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

SAN FRANCISCO, CAL., SATURDAY, MARCH 2, 1901.

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COME, MY DARLING.

Come, my darling; come to-night
To thy mother's waiting soul;
Bring to me love's holy light;
Make my broken spirit whole.

Let me see thy radiant face,
That once lay upon my heart;
Let me now behold thy grace,
Darling, of myself a part.

Thou who left me one lone night,
When the mist was falling fast;
Left me to my sorrows' might,
To the storm that o'er me passed—

Come and take me by my hand,
Lead my yearning spirit up
To the heights where I can stand
Far above life's bitter cup.

Lead me to the mountain top,
Where I may perceive the light;
Where I may in meekness drop
All that keeps me from the right.

Come to me, my own sweet child,
With thine eyes of heaven's blue;
Come and make me reconciled,
For my spirit yearns for you.

EMMA D. PITTS, Cortland, N. Y.

BORDERLAND

Thought Telegraphy.

The following experience, contributed by a correspondent, took place about two years ago, and is a somewhat striking illustration of what one may surely term spiritual perception:

A lady friend of mine, who was of a singularly sincere and well-balanced nature, was attending morning service at a church about five minutes' walk from her home. Towards the middle of the service, she felt strangely nervous, and as if by an irresistible impulse, she rose and left the church, walking towards home quickly. As she approached the house, she saw thick smoke issuing from one of the chimneys, and on entering found the kitchen chimney alarmingly on fire, the flames crackling and roaring and the servants in a state of great excitement. Needless to add, she soon restored order, and the fire was gradually put out.—*Spiritual Review*.

Talks with the Spirits.

THEY ANSWERED HIM.

John believed somewhat in spirit communications, but was quite skeptical. He was more interested in legerdemain. One evening, as we were talking with the spirits, he stepped out of an adjoining room with a package in his hand, and laid it on the stand and said: "There, if you can tell me what is in that, I will believe there is something in your spirit messages." I said: "We will try."

He turned away and went into the other room, shoved the window curtain to one side and looked out and up into the star-spangled canopy, in order to divert his mind from the package, and leave no clue whereby we could tell, except by spirit-intelligence. He believed in mind-reading, thought-transference (recently termed "Telepathy"), knowing that no one but himself knew what was in the package. I called the alphabet, and the word "ring" was spelled. "That will do," said he. He was satisfied that the departed had returned and answered the question that we could not.

AUTOMATIC WRITING.

This was the phase of mediumship that my sister, Mrs. Andrews, developed. The letters were formed with her index finger on the table independent of her will. She knew not what was going to be written. Her husband had a valuable ring sent him from England. He lost it. They searched, but could not find it.

It occurred to her that she might

at her uncle's. One day she was playing with her cousin, having lots of fun with their slate, pretending to get independent writing. They would go to the sink, wash, dry, and cover the slate, lay it on the table, and wait for the writing. They went once too often, for fun, for when they had uncovered the slate, behold! there was writing thereon! They were both frightened, but soon got used to it, as her uncle, seeing that Edie was a medium, kept her busy. We had good independent writing through her mediumship.

Not long after, I happened in and found her sitting at the table with the slate before her, trying to get writing. They thought it strange they did not get any. I could see at once that the spirits wanted to try another phase of mediumship, and requested her to lay the slate aside, gave her paper and pencil and instructions for automatic writing.

The spirits took right hold of her hand, and in a few moments it was flying rapidly over the paper.

to the sick one, laboring hard with massage and magnetic treatment, until the sweat rolled off of her, and the patient said: "I feel much better." Then the medium was taken to each one and gave them a good talk and tests. Before she got through I said I must go home. "Stay a little while," said the control. "Lilly wants to talk with you."

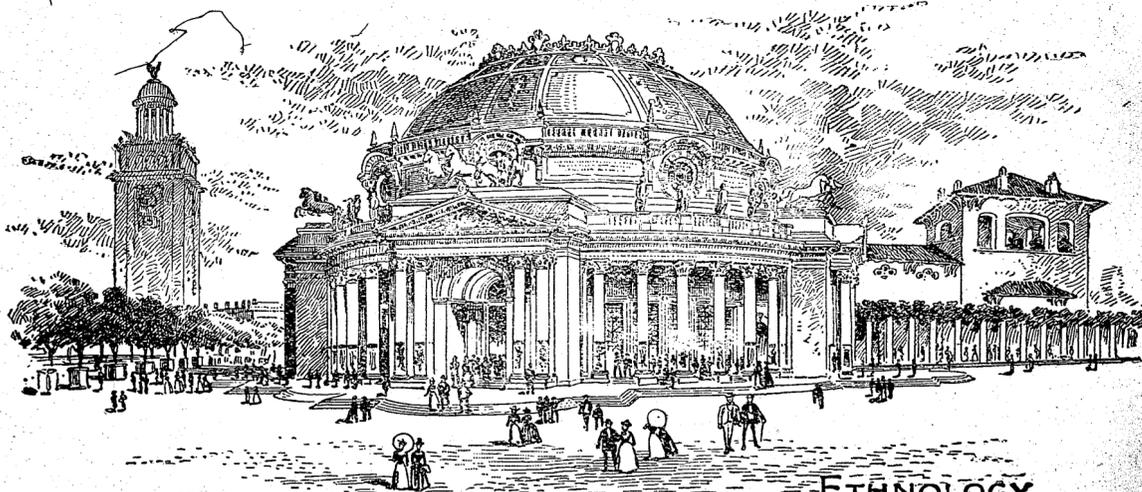
I stayed. Lilly took control and came to me. We had a good talk, during which she said: "Your little boy is here. He says he named for you." No one in the room but myself knew of the fact, and they thought it a good test.

