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# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MAY 24, 1900.

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## A SONG FOR TO-DAY.

Groweth the morning from gray to gold:  
Up, my heart, and greet the sun!  
Yesterday's cares are a tale that is told;  
Yesterday's tasks are a work that is done.

Yesterday's failures are all forgot,  
Buried beneath the billows of sleep;  
Yesterday's burdens are as they were not;  
Lay them low in the soundless deep.

Pluck the flower that blooms at thy door;  
Cherish the love that the day may send;  
Cometh an hour when all thy store  
Vainly were offered for flower or friend.

Gratefully take what life offereth,  
Looking to heaven nor seeking reward;  
So shalt thou find, come life, come death,  
Earth and the sky are in sweet accord.  
LOUISE M. HODGKINS.

## BORDERLAND

### Eusapia Paladino, Medium.

MANUEL OTERO ACEVEDO.

Among the phenomena of which notice was taken are: the increase and decrease of the weight of a body; the levitation of the human body; direct writing; appearance of lights; appearances of hands and faces, luminous or not luminous; impressions of parts of the human body. Under the increase of weight is to be understood rather a peculiar elastic resistance as is sometimes to be noticed in the drawing apart of two magnetized bodies. If the table which is not touched by Eusapia will raise itself from the floor it produces the impression, not as if the wood had become heavier, but as if the table were pulled down, or as if a hand was placed upon it. If it raises itself on the side next to Eusapia it requires on my part an effort, with a sensation of an elastic resistance.

If I diminish the pressure of my hand, then the table again rises, as if it were shoved up from below or pulled up from above. If I attempt to again press down the swinging table, it appears to give way; it is as if one exercised a pressure upon the object raising upon a sort of spiral feather, not in the center, but at one side, or as if one sought to draw down a balloon in the air which had been filled with hydrogen gas. If Eusapia wills it, the weight of the table diminishes in that direction as if some one helps us in the raising of the heavy body while it draws upward, however not quietly, so that in a moment the object gets away from the hand.

#### LEVITATION OF THE HUMAN BODY.

At an evening sitting at my house the medium said, after she had fallen into a somnambulistic condition, I might bind her feet, hold her hands between mine, then draw back the chairs, somewhat lower

the gas: she would attempt a levitation of her body. I thereupon with a cord tied the clothing about her lower limbs, held her hands, which were placed together, with my left, and lowered the gas with my right. Then I took hold of her with both of my hands. After a short silence I observed how she slowly rose, so far that I was obliged to hold my arms very high, in order to follow the movement of her body.

Then she directed me to strike a light; she was standing on the table stiff and immovable in a cataleptic condition. The light was again lowered and Eusapia rose still higher so that I could put my hand between her feet, thus bound together, and the top of the table. In the same way, slowly and quietly, as if the body was not subject to the law of gravitation, followed the sinking down. During this phenomena blue streaks of light showed themselves, which darted in various directions through the room and

trace of any substance to be found with which the writing could have been made. Then Eusapia had me investigate the underside of the table.

After I had done this carefully and had found nothing, she said: "Bring the hand under the table and write or draw with the finger whatever just occurs to you." I did what she requested, drew a square and a triangle, then turned the table around and found on it plainly the same drawing in a blue-gray color. Eusapia had her hand upon the table, and I observed in my right hand lying upon it no sort of motion. Repeatedly Eusapia took my index finger, had me write something or other upon an object and followed with her hand my movements, slowly. It then appeared upon the top of the table through the object moved by me that which I (of course, without any coloring substance) had designed.

I had bought a Faber hinged



EUSAPIA PALADINO, THE MEDIUM.

produced about Eusapia's head a sort of luminous halo. At another time, when she sat bound or tied upon the chair, she arose about one foot from the floor and remained several minutes swinging in the air. She was after this very much exhausted. She complained of pains in her back and requested that the sitting should cease.

#### DIRECT WRITING.

Once Eusapia seized my hand, laid it on the table and with her index finger over the back of mine, guided it. On taking away my hand I observed underneath, upon the top of the table, which before had been unquestionably entirely clean, in awkward strokes of writing as if formed with a lead pencil, the word "Caro" (Dear.) This happened in full gas light. In the fingers and nails of the medium there was no

slate, put the string around it and sealed it; there was no pencil inside. I had laid the hand upon it and asked the medium whether she could write something upon it. The light was extinguished. No sound was to be heard. After some minutes I took off the thread and the seal. On both sides of the slate stood the word "Carissimo" (very dear;) but it was on one of the sides placed upside down as if impressed on the other. This effort succeeded, however, only once, and Eusapia was obliged after that to keep her bed; in vain was the repetition of it attempted. Yet direct writing was permitted to be had in the most simple ways. I lay a piece of paper folded in four folds, seal the corners and fasten it to the wall as high as I can reach by standing on a chair. The light is extinguished. The paper

is heard to fall; it hits me on the head or on the hand, and after I again strike a light, I find the seal broken and on the inside of the paper a cross or some similar mark. Sometimes the paper falls down with the seal undisturbed and I find strokes upon it just as if they were made with a pencil. Eusapia's hands are at the same time carefully watched.

#### APPEARANCE OF LIGHTS.

Sparkles of light which moved in the darkness with greater or lesser speed, appeared unexpectedly, in most cases, especially when Eusapia became tired; but sometimes also according to her will. Sometimes appears a large brown body of light, which sinks down upon the table, appears to pass through it and then settles on the floor; or a sort of luminous plate, as if formed from the sparkles which have been moving about in the different points; or finally the appearances of lights illuminating the room for some seconds, so that one can plainly recognize objects. This light is bluish white and quite pale, like moonlight. Once I had the hands of the medium bound or tied and the ends of the string sealed on the table. I extinguished the light, then I took out my watch, and raised it as high as I could, and asked Eusapia whether she could light it up. Immediately there appeared on my right arm a luminous spot, larger than a five-peseta piece, moved hither and thither and hovered for some seconds in front of the dial plate, so that all could plainly see that it was 2 o'clock.

