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# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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VOL. 37. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., THURSDAY, FEBRUARY 8, 1900. 1429 Market-st. No. 6. Between 10 & 11th-Sts.

### ILLUSION.

God and I in space alone,  
And nobody else in view,  
And "Where are the people, O Lord?" I  
said,  
"The earth below, and the sky o'erhead,  
And the dead whom I once knew?"  
"That was a dream," God smiled and  
said,  
"A dream that seemed to be true.  
There are no people, living or dead;  
There is nothing but Me and you."  
"Why do I feel no fear?" I asked,  
"Meeting you here this way,  
That I have sinned I know full well;  
And is there a heaven, and is there a  
hell,  
And is this the Judgment Day?"  
"Nay, those were but dreams," the great  
God said,  
"Dreams that have ceased to be;  
There are no such things as sin or fear;  
There is no you; you have never been:  
There is nothing at all but ME."  
—Exch.

### BORDERLAND

#### A Scientist's Experiences.

Dr. Elliott Coues, the famous ornithologist and member of the National Academy of Sciences, who died a few weeks ago, said to a correspondent of the Cincinnati Enquirer:

I have myself seen the ghosts of a good many dead persons. I remember one occasion, when I had just gone to bed, the light being turned out. I was composing myself to slumber, when I suddenly became aware of a presence in the room. The impression conveyed to my mind was that it was the presence of a certain person lately deceased, with whom I had been on very intimate terms. In fact, I felt an overpowering sense of the nearness of the individual in question.

At about the same moment there arose slowly from the floor a nebulous mass of what looked like shining white vapor, which began to take shape, as did the smoke from the casket, opened by the fisherman in the Arabian Nights tale. Gradually it assumed a more distinct outline, until it presented a radiant image of my friend. The lips appeared to move, and from them came an intelligible utterance—a message from the departed. I do not care to say what that message was. It was no dream, and the nature of the message was such as to eliminate, to my own satisfaction, at all events, the theory of hallucination. What, then, was this shape of shining white vapor? Was it a human soul? It is a question pregnant with intense interest.

#### PROJECTED CONSCIOUSNESS.

Every afternoon at about 5 o'clock I lie down on a sofa in my library

for a brief rest before dinner. Occasionally, while enjoying this repose, though perfectly wide awake, there comes upon me the peculiar sensation of the ghost chill, which I will presently speak of. I wait with much attention and interest to see what is going to happen, and presently I find my own consciousness projected objectively, as it were, so that my conscious self stands out in the room and views my body lying on the lounge. About the latter is a bright light, which grows gradually until it has filled all the room, and

my conscious self finds itself surrounded by phantoms, most of them of persons who appear to be strangers to me, while others resemble acquaintances who have long been dead. They seem to walk about and converse in the ordinary way, though not audibly. All the time I am clearly aware of the situation, and make useful mental note of whatever I observe, until after a few brief moments the spectacle vanishes and I find myself on the sofa again.

APPEARED TO ANOTHER.  
One reason that I have for be-

W. P. PHELON, M. D.



We present above the features of W. P. Phelon, M. D., of Chicago, who is at present, and will be for some time to come, a resident in our beautiful city and climate. Copying from a horoscope of his nativity, it says: "The dominant vibrations indicated by the birth planets are harmony and courage. In the temperament we have a combination of possible repose and unusual control of natural tendencies. The disposition is affirmed to be retiring, reserved, modest and unassuming—exclusive, conservative, wise, prudent, economical and practical. With all this we get an open-heartedness, spontaneity and generosity of soul. When once a friend, always a friend—kind, loyal, helpful and inspiring.

"He is one who deals with principles before theories, a born leader and reformer. His personality invites confidence, while the individuality inspires hope and goodly cheer. The element for analysis and dissection on all planes is clearly indicated. In metaphysics excelling; in all occult and mystical arts paramount."

This last sentence of the astrologer is the key to the Doctor's character as the world knows him to-day. He is a graduate in medicine, and is entitled to carry a dozen letters at the end of his name. He has had many years' practice in his profession; but because a born psychic, he has already entered into his birthright. For 25 years he has been the outer head of the Hermetic Brotherhood, a mystic society, whose members and centers are scattered all over the United States, and across the Atlantic Ocean. His time now is occupied with work of the Order in this city, located at 509 Van Ness Ave., where he holds two open meetings per week—Thursday evenings at 8 o'clock and Wednesday afternoons at 3 o'clock; but his daily correspondence comes from the four quarters of the globe. The Doctor is also the author of several books on Hermetic lines. His last work, just out of the press, is entitled, "Love, Sex, Immortality," which competent critics are commending highly. It is for sale at this office.

lieving the evidence of my own senses in this matter is that on several occasions the apparition of my own personality has presented itself to other persons in places where my body was not at the time. Some years ago I was in Chicago at an ordinary evening party with about 40 friends, when an individual in Washington, who did not even know where I was, was visited by my phantom and received from it a brief message, stating where I was at the time and giving the names of two or three of the guests present—persons with whom the observer was unacquainted. This was one of the rare cases where a ghost made itself audible.

#### Death Wraiths.

Mr. Alexander Sherar of Amble, Northumberland, writes: "When I was 11 years of age, going down stairs one morning on my way to work, I met a figure which I instantly recognized, as that of my brother, who had fallen into the water a few days previously, and was lying ill at his house about 200 yards distant. He seemed to have just come out of the water, and water was running from him. I was startled and ran to tell my mother, who, knowing that my brother was confined to his bed, went to his house and found that he had died about the time that I saw him.

"On another occasion, when I was 20 years old, I was at the wheel of a ship in the North sea, when I was startled by seeing reflected in the compass the face of a young lady to whom I was to be married on my return home. On reaching home I learned that she had died at just about the hour when I saw her. I had not been aware that she was ill."

#### Buried Alive.

Bishop Samuel Fallows, of the Reformed Episcopal Church in Chicago, recently told a marvelous story of psychical phenomena, according to the Inter-Ocean. He declined to give names, using "Smith" instead, but says that the people are of a prominent North Side family.

