

19 1800

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# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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VOL. 37.

T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, FEBRUARY 15, 1900.

1429 Market-st.  
Between 10 & 11th-Sts. No. 7.

## IN THE TWILIGHT.

Sometimes a breath floats by me,  
An odor from Dreamland sent,  
Which makes the ghost seem nigh me  
Of a something that came and went.  
Of a life lived somewhere, I know not  
In what diviner sphere:  
Of memories that come not and go not;  
Like music once heard by an ear  
That cannot forget or reclaim it;  
A something so shy it would shame it  
To made it a show;  
A something too vague, could I name it,  
For others to know.  
As though I had lived it and dreamed it,  
As though I had acted and schemed it  
Long ago. —Lowell.

## BORDERLAND

### From India.

Mr. James Lloyd, of Birmingham, England, writes: "I was in India. I awoke in the night and saw my father, who was in England, standing beside the bed. He was as real as in life, and dressed in a gray suit, such as he used to wear. The figure said: 'Good-by, Jim; I won't see you any more,' or words to that effect. A month after that a letter came, saying he had died that very night and about that hour—September 14, 1876."

### Music on the Breeze.

A few days ago, while Mr. Wellner of Auburn, N. Y., was driving along the old turnpike between Sempronius and the Goose pond, his attention was attracted by the most entrancing music, which appeared to come directly from the lowering Winter skies overhead. The spot in the road where Mr. Wellner's old bay mare was quietly plodding along at a 20-minute gait was far from any farm-house, and the open fields at either side of the road showed no signs of life.

The music seemed to steal upon the solitary traveler like a soft midsummer breeze, and gradually increased in volume until at last swelling and throbbing like a mighty anthem by a cathedral choir, it was wafted in all its grandeur upon the listener's ear. Passing directly over the astounded traveler's head and in a south-westerly direction, the music grew fainter and fainter until at last it died away.

During all this time there was naught to be seen overhead but the scudding clouds, which were moving in a direction opposite to that taken by the invisible sounds of minstrelsy. A strong and chilling wind was blowing from the south, yet far above the moaning of the breeze could be heard the dying echoes of the heavenly music.

At every farm-house along the road Mr. Wellner caught glimpses of amazed faces glancing with wondering eyes at the heavens. Men stopped him on the highway and asked him if he had heard the music played by the invisible hands and sung by invisible choristers. Many doubted their own senses and only gazed vacantly at the sky, as if under a powerful hypnotic spell.

### From Australia.

Mr. S. Walker-Anderson of Tickhill, England, testifies: "It was in Australia, on the night of Nov. 17, 1890. I had gone to bed early and about 11 p.m. I woke up and saw the figure of my aunt, Mrs. P., standing near the foot of the bed, dressed in her customary black gown. She looked older and stouter than when I had seen her three

years before. Her lips moved, and, though I heard no sound, I seemed to catch that she meant 'good-by.' Then the figure gradually vanished. There was a lamp in the room and I was fully awake. I was not anxious about her, having had no letter to say that she was ill. Next morning I said to my wife: 'I have seen Aunt P., and I am sure she is dead; so we will make a note.' Then I wrote on a piece of paper: 'I believe Aunt P. died on the 17th,' and put the paper in a drawer. In due time a letter came from my mother with the information that my aunt had died on that day.

"Early in November, 1879, as I was walking up Collins street, in Melbourne, about 4 o'clock in the afternoon, I was amazed to see, among a number of people on the other side of the street, a very intimate friend, whom I had believed to be in New Zealand at the

time. I ran across the street to speak to him, and, as I neared the curbstone, it seemed to me as if a hand was passed for an instant before my eyes. In that moment my chum was gone, and though I looked everywhere around, I did not see him again. Three weeks later I learned that he died that very day and hour."