#### APPEARANCES OF HANDS & FACES.

Sometimes the lights hovering about united in the form of a luminous hand. Now one only sees the ends of fingers, then the entire hand, together with a portion of the forearm. The hands moved like human hands. While Eusapia was in trance, I have felt as if a hand was pressing me strongly upon the arm, and fingers were moving so thickly in front of my face that I discerned plainly the vibration of the air. While Eusapia was lying with her head upon the table and I was holding her hands firmly in my left, I rose up and raised my right hand. Immediately after this I felt as if another hand was pressing the fingers and was playing with them, just as when it rapidly opens and closes. It was a powerful hand; it pressed upon the back of my hand, bore down upon the arm which had been raised, touched my face, pulled my hair, or took a pin out of my cravat and placed it on my coat sleeve.

It is to be observed that the hands do not come up from below, but in the opposite direction. The first moment they felt very unpleasant. In form and size they

were different. Some were soft like children or women's hands, some large and stout like those of a Hercules, so that their pressure produced pain; cold like marble or soft and warm; they had no joints. All these phenomena came in the presence of weakened or extinguished lights; in full light nothing like this was observed.

On the night of May 12 (in my own dwelling) I had asked Eusapia, who sat at my left, if the spirit could take my watch and indicate the hour which I thought of. The reply was, as always, she would try, but could not pledge any success. I took my watch in my right hand; the left I pressed on the hands of the medium. After some moments I observed that there had been some movements of the watch, but without any violence; I let go of it and heard a noise of the hand as if it were drawn between the fingers. Then the watch came back into my hand. I let Eusapia loose and produced a light. The watch stood at 4 o'clock, 10 minutes, as I had wished it, instead of 12 o'clock, 17 minutes, as shortly before, and it was fully wound up.

In sittings where hands appear, there occur also most extraordinary changes of position of objects. Bells, trumpets, tamborines, which are purposely removed at a distance from the medium, so that they can not be reached by the hand, give forth a sound in the air and fall upon the table. Often one sees luminous hands which move these things or clap together while I am holding fast the hands of the medium.

One evening we were sitting in darkness. Eusapia had recommended that her hands should not be let loose, which we had not the slightest idea of doing. We felt now something passing over our faces and observed also that something had been placed upon the table. When light was made, three chairs were found placed one upon another, the top one with its legs upward, and on it a feather duster which the servant girl had left in the neighboring room, and with which, without doubt, our faces had been brushed. At another time, as the hands of the medium had been bound with a string which had been sealed to the table, and, in addition to this, had been held fast by me, I saw two luminous hands come out from the ceiling, approach and touch the joints of my fingers and turn the gas jet up and down.

In a sitting on May 1 several remarkable manifestations took place, when Eusapia, who was sitting with her hands tied, on my left, began to yawn and become nervous. The cabinet was quite dark. In the hall the gas was half turned down. Eusapia appeared to have an hysterical attack, when suddenly the curtain, two yards distant from us, was violently shaken and half torn off. With an outcry Eusapia falls into a trance; her pulse becomes hardly observable, her breath scarcely audible, her face bathed in cold sweat. In the midst of the unusual shaking of the curtain there appears in the door an arm, which repeatedly stretches out and draws back, moves the hand as if in greeting and vanishes. Then there becomes visible on the edge of the curtain at a height which corresponds with the shade which was in the hall, against the white background of the porcelain, the silhouette of a head and a neck. Again comes forth the arm; the head makes some movements and the shadow comes over

to the door; the head shows itself on the opposite side, bows and vanishes. Eusapia wakes up terrified and complains of great exhaustion, so that the sitting must be given up.

On May 10 the phenomenon repeated itself in a similar manner. On its vanishing, a chair in the hall was thrown violently against the wall, and there was a sound to be heard like that of a buzz-saw cutting wood.—*Psychische Studien.*

### Gems from a New Book.

Extracts from the book of the hour, "The New Name," by Dr. George W. Carey.

Referring to the theosophical idea of evolution—Karma experience, etc.—the author says: "As if the Infinite needed experience, or a soul could operate separate or independent of its source, or that matter was something outside of the Infinite, in which a part of the Infinite might play hide-and-seek for ages and do many bad things, and thus bring on itself bad Karma.

In Mental Science we find the nightmare of evolution, of a becoming in the future, instead of Being in the Now, the cult teaches the astounding doctrine that we are expressions of the universal mind, spirit or intelligence, and yet ignorant—that perfection means stagnation, and yet we came from perfection. From stagnation we came, and unto stagnation we shall return.

Man is God in expression, and who shall say there was ever a moment when Infinite Intelligence we call God did not express itself.

Edison did not obtain the science of the telephone from books. It was not in books. Edison, as a material entity, did not invent the telephone—material matter can not do anything. Infinite Intelligence, operating through the organism called Edison's brain, manifested the idea.

The Eternal Cause does not invent. It knew all about the inventions—so-called—of the present, a billion aions ago and forever.

Christian Science professes to believe in one God—Omnipotent, Omnipresent and Omniscient—but it teaches its students that God is not the author of disease. The Science of Being answers: There is nothing but God to be responsible for or the author of anything that is or appears to be.

Material remedies are in God, also, for there is no other place. The statement that if there had been any material remedies Jesus would have known it, is not well made. At one time Jesus used dust and saliva to heal the blind. He also said: "All the things I do ye shall do, and greater things shall ye do."

Given a world in which no evil exists (appears to exist), and we see a world of happiness. Therefore, it goes without saying that evil is the cause of unhappiness. But if evil is true, a truth, a reality, a something, it is eternal and can not be destroyed. If we say evil is a truth, we admit its oneness with all truth or God. Getting rid of evil is rolling the stone from the door of the sepulchre, so the Christ (Good) can come forth. But the stone can not be rolled away until the "New Name" is found for so-called evil. Before the "New Name" is found, each soul must find itself and say: "I am soul and have a body temple,

and no longer say "my soul" as if it were body and had a soul.