Roseville, Cal. R. B. DICKIE.

Clairvoyance.

A New Zealand correspondent relates the following:

Upon the last occasion I had the pleasure of sitting with Madam Heller, a steamer had shortly before been dispatched to search for the ship Gratitude, supposed to be



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ETHNOLOGY.

Pan-American Exposition at Buffalo, N. Y., May 1 to Nov. 1, 1901.

learn of the spirits. So she hied her (with a neighbor) to her seance room and sat at the table. Soon the invisible intelligence took control of her right hand. She asked if they could tell her where the ring was. They wrote: "Yes; go into the woodhouse, turn to the right, remove some wood from the partition, and there you will find it. She did as directed and picked up the ring. I could give other such tests by the same medium, but time and space forbid.

THREE PHASES OF MEDIUMSHIP.

Edie O—, a little girl, was living

lost. When that lady was under control, the question was put by me as to whether her guide could give us any information about the Gratitude and her crew, and was immediately answered to the effect that the ship would be found wrecked on an island, but the crew were all safe. This was found to be correct in every particular.—*The Harbinger of Light*.

Our doubts are traitors and make us lose the good we oft might win, by fearing to attempt.—*Shakespeare*.

Communion with the Invisible

J. M. PEEBLES, M. D.

Quoting the following timely words from the distinguished Sir William Crookes and others, we will proceed with some of the direct proofs of an intercommunion between the worlds visible and invisible: "Those who assume, as is assumed by some popular writers, that we are now acquainted with all, or even with any assignable proportion of the forces at work in the universe, show a limitation of conception that ought to be impossible in an age like this." In a similar strain the world-renowned Von Humboldt said: "A presumptuous skepticism which rejects facts and well-considered opinions without a careful examination of their truth, is, in some respects, more injurious than unquestioned credulity."

I. Some 52 years ago, when a preacher of the Ballou-Whittemore kind, rightly called the "death-and-glory system," the Hon. Vincent Kenyon, ex-member of a New York Legislature, urged me to attend with him Mrs. Tamlin's seance in Auburn, N. Y. Hesitating at first on the grounds of clerical respectability, I finally went. It was in the afternoon. The lady's hand was on the table. The raps were very distinct. Thinking of some pre-arranged mechanical apparatus, I requested that these spirits—if spirits they were—rap somewhere besides upon the table. And to my surprise, they rapped high upon the walls behind me, then on the ceiling, then my chair, and finally upon my coat collar. Not only did I hear, but I felt the magnetic thrill of the muffled sounds. It startled me, for I knew there was no mechanical make-up about my personage.

Continuing, these spirits, demons, gods, or ghosts, informed me that a cousin of mine, Melissa Peebles, in a Western State, had recently died. They rapped out the causes of her death, the date of it, and the preacher's text at the funeral. This astonished me, as I knew nothing of this relative's illness. Writing to my uncle, I soon received a reply confirmatory of nearly everything in detail, as related at this seance. Here was intelligence outside of myself or anyone present. It puzzled, but did not convince me. The "toe-joint theory" of the doctors and the devil-theory cry of the priests only deepened the wonder. The sub-conscious, subliminal self, with its miraculous activities, had not then been invented. Was it electricity? Certainly not; for everyone conversant with the magnet knows that it cannot charge a table of wood, and, again, electricity is not intelligent. Was it suggestion? The inquiry is irrational, for our thought, our belief, was fixedly against what was spelled out by the rappings; and, further, this information concerning this death was not battery-stored in my subjective or sub-conscious mind and dug out by these invisible rappers. Interested deeply, but not satisfied, I continued my studies in this widening field of psychism.

II. In the Winter of 1858 Prof. I. Stearns hypnotized one E. C. Dunn of Battle Creek, Mich., a wild, good-natured, uneducated boy, an ex-employee of a circus. The Professor, through his will, put his subject through all sorts of platform antics from gay to grave; but one evening, when he exclaimed, "All right, all right!"

young Dunn lapsed into a tremulous psychic state, eyes closed, and hands and arms quite spasmodic. The Professor had completely lost his grip. He could not rouse him from this somnambulant state. Another will, invisible, and vastly superior, had taken control. The excitement became intense. Mrs. A. A. Whitney, a resident clairvoyant present, said: "I see a spirit by the young man that I think wants to write—others will assist him." Paper and pencil placed before him, and his hand rapidly, automatically, wrote bottom upwards and backwards: "I was killed on the Great Western Railroad, near Hamilton, C. W., a few hours ago. I have a wife and two children in Buffalo. (Signed) John Morgan." "How strange!" was the all-around response.

The next morning newspapers brought word of the accident, and later the number killed, among which was one John Morgan. Young E. C. Dunn (now Dr. Dunn, a wealthy citizen of Rockford, Ill., and a member of the City Council), was from this time on for some 15 years an unconscious trance medium, controlled weekly, and sometimes daily, by spirit Aaron Knight. Now, then, here was a will-power, aided by others superior to the hypnotist's will. It was intelligent. It described a railroad accident absolutely unknown to any one present. It wrote upside down, the medium's eyes meanwhile being closed. It gave the name and specified family matters in Buffalo, all of which was confirmed later by the journals and by careful personal inquiries. Is there any possible theory except the spiritualistic that can rationally account for such phenomena?