### Visions at Death.

The Cleveland, O., *Post* states that, "Manifestations of psychical visions, as related by Rev. S. P. Sprecher, at the Euclid avenue Presbyterian church, on Nov. 15, 1899, formed one of the most intensely interesting of Dr. Sprecher's series of scientific lectures." His theme was "Deathbed Mysteries," and after an introduction, in which he said that he did not claim to be able to prove his theories, and he would not "maintain that they are of a nature to examine into scientifically," he said:

A great many people affirm with great positiveness that in cases of dying friends they have seen the soul depart from the body. If we know them to be sensible people, persons whose veracity cannot be impeached, and who are not imaginative and subject to hallucinations—if we have evidence that at the time they were in a normal condition of physical health and mind, why, then, as sensible people, we believe they really think they witnessed what they profess.

Mrs. Stowe, the authoress, and John G. Whittier, the poet, used to sit and discuss together the psychic visions they had witnessed at the bedside of dying friends. Miss Phelps, the authoress, tells us of such a thing which came within her personal experience. She saw an appearance on the face of a dying relative which, she is impressed, was the soul leaving the body. It was a perfect form, and she even could recognize in the face features closely resembling those of the dying.

We have another class—people who believed they had actually passed over the border, who were, to all intents and purposes, dead, except for a slight tenure that still connected them with life. Gail Hamilton has left a wonderful account of her own personal experiences of a period in her life when she was near to death. She believed she had actually passed over the border. Among all American writers, she is classed as one of the most sensible, sharp and keen. Take the case of Lillian Whiting, also an authoress, who had the same experiences in a case of illness.

There was Dr. Willsey of St. Louis, who was supposed to have died. Depositions were taken after-

## REV. CHARLES M. SHELDON,

AUTHOR OF "IN HIS STEPS."



Charles M. Sheldon, the inventive, the philanthropic, the sympathetic teacher and author, was thoroughly educated in Phillips' Academy, Brown University and Andover Theological Seminary. He has been somewhat of a traveler and spent some time in the great metropolis of London engaged in social studies.

He has been a pastor for several years in the city of Topeka, where, without hindrance, he has been able to carry out several experiments in religious teaching, in social organization and in practical reform, which have demonstrated the practicability and wisdom of his schemes. Like the dreamer, Joseph, he has proved an effective administrator. The sheaves which he saw in his dream have bowed to him and placed at his command for the good of others, the treasures they produced.

Mr. Sheldon is a providential man. He has good sense, simple and genuine literary taste, a knowledge of human nature, a profound conviction of social need, and has honestly, and without any purpose or expectation of his own, gained the widest and best possible public hearing of any man of his time.

He is about to illustrate his conception of how a daily newspaper should be conducted, by taking entire charge of the *Topeka Daily Capital* for one week, beginning March 13, 1900.

ward to prove that he had passed from life, or, at best, all present supposed he had. The attending physician said that in the case of Dr. Willsey there were all the conditions and indications of death. He pronounced him dead. There was J. F. Bertrand, who was frozen in the Alps and was resuscitated. Dr. Willsey told of excavations and changes that had been made in roads and buildings while he was ill which he could not have seen from the place where he was lying and which, it was proved, he could not possibly have heard of. Bertrand tells of things that were taking place in a country where he had never been. In each of these cases the persons felt themselves standing outside of the body.

Now, I believe in a future life, that our friends are there and we are going to meet them. The scriptures tell me that, and I believe it is revealed in the intuition of the soul, in the case of dying persons breaking through the veil and catching a glimpse of the beyond. I believe it is possible, probable, that they really do. If, as some people say, it is simply a dissolution of the memories treasured in the brain, a flashing of one of these impressions, why is it the dying persons only see, as a rule, one person? Why do they not see a great many persons? As a matter of fact, they only see one person, one whom they dearly loved and who dearly loved them, and the one person most likely to come to meet them. My friends, I think there is something in visions by the dying. We have gone to the border in what we may call psychical visions.—*Each.*

### Tangible Apparitions.

PROF. ELLIOTT COUES.