Can matter sin or suffer or be in any manner unhappy?

Souls—men, women, children—are God's thoughts clothed with flesh. "And the word was made flesh and dwelt among us." There is always a thought behind a word. Jesus of Nazareth was one of God's words. So are you and I.

Soul does not grow old; neither does matter. Does the sea or air grow old? Does ice die when melted?

The body is composed of water, certain mineral salts and aerial elements. They are immortal and are used to clothe or express spirit on material plane of consciousness.

Speaking of the conscious recognition of the soul, after the "New Name" has been found, the author says: "No more treatment for financial success now. The soul sees there is no further depth of absurdity to be sounded beneath the wild nightmare of 'treatments for financial success.' It sees that the bedrock of insane science has been reached. Think of God calmly watching A's children starve until some healer is paid \$1.00, \$5.00 or \$10.00 to treat their father or mother for financial success. Then God gives success in business. But B, across the street, has hungry children, too; but he does not understand the ins and outs of a science (?) that will give success for \$1.00 and up per treatment. So his innocent children go hungry and in rags while God calmly looks on, waiting for a healer to show up and give 'treatments.'"

The claims made by the author in the seventh lessons in regard to the possibility and certainty that our food and clothing will be made direct from their elements in gases, or air, in the near future, is the most inspiring theory ever put forth in the world.

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### Through Nature to God.

J. P. COOKE.

Let us look through nature and its material qualities which appeal to our outer senses only, and press onward to the realm of Reality, the sphere of spirit. As Dr. Martineau observed, the grandest natural agencies are but servitors of a grander one than themselves. Even while using nature as his organ, man transcends it, and the act in which he does so is an exercise of his own free volition—rendering determinate what was indeterminate before—it is really characteristic of such acts to be supernatural. The inner spirit-life of man is far beyond animal spirit, and man, so far as he aspires, shares a divine prerogative. Man stands, to some extent, outside of and above the animal forces of nature.

All that is natural lies enclosed within the supernatural and is of the medium through which the Divine Mind descends into expression and the human mind ascends into interpreting recognition. At the great height, or depth, man sees the identity of the spirit life and light within. The creature says: "I and my father are one."

At both ends of the scheme of cosmic order are beings that go beyond it—the angels of light that soar to the central spirit sun, and in the realm of matter the dark spirits or mortal minds who shun the light and seek evil as their goal. As Shakespeare said:

"Above that art which you say adds to nature  
Is an art that nature makes."

Thus man is born of one grade of nature into a higher nature. He is possessed of two natures—a lower, in common with animals, and a higher which is peculiar to humanity. It is this which differentiates him. The whole mission and life-work of man, as Prof. Jos. LeConte puts it, is the progressive and eventually the complete dominance, both in the individual and in the race, of this higher life over the lower. This development through nature into God: the Divine Sunlight.

"Indeed, the whole meaning of sin is the humiliating bondage of the higher to the lower." All virtue is the conquest of the lower for the purpose of enfranchising the higher life principle.

"As the material evolution of nature found its goal, its completion, its significance in the ideal man, the spiritual man—as spirit (mortal mind) unconscious in the womb of earthy nature, continued to develop by necessary law until it came to birth and independent life in man, so the new-born spirit of man, both in the individual and in the race must ever strive by freer law to attain through a newer birth into a higher life." Thus is the spirit of man freed from the trammels of material existence. And thus in Longfellow's poem we see the "strange device" beautifully interpreted:

At break of day, as heavenward  
The pious monks of St. Bernard  
Uttered the oft-repeated prayer,  
A voice cried through the startled air:  
Excelsior!

A traveler, by the faithful hound,  
Half-buried in the snow was found,  
Still grasping in his hand of ice,  
That banner with the strange device,  
Excelsior!

There in the twilight cold and gray,  
Lifeless, but beautiful, he lay,  
And from the sky, serene and far,  
A voice fell, like a falling star,  
Excelsior!

### Formation of Spirit Bodies.

HELEN WILMANS.

I am becoming more materialistic every day I live, and I believe every person naturally must become so who starts out, bent on the conquest of death. I believe in nothing but physical life—life in external manifestation.

And yet it must be taken into account that the substance we call physical—the matter that composes the universe—is a mental substance, and therefore not matter in the accepted sense of the word. This fact makes a big distinction between my belief and what is called materialism. My philosophy had better be called mentalism or mindism. Materialism in the past has been the gospel of death. Materialism, with the assumption that matter is mind, is truly the gospel of life. If a man is all mind, and I know he is, because matter is mental substance, then all he need do in order to develop eternally, without going through death, is to keep on acquiring new knowledge; new knowledge being new conditions of mind; these new conditions adding to his stature as a mental creature with each new acquisition.

His mental stature is his physical or external stature. The new knowledge need not add to his size, but it will add to his strength and his power in every conceivable way until he becomes too positive for disease, old age and death to disintegrate him.

It has been assumed that there is soul stuff somewhere that enters into bodily manifestation. I differ from this; I believe that what you call soul or spirit is thought, generated by the brain; it is the last and finest product of matter (or mind) and is a substantial entity having form and the capacity to act. After death it is this thought form, which the brain had generated during the earth-life, that passes out and becomes what we call the spirit. It is probably the condensed sum total of all our thoughts, just as our bodies are the sum total of all our material experiences.

The fact that our body is the sum total of all our experiences proves beyond cavil that what the world calls dead matter is living substance, holding in latency—even in its crudest form—the power to think; and it is because of this that the Mental Scientist assumes as a bedrock statement that *all is mind*. The body, then, is mind; it is of the same substance that the earth is, only it is of a more highly evolved and finer form of mind. The thought which the body generates is a still finer form of mind than the body is, and when it passes out of the body, it probably retains the shape of the body, to a degree, at least; and on its own sublimated plane it is the same individual that it was before it lost the body by death. The substance which composes this thought body is too refined for us to see; but we could see it if we possessed instruments sufficiently powerful, because *it is substance*, just as our bodies are.