III. On a voyage across the ocean, conversing one day with the commander upon hypnotism, biology, psychology, mesmerism, and magnetic forces, he stoutly questioned their existence so far as believing that one mind could control another mind. I said: "Captain, there is your cabin boy, whom I think is a fine subject for hypnotic control." Stepping forward, I took him by the left hand, pressing the ulna nerve, and said: "Close your eyes." Making a few passes across his forehead, I exclaimed positively: "Your eyes are shut—shut—you cannot open them." I further said: "Your mouth is closed. You cannot speak." The captain, a little nettled, shouted: "Open your eyes. Speak!"

The subject now of my will could not do it. I continued with this youth until I controlled muscle, sinew, bone, nerve and his mental processes. I went still further; I discovered that I could impress my thought upon his mind and by will-power make him speak my thoughts. Taking him into the saloon one evening, the passengers being present, I said to him: "Atkins, you are not Atkins, but the great Kentucky orator, Henry Clay. Here, your honor, is an immense crowd come to hear you upon the tariff. Take the platform; they are calling, shouting for your views upon the tariff! Please take this rostrum." Up on to the dining-table he stepped, his eyes closed, and I, standing behind him, composed a short speech and willed him to speak it, which he did, to the astonishment of the passengers, for he was an ignorant lad. Not only did he speak my speech, but to my own surprise he used my gestures. This was but one of the many experiments proving conclusively the transference of

thought. Thoughts, remember, are etherialized substances, or polarized points of force born of the spirit.

Suddenly, after a time, I lost my psychic control of this young man. Another controlling intelligence, with a stronger will than mine, took him from my hands. This invisible intelligence purported to be a spirit, who gave his name, and the place where he resided when he died. Later this was proven to be a fact. From this time on for years this young lad was known as a sensitive psychic or medium for the control of spirits. They improved his health, cultivated his intellect, gave through him astonishing tests, such as describing the dwellers in the spirit-world, giving their names and bringing beautiful messages from them comforting the orphan and the weeping mourner.

IV. The afore-mentioned Aaron Knight entrancing this Dr. Dunn, I once asked him where he was born, how long he had lived on the earth, what his condition was upon entering the next life, and how long since he had left the mortal for the immortal? He replied: "Spirits are generally averse to recalling and describing their earthly lives. They seem to us almost like shadows when compared with the higher realities of these celestial spheres." He then said, after some hesitation: "I was born in York, Yorkshire, England, some 200 years ago. My parents were English churchmen; my brother, James Knight, a distinguished English clergyman." He then described the York minister, the river Ouse, the topography of the country, and other matters connected with the old city of York. These I jotted down, saying to myself: "If I ever cross the Atlantic Ocean, I will, if possible, identify this spirit."

When appointed U. S. Consul to Asiatic Turkey by General Grant, and reaching Liverpool on my way to Turkey, I went first to London and then direct to York, where I commenced a careful examination for a trace of the Knight family. A full day I ransacked the libraries, but failed to find the names of Aaron Knight, the Rev. James Knight, and others. Then I went to the Will Office, employing the recorder of wills to look for this family. Being unsuccessful in finding it there, I went to another office, where were kept in Latin the old musty records of 200 or 300 years ago. Here the official, after a careful search, came across the Knight family, who lived in the city about 175 years ago. The name of Rev. James Knight was there recorded, the place where he was ordained, with sundry details, as his spirit brother had informed me through Dr. Dunn, the medium. The official copied these old records in Latin and, translating them for me into English, signing his name thereto.

I submit that no telepathy, no "sub-conscious suggestion," no sub-conscious, long-buried "subliminal self," no "correlated motor automatism" (whatever this may be), can account for these phenomena. There are churchmen so bigoted that they will not only trump up the "devil," subliminal suggestion, and plura personalities, but they will manufacture astounding miracles to explain away thousands of well-authenticated facts proving the continuity of life and a present intercommunion between the visible and the invisible worlds. Miracles, in the orthodox sense of the

word, are absolute impossibilities—and yet wireless telegraphy is as much of a mystery, if not a miracle, to the multitude, as is spirit communion to the non-students of the finer electro-magnetic forces with their responding vibrations.

V. I knew a young lady, Miss E., moving in that circle known as the "elite," whose father was a distinguished Judge upon the bench, and religiously a stern Swedenborgian, who, as an automatic writing sensitive, something like the cultured and talented Mrs. B. F. Underwood, wrote with both hands at the same time—mark, at the same time—on entirely different subjects; and conversing the meanwhile on a variety of other every-day library and household matters. These invisible penmen declared that they were not astral ghosts or "devils damned," but spirits minus their fleshly bodies. Some of them clearly identified themselves. They gave remarkable tests. The Judge so believed; but discouraged their communications because some of them tripped in matters of truth-telling. This should not have been considered so very strange by the Judge, since so many rascally liars die daily. Death is no vicarious sponge that cleans off life's bespotted slate in a moment; nor does it make fools of philosophers, or saints and seers of savages in the twinkling of an eye.

These newly-risen border-land spirits often surprised, if not dazed, that they live, differ among themselves quite as much as do mortals. Hence the necessity of carefully, judicially criticizing and weighing their communications in the scales of moral science, logic and reason.

Referring to this lady again, how would these wild subjective-self, sub-conscious-self, subliminal-self, sub motor-automatic-self theories account for the phenomena occurring through the daughter of this noted Judge? Was she gifted with a triplicate consciousness? Why not to get rid of spirit converse, make it quadruple; or, say, sextuple?

Consider further that this lady's left hand teachings did not always agree with the right hand teachings, and both were frequently at odds with her own conscious convictions, and also with the New Church dogmas of the Judge.