Of course, in a study of this interesting subject, the chief and obvious difficulty is to distinguish veritable apparitions from mere hallucinations. We know that the bodily senses are very easily deceived, and therefore we have to be on our guard in sifting all the evidence obtainable. There is probably not one of us who might not be haunted this very day or night by a specter projected by his own imagination. Men of great reputation for learning have in numerous instances recorded their observations of familiar phantasms, which, though they recognized them as purely creatures of their own brains, have been constant companions of their waking hours, always likely to be on hand and accepting no hints to depart.

You ask what would happen if one should approach a ghost and try to touch it. My reply is that there would certainly be no danger in doing so, for specters never do anybody any harm, the fear of them entertained by most people being simply a dread of that which is unknown and not understood. Whatever is unknown is always terrible. But the phantom is composed of matter too tenuous to present any obstacle, and I do not doubt that it would dissolve and disappear if you attempted to walk through it.

### Speakers and Mediums.

The speakers and mediums who promised, while at the Chicago Convention, to give benefit lectures and seances during the year for the N. S. A. Home Fund, are hereby requested to meet those obligations

at the earliest possible moment. The season is advancing, and only a short time now remains for the friends of the N. S. A. to meet Mr. Mayer's offer. Our friends who so kindly volunteered their aid at Chicago will set a noble example if they will at once hold their benefit lectures as promised. A goodly return from them will inspire the people interested to redouble their efforts to meet the requirements of Mr. Mayer's generous offer.

Mr. J. H. Altemus has already given one seance, from which splendid results were obtained. If all of our workers will do likewise, the amount required will be speedily raised. Who will take the lead in the good work of meeting the pledges made at Chicago?

HARRISON D. BARRETT, *Pres.*  
MARY T. LONGLEY, *Sec. N. S. A.*  
600 Pennsylvania Ave., S. E.  
Washington, D. C.

### What World?

BY M. S. NORTON.

The constructive thought of the world has exhausted its resources in trying to portray the beauty and splendor of the "next world." We have been told that it is a better world than this, and the speculations and prophecies concerning it have filled a multitude of volumes. As a Spiritualist, I desire to declare my position upon this subject in very few words.

I believe that man is immortal, and that he manifests upon different planes of being; that this world is his natural abode, no matter what form he may occupy. In fact, I do not believe there is any "other world." There are suns, moons, stars and planets, but one world. I believe that when Spiritualists cease to dream of "other worlds" and concentrate their attention upon *this* world, and try to make it fit for the abiding place of man under all conditions, they will become the greatest power for good. We have been robbed of our birthright while absorbed in the contemplation of "other worlds" and external forces under different names. The words of a great teacher have been thundering down through twenty centuries: "The kingdom of heaven is within you." Will you listen now? Or will you go on for other centuries, the blind leading the blind?

The loved ones who have "gone before" have not "gone" anywhere; they still inhabit this earth; they walk and talk with us daily; and when we stop straining our mental and spiritual vision trying to discover the "other world," we will be able to see "this world" as it is. The spiritualization of the gross material conditions of our environment, by conscious co-operative effort, with a definite plan and purpose, is the work which lies before us. When Spiritualists grasp this thought, and are ready for a forward march, the plan will be presented.

San Francisco, Cal.

### Spiritual Perception.

A. C. DOANE.

If any person wishes to satisfy himself in regard to the spiritual world, there is only one way to do it, and that is, to develop his spiritual faculties; for, as long as we are living in our five material senses, we are on the animal plane of life. All the orthodox churches, from the Pope of Rome down to

the Salvation Army, are trying to save the animal-man, instead of developing the moral and spiritual understanding. They have taught the letter of those occult writings, and formed modes of idolatry, and worshipped personalities which do not exist, such as Father, Son and Holy Virgin, which are the spiritual Trinity The Father of Light, which is Electricity, emanating from all Suns in the Universe, and the Holy Virgin, representing all planets, that give birth to all the lives evolving from them, and all organized life on those planets, is the offspring of the one source of life and light, varying in intelligence, according to the plane of life they are evolved into. We do not have to read Bibles, or attend colleges, to find that we are animals in human form, possessing five animal senses.