As he tells the story, some years ago Mrs. Charles Smith, the wife of a young Chicago man living on the North Side, was taken seriously ill and died in a short time. The body was not embalmed and was buried two or three days later in Rose Hill Cemetery. The funeral took place in the afternoon, and in the evening a friend of the family came in and decided to stay in the house that night with the husband and servants. In the middle of the night Mr. Smith was awakened by some one calling his name.

He heard the name two or three times—"Charles!" "Charles!" very distinctly.

He did not associate the voice with any one he knew and said to himself that it was a hallucination. Being a man of materialistic views, he attached no superstitious meaning to the matter and soon fell into a troubled sleep. After a little while he was awakened again by the voice, this time more insistent: "Charles, Charles, Charles!" Just as day was breaking, for the third time he heard the call again, this time entreatingly. This time he recognized the voice very distinctly as that of his wife. Led by some inexplicable impulse, he sprang up, searched the room thoroughly, found no one and rushed into where his friend was asleep.

"Come, get up," he said; "we must go to Rose Hill!"

His friend tried to dissuade him, but to no purpose. They harnessed a horse to a light buggy, took spades and pickaxes and drove to the cemetery at breakneck speed. As quickly as possible they dug down to the coffin and opened it.

The young wife was just turning over in the casket. Although alive, she was unconscious. Presumably she had been in a stupor the entire time. She was taken home, recovered and is alive to-day. She has no idea that she was ever buried alive, and probably if she had known all of the circumstances at the time, the shock would have killed her. She was told that she had been very ill and recovered almost miraculously. Beyond that, she knows nothing of the story.

#### Thanksgiving Visitor.

Miss S. Money, No. 47 Upper Baker St., London, testifies: "At Redhill, on Thanksgiving day, between 8 and 9 in the evening, being in charge of the little daughter of a friend, I left the child sleeping in a bedroom. On returning I saw, in the full light of the gas, coming from the child's cot, a white figure, which turned, looked me full in the face and passed down the staircase. I instantly followed, leaned over the banisters in astonishment, and saw the glistening of the white drapery as the figure passed down the staircase, through the lighted hall, and through the hall door itself, which was barred, chained and locked. I felt staggered for a moment, went back to the bedroom and found the child peacefully sleeping.

When the mother returned, I related to her the occurrence, and she said that my description of the figure answered to that of an invalid aunt of the child's. Next morning came a telegram saying that this relative had died between 8 and 9 o'clock the previous evening. In her last moments she had greatly wished to see her niece."

#### Warned in a Dream.

A telegram from Indianapolis, Ind., says: Mrs. Ellen Crosby had a narrow escape from being buried alive in Crawford county. She had been pronounced dead and preparations for the burial were being made. While these were in progress, her daughter, 19 years old, worn out by exhaustion, lay down to rest, but her eyes had scarcely closed before she sprang up and peremptorily insisted that her mother's body be returned to the bed. She remarked that her mother had called to her in her sleep, saying:

"Mary, don't let them bury me alive."

The undertaker complied with the daughter's request, saying it was but a dream; but the daughter stoutly claimed the contrary and would not be denied. Nearly eight hours passed, when Mrs. Crosby slowly opened her eyes and looked at her daughter, who had remained by her bedside, constantly watching for a return of life.

Mrs. Crosby is now considered in a fair way of recovery.

[The above is only one of the many instances where life, limb and property are being saved by spirit intervention. Their publication tends to increase interest in occult studies, and hastens the time when knowledge shall rule the world of both spirit and mortal.

—Ed.]

#### The Drawing Medium.

The following is a partial translation of an article published by Prof. Carl Obertimfler, of Berlin, in the December number of the well-known scientific journal, *Die Uebersinnliche Welt*:

Mrs. Vallent was born in Vienna, and is at present 36 years of age. She was married 14 years ago to Mr. M. Vallent, a well-known musician and member of the Royal Budapest Orchestra.

In September, 1898, Mr. Vallent read Du Prel's famous book, "Spiritismus," which at once strongly claimed his attention. Desiring to examine for himself occult phenomena, he begged his wife to participate in his investigations. This she did rather reluctantly. Very soon they observed rappings on the table, and shortly thereafter Mrs. Vallent succeeded in producing automatic writing, but after a few attempts she failed.

On the evening of March 9, her husband being engaged at the opera, Mrs. Vallent suddenly felt a desire to sit down and write. Taking in her hand a pencil, and placing under it a sheet of paper, there quickly appeared some words. After a few moments, however, the pencil, apparently purposely, moved over the paper, forming at first a series of what appeared to be densely crowded strokes. Upon careful examination it was found that the strokes formed an arabesque of a distinct leaf-life character. There was also found written on the margin of the sheet the single word "Ralph." The entire phenomena lasted 40 minutes.

On the evening of the next day, Mrs. Vallent made another attempt, but it was not before March 11 that she succeeded in producing the first complete drawing of a plant. Thereafter numerous drawings were produced, so that at present we have more than 300, both of plants and animals, which show peculiar forms, foreign to any of the productions of our planet. Again, each drawing bears in the corner the word "Ralph," and in the opposite one "Plant of the Moon," or, if the drawing represents an animal, "Inhabitant of the Moon;" likewise some strange name.

Mrs. Vallent tried to work with colored pencils, and did so very successfully. Again, her drawings, which in the beginning were only of moderate size, grew in extent until we now have some which cover two or three square metres.

The most peculiar thing about her drawings is the manner in which they are executed, and first of all, it should be borne in mind

that during the entire time Mrs. Vallent is at work (sometimes for three hours) the right arm, which performs the work, is kept completely free. The drawings are not produced by strokes, but by dots in quick succession, tapped upon the paper, as if produced by a machine. No distinct plan can be observed. For instance: the plant is not commenced at its root, but, so far as we have been able to observe, is commenced at the blossom, and in producing the drawing, the paper is not placed in a vertical direction, but crosswise.