I am trying to show that this spirit, or soul, or thought person, is not an immaterial thing, nor is it a different thing from the body. In other words, I am trying to show that there is not a soul substance that differs from the material substance, out of whose combination the "twofold" man is made.

Man is not two-fold. He is a unit; he represents the universe, and the universe is not a diverse; the universe is one; it is not double; and man has created himself out of it and must of necessity be like it. Therefore, man is one; he is not double; and the only soul he has is composed of the same material that his body is, and only differs from his body in being a more refined and ethereal grade of the same material.

The body of the individual is an unbroken chain from its earliest inception way down out of sight in the primordial atom, clear up through a thousand phases, taking on new links, as it were, with each new knowledge, until the last link which completed it as a body; this last link is the thought life engendered by all the preceding links.

And it is this last link that makes itself felt as some undeniable presence that is cognized by the intelligence to a certain degree; but not yet sufficiently to be fairly understood. The understanding of it is growing upon us the more we think and reason about it.

There is no mistaking its character or its origin if one keeps true to the first principle in making up his account of it. The first principle is the unmistakable fact of oneness; the oneness of the universe. It is this oneness that men have

gained some slight conception of on account of the fact that in their individual selves they are one, even though they have no deep consciousness of it. They have intuitively perceived the great fact of the oneness of the universe because they are of the universe—a part of its unity. This oneness they personified, in their ignorance, and called it God. In their religions which were based on this intuition they went on to say that there was but one God; that He filled all space; that He was omnipotent, omniscient and omnipresent; and lastly, that it must be the supreme effort of man to become one with God; (in *consciousness*, they must have meant, because, since God filled all space, they were already one with Him and did not know it.)

We cannot know any truth without becoming one with that truth; to know a truth is to enter into it and have it enter into us, and this is because we, in our individualities, are mental conceptions of truth; mental conceptions of the highest truths we know always. We are always either ascending by the acquisition of higher truths than we have ever known, or descending through the abandoning of higher truths, and slipping down into lower and more negative truths, until death closes out our external or world conceptions.—*Freedom*.

#### Reception to Mme. Montague

Mme. Montague, the celebrated Californian psychic, who is at present on a visit to this country, was tendered a reception by the Junior Spiritualists' Club, at their rooms, 26 Osnaburgh St., on Tuesday evening, April 24. There was a large attendance, upwards of 60 members being present. Mr. J. J. Morse, the president of the Club, welcomed Madame Montague in a well-chosen series of remarks, being followed by Miss McCreddie and Mrs. M. H. Wallis, who expressed themselves as delighted to meet their sister co-worker from across the sea. Madame Montague made a most graceful and felicitous response, which was enthusiastically received.

The musical proceedings included songs by Miss Morse and Mr. E. W. Wallis, a mandolin solo by Miss Percival, and instrumental selections by Miss Alice Hunt. Refreshments were served during the evening, the company remaining until quite a late hour, and then separating reluctantly, so agreeably had the time been spent by all present. Madame Montague is evidently making hosts of friends, and all who meet her are charmed by her manner, and delighted with her mediumship.—*Two Worlds, Eng.*

#### Repudiating Traditionalism.

Of Rev. A. M. Ribbany the *Adrian Weekly Times* has the following: "An eloquent and educated Syrian divine, minister of the Congregational Church at Morenci, Mich., makes a formal renunciation of his creed." The position of Rev. R. is:

"I can no more believe that Jesus Christ is Almighty God. I can no more accept the idea of the Trinity. I can no more believe that any man could be saved by faith in the blood of Christ. Salvation to me is an attainment, not a gift. I do not believe in the resurrection of the body. I can no more believe in eternal punishment, or that any human soul will ever be lost. I

believe that only a small portion of the Bible is the Word of God, which portion I shall hold sacred and preach all the days of my life."

The Wauseon, O., *Republican* commented on the above as follows: "Rev. R. is deserving of commendation for his efforts in illustrating Paul's injunction: 'Prove all things and hold fast that which is good.'"

At the Parliament of Religions the Archimandrite of the orthodox church of Syria and all the East said in his address that he thanked God for the Mohammedan religion and the Koran—they corrected the errors of Christianity. What the errors were, the speaker did not specify—perhaps the fact that the Nazarine was a wine-drinker, and instead of turning water into bread, produced wine. The declaration of the Syrian, however, was a surprise to the uninformed Christians, and they were still further astonished when he proposed that a committee from all the religions be selected and a creed be formulated which should supersede the old creeds. This proposition was not adopted, but it was an excellent suggestion, and if the churchmen who are now proposing to formulate a new creed should adopt some similar method, they would doubtless vastly improve the old one. QUAKER.

**Transition.**—The passing of Henry Augustus Beckwith to the higher life deserves more than a mere announcement. In his life and in his death (so-called) he has left an impress upon the world—his portion of it, at least—which will not only be enduring, but very wholesome. He was a man among men, because a man of the most pronounced characteristics on the side of manly virtue and heroic honesty. Always loyal to his convictions of truth and honor, you always knew where to find him in word and deed. Being a firm and decided Spiritualist in religion and the philosophy of life for 50 years, he never shrank from the most candid and fearless expression of his views whenever and wherever an opportunity was presented. And although his dauntless fidelity in this respect brought him into many a sharp conflict with those who differed from him in belief, the very large concourse of neighbors who gathered from far and near to pay the last high tribute to his memory, was a most impressive demonstration of the fact that such a life is always a conquest over the truest and the best there is in the human heart.