It matters not how many "subs" may be invented, how many soul-sheathings or complex sub-personalities may be claimed by a little coterie of hair-splitting, pseudo-scientists, the grand truth remains firm as adamant, that in manifestation through the 42 brain organs, there is but one individuality—but one divine entity—one primal consciousness, which constitutes the central root of all knowledge, whether of man, spirit, angel or seraph.—*Free Thought Magazine.*

The Transition of a Soul.

JAMES MARTIN.

A great ceremony was in progress in the other world. Spirits had gathered from all quarters to welcome and pay homage to a mortal on his approaching transition to their side of life. It was more than an ordinarily imposing gathering. In addition to those who, when on the earth plane, had held kindred relations with the being who was about to join them, there were several spirits from the higher spheres, whose varying degrees of excellence was plainly indicated by the luminous auras.

which emanated from their persons. These exalted spirits had felt it a duty they owed to themselves to indicate, by their presence, their sense of the goodness of the approaching mortal. They also, in like manner, desired to countenance other distinguished associate spirits who, in the past, whilst sojourning on the earth plane, had held ties of consanguinity with the being who was about to become one with themselves.

The whole gathering, by intuitive divination, knew what was necessary to be done, and by tacit consent silently took their appointed places in the ceremony which was to be enacted.

Who, then, was the mortal to whom this imposing gathering of spirits had come to pay a special mark of respect for the deeds he had done in the body? Did he belong to the so called great ones of the earth—those who had risen to high social position and had acquired abundant wealth? Not so. But truly it may be said that, in their estimation, he was a prince among men; but not in the generally-accepted earthly understanding of the term. It was far otherwise. His walk in life had been, mainly, with the poor and lowly and his aims to better their condition. It seemed as if the fates had destined him to fulfill this mission. If he had desired a high station, it was that he might be more effectually useful in his calling. To the credit of human nature, it may be said, that he needed no worldly possessions to account for the interest a number of friends took in his departure, and who silently, with reverential air, awaited his mortal dissolution.

All that he had accumulated or had once possessed had been given away to assist in uplifting fallen humanity. He had, in truth, gone about like Jesus, and had found his greatest happiness in doing good.

Had he, then, none of the weaknesses and frailties incidental to human nature? Had he, from the outset, been able to withstand all the temptations that beset the youthful pilgrim on his journey through life? Truly, it must be admitted that he had not been superhuman; some transgressions, in his earlier years, had been committed. But when he awakened to a consciousness of his errors, he had endeavored to atone for them.

Recognizing, at last, that he had an immortal soul, and that he was in eternity even while in the body, he had, so far as lay in his power, righted the wrongs committed whilst he was still sojourning here and before he was called to make an accounting on the other side of life. He knew that such was necessary to be done before he could make spiritual advancement. He had therefore sought and obtained forgiveness from the few whom he had, in times past, either materially, or, as it may be said, mentally wronged by not lending a helping hand or saying a good word in their favor when it lay in his power to do so. But ever after, he had continued to walk his path in life with love in his heart and with sympathy and kindness for all living creatures.

Noble he was, contemplating all things mean,
His truth unquestioned and his soul serene.
Shame knew him not; he dreaded no disgrace;
Truth, simple truth, was written on his face.

To these qualities were added a surpassing forbearance and consideration for the frailties of human nature. There was also something peculiarly attractive in his demeanor

and in the mellow tones of his pleasing voice, which drew to him the confidences of others, and which conveyed the idea that these attributes belonged to one who was possessed of a kindly, genial disposition. These qualities shone through every gesture and movement of his person, so that repentant outcasts, however lowly, instinctively felt that a commiserating bosom would receive the outpourings of their contrite hearts.

In all his transactions with the wayward or fallen, he had never been entirely discouraged. He had implicit faith in the redeeming qualities inherent in his kind and a thorough belief in the precept:

While the lamp holds on to burn,
The greatest sinner may return.

Thus many, like the prodigal of old, had, by his influence, returned to the homes of their fathers.

He had long been prepared for his departure. He knew he was now on his journey to a better world and therefore received the greetings of the assembled friends with more than his usual benignity of expression. There was a serene air of hopeful expectation on his features and, indeed, it seemed as if nature was smoothing the lineaments and throwing off the appearance of age as he gradually approached his end.

Near to him were some who, in times past, had fallen by the wayside and had all but lost hope, when his kindly word and uplifting hand had enabled them to redeem themselves. Others there were, also, and those of near kinship, if such a distinction may be used at a time when the deep-felt sympathetic kinship of the brotherhood of man permeated every bosom and had brought them, with one accord, to pay homage to their departing benefactor.

Noticing that some of those that were near to him showed traces of their sympathetic feelings, he bade them dry their tears and comforted them with the certainty of their meeting again in a joyful hereafter.

Taking a moment when a more than ordinary calm had settled on the gathering, his voice was heard to request that one of his favorite hymns should be sung. Those in the group who were musical and whose souls were attuned in harmony with the solemnity of moment, sweetly and tenderly lifted their voices in that soul-comforting hymn to the afflicted, beginning with the words:

Give to the winds thy fears,
Hope and be undismayed,
God hears thy sighs and counts thy tears;
He will lift up thine head.

The last cadences of the music had hardly concluded when it was noticed that their friend was sinking fast and that he was about to lay down the burden of his earthly existence. Those who were of clairvoyant vision could see that the astral form was already beginning to shape itself over the prostrate body. At this supreme moment, those who were near at hand with a hushed movement drew still nearer in the endeavor to catch the faint motion of his parting adieu.

On this touching and impressive scene the spirits, who were hovering near, looked on with a deeply sympathetic feeling, and as the mortal yielded his parting sigh and was being wafted to realms above by the loving aspiration of his earthly friends, the spirits received him with a paean of praise and thanksgiving, and with every demonstration and expression of tender delight, welcomed him to

the celestial home that had been prepared for him.