The conception of the plan combines artistic sense of beauty with pronounced realism. The single parts of a plant or animal, the same as in nature, have their characteristic forms. At the same time, even the most insignificant portions of the plant are so carefully studied, and the entire drawing reproduced with such accuracy as would be used if it were desired to represent a plant in a well-arranged herbarium. Nevertheless, the drawing does not represent a spiritless copy of a product of our own nature. Every single detail pleases the eye by its plastic completeness, and satisfies the aesthetic sense.

Mrs. Vallent has never studied systematic drawing, nor has she ever practiced the art. The 40 minutes consumed in producing the first three drawings represent her entire apprenticeship. Since March 11 up to the present time we cannot observe any progress whatever. Experts have vainly attempted to prove this point, and, of course, it would have been to their advantage to be able to do this. Like Minerva out of the head of Jupiter, her talent originated in a moment. Her work is done with a continuity and accuracy, and, to a certain extent, with the listlessness of a machine. Neither at the commencement of her work is Mrs. Vallent able to say whether the form will be an animal or plant, and, while she is engaged in the drawing, she will carry on a lively conversation with the people about her.

It should also be noted that Mrs. Vallent can easily be hypnotized. Under the hypnotic influence of Mr. Rahn she fell asleep in five minutes, and following the suggestion of Mr. Rahn, she drew during her sleep, her eyes being bandaged. These drawings do not show a single false stroke. It is also true that the strange condition caused a certain timidity, which in turn probably occasioned a partial action of consciousness. Nevertheless, this experiment proves the purely animistic origin of the wonderful talent of the lady.

She says the pencil, without her volition, is grasped firmly or rests loosely between her fingers, and at times makes a complete revolution. Upon request, Dr. Med. Dudschke of Berlin measured both the pulse and temperature of her body before and after a seance, finding both normal. As a matter of fact, the drawings are produced without conscious perception, without a definite plan and without the conscious co-operation of Mrs. Vallent.

V. M. B.

#### Philosophy of Phantoms.

PROF. ELLIOTT COUES.

Did it ever occur to you that we ourselves may be moving in a world of unseen specters and continually surrounded, whether at home or on our walks abroad, by invisible phantoms of the dead? It has been estimated that for every being now

living, 30,000 have died on this earth; so that, if the spiritual bodies of all preserve existence here after death, we survivors are but a few passing a brief term of years of what we call life in the flesh amid a vast, impalpable swarm of beings incorporeal. Indeed, my own notion is that it is only the very rare and exceptional ghost that makes itself visible to the living, and that such a phenomenon is to be regarded as wholly extraordinary.

According to my own observation and to the testimony of many other reliable persons who have observed such phenomena, the real specter of a dead person shows few signs of life, resembling a magic-lantern picture more than anything else, to which it is readily comparable. It does not speak or use its limbs, its method of locomotion, when it moves, being a gliding. It is clothed not in a winding sheet, but in garments such as were worn in life by the individual of whom it is the eidolon, or image. It appears by daylight as often as at night, but never with any purpose in its actions that is at all comprehensible. Occasionally it is self-luminous. In most cases it disappears through a door or wall, but often it simply fades away in shadowy mist. Sometimes the phantasmal figure is seen as though illuminated on a dark background; sometimes the contour is indistinct, and resembles a luminous cloud; sometimes there is no figure at all, but merely a diffused glow.

Each of us, I believe, has in him a ghost, which ordinarily is confined to the precincts of the body. When I die my ghost leaves my body permanently, and, having done so, perhaps it may continue to be the vehicle and means of expression of conscious will, memory and understanding. St. Paul says: "There is a natural body and a spiritual body." It is of the spiritual body that I speak.

Our bodily senses take cognizance of no forms of matter except those which are in a certain degree of condensation, but, as I have already said, the spiritual body may be of a more rarified and tenuous substance. The non-appearance of ghosts to us may be a question, not of the existence of specters, but of the acuteness of our perceptive faculties. My own experience is that the coming of an apparition is always preceded by a curious sensation which I call the "ghost chill." When this symptom arrives, the threshold of consciousness seems to be shifted to the extent of rendering possible a perception of something ordinarily invisible. The change is usually very brief, lasting only a few seconds, during which the manifestation occurs.—Selected.

#### Spiritual Illumination.

J. M. PEEBLES, M. D.

Dwight L. Moody, upon his own dying testimony, became a clairvoyant medium—a Spiritualist—before crossing the crystal river death. As, among other spiritual gifts, Paul mentions the "discerning of spirits," Mr. Moody "discerned," that is, saw the spirits of his two grandchildren, Dwight and Irene, during his last sickness—a very common experience among Spiritualists.

Listening to Moody's sermons last year in San Diego, I was certain that he was an inspired man, inspired by some old Baptist preachers who had not yet out-

grown their Calvinistic dogmas. Bigotry extends beyond the grave. Had Brother Moody accepted my invitation to accompany me around the world on an evangelizing tour, together with Mr. Sankey and a good test and message medium, he would have been born all the sooner into clairvoyant perception—spiritual illumination—and the knowledge of a demonstrated future existence. He has already discovered his mistake and now sits among the penitents.

Moody and Ingersoll are both disappointed—happily disappointed spirits. Ingersoll is happy that he consciously exists, and Moody that there's no brimstone hell for the great majority of humanity. Let us pray for them. The thinker, the philosopher, afire with gratitude, thanks God, invokes angels and spirits, and prays for the so-called dead. Every kind deed, every good, tender, uplifting thought is a prayer.

### Hermetic Teachings.

W. P. PHELON, M. D.

We are expected, on all ordinary occasions, to use our own judgment to form the basis of our own conclusion, and act up to the best of our knowledge and ability, because it is our mission here to learn to do just that thing. When circumstances come, when we are at a loss to know what to do, or how to manage, then, as in earth-life, we consult advisers, so we may lift our hearts, our whole spirit, in love and desire, under the sign of the Brotherhood, to those who are in the invisible and receive therefrom advice and direction. Do not, therefore, think for one single moment we are simply puppets, moved hither and thither by unseen forces, call them by what name you will. But demand for yourself such intensity, such force, such fullness of purpose, that you will be able to stand forth firmly, not only for yourself, but others.