Many of this funeral multitude had in all probability their first opportunity to hear the teachings of the spiritual philosophy, as contrasted with the dogmas of the old theology. And thus it is that the light is spread, both in life and death, showing us that

God is in the shadow  
As well as in the shine.

W. C. BOWMAN.

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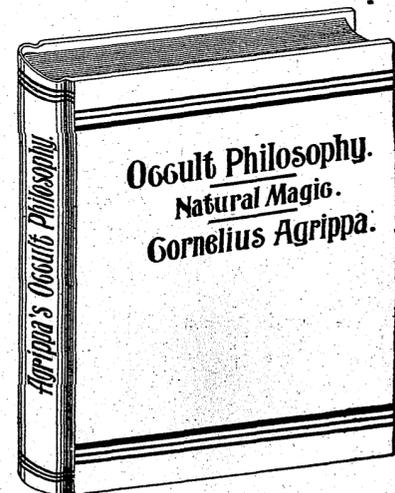
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For other mediums see page 5.

#### Remarkable Book.

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In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Emyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

**RELIGIO-<sup>PHILOSOPHICAL</sup> JOURNAL**

Official Organ of the  
California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,  
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Between 10th and 11th Streets.

**THOMAS G. NEWMAN,**  
EDITOR AND PUBLISHER,  
Assisted by an Able Corps of Special Contributors.

The Editor must not be held responsible for opinions expressed in the communications of correspondents.

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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 arrearages are paid.

SAN FRANCISCO, MAY 24, 1900.

Helen Wilmans' article on another page is deserving of more than passing notice. Spiritualism has done much to rid the world of superstition; but, after all, there still remains a mysterious something behind every manifestation, which is supposed to be unknowable. If Mrs. Wilmans succeeds in turning on the light until this grewsome shadow disappears, she will be the greatest of the world saviors.

**The Famine in India.**—As the days go by and the cry for food comes from India with greater vehemence, more concerted action is apparent in this country in the direction of collecting money and provision for the relief of our brother-man in that far-away country. Some are urging the Spiritualists to make a distinctive effort in this direction, and they will undoubtedly bear their share of the labor and expense as individuals. But the giving of alms to be seen of men is not a characteristic of spiritually-minded people. We are all Americans, and as such we will do what we can for the relief of our fellow-man, because it is right and just, and without hope of reward.

**Telegraphing to Spirit-World.**—A correspondent to the *Christian Register* evidently knows something of coming events. The few lines we quote contain a prophecy which will surely be fulfilled;

The world is soon to be startled into a belief in immortality, and in the possibility of communication between the two worlds, the seen and the unseen. Many doors are opening, and soon it will be as possible to communicate with a departed spirit as it is to telegraph to a friend in Europe.

Col. Olcott, head of the Theosophical Society of the World, will visit America in 1901 and spend about two years in traveling over the country lecturing.

**Important Discovery.**

By a cable dispatch to the *Sun* from London, dated May 12, we learn that an important discovery has been made in Egypt, which adds at least 1,000 years to the history of the human race, as given by the ordinary chronology of the present age. Indeed, it adds that much time to the history of the Egyptian Dynasty alone, and that, in all probability, adds many thousands of years to the time prior to the existence of the Egyptian government, which, in its palmyest days, provided the data which has lately been found. The dispatch reads thus:

Prof. Flinders Petrie has just reported the results of the past Winter's exploration at Abydos and other store-houses of records of pre-historic times in the Egyptian desert. Fascinating, indeed, are the season's discoveries, for practically they add a thousand years to the written history of the human race. The records unearthed cover almost the whole period of the first dynasty of the Egyptian kings, heretofore regarded as more or less mythological and extending from 4000 to 5000 B. C.

Now we are able to handle royal drinking bowls from the palaces to compare their art and carvings, to criticize the posthumous respect paid to each King and to feel much more familiar with the daily life of this age than we can with that of the Saxon kings. All this has come about through the careful study of three or four insignificant-looking lumps of mud. The royal wine jars were sealed, and in most cases only bore the common name of the King, which was not recorded in the list of the kings, but some seals bore both names, and from these the actual tombs of the fifth, sixth and seventh kings of the first dynasty have been identified. Other royal tombs of the same group were those of other kings of the first dynasty. The discovery has also, by the style of the work and position of the objects of King Aha, led to this King being identified with Menes, the founder of the Egyptian monarchy.

**Love of Self.**

We have often thought that the word "selfishness" was misused and misapplied. The following from the *Advanced Science Journal* seems to put this subject in another light:

The love of self, far from being the degrading impulse it is often thought to be, is really the most elevating impulse of the heart. Without self-love there can be no love for the neighbor. The individual who does not love himself has not sufficient interest in life or vitality to be of service or interest to anyone. Self-love being such an inherent principle in our lives, it would be well if we would learn not to condemn it.

A large proportion of the ills from which mankind suffers are caused by the condemnation, repression and consequent misuse of natural impulses. We should not repress these impulses, but should seek to attain that knowledge that will enable us to give right direction to our desires. We shall then realize that in the gratification of the sincere desires of our hearts, we enter into such harmonious relationship

with all, that the love for self and the love for the neighbor become as but One Love.

**For Meditation.**

We gladly publish the following sentiment from the *Light of Truth*, because it voices the thought of every true Spiritualist. The best of us need a gentle reminder occasionally, and the spiritual press is doing its best to keep the thought of harmony and unity before the people:

When we banish our jealousies, disputes and prejudices and speak and live Spiritualism, we shall find ourselves in a sphere of success and happiness; not until then. As well attempt to turn Niagara Falls up stream as to expect an onward movement of this great cause while we are wrangling over each other's shortcomings, magnifying evil and blazing from every corner and housetop the sign and symbol of our inefficiency and failure. It is not Spiritualism, and we are proving recreant to the trust imposed upon or assumed by us, so long as we harbor animosities and peck filth like a lot of buzzards, the while the angels look on and weep.