It was as if they should say: "Well done, thou good and faithful servant; enter and participate in the supreme friendships and joys belonging to the realms of spirit."

The Paris Congress.

B. B. KINGSBURY.

Psychische Studien for December contains a report of the "Congr  spirite et spiritualiste international" at Paris by Dr. F. Maier, in which Mrs. Addie Ballou and her addresses are mentioned with praise, her first address having been translated by Dr. Papus of *L'Initiation*, and was greeted with applause by the French.

Mr. Carlos, the American representative, is reported to have described "with humor" American "camp-meetings," to which "people go in great numbers, attracted by some medium giving convincing proof of ability."

The programme of the Spiritualists of Holland was presented by a pastor of a Reformed church there, who, in spite of persecution, preferred the milder doctrines to those of the Calvinists with their unmerciful God.

Durville explained his theory of "Undulation of Fluids" as the basis of all psychological experiments, and a discussion was entered upon by Gilliard, Papus and Delanne, closed by Leon Denis, who declared that "the investigators of exact science were unable to make the speech of Heaven understood by the children of the Earth."

Hermetism was discussed by Papus, when Nepluyew (Russian) declared that he held conversations daily with unseen beings, and mentioned prophecies which had been fulfilled after 20 years. A communication of Marquis de Saint-Yves d'Alveydre was given by Dr. Papus in regard to the power of numbers in all manifestations of Nature. The polarity of the human body was also discussed and the experiments of DeRochas, Dr. Luys at the Charit  Hospital were mentioned.

Thought-transference was discussed by Scheibler of Berlin and Champville. Barlet spoke of the various stages of hypnosis and Dr. Baraduc also explained his wonderful theories and experiments. Considerable prominence is given to the address of Dr. Papus on "Death and the Continuance of Life Hereafter According to the Teachings of Occultism."

The curative powers of Magnetism was discussed by Count de Constatin, Durville and Bouvier. Mediumistic phenomena, typtology, spirit photography, especially that of Commandant Tegrad, was also discussed. Dr. Charzin, in an address on the "Question of the Fluids in Seances," explains that the regularity of the meetings of such circles and the complete harmony of the persons present, are the chief conditions of success. He explained the movement of tables, etc., by magnetizing them.

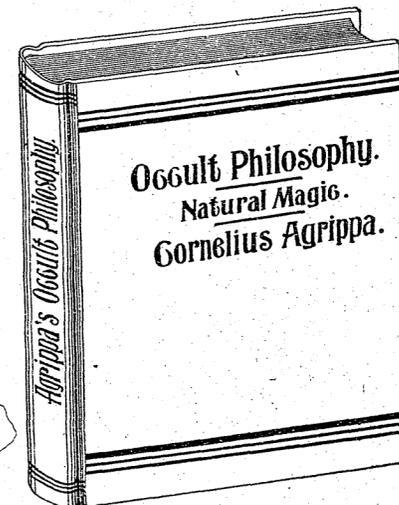
Sedir spoke on the religions of the Eastern countries—the Chinese Kings, Indian Vedas, Yoga, as well as the difference between Black Magic and White Magic, whereupon Gabriel Sacy made a report on Arabic Babbism, that new religion which within half a century was revolutionizing Islam, and whose apostles were having wonderful success, even among Jews and Christians in the Orient.

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

SAN FRANCISCO, MARCH 2, 1901.

There is a wonderful power in truth. When it is left free, it will remove error from the pathway of human progress.

A Republic is freely talked of among the liberals of Spain. A stirring speech was made last week at Cadiz, openly advocating such a step as the outcome of the present troubles.

Fear of Punishment as an incentive to do right, does not entitle any one to a reward for so doing. But he who does right because it is right, is entitled to all the benefits accruing therefrom.

The Difference between the materialist and the Christian Scientist is that the one holds that nothing is real that is not material, while the other claims that nothing is real that is not spirit. The truth is, spirit is material, but of a finer grade than that usually called by that name.

The Fifth Session of the Spiritualists' Training School, (Moses Hull, president) will be held on the Cassadaga campground, Lily Dale, N. Y., opening on May 14, closing on July 12. The object of this school is to train its students for thinking, writing, public speaking and mediumship. Further particulars may be obtained of Mattie E. Hull, Sec., 72 York St., Buffalo, N. Y.

The Lyceum Movement in Great Britain is quite popular. There are now 125 Lyceums in working order there, and it is proposed to elect a permanent general secretary who will devote his whole time to the advancement of that branch of the Cause. This we learn from the *Lyceum Banner*, an excellent monthly published by Mr. J. J. Morse, 26 Osnaburgh St., Euston Road, London N. W., Eng,

Terrible Marine Disaster.

On Feb. 22, while attempting to enter this harbor in a dense fog, the ocean liner, Rio de Janeiro, struck on a rock and sank within 15 minutes, drowning about 130 persons. This is the most terrible disaster which has occurred for many years in San Francisco harbor.

Col. Olcott, one of the founders of Theosophy, was a passenger on this boat, but fortunately left it at Honolulu for a few days and took the next boat for San Francisco.

Mr. R. Wildman, U. S. Consul-General at Hongkong, Mrs. Wildman and two children were passengers on the boat and all were drowned.

SAVED BY A PRESENTIMENT.