Remember this, that no single individual liveth for himself alone. Who lives for all those round about lives for the whole world, because the vibrations going out from each individual mingle and spread. A stone thrown into a still pool causes ripples which mingle, intertwine, obstruct, assimilate and align themselves with all other vibrations, and have influence accordingly. As the voice is projected with potency along all atmospheric lines of mobility, so during time to come it will carry for itself a voice and a power resulting from the union with hundreds of other vibrations, drawn to it from the whole world. The entire universe is better for the harmony manifested anywhere and everywhere. We never speak for ourselves alone. We must perforce voice and act, as if the central vocalization of the whole. Whatever projection of potency be made, there will always be a response, or a return current, thereto.

Silence is the tenet of the Hermetic Brotherhood. We understand how often the giving out of the embryonic condition is liable to hinder, if not destroy, the focusing of vibrations. Unity of feeling always increases the intensity of vibration. The making of cords, ropes and cables is by the twisting and combining of single fibers or threads. So we may imagine the thought force, the spiritual condition, and the spirit itself are so worked and twined in upon each other, that a strong holding is the result.

The question of the hour, before the mystic and occultist of to-day, is: "How shall I resurrect my body? How shall I come to the knowledge of the resurrection?" We are promised the resurrection. We are promised we shall have new bodies. Shall they come by outside influence, or will we align ourselves to spirit force and purpose, which knows and understands? It is thus we may be enabled to lay hold of whatever is within our reach, and at once begin to build for ourselves new bodies. It is a growing belief that all persons can reconstruct and regenerate their bodies, while yet in the dress of the physical. Until this can be attained, we shall be forced to pass on, from the stir of life to the stillness of death, affiliating, if we are wise, in the best possible manner with some common center.

It is the bringing together in some such strong attraction all the forces of the Visible and the Invisible for operative purpose, which we hold as one of the objects of the Hermetic Brotherhood. Until we are able to resurrect ourselves, we must stand in fear, whenever we feel the chill of death settling upon us.

### The Church vs. Spiritualism.

J. S. LOVELAND.

In a prior article, I showed that contest was part of nature's ceaseless motion, and that man, as a child of nature, was a born fighter. I disavowed that form of contest or war where the injury of an opponent was the object. I also pointed out the fact that Christianity and Spiritualism, in their basic principles, were essentially antagonistic, and hence, they must be forever in conflict till one or the other gained the victory. There can be no truce, no cessation of the conflict until one of them shall be vanquished.

The battlefield is the human intelligence. The appeal is to reason. But so far as reason is concerned, the grand and very successful effort on the part of Christianity has been to prevent reason from gaining possession of all the facts in the case necessary for the formation of a correct judgment. The method has been, and still is, to impress, upon the plastic, unreasoning mind of the child, the assumed miraculous happenings recorded in the Testaments, and also the principal doctrines of the creed. Added to this is the creation of a vast literature permeated with these same ideas, dressed up with all the art and skill possible to the human intellect. Every conceivable effort is put forth to prevent the reading of anything outside of church publications. The most unsparring denunciations are launched against any publication not endorsed by the church. And it is safe to say that one half the members of the Christian church would not dare to read a book denounced by a priest. Here is a tremendous power. And when you add to this the fact that the great majority of educational institutions, the world over, are controlled by Christianity, the power to overcome is immensely increased. To these influences must be added the Sunday school and the Young Men's Christian Association. Perhaps the Sunday school is the most potent of all the agencies used by Christianity to secure its conquests. The child mind is debauched before reason has been developed, and those early suggestions are extremely difficult to erase.

But, without further specification, every acute mind will see that our warfare must be waged in the field of education. The church is well aware of this, and is untiring in its efforts. It has two distinct objects in view. First, it aims at a partial education; second, to repress or prevent an integral or thorough education of the people. It professes to be in favor of education in its broadest sense, but the pretense is a false one. It has always been partial.

Now, the problem to be solved by the progressives is, how to educate the people, and this largely resolves itself into the question: How can we get the ears of the people—how secure their attention? The clergy, as a general rule, are wise—they seldom allude to Spiritualism. If they did, it would induce some to investigate, and that would be fatal. We must put them on the defensive. To do this, we must assault their strong positions; and this, I think, must be done largely through the press. We should flood the country with tracts assailing the falsities of the Christian creeds and contrasting them with the teachings of Spiritualism.

The Christian doctrines pervade our laws and social customs. Spiritualists should seek the abrogation of those laws and reformation of the customs. Spiritualists should vote as one man for the true principles of government and social order. If they did, their mediums would not be hauled into court and punished as fortune-tellers, nor be compelled to pay license taxes as a prerequisite to the exercise of their mediumistic power. Bad laws will not revoke themselves, nor will our enemies change them. But this is war, and we must wage it in dead earnest, or be traitors to the truth which we have been taught. None but a coward will shrink from the contest.

Yes, it is war; and war to be successful means the most thorough organization. Individual fighting will amount to little or nothing. War means also demand for the "sinews of war," money. Tracts, papers and books will not print themselves; they cost cash. Every Spiritualist meeting or society should resolve itself into an educational institute or school, and should organize all the children obtainable into a progressive lyceum. We must reach the minds of the young or we are defeated. In the early days of our movement we did this; I used to have, in Charleston, Mass., some 200 young people in my Sunday audiences, and hundreds always attended our picnics. But it demands effort, ceaseless effort, to secure these results. War is not a pastime. Warriors must be on the alert, and not a lazy, sleepy set of drones. All the rest the true man or woman will ask for is the respite needful for recruiting their energies for another battle. The true warfare only calls out the highest and noblest elements of our nature. The subjugation of our antagonists is only elevating them to a higher plane of intelligence and mental wealth. It is spoiling them of their falsities and vices. Forward, then, along the line!