The question which should interest us is, have we the power to control our animal passions? The same law that evolved our material senses will evolve our spiritual faculties if we will obey it, for the law is our school master to direct us to Christ. He was the first born, or evolved light, on the spiritual plane of the human mind, and he found no place on the plane of the five animal senses to rest. The foxes had holes, and the birds had nests, but the spiritual light was crucified. He came to his own, and they received him not; but as many as do cultivate and unfold the Christ spirit within, become born of the spirit, and will render to Caesar that which belongs to him, and to God, or the spirit, that which belongs to him; then the material nature works in harmony with the spiritual. The lion becomes obedient to the lamb, or Spiritual Power.

### Anti-Scandal League.

LUCY A. MALLORY.

We see by the *Humanitarian* (London, Eng.), that an Anti-Scandal League is being formed for the purpose of combating the prevalent custom of talking scandal, the terrible and unending consequences of which are not generally estimated. The League is independent of religion, politics, nationality and class. Scandal is deemed to include not only open slander and libel, but innuendoes, unnecessary criticism, silence when an unkind statement is made. Truth is no excuse for defamation, and, seeing the uncertainty of any evidence, judgment should be reserved as the safest course.

"When a slander is uttered in the presence of any member of the Anti-Scandal League, it will be considered his duty to combat it, and, if possible, enlist the offender as a member of the League. It is wished to establish branches in every town. Certainly something is needed to put down slander and scandal; whether a league is the best thing we are unable to say, but all effort in this direction is good."

Nearly 30 years ago, after spending an unusually disagreeable day in listening to ill reports that some of our neighbors gave of each other, we felt a call to start an "Anti-Scandal League." So we sent out invitations to all our acquaintances, who seemed to have most time and inclination to talk scandal, to meet at our parlors on a certain afternoon. After they had all arrived, we stated our purpose of starting an "Anti-Scandal League." (We called it an "Anti-

Gossip and Anti-Scandal League.")

There was an ominous silence for a short time; then, one lady, who was really an expert at repeating scandal, indignantly informed us that she did not "need to join any 'Anti-Scandal League,'" for she "made it a point never to repeat any scandal she heard," and she was "always very careful not to tell what she knew herself about her neighbors." All the others expressed themselves as being just that way, with the exception of one old lady, who was very hard of hearing, and evidently did not catch the meaning of what was intended, and she said that for her part she thought that "it was a good thing," because "people ought to be shown up," and she was "willing to join right there," and that she could tell us "something scandalous right now" that she had "seen with her own eyes, about Mrs. B." When we explained that the object was to stop scandal, not to increase it, she thought it would be "interfering with Providence," if we did not show people up they would do just as they pleased," and all agreed that this was so; but, to "let us down easy," they agreed to go to some of their neighbors, "who were scandal mongers," and try and induce them to join.

We did not make any further effort to get "joiners," but constituted ourselves an "Anti-Scandal League," and we have never tried since to increase the membership. But we do think that this movement in London will be prolific of grand results. Anything that will stop everybody from repeating scandal or speaking ill of others, and themselves included, will stop all cause for scandal. And we are going to see now if we can, after 30 years' more experience, succeed in establishing an "Anti-Scandal League" in this city. There is no epidemic worse than scandal. We hope that every place will follow London's example and quarantine against it.

Portland, Ore.

### Religion and Evolution.

J. P. COOKE.

There are two questions of universal and primary importance in all religions of which we have any knowledge. These are the two essential truths and will be admitted by modern civilized men to be of far greater importance than the many differences of detail. The first of these truths is the proposition that the things and events of what we call "nature" do not exist or occur blindly or irrelevantly, but that all are connected together as the orderly manifestation of a higher or divine power outside of ourselves, that upon it depends our own existence from moment to moment. The second question involves the assertion that we should do certain things and abstain from doing other things. This is the ethical question of right and wrong.

