noted psychic and platform medium, gave a seance at Woodman's Hall, Oakland, last Sunday evening. The audience was good, and the messages coming through him were recognized as usual.

At Friendship Hall, 335 McAllister St., San Francisco, on last Sunday evening, Mrs. C. J. Meyer entertained her audience with psychometric readings and messages from the spirit-world. Sealed letters were also read for the audience.

Mrs. Clara Foltz gave an interesting lecture at Golden Gate Hall last Sunday morning. Subject: "What we Propose to Accomplish Through Mental Science."

Mrs. S. Cowell, the popular platform and test medium at 414 E. 16th St., Oakland, gave a seance to a good audience at the Masonic Temple, Alameda, Cal., last Sunday evening. Her mediumship is of such a character that it always interests the audience. Her messages are clear-cut, pointed, and always recognized by those present.

Mrs. Sarah Seal is now located at Hotel Robinson, 1049A Market St., where she gives sittings every day and also guarantees to cure the tobacco habit in any one addicted to it.

Mrs. Sophia Seip has removed from Oakland to Fresno, where she is holding successful meetings. She says there is a great interest manifested, and any good medium can there obtain fair audiences. She is located over the Postoffice, in room 40.

The Ladies' Aid Society held its usual business meeting on Wednesday, Feb. 13, and discussed the proposed endowment feature, to be acted upon at the next business meeting, Feb. 20, and made all arrangements for the regular monthly social, which occurs on Feb. 22 at Occidental Hall, which will be a straight dauce. Mrs. Blake was elected a member of the Board of Directors to fill a vacancy. This endowment feature is quite an important measure, and every member of the society should take an interest in the subject. Think it over well and mature plans for carrying it out, if it is to be adopted. Its provisions include not only careful attendanc on the sick, but also defraying funeral expenses.

The Free Spiritual Meeting met at 856½ Isabella St., Oakland, Cal., on Feb. 13, and was fairly well attended, considering the weather. Mrs. Palinbaum read a poem, entitled "No Royal Road to Heaven," which was appreciated. After singing, Mr. Van Luven opened the meeting; Dr. Palinbaum became entranced and gave spirit messages; Mrs. Taylor gave psychometric readings, and Mrs. McIntyre, late of New York, closed the session. These meetings are very harmonious. Vox.

Mme. Young held her usual convincing test circle at her hall, 605 McAllister St., last Sunday evening. The audience was good, and the messages and psychometric readings were generally recognized, being so plainly and clearly given through her mediumship, to the audience, that it was impossible to escape the conclusion that they came from their friends in the spirit-world. Profs. Young and Bothwell-Brown, assisted by Mme. Young, entertained the audience with fine music.

Oakland.—Dr. H. M. Barker of Los Gatos, who has recently located in Oakland, opened the mediums' meeting at Loring (small) Hall-on Wednesday evening, Feb. 13, and was followed with well-recognized messages by Mrs. Smith, Mrs. Stewart and Mrs. Cowell, both from the platform and in circles. Notwithstanding the storm, the attedance was well up to the average. The entertainment and dance to be given under the auspices of this organization at Fraternal Hall on the evening of Feb. 26, promises to be a great success.

Mrs. Cowell will conduct a christening service at Fraternal Hall on the afternoon of March 10.

Mrs. R. S. Lillie delivered an eloquent address in Woodman's Hall, Oakland, at 11 a.m. Sunday, followed by an inspirational poem: subject—"Peace on Earth." Mrs. Dr. Bonesteel sang "When the Mists Have Cleared Away," the audience joining in the chorus, which was enjoyed greatly by those present. The Psychical Society will celebrate the 53rd anniversary of Modern Spiritualism at Woodman's Hall on March 31, 1901, and would invite the Oakland friends and Spiritualists to unite with it in making it a day long to be remembered.