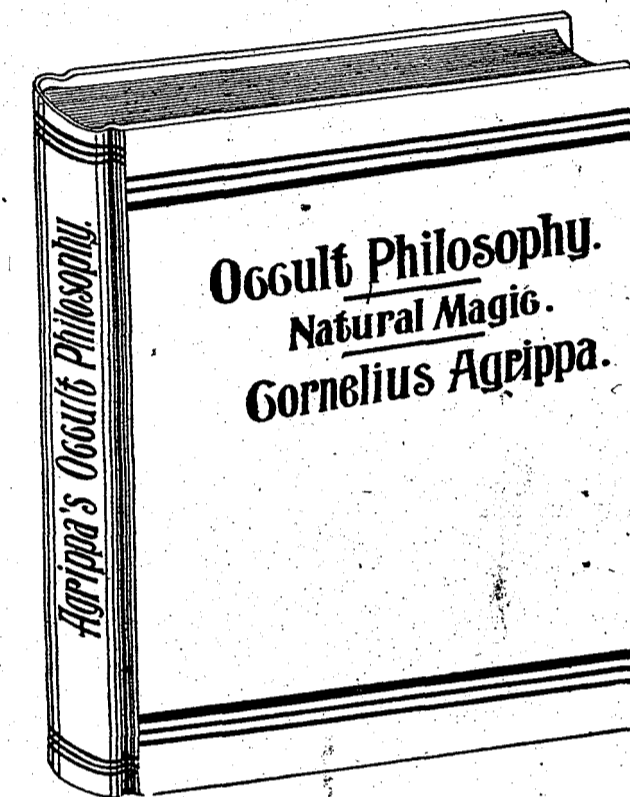
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SAN FRANCISCO, FEB. 8, 1900.

Prof. Van der Naillen is again going to Europe. He is astonishing the world with his experiments in Wireless Telegraphy. He called at this office a few days ago. He is an enthusiast and one of the great inventors of this age.

Organization is the cry everywhere. A correspondent of the *Harbinger of Light* from Sydney makes an earnest plea for co-operative action among Spiritualists in Australia. The writer names some of the adverse conditions against which they have to contend, and presumes that organization will cure them all. There was a time when we thought so, too. Concerted action would produce great results, but the formation of individuals into societies does not always have this effect. In fact, the efficacy of organization depends upon what you have to organize. It will not change ignorance to wisdom, nor make selfishness a virtue. Individual purification and reformation must precede every successful organization; for society is composed of units, and will be just what these collective individuals make it. Yes, let us organize, but let us be careful what we organize.

Mrs. Vallent, the drawing medium, is attracting widespread attention, as much as our Mrs. Piper. The article on another page, translated from a German paper, entitled "The Drawing Medium," is worthy of careful perusal by the student of occult phenomena.

Spiritualism in Italy is in a flourishing condition. The secular press of Rome, Florence, Chieta and other places frequently contain articles upon the subject, written with a regard for fairness seldom witnessed in this country or England.

That Money was the root of all evil might have been true at the time it was written, but to-day, we who recognize its power for good in the world, can readily endorse the following sensible remarks from *Nautilus*, a paper devoted to the dissemination of truth from the Mental Science standpoint:

Money is a gloriously good thing. The "worldly-minded" man is not far from right in thinking cash the one supreme necessity of existence. It is. It will not always be so, for we shall outgrow the need of money.

But we are not living in that far-off future. To-day is our day, and wise is that man who knows enough to use his energies in supplying to-day's necessities and luxuries; content to make the best of present opportunities instead of perching himself on a sugar barrel at the cross-roads grocery and complaining at things as they are.

Happiness is the result always of desire gratified. What under the sun will gratify more desires than money? Love is the great blessing of mankind, but Love itself must have money with which to gratify its desires.

Undue Influence is charged in Philadelphia, Pa., because a rich man left his money for the benefit of the cause of Spiritualism. The *Item* of that city contained the following in a recent issue:

Judge Ashman heard testimony to-day in the Orphans' Court in the dispute over the validity of the will of Alexander McIlroy, who died in May, 1897, leaving the residue of his estate for the benefit of Spiritualism.

The daughter alleged that her father was of unsound mind, and that undue influence was brought to bear upon him by certain persons calling themselves Spiritualists. She submitted that divers persons, to her unknown, professing to be Spiritualists, practiced deceits upon her father, inducing him to believe that through Spiritualists and Spiritualism he was brought into direct communication with his deceased son, to whom he was devotedly attached.

Spiritualists seem to have a very hard time getting bequests, and a harder time collecting them.

### Mental Scientists Organize

In *Freedom*, Jan. 24, is published in full the Declaration of Principles and Constitution of the Mental Science Association. This is the parent organization, located at Sea Breeze, Florida. Branch organizations are called Temples. Helen Wilman, president; Chas. F. Burgman, secretary. They will apply on the 1st of March for a charter, and the work of organization will go speedily on. The ninth and tenth articles of their Declaration of Principles are quoted here, and give forth no uncertain sound:

Ninth—We assert our absolute independence of creeds and accept for our motto liberty of thought and freedom to investigate, welcoming truth from whatever source it may appear.

Tenth—Life is too short and progress tremendously hindered by its brevity. From the standpoint of mental as well as material

wealth, the individual, under present conditions, dies just as he is best fitted to live. Recognizing the universal desire of the race to prolong life, we believe this desire to be the prophecy of its fulfillment, and that by a study of the laws of life man may acquire the power to prolong it indefinitely. Study and investigation tending toward the establishment of definite results in this direction is, therefore, the great and principal object of this Association.

### Harmonic Vibration.

To be in harmonic vibration with the laws of the Universe means health, success and power. Harmonic vibrations build up; inharmonic vibrations destroy. To be out of harmonic vibration with the laws of the universe means to be out of touch with infinite spirit. This causes ill-health, weakness, non-success, failure, poverty, disease and death.

Harmonic vibration implies deep breathing and concentrative breathing; it implies the development and control of nerve energy in every part of the body; it implies passivity and concentration; it implies the development of both the objective and subjective beings symmetrically.