**Rev. W. G. Puddefoot** of Boston, who is known in the East as a second Beecher, is in this city in attendance upon the Congregational Congress, which opens in the First Congregational Church on Thursday, May 26. Dr. Puddefoot will deliver the opening address.

**Dr. Louis Schlesinger** is in Hartford, Conn., astounding skeptics and making new converts every day. The *Telegram* gives a good report of his work in that city.

**Magnetic Healing** certainly has made a good showing, according to the *Progressive Thinker*, from which we quote the following:

Prof. A. S. Weltmer is president of the American School of Magnetic Healing, which is located in Nevada, Mo., and organized under the laws of that State. He claims to have treated 53,000 patients without personal consultation, and to have cured all but 12.

**Spoke of Jesus.**—Harris Weinstock of Sacramento delivered his famous lecture, "Jesus, the Jew," in Armory Hall, Santa Rosa, Cal. After some personal reminiscences, and among many other good things he said:

"Christianity originated not with Jesus, but with Paul, who, in his eagerness to proselyte, was willing to do away with the letter of the Jewish law for the sake of new adherents to its spirit."

Had there been no Paul, Judaism would not have been preached to the Gentiles. Without Paul there could have been no Christianity. He further made a strong and eloquent plea for liberty of conscience.

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.

**THEORY AND PRACTICE OF MAGNETISM**, with eight portraits and 39 illustrations, by H. Durville. 144 pp. Price, 25 cents. Published by the Library of Magnetism, 23 Rue Saint Merri, Paris, France.

Prof. Durville is a noted author and experimenter with Magnetism, and this pamphlet, which is nicely illustrated, gives the methods employed by him in the science of Hypnotism. It is printed in the French language, and can be had at this office.

**PRACTICAL HAND-READING**, by Larsen, the Palmist. 150 pages. Price, \$1.00. For sale at this office. Postage, 7 cents.

This is a thoroughly practical and instructive book gotten up with much care "for students only," and is richly illustrated and bound in cloth.

We had it examined by a local Palmist of excellent attainments and good judgment. He pronounced it the best book of the kind he had ever seen, and he had all the principal ones in his library.

Those in want of a thoroughly practical guide should procure this invaluable book.

**ANALOGY OF MAGNETISM AND HYPNOTISM**, with eight portraits, by J. M. Berco, of the Magnetic Society of France. 72 pp. Price, 15 cents. Published by the Library of Magnetism, 23 Rue Saint Merri, Paris, France.

This is a treatise in the French language of the sciences known by the two names of Magnetism and Hypnotism. The author is a learned French Professor, and his pamphlet gives a thorough exposition as well as the way to practice them. Those who can read French will be particularly interested in this new pamphlet.

**Health Culture**; monthly, devoted to practical hygiene, W. R. C. Latson, editor. \$1.00 a year. 503 Fifth Ave., New York. This magazine contains many valuable hints on health and beauty. The May number has a leading article on "Bicycling," by Mary Sargent Hopkins; "The One-Meal Plan," by Felix L. Oswald, and "The Ministry of Pain," by James H. Jackson.

**Magnetic Journal**, a monthly magazine published in the interest of the sick and afflicted. J. H. Kelly, editor, Nevada, Mo. Prof. S. A. Weltmer and his method of magnetic healing is the principal theme of the April number. It is profusely illustrated and contains much valuable information. 50 cents a year.

**The Psycho-Harmonic Scientist.** A journal of pure unism; Robert J. Burns, editor, Pueblo, Colo. \$1.00 a year. This magazine is issued monthly and teaches the "new thought" in a new way. The editor claims to be "the man from Venus," which is very likely, as we are all from every place but here, and if we don't look out we will soon be from here.

**Occult and Esoteric**; 30 pages. Devoted to the explanation of the esoteric meaning of the Christian Bible, past days, and other forms and ceremonies of the church. The author is Daisy Fraser Chaney. Chicago: 3104 South Park Ave. 20 cents. The student of the occult cannot afford to miss reading this booklet.

**The Independent Thinker.** Henry Frank, editor. Monthly; \$1.00 a year. The purpose of this magazine is to expound the New Thought and advocate a scientific religion. The May number contains a good article, entitled "What is Matter?" Nature analyzed. 32 West 27th St., New York City.

**ON THE HEIGHTS OF HIMALAY;** by A. Van der Naillen. 272 pp., beautifully illustrated. New York: R. F. Fenno & Co., 11 East 16th St. \$1.00. For sale at this office.

In the Preface we find the following: "The work has appealed most strongly to seekers after light in theosophic thought, and it has supplied a philosophy particularly needed by those who have left beaten and unsatisfactory paths, but who have lacked the confidence to cross the threshold of the more advanced, and therefore more technical, teachers."

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

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**MEDIUM'S GUIDE,**  
BY M. THERESA ALLEN, M. D.

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GEO. R. SMITH.  
Cedarville, Modoc Co., Cal., Feb. 23, 1900.

*Mrs. Dr. Dobson-Barker, my Good Doctor and Lady Friend:* Am getting well; I feel like a boy sixteen years old, and give you all the praise. Yours truly,  
HARMON SIMS.  
Fairview, Christian Co., N. Y., Feb. 2, 1900.

*Mrs. A. B. Dobson-Barker:*  
DEAR FRIEND—I must say that your medicine done me more good than all the doctors I ever went to, and I am so thankful to you for the kindness I will now send for another month's treatment, and I think that is all I need. Yours truly,  
LEWIS BOSTON.  
Flanagan, Livingston Co., Ills., Feb. 6, 1900.

*Dear Mrs. Dr. Dobson-Barker:*  
I am getting along fine; the growth on my back is going away fast. I am trying to send everyone to you, as you have helped me so much that I want everyone else to try you. MRS. S. A. BAKER.  
Clifton, Arizona, Feb. 6, 1900.