The following dispatch from Seattle shows how two persons were prevented from taking passage on the ill-fated vessel:

Mr. and Mrs. Spencer of Los Angeles, who arrived from Honolulu on the Warrimoo, had engaged passage on the ill-fated Rio de Janeiro, but, owing to a strange presentiment of Mrs. Spencer, they forfeited their tickets in order to take the Warrimoo on the following day. On reading the account of the terrible disaster off San Francisco harbor, Mrs. Spencer said her intuition that something would be wrong was inspiration. At Honolulu Mr. Spencer strongly combated his wife's sudden dislike to make the trip on the Rio de Janeiro, but on her insisting that she knew something terrible was going to happen, he acquiesced and bought tickets for the other steamer.

The Work Before Us.

National and State Associations are working with a will to try to stir up the people to activity. The Spiritualist periodicals are also doing their best to awaken their readers from their slumbers. If those who believe in Spiritualism would awake to their rights and privileges and were willing to fight for them, they could command anything within sight. The spirit of inquiry and progress has gone out into the world, and churches are being regeared on the fruit of the tree of knowledge—progressive knowledge—and in every department of life there never was such a leaning towards advanced thought as at the present time.

The world is ripe for a revolution in things spiritual; that revolution will come, and if Spiritualists themselves will not engage in the combat and claim their own, others who lay no claim to that name will be imbued with the power and knowledge to do the work and get the glory thereof.

Anniversary Exercises are announced for Boston, Mass., for Thursday, March 28, in Paine Hall. Quite a number of the prominent workers are engaged for that occasion, which will be a notable one in the history of Spiritualism.

Uneasiness in Spain.

It is said that anti-clerical riots are becoming frequent in Spain, and that only a few days ago the carriages of the Papal Nuncio and the Minister of the Interior were stoned in Madrid.

Spain is one of the most priest-ridden countries of the world, and when the people become disgusted with dogma and fanaticism, accompanied by the enforcement of such by cruelty and bloodshed—it is a hopeful sign. Spain is the home of the Inquisition, where the most diabolical cruelties have been practiced in order to crush out religious and mental freedom, and when such a people become imbued with freedom of thought and expression, it is a sign of progress. The Jesuits have for ages ruled poor Spain with a rod of iron, but their days are numbered and such rule must go, for "the world is marching on."

True Spiritualism includes the philosophy of the present physical existence, and the happiness and progress of those who live in the present day, as well as the philosophy of the world of spirit with its almost endless work. There is no such thing as "higher" Spiritualism. True Spiritualism embraces all the philosophy of life. The *Banner of Light* very aptly remarks as follows:

Fraternal love is the prompter of all reforms; the inspirer of all philanthropy; the agitator of all social improvement; the pleader for liberty, equality, justice and right in government; the promoter of every means that makes humanity wiser, better and nobler. It is the strongest bond of society, of country and of nations. When it prevails there will be peace, goodwill and happiness such as this earth has never known. It is the mission of Spiritualism ultimately to establish this divine element in all human hearts.

Mass Meetings are being held by the National Spiritualists' Association in many of the large cities of the country. Last week such were held in LaCrosse, Wis.; St. Louis, Mo., and St. Paul, Minn. This week they are being held in Kansas City, Mo.; next week in Topeka, Kan., on March 8, 9 and 10; in Philadelphia, Pa., on 12, 13 and 14. Others are planned to be held in Chicago, Ill.; Baltimore, Md.; Boston, Mass., and elsewhere.

These mass meetings are intended to build up State Associations, as well as local societies, and to aid the Cause generally.

Why not hold several in California—say, San Francisco, Los Angeles, San Diego, etc.? They would be productive of much good.

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.

Dr. Louis Schlesinger is causing quite a stir in Tennessee, as we notice by the *Columbia Journal* of Feb. 13, which contains the following item concerning his visit there:

He has given exhibitions that cannot be accounted for unless his own explanation be accepted.

For example, when a "sitter" has written upon a slip of paper a name with which the doctor cannot possibly have the slightest acquaintance, he not only unhesitatingly gives the name, but facts about the bearer of it which have long been forgotten by the sitter, or are utterly unknown to him, but upon investigation prove true.

The *Leaf Chronicle* of Clarksville, Tenn., on Feb. 19 contains the following account of a seance held in the office of that paper:

In the presence of four persons (all total strangers to him) he gave tests which convinced all that he is endowed with very strange powers. Through his medium, "Ben," (a dead brother), Dr. Schlesinger received messages concerning those present so absolutely correct as to be entirely unaccountable to them. He made revelations as to the full names of deceased persons.

He has the power to shake the belief of the most skeptical, as was amply demonstrated at this office this morning.

Hypnotism.—There is a bill which has passed the Senate in Kansas, which prohibits public exhibitions of hypnotism. An exchange wisely remarks as follows on the subject:

Hypnotism is not necessarily injurious, and there are some kinds of hypnotic phenomena about which people should know, and a knowledge thereof could be better disseminated by means of a public exhibition than in any other way. For instance, suppose an hypnotee is clairvoyant under hypnotic influence, and finds he is not injured by being hypnotized. Why should he be prohibited from giving an exhibition of his powers in public?

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.

Among the contributors to the *March Arena* are several celebrities who present their views on topics of vital new-century importance. Mr. Patterson, editor-in-chief, writes on "Organized Charity" that every one should carefully read. Editor Flower reviews the utilitarian character of the last century and has an interesting department of "Topics of the Times," in addition to the usual suggestive studies of the newest books. 25 cents. Alliance Pub. Co., New York.

Health Culture for February is, as usual, full of good thoughts and words. Among its contents we find the following: Physical Training as the Basis of Health, Strength and Grace, The Philosophy of Eating, Massage Treatment for Common Disorders, The Growing Child, The Mouth, Teeth and Lips, Curing by Suggestion, etc. Published at 503 Fifth Ave., New York. Price, 10 cents.