Mrs. Walker, book-keeper at the Art Store on Sutter St., San Francisco, says: "I keep Prof. King's book on 'Harmonic Vibrations, or the Secret of Life,' by my side, and when I get weary I take one or two of the exercises, and I am immediately refreshed and strengthened."

Prof. King has within the last year invented and brought to perfection a remarkable machine which he calls the Harmonic Vibrator. By this perfect instrument for equalizing the circulation and harmonizing the forces of the system, vibrations from 150 to 3,000 per minute are transmitted through the hand to any part of the body. The effects are marvelous in almost all classes of diseases. Prof. King's "Institute of Vibration," as he calls it, is located at 1002 Geary St.

Prof. King's book on "Harmonic Vibrations" is given as a premium with the JOURNAL. See notice on page 5.

The Subjective Mind and numerous other unthinkable things are being suggested to account for the wonderful psychic or occult phenomena which is startling every portion of the civilized world. But we believe that Prof. Coues came nearer to a solution of the problem than any other scientist of this or any other age. Read "The Philosophy of Phantoms" on another page. We are living amidst a multitude of spiritual beings. Occasionally, a gifted mortal impinges upon their metaphysical domain, and sometimes a celestial enters the realm of mortality; "for now we see through a glass darkly," but some day we hope that the veil will be rent in twain, and we shall see "face to face."

Christian Socialism is going to have a trial. Prof. Herron and Mayor Jones of Toledo, Ohio, have the matter in charge, and some valuable lessons in political economy may be the result. We wish them success, as we do all honest reformers, but will venture a prediction that the reforms needed to uplift humanity to the plane where it belongs in the world will come through individual effort. Each of us has as large a world within ourselves as we are able to reform successfully. The *Chicago Tribune*, commenting upon this new departure, says:

When these men of many minds finally get together and start the machinery of the ideal community, the wheels may run smoothly for a time; but eventually there will be a jarring and clanking of machinery, and unless precedents are entirely reversed, the wheels will soon be running so wildly there will be a clash and the ideal community will collapse.

The one fatal slip in the calculation of reformers is their omission to take human nature into consideration. Not the human nature of others, which they are agreed is all wrong, but their own natures, which they fancy are all right.

### Religion and Philosophy

largely shapes the life of humanity. That each has a place in the economy of life and a mission to perform is no more to be questioned, than that science and sociology are important factors in human development. In a lecture published in the *Independent Thinker*, Henry Frank voices some great truths, as the following extract will show:

Give me your definition of Deity and I will give you the quality and utility of the religion which you profess. All religions have centered around the interpretations of Deity, as all philosophies have centered around man's interpretation of Nature. If your conceptions of Deity are gross and narrow, limited by the meaner human experiences, your religion will be base, material and fleshly. If your knowledge of Nature is circumscribed and perverted, your philosophy will be distorted and awry.

### The Reviewer.

LONGLEY'S BEAUTIFUL SONGS, by C. Payson Longley, author and publisher, 600 Pennsylvania Ave., S. E. Washington, D. C. Vol. 2. 15 new songs set to music. Paper. Price, 15 cents. For sale at this office.

Prof. Longley has endeared himself to lovers of spiritual music the world over. His "Echoes from the World of Song" was very good, but this latest publication is very much better, inasmuch as the songs are entirely new. This volume contains 15 songs, all set to music, among them "If You Love me, Tell me so," by Lilian Whiting, Nannie Gibson, Mrs. M. T. Longley and Clarence Urmy, as well as P. C. Murray, James C. Underhill and Henry S. Hubbard, all contribute beautiful sentiment, made more beautiful by musical expression. This song book is a success in advance.

**SPIRITUAL LAW IN THE NATURAL WORLD**, by Eleve. 196 pp., paper, 50c; cloth, \$1.00. For sale at this office.

The leader of spiritual science in the West, Emma Curtis Hopkins, writes the introduction to the book, in which she says in closing: "I can set my seal that 'Spiritual Law in the Natural World' contains the stepping-stones to every attainment the heart aspires to. It is sure to heal you if you read it— heal you of pain, of physical disease, of feebleness, of indeterminate will, of faltering by the wayside of your human walk. It will uplift and cheer and inspire you, and this is the mission of a good book."

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**SUGGESTION; The Secret of Sex**, by C. Wilbur Taber. Chicago: Chas. H. Kerr & Co., 56 Fifth Ave. 100 pp., cloth. Price, \$1.00.

This book treats man as a mental being and places the seat of causation in mind, where it belongs. From this conclusion to the secret of sex, or to any other secret in life is but a step. The author has analyzed man as he has seldom been analyzed before, and arrives at some very important conclusions. The address of the author is 10 E. 17th St., Minneapolis, Minn.

**The Arena**. N. O. Fanning, editor. A monthly review of social advance published by the Arena Co., Life Building, New York. Per annum, \$2.50. The February number contains an impartial statement of the Roberts case, under the caption, "Polygamy in Congress," by A. T. Schroeder and Theodore B. Curtis. There are 17 excellent articles by able authors.

**The Designer** is published monthly, at \$1.00 per year, by the Standard Fashion Co., 32 W. 14th St., New York. The February number is a splendid presentation of fashion plates of gowns and millinery, second to none published in this country. There is a continued story on "The Evolution of a Contented Woman," by Agnes Rush Burr; a Valentine story and a children's page.

**Freedom**. Helen Wilmans, editor and publisher, Sea Breeze, Fla. Price, \$1.00 a year. This is the only out-and-out *Mental Science* paper in the world having for its avowed object the conquest of death, and immortality in the flesh. The editor is the famous author of "A Search for Freedom," "A Blossom of the Century," "The Conquest of Poverty," etc., and *Freedom* conquers all.