*MRS. DR. DOBSON-BARKER:*  
Dear Madam—  
I received medicine from you last February which helped me so much that I am again sending for it. I am troubled with rheumatism. My feet get sore, and I feel stiff all over, and yours is the only medicine that helps me. I wrapped the papers around my feet at nights, and that took all the pain away. Please send to the following address:  
MISS ALEXIA PETRIE, Brewer, Maine.  
Feb. 1, 1900.

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**Mediums' Directory**

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

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Spirit Chemistry. Remedies cure all diseases. Send 2-cent stamp for circular. Dr. Geo. W. Carey, Spiritual Chemist, 204 McAllister St., San Francisco, Calif.  
Mrs. W. B. Gillingham, Medium, 805 Larkin street, Room 90, Supreme Court Bldg., S. F.  
C. E. Heywood, rapping medium, 1286 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.  
Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. M. M. E. Maxwell, spiritual healer and test medium. Readings daily, 1 to 5 p.m. Circles Tuesday and Thursday. 1238 Howard.

Mrs. Melissa Miller, medium. Sittings daily. Circles Tue., Thur. & Sun. 1382 Market, rm. 27

Sol Palinbaum, 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, 1846 Market St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

C. Mayo-Steers, 112 1/2 Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00

Mrs. E. R. H. Stoddard, 278 Ninth St. Circles Tues. 8 p.m., Thurs. 2 p.m., 25c. Readings \$1.

Mrs. Winchester, trance medium, 1610 Clay St., S. F. Locating of mineral bodies a specialty.

Spirit literature and a microscope, 10c. Dr. Williams, prophetic medium, Kalona, Iowa. St. 18

For farther list of mediums, see page 8.

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## HOW PANSY GREW.

Once I was a flower  
And pleasant was to view;  
They called me then a violet,  
And shy and sweet I grew  
Amid the ferns and grasses,  
Or down beside the brook,  
Where little lads and lasses  
Their daily ramble took.

They gathered us in handfuls  
With each return of Spring;  
And to this day 'tis violets  
That little lovers bring  
To tell the simple story  
They are too shy to tell,  
And they for love of children  
Will tell the story well.

Once more I was a flower,  
In English gardens bright,  
The pet of all the ladies:  
They called me their "delight."  
I laughed "with those who laugh,"  
And wept "with them that weep,"  
And they called me "heart's ease,"  
A name I'll ever keep.

And then I took a journey;  
I went to sunny France,  
I saw the swelling Tiber—  
The waves of Biscay dance.  
In France they called me "pensee,"  
Which means a precious thought,  
And often to some loved one  
I sweetest comfort brought.

I changed from blue to purple,  
I put on a velvet dress;  
My zephyr lover wooed me  
With many a soft caress.  
My heart of gold I opened  
Unto the waiting sun;  
And all the world I greeted  
With smiles for every one.

There was a German cousin—  
But this is sad to tell:  
Among the German people  
Was none to wish her well,  
For she and all her daughters  
—Or so the story's told—  
Were always cross and naughty,  
Though clothed in frocks of gold.

'Tis said they made up faces,  
And then some cruel men  
Gave each the name she wears to-day,  
Bad "stief-mutterchen!"  
I can't believe they earned the name;  
'Twas just the Teutons' fancy.  
More gentle flower never grew  
Than is the German pansy.

An Indian maid I next became,  
And lived where flowers grew;  
But still I kept my flower name—  
No other name e'er knew.  
I loved the home I had on earth,  
And now I am a spirit.  
I scatter pansies all about  
And often linger near it.

I love the flower whose name I bear—  
I love its heart of gold;  
And, like it, too, I'm free from care,  
Though duties manifold  
Require me oft to come below.  
To bring to suffering man  
Some precious thought his heart to cheer,  
His dying hope to fan.

Plant pansies in your garden, then,  
And I will be the one  
To help you make the flowers grow  
By bringing dew and sun.  
The garden of your soul I mean;  
There plant sweet thoughts for seed;  
The weeds of wrong must all come out;  
I'll bring the help you need!

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Dr. D. M. King of Mantua, Ohio, also of the Anthropological Institute, says: "Prof. Means is a natural born magnetic healer, and has performed many most astonishing cures; these cures in older times would have been called miracles. I therefore most cheerfully recommend him to all seekers after health." Prof. Means, understanding psychic science, recognizes no bounds, no metes in the economy of mind and spirit over matter and its diseases. Distance cuts no figure in this economy, since he is enabled by the help of Spirit Croaker to bring into use such GUMS as have been used by Mystic Healers for time immemorial, and for retaining and imparting animal and spiritual magnetism.

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chlorosis	dysentery	hemorrhoids	inflammatory conditions
dropsy	catarrhs	constipation	stomach and liver troubles
rheumatisms	diphtheria	irregular menses	acidity or heartburn
diabetes	epilepsy	poor nutrition	all kinds of
cramps	obesity	skin diseases	blood diseases
cancers	tumors	falling hair	children's diseases

In short we do not get sufficient of the mineral salts or chemical elements of the system from the vegetables, cereals, fruits, and meats which we eat. The reason for this is, impoverished soil which produces these articles of diet, modern processes of refining, adulteration and deranged organs of assimilation and nutrition. The result is, all kinds of abnormal physical conditions and diseases.

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## Local News Summary.

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

**Remember the Garden Party** to be held on Saturday, May 26, at the residence of Mrs. H. F. Michener, 1118 Brush St., corner of 13th St., Oakland, Cal. Read the notice on the last page of the JOURNAL for May 10. It will be an interesting occasion, and there should be a large gathering.

**The Central Lyceum** held its usual monthly social and dance in Crystal Hall, 909 Market St., on Wednesday evening, May 16. The dance music was furnished by Prof. Warren and Miss Alice Severance. C. J. Collins, director. Song, Stella Callender; recitation, Sadie Christine; song, Irene Christine; recitation, Deva Riner; song, Miss Davidson; recitation, Alrane Sucher; specialties, Pearl Bryson; skirt dance, Irene Johnson; song, Miss Maxwell; cake walk, Emily Adams and Miss Dearbaum.