The Psychic Century is the title of a new Spiritualist weekly, published at Topeka, Kan., at \$1.00 a year. Laura B. Payne, editor. It is a bright and spicy paper, the articles having a true ring about them, and it should find a liberal support.

The Interpreter is the name of a new monthly published at 1021 Masonic Temple, Chicago, Ill., at \$1.00 a year, and edited by Rev. George Chainey. It is the organ of the School of Interpretation. It is metaphysical, devoted to finalities, and its editor says it is intended to reveal "the language by which God speaks to man. This is revelation."

Mr. F. T. Allen, of 23 St. Mark's Place, Brooklyn, N. Y., will soon issue a new monthly which will treat Mental Science from the standpoint of an astrologist. Mr. Allen says: "It will help its readers to a better understanding of the laws of Nature as epitomized in themselves."

Heart Culture is the new name of what was lately known as the *Occult Science Library*. It is now published by Ernest Loomis & Co., at Inwood-on-the-Hudson, New York. The February number is devoted to "The Soul of Your Surroundings." It very truthfully avers that the most important thing to learn is how to come into direct daily communication with the Universal Soul, which is the untiring expression of every good word, thought and act.

The Sphinx for January commences a new volume and the price has been reduced to \$1.00 a year. The January number contains the following articles: Will the Moon's Nodes Affect the New Presidential Term? The Recession of the Equinoxes, The Best Days to Plant for 1901, Birthday Information and Daily Advice, The American Grammar of Astrology, etc. Published by Pyramid-Pub. Co. at 336 Boylston St., Boston, Mass.

Free Man for February contains articles on Thought and Who Cares? and other interesting matter. Published at 124 Birch St., Bangor, Maine, at \$1.00 a year.

Those who are interested in colonial furnishings will find a valuable article in the March issue of the *Delineator* describing House-furnishing at Mt. Vernon. Owing to the splendid work done by the Mt. Vernon Ladies' Association, the appearance of George Washington's home has been remarkably restored and retained. There is, therefore, nothing merely fanciful in the description of Mt. Vernon as it was.

Postage Stamps may be sent to this office only for fractions of a dollar.

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Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 25 CENTS per line per month.]

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

Mrs. Maxwell-Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.

Edward Earle, Independent Slate-Writer & platform test medium. 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.

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.

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

Miss Meda Hoskins, Spiritual Medium, Psychometrist and Magnetic Healer. 330 1/2 So Spring St., Los Angeles, Cal.

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

Fred Mann, Magnetic Healer, 848 McAllister St., S. F. Head and ear troubles, weak eyes and failing sight, some kinds of blindness.

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

Sol Palmbaum, Trance, Test and Healing Medium, 856 1/2 Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

Mrs. Jennie Robinson, 1646 Market St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

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

Mrs. Sarah Seal, Spiritual, Healing and Business Medium, 1049 1/2 Market St., S. F., Cal. Readings and Treatments daily.

The "Celestial Sleep" assists all development. Instructions for U. S. stamp. D. Sibert, P. J., Applegate, Calif.

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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. Schellhaus of Spring Hill, Kansas, are appointed by the spirits as a Committee on Publication to assume and provide ways and means of publishing 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 proceeds 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

E. J. SCHELLHAUS, Secretary, Spring Hill, Kansas. EDWARD BUTLER, President.



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Oh, sounling sea:
But the tender grace of a day that is
Will never come back to me."
—Tennyson.

Wake, wake, wake, thy eyes, oh, sleeping
soul;
For love hath not forsaken thee,
When cosmic forces roll!

Wake, wake, wake, to life, oh, spirit free;
For the gentle love of a day that is past,
Will come again to thee!

Wake, wake, wake, to love and joyous
glee:
For the tender grace of a year that is
Has come again to me!

J. MARION GALE.

TRANQUILITY.

Lord, would we place all trust in Thee,
And ever cease to fear,
How sorrows would from us depart,
And Thou wouldst draw so near.

How happiness would fill our souls,
While trusting all to Thee,
And souls expanding with Thy love,
Would grow so strong and free.

MARTHA SHEPARD LIPPINCOTT.
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The Editor is not responsible for the
opinions of correspondents.

Mahomet, the Medium.

TO THE EDITOR:

It is many times wondered at
why so little is known in America
of our true spiritual friend, Ma-
homet, a spiritist of grand and
noble power. On the mount, un-
learned and unlettered, he wrote
the Koran, and by invisible power
was guided on to victory and suc-
cess.

As to France was Joan of Arc,
so to Arabia and spirit power was
Mahomet. We have had many an
instrument for the spirit world, but
none more grand than Mahomet;
the raps at Hydesville only being
later day work of departed spirits.

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To Assist Development.

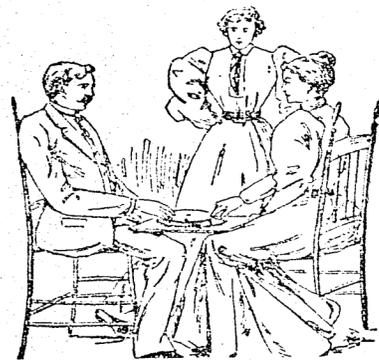
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Local News Summary.

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. Regular social on second Friday of each month. C. H. WADSWORTH.

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

Mrs. R. S. Lillie delivered a fine address before the Oakland Psychical Society at Woodman's Hall last Sunday morning, suggested by thoughts from Prof. Loveland. In the evening Mrs. H. A. Griffin answered questions and gave messages to an appreciative audience. She is engaged for Sunday, March 3. Mrs. A. E. Wood, Sec.