It is to be regretted that Spiritualists do not attend the morning service. The lectures are progressive, intellectual and spiritual. The philosophy is the grandest ever given to humanity. Come and hear

In my report of the services on Sunday, Feb. 10. I should have added that the morning service was of unusual interest. The medical bill before the Legislature brought to the front Mrs. Drake and Mr. Van Luven, who voiced their sentiments in no uncertain sounds. In the evening Miss Harrison of Alameda favored the audience with a solo beautifully rendered.

Mrs. J. J. Whitney's Hall was crowded last Sunday evening with those who were anxious to get messages from their spirit friends through her mediumship. The faces were new ones, investigators being greatly in the majority. Mrs. Whitney was at her best, and Mr. Salisbury introduced the many spirits who came seeking recognition by their friends, and giving messages both of consolation and instruction to those who were present. These meetings are doing an excellent work by interesting young people in both the philosophy and phenomena of Spiritualism.

Palmistry.—F. O. Germain will commence a series of six weekly lectures on Palmistry, explaining its occult, potent and practical relations to our lives. at 509 Van Ness Ave. on Wednesday, Feb. 13. Admission, 10 cents, each lecture.

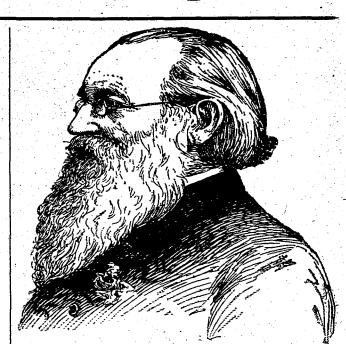
Mr. E. W. Foster, a spirit photographer from New York, is now in San Francisco and has located at 209 Taylor St. for a month or more. Mrs. Foster is also a medium of much power and with several phases. Give them a call.

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Hermetic Brotherhood held their usual open meeting at 509 Van Ness Ave., Thursday, Feb. 14. The exercises were of more than ordinary interest. Perhaps it was due to the feeling of amity and good-will which does change. conditions. A poem was read on our oneness with the Father, followed by a three-minute meditation thereon. Music by Mrs. Rogers and Mrs. Weld preceded the reading of a poem by Mrs. Elizabeth Clarke and a paper by Miss R. A. Boyd on "True Freedom" was read by Mrs. Rogers. Dr. Carpender made a short speech, and then the intermission. The second part opened with music and Dr. Phelon read an interesting and scholarly paper on "Soul-Building." As announced last week, Mr. Germain commenced his series of weekly Wednesday-night lectures on Palmistry on Feb. 13, in the Hermetic Brotherhood parlors. Admission, 10 cents.

Mrs. Eberhardt's Meeting at 3250 22nd St. last Sunday evening consisted, as usual, of psychometric readings and tests and was well attended. Mrs. Eberhardt's mediumship is growing more powerful all the time, and the messages coming through her are attracting quite a number of the younger people who go to her hall for the purpose of communing with their friends in the spirit-world.

"Peace," from a spiritual standpoint, was discussed by the Union Spiritualists at Fraternal Hall, Oakland, on
Sunday afternoon, Feb. 17, which was
participated in by Mrs. Cowell, Dr. Anderson, Pres. Preston, Mr. Andrews and
Mrs Drake, Mrs. Cowell and Mrs. Smith
following with well-recognized messages.
Mrs. Stewart occupied the platform in
the evening. Edward K. Earle has been
engaged for the evening of Feb. 24. SEC.

forming a private class of students for a four-weeks' course of lectures, to commence on March 5. In these lectures the most difficult and practical part of the Course will be explained, after which the students can rapidly complete the curriculum from printed questions, and thus gain the college diploma, which is one of the most beautiful documents of the kind in the whole country. Students express themselves enthusiastically as to the value of these great principles of cure. Address E. D. Babbitt, M. D., LL. D., Dean of the College of Fine Forces, 61 North Second St., San Jose, Cal.

Wanted.—By an experienced nurse, a position as companion, reader or attendant for an invalid, or as nurse for the sick. Call for or address, Mrs. Smith, 505 Jones St., San Francisco.

California State Spiritualist Association.

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ADIES' 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.