The topics editorially treated in the *American Monthly Review of Reviews* for February are the Nicaragua Canal proposition now before Congress, the Canadian and Erie Canal projects, underground transit in New York and elsewhere, the currency and business situation, the Treasury and the banks, the popular election of Senators, Mr. Beveridge's speech in the Senate on the Philippine question, our tariff

policy in Puerto Rico and Cuba, the meaning of "neutrality" in the Boer war, and the strength and weakness of the Boer position.

**The Lyceum Banner**. J. J. Morse, editor and publisher; Florence Morse, associate editor. Osna-burgh St., Custom Road, London, Eng. The tenth New Year's number is at hand, with Daisy Dimple's New Year's supplement. The first page has a handsome engraving of the members of the "Golden Group," Hammerton St. Lyceum, Burnasley. The colored portrait of Daisy Dimple, which accompanies this number, and her autograph will be prized by all the young folks who have been charmed with her writings in the *Banner*.

**The Coming Age**. Monthly. B. O. Flower and Mrs. C. K. Reifsnider, editors, Copley Square, Boston, Mass. The leading article in the February number, "Educational and Therapeutic Value of Hypnotism," by R. Osgood Mason, M. D., contains a very clear and scientific statement of the status of Spiritualism after 50 years of investigation. Dr. Mason's portrait is the frontispiece. "Peace, Interior and Economic," voices the most advanced thought of Mental Science, in the relations existing between intellectual and economic conditions. The editorials are instructive and the entire number is up to the usual high standard of excellence in the presentation of constructive thought. The subscription price is \$2.00 a year.

**The Saturday Evening Post**, Philadelphia, Pa.; the oldest paper in America, founded in 1828 by Benjamin Franklin. The issue of this paper on Feb. 10th will contain a "Paper on Monopolies," by Thos. B. Reed—a suggestive discussion of the methods of vast corporations. It discusses in a striking and original manner one of the most pressing questions of the day.

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TO THE EDITOR:

I had a reading in November, 1898, from Dr. Muehlenbruch of Oakland Cal. I have never seen him, and although 3,000 miles separated us at the time, had he known me from childhood, a more accurate reading could not have been given; it is true in all its details. He gave three predictions for 1899 which are worthy of notice: First, I would make three changes; two would be good and one not. Little did I think that such would be the case; but the comfort and consolation I have received from the two good ones makes up for the one that was not. Second, I would meet with a fall from about the third to the sixth month, which occurred in the sixth month. Third, he said I possessed a refined psychological influence, strongly magnetic, and predicted a great work for me in that line in the near future.

I did not think much of it then, but on the arrival here in October of Dr. N. F. Ravlin; who is lecturing for the First Association of Spiritualists, I joined his first class in Suggestive Therapeutics, which has been the means of my development as a healer. There are other predictions for the future, the fulfillment of which will be a benefit to Spiritualism. May the angels crown the labors of all co-workers for the advancement of higher Spiritualism. A. GROOM. Philadelphia, Pa.

The Sunday Law.

The New York courts have decided that the Legislature has power to protect the Christian Sabbath, and that Sunday base-ball playing is a violation of a State law.—Boston Investigator.

This decision opens the way to the persecution of Adventists, Seventh Day Baptists, and Jews, for violation of a Sabbath in which they do not believe. This was probably the principal object of the legislation in the first place. But it will not work. The American people are determined to maintain a rest day, and it will be strictly observed; but the way in which it shall be observed must and will be determined by the people themselves, and not by a few Psalm singers in New York or anywhere else. "The Sabbath was made for man," said the great teacher of Nazareth; and all the Sunday laws ever devised cannot take from him his birthright. The dark ages have passed.

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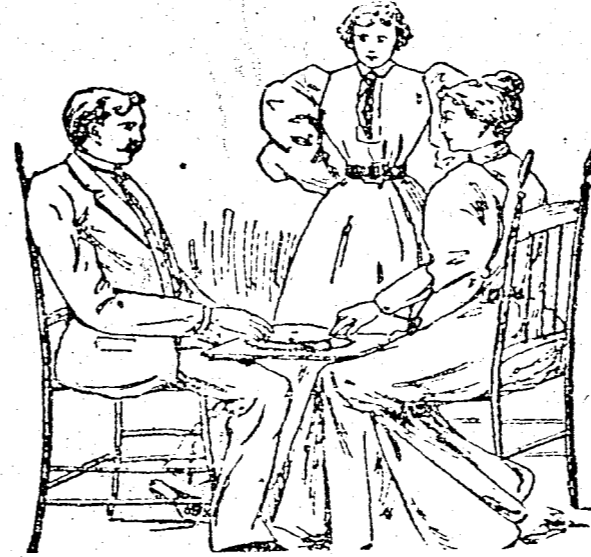
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## Local News Summary.

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

**Progressive Spiritualists.**—The usual song service, led by Mr. J. T. Lillie and a choir of eight voices, preceded the lecture by Mrs. R. Shepard Lillie in Occidental Hall on the first Sunday evening of the month. Dr. J. R. G. Norman, of Farther India, spoke briefly, by invitation, outlining his work of healing by the system of Ayurveda. Mrs. Lillie then took for her subject, "Mountain Heights." The lecture was preceded by a poem, "In the Valley of Silence." The lecture was an inspired effort and was well received by a large audience. Mr. Lillie sang a solo, accompanied by Mrs. Sadie Cooke, and with a few parting words from Mrs. Lillie, the audience dispersed.

**Universal Spiritual Association.**—The subject for discussion last Sunday at 20 Eddy St. was "Consistency." The audience was large, the subject of unusual interest, and speakers plenty. The music is a special attraction at these meetings. This department is presided over by Miss Lee of Santa Rosa. The after-talks, by Dr. Hall and Mrs. Usher, are a very instructive and important part of the exercises.

**To the Officers of auxiliary societies of the California State Spiritualists' Association:** You are kindly requested to furnish me with the names and addresses of your officers for the present year, in order that I may be able to correspond with them. W. T. JONES, Sec. Cal. S. S. A.

**Prof. Van der Nallen** has been invited to give a scientific lecture on psychical research before the Sorosis Club on California St. on Feb. 19. This club of fashionable people will no doubt bear many things to astonish them, from the Professor, who is an enthusiast well calculated to interest an audience.