Board Meeting.—The regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association will be held at the headquarters, 3750 22nd St., San Francisco, on Saturday evening, March 2. W. T. JONES, Sec.

Mrs. Cowell opened the mediums' meeting at Loring Hall, Oakland, on Wednesday evening, Feb. 20, with a few remarks, being followed with messages by Mrs. Smith and Mrs. Stewart. Pres. Preston of the Union Society made a few remarks and was followed by Mrs. Cowell with messages. A pleasant feature of the evening was the presentation to Mrs. Cowell of a handsome pillow, after which dancing and refreshments were indulged in until a late hour.

Col. H. S. Olcott, one of the founders of Theosophy, arrived in San Francisco last Monday. He is nearly 80 years of age. He will deliver several lectures in this city before going to Los Angeles and the East. He was on the ill-fated steamer Rio de Janeiro, but left it at Honolulu and took the next for San Francisco. Col. Olcott will lecture next Sunday evening at Metropolitan Temple on "Theosophy, Religion and the Occult Sciences."

The Mission Lyceum held its regular monthly entertainment on Saturday evening, Feb. 23, in Mission Opera Hall. The following program was rendered: Overture, Miss Alice Helms; recitation, Master Frankie Close; song, Miss Myrtle Bunn; recitation, Miss Etta Werner; recitation, Master Richard Werner; vocal solo, Mr. Will Jacobs; club-swinging, Mr. Chas. O'Connor; sand jig, Miss Myrtle Bunn. A social dance concluded the evening's enjoyment.

Mr. Jas. B. Chase had a stroke of paralysis on Tuesday, Feb. 12, while sitting in his buggy at Main St. wharf. He was taken to his office and a doctor called, who ordered him taken home, where he died on Friday morning, Feb. 22. The funeral was held from Odd Fellows' Hall on Sunday, Feb. 24, at 1:30 p.m. Services by the Odd Fellows' Lodge. There was a very large attendance. Mr. Chase was one of the directors of the Progressive Spiritualist Society, a hearty supporter of all good spiritual work, generous to a fault, and will be sadly missed at the water front by many a man whom he has helped to a square meal.

The Hutchins Benefit Entertainment was a decided success, and the program of eight numbers was well received, especially the Keystone Quartet, who were called out three times. The dancing kept up lively until 12 o'clock. Returns from sales of tickets are not all in yet, but the benefit will be a good, substantial one.

Be Sure and attend the Lyceum party on Friday evening, March 3, at Occidental Hall, 305 Larkin St. Prof. Weisel furnishes the music and it's the very best.

Mrs. J. J. Whitney entertained the young people who came to her hall last Sunday evening to get messages from their friends in the spirit-world. The hall was well filled, and the work done by Mr. Salisbury, her spirit guide, was very satisfactory. This meeting is located out of the business section and is doing much good.

The Ladies' Aid Society had its social on Friday evening, Feb. 22, but the attendance was small, owing to the benefit party the evening before and the rainy weather. Those who did go had a jolly time. Their next party will be a masquerade.

Oakland.—The conference of the Union Spiritual Society at Fraternal Hall on Feb. 24 was addressed by Dr. Andrews, Dr. Bonesteel and others. "Peace" (continued from Feb. 17) was the subject discussed. Mrs. Cowell, Mrs. Smith and Mrs. Stewart followed with fully-recognized messages. In the evening Edward K. Earle of San Francisco was greeted by a large and delighted audience. Sec.

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

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

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

The Ladies' Aid Society at its business meeting on Wednesday, Feb. 20, unanimously adopted the following:

Whereas, We have heard with surprise of the transition of our sister, Mrs. Elizabeth D. Bell, in Washington, D. C., on Jan. 30, 1901, and

Whereas, Mrs. Bell was an active member of the Ladies' Aid Society of San Francisco during her residence here a few years ago; therefore, be it

Resolved, That at a regular meeting of this Society, we express our appreciation of the labors of Sister Bell, and of her sterling worth of character and spiritual attainments.

And ever near us, though unseen,
Such dear, immortal spirits tread,
For all the boundless Universe
Is life—there are no dead.

Resolved, That while her release from the physical body to use her enlarged powers in the realm of spirit, is an occasion of congratulation, we offer our sympathy to her bereaved sister, Mrs. Nellie F. Seymour, whose tender care and devotion to Mrs. Bell during her last illness was manifested by her personal attention to every requirement.

Resolved, That this preamble and these resolutions be spread upon the minutes of this Society, and offered for publication in the Spiritualist papers.

Resolved, That we extend our loving sympathy to her beloved daughter Bessie, and her mourning sisters and friends.
Mrs. B. F. SMALL, Pres.

Mrs. ANNIE WADSWORTH, Sec.

An Open Meeting of the Hermetic Brotherhood was held last Thursday at 509 Van Ness Ave. After the opening exercises Dr. Phelon gave an address, followed by several others. After recess E. R. Rockwood read a paper on "Man's Free Moral Agency."

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Occidental Hall was well filled last Sunday evening by those who came to receive messages from their spirit friends through Mrs. Maud Lord Drake. These messages were interspersed with an inspirational lecture by Mrs. R. S. Lillie and an address by Mr. Drake. Mr. John T. Lillie and Mrs. Sadie Cooke furnished the music.

Mrs. Dr. Turman gave a lecture last Sunday evening at Golden Gate Hall on the subject of the "Awakening of the Soul, and How I Shall Know."

Prof. Knox will deliver the first of a series of six lectures at Golden Gate Hall next Sunday evening on "Mental Science." The subject for next Sunday is "How to Cure Poverty."

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. 713

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