The Children's Lyceum holds its sessions at 1133 Mission St. every Sunday morning at 10:30.

**Mrs. Griffin's Meeting** in Occidental Hall was well attended last Wednesday evening. The singing was led by W. T. Jones. M. S. Norton spoke briefly on "Building our Spirit Homes." Mrs. G. W. Shriner and Mrs. H. A. Griffin followed with messages from the spirit realm. These meetings are held every Wednesday evening.

**Mediums' Protective Association.**—This society held its annual election of officers at 335 McAllister St., Sunday, May 13. The following were elected: W. T. Jones, president; Mrs. Sarah Seal and Mrs. Cleveland, vice-presidents; J. T. Roberts, secretary, and M. S. Norton, treasurer. The society will spend a social evening in Occidental Hall, Wednesday, May 25. There will be a short program, refreshments and dancing. Members and their friends are invited.

**Mr. A. Z. Mahorney** of Seabreeze, Florida, called at the JOURNAL office. He is making a tour of the States en route to the Paris Exposition. He has been private secretary to Helen Wilman, and from him we gleaned much valuable information about the Mental Science colony in Seabreeze, the college, and the movement in general.

**McKenzie's Musical Society** gave their 23rd invitation musicale and hop in Odd Fellows' Hall on Thursday evening, May 17. The assembly hall was filled to overflowing, and the exercises were of a high order. The next one will be given on July 19.

**The Mission Lyceum** will hold its usual monthly entertainment and dance in Mission Opera Hall, 2181 Mission St., on Wednesday evening, May 30.

**Mrs. Gillingham** held her second meeting at 909 Market St. last Sunday evening, assisted by Mrs. Dunham. The music by Miss Lottie Dwyer was well received, as were the messages by Mrs. Gillingham.

**Mrs. R. S. Lillie** is very seriously ill at her home, 301 Polk St. For the first time since she took up the work for the Progressive Spiritualists, her hall has been closed on Sunday evening. Her many friends join with the JOURNAL in wishes for her speedy recovery. Inspired workers of the ability of Mrs. Lillie can not well be spared from our platforms.

**Ladies' Aid.**—The Wednesday afternoon meeting of this society on May 18 in Occidental Hall was well attended. There was music, recitations and short speeches. The event of the month will be the Calico-Dress Party on May 29. There will be a good program, dancing and refreshments, and a general good time.

**Hermetic Brotherhood** held its regular open meeting on Thursday evening, May 17, at 509 Van Ness Ave. The usual opening exercises were followed by meditation upon "What shall it profit a man if he gain the whole world, and lose his own soul?" In the handling of his subject, "Success," Dr. Phelon brought out many points helpful to students interested in the "Science of the Silence," and valuable to all who are seeking THE PATH. Notice was given of an open meeting to be held at this place every Sunday morning at 10:30. Dr. Phelon's next Thursday evening subject will be "The Garden of Eden."

**Fleet F. Strother** has passed to the higher life. He has been a prominent figure in the public life of San Francisco since 1864. He served the city three terms as Supervisor and three terms as Auditor. He and his wife have been outspoken Spiritualists for many years. Mr. Strother was a native of Washington, D. C., aged 61 years. His home was at 1084 Bush St., San Francisco.

**Mme. Young's Meeting** in Oriental Hall last Sunday evening was addressed by Mrs. Seal. Music by Prof. Young and messages by Mme. Young. Prof. and Mme. Young have purchased the old Hays property in Alameda, between Central Ave. and the bay, which will be renovated and an Egyptian Temple built, for a meeting-place for the Spiritualists of this vicinity.

**Oakland.**—The meeting at 856½ Isabella St. on May 16 was interesting and instructive. Mrs. Sol Palinbaum read from the RELIGIO-PHILOSOPHICAL JOURNAL the beautiful poem of Jenny Ward Hays, entitled "The Gift of Peace." Dr. Palinbaum was entranced and addressed the audience, giving words of sympathy and love from those in the spirit spheres to their friends here. Tests were given to many and much interest was manifested. These meetings of the Union Spiritual Society are held every Wednesday at 7:30 p.m. All are invited.

**Mrs. Wrenn's Meeting** at 117 Larkin St. last Sunday evening was addressed by Mrs. Miller, Mrs. Hatch, Mrs. Wrenn and Mrs. Seeley. The attendance was fair and the meeting was a good one.

**B. Fay Mills** spoke in Metropolitan Temple on Sunday evening, May 20, taking for his subject, "The Historic Christ." Mrs. H. L. Stevens furnishes the vocal and Prof. Eckman the instrumental music. The subject for next Sunday evening will be "War Against War." The Sunday Lecture Association will give a concert at Metropolitan Temple on June 7.

**Mrs. Lena Clark-Howes** has just returned from a visit to Southern California, where she spent several weeks for rest and recuperation. She visited National City and reports that the small society there is flourishing. A new Lyceum has just been started in connection with it. The society owns its own Temple, which will hold about 100 persons, and is very comfortable and inviting. Under the supervision of Mrs. Mullen, Mrs. Becker and other workers, the work is steadily going on, and the people are being enlightened in spiritual truth in that vicinity.

**The First Spiritual Ladies' Aid Society** will give a Calico Party Tuesday evening, May 29, which consists of an entertainment and dance. A committee is working very enthusiastically to procure the best talent possible. The dancing will be in charge of two very efficient lady floor managers, Mrs. Dygart and Mrs. Nevil. I assure everyone that there will be a grand time. As this is purely an aid society, we hope to see a large attendance.

Mrs. B. F. SMALL, Pres.

**Mrs. May Evelynne**, daughter of Mrs. Small, has returned from the hospital, where she has been for some weeks, and is much improved in health. She is now on a fair way to recovery. This will be good news to her many friends.

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