**Mission Lyceum Party.**—The regular monthly entertainment and dance of this popular society was held in Mission Opera Hall on Wednesday evening, Jan. 31. Mr. W. T. Jones, conductor of the Lyceum, was the Committee of Arrangements. He promised the best program ever presented by the Lyceum, and he kept his word. The audience was enthusiastic and encored every number. There was refreshments and dancing, with good music. The following was the program:

Overture, Mrs. Vena Eaton and Mr. Mocker; song, Bebe Case; specialties, Alice Mittelstadt and Prassie Forrest; recitation, Richard Werner; song, Hazel Pottinger; reading, Mrs. Inez Garrison. xylophone solo, B. D. Coanly; skirt dance, Miss Pearl Bryson; flower song, Miss Mabel Pfifer; bass solo, A. W. Rhodes.

**A Surprise.**—On Wednesday evening, Jan. 24, about 17 of the Psychical Society of Oakland gave Mr. and Mrs. J. T. Lillie a pleasant surprise at their residence, 301 Polk St. The evening was spent in social converse, interspersed with songs and instrumental music; but the feature of the evening was the tempting refreshments served by the ladies at 10 o'clock. After all were seated at the tables, Mrs. Mitchner, president of the society, presented Mrs. Lillie, in a few well-chosen words, in behalf of the Psychical Society, with a purse, which but faintly expressed our appreciation and love for her as a speaker and friend, and her faithful ministrations to the Society; to which Mrs. Lillie responded in that bright and happy manner which ever endeared her and her worthy husband to the hearts of their friends. All returned to Oakland by the 12 o'clock boat, happier for the trip across the bay. M. E. C.

**Hermetic Brotherhood.**—The open meeting of this order, held at 509 Van Ness Ave. on Thursday evening, Feb. 1, opened with silent meditation and a song by Mrs. Rogers and Mrs. Weld. The presiding officer, Mr. Weld, spoke briefly of the tenets of the Brotherhood, claiming the assimilation of all that is good in all religions, philosophies, sciences and systems of sociology. Dr. W. P. Phelon then spoke at length on "Personal Liberty." The meeting closed in the usual manner with song and mantram.

**The Ladies' Aid** meeting on Wednesday afternoon at 2 will be held in Occidental Hall, as usual, and will be addressed by Dr. J. R. G. Norman of Farther India, who will speak of the Oriental system of healing of Ayurveda. Other speakers and mediums will be present and a large attendance is desired.

**Mme. Young's Meeting** last Sunday evening in Oriental Hall was addressed by Mrs. Sarah Seal, the inspired teacher, who took for her subject, "What Shall We do to be Saved?" Prof. Young and Prof. Bothwell rendered an instrumental duet on violin and organ, and Mme. Young gave messages from the spiritual realm. The hall was crowded to the door. These are very popular meetings, held three times a week. Skeptics specially invited.

**Mrs. C. J. Meyer** held her Sunday evening meeting in Friendship Hall, 335 McAllister St., as usual. Mr. Shive opened the meeting with a short address on spiritual subjects, and was followed by Mrs. Jennie Robinson with messages. Mrs. Meyer then took the platform for the balance of the evening. The attendance was large and interest good.

**Mrs. Eberhardt's Meeting** at 3250 22nd St. last Sunday evening was attended by a large and appreciative audience. Vocal and instrumental music was and instrumental music was rendered by Mrs. McClunie. Mrs. Eberhardt is doing good work in the Mission.

**Mrs. Watson's Lectures.**—On Sunday evening, Jan. 28, Mrs. E. L. Watson closed a three-months' lecture course with the San Jose Spiritual Union. From the opening lecture, in which she defined Spiritualism, to the closing one, in which she pictured the Republic of the Twentieth Century, each lecture was a gem, replete with eloquence and instruction. It is much to be regretted that Mrs. Watson's health does not permit her to be at all times actively engaged in the lecture field. Her group of three lectures on Social Ethics should be heard on every platform in the nation. S. J.

**The N. S. A. Home Fund.**—The Visalia Spiritualists' Society has collected and forwarded \$6.00 for the N. S. A. Home Fund, from the following persons: Dr. and Mrs. G. E. Chesbro, \$1.00; Mr. and Mrs. W. R. Stuck, \$1.00; E. M. Jeffers, 50c; J. Winter, 25c; Frank Wright, 50c; Dr. L. D. Smith, 50c; Mrs. Ella O. Hutchins, 25c; Miss Holden, 25c; Georgia Howe, 25c; Mrs. Warren Howe, Sr., 50c; Chas. Spence, 25c; Mollie Burland, 25c; W. Toasbern, 25c; Mrs. T. M. Blake, 25c.

A lady from Porterville has also forwarded 10c, showing her good-will.

If the Spiritualists of California would contribute all they could, from 10c up, the fund would soon be raised. Surely one ought to be interested enough to spare a few cents or dollars, so that we may have a fund on hand for propaganda work, thus enabling people to be free in their religious belief without persecution or ridicule.

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Mrs. M. H. Fyler, of Boone, Neb., who has been running down for several years, writes:—"I am feeling so well I do not think I need any further medicines. I did not think a year ago I would ever be as well as I am. I am very thankful for what you have done for me, and should never again need a doctor, I shall call upon you."

Mrs. Betsy Jones, of Minot, N. D., who suffered from rheumatism, complicated with bowel trouble and diarrhoea, writes:—"I have done my work two weeks alone and continue to gain every day. I shall bless you the rest of my life for curing me of rheumatism. That is worth more than a thousand dollars."

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4tf

**Mrs. Wrenn** held her meeting, as usual, in lower Scottish Hall, 117 Larkin St., last Sunday evening. The attendance was very good and much interest manifested. Mrs. Wrenn, Mrs. Heussmann, Mrs. Winslow and Prof. Fisher occupied the platform. These are very popular meetings.

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### Society of Progressive Spiritualists,

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