God, or the central, inner power of life, has been defined as a "Power not ourselves, that makes for righteousness." This two-fold assertion that there is such an eternal power, and that its influence is for man to attain a state of righteousness, is to be found in every religion, more or less developed. In Buddhism and in Judaism it is found in a highly developed shape on both its sides. It is really much more important for us to know that this great central attraction is a power of light, life, love, goodness and adequate

knowledge, that makes for righteousness, than that such a power is supposed to be one-fold or three-fold in its metaphysical nature, or that Sunday is a more "holy" day than Friday.

What men in the past have really valued has been the assertion that there is a God who is pleased by the sight of the just man, and is angry with the wicked every day. And yet it is true that in the minds of many the great central truths of religion are so densely overlaid with hundreds of trivial notions respecting dogma and ritual, that man's perception of the central truths is greatly obscured.

Now, what is the attitude of the doctrine of evolution toward these great truths? Are they facts or fiction? Are they only vain imaginings?

Evolution asserts and reiterates both the theistic affirmation and the ethical doctrine, as scientific truths concerning the innermost constitution of the universe. Truths that have been discovered by observation and reflection, like other scientific truths, and that accordingly, they harmonize naturally and easily with the whole body of positive knowledge—certified knowledge, as distinguished from speculative guess-work.

When John Fiske, or John W. Draper, reminds us that through every crystal and grass-blade, but, most of all, through every living soul, the glory of this ever-present God still beams upon us, they mean about the same thing that Herbert Spencer means when he speaks of a power inscrutable in itself and yet which is revealed from moment to moment in every throb of the mighty rhythmic life of the universe.

The sun, which vivifies and gladdens all the life of earth, the air which carries blessings with it as from the throne of life, are nothing except as manifestations of that power, back of all phenomena, the one infinite and eternal energy of which all this living, breathing universe is only a partial manifestation. This life is, of all items of our knowledge, the most certain. God is in the music of the tiny waves as they soothe my weary brain. As we listen to the winds and hear the music of the leaves, it is God's life in the winds.

"There is no unbelief!  
Whoever plants a seed beneath the sod,  
And waits to see it push away the clod,  
He trusts in God.

Whoever says, when clouds are in the sky,  
'Be patient, heart; light breaketh by and by,'  
Trusts the Most High.

Whoever sees 'neath Winter's friend of snow  
The silent harvest of the future grow,  
God's power must know.

Whoever lies down on his couch to sleep,  
Content to lock each sense in slumber deep,  
Knows God will keep."

### Hermetic Teachings.

W. P. PHELON, M. D.

From the instruction of one of our Invisible Brothers, whose words we have cause to value, I make the following extract:

"Those who, in the earth-life, seek for help, out of the Invisible, leaving everything for the guidance and direction of the unseen helpers, make a mistake. Limitation is a necessity for the expression to our consciousness of growth, knowledge and experience. It is only through these three there can be progression, at any point, or under any circumstances whatever.

"If it were not so, there would be

no necessity whatever for the ego coming back into the earth-life. If the ego could grow and increase its knowledge, enlarge its potency and the power of its will in the spirit domain, it certainly would be very foolish, indeed, to pass down into the trials and the opposing conditions of the earth-life, as you find it, when coming back into the body. But it is a fact, that they who come up into the spirit realm, after an incarnation, bring with them added force and power, uplifting and a certain something that marks them as apart from those who have been resting for a thousand years or more.

"Those with whom they come in contact, who have not reincarnated for many years, become inspired by the example. They say: 'Where did you acquire this strength and force? How is it you know this, that and the other thing, on the advanced lines of truth?'

"Their reply is: 'Oh, we have just come home from school on the earth plane.' It is exactly as you, in the earth-life, seeking knowledge, power and strength, go into our Elder Brother Phelon's classes. In a little while, you, by your attention and practice; by your adaptation and assimilation of the knowledge that you gain, become different from those about you. You can do certain things in a peculiar way, that those around you have no thought of doing. Then these persons say: 'Where did you get this you are telling us, putting it forth without allowing any opposition?' Your reply is: 'We have been attending Brother Phelon's classes.' 'Well, where does he teach? When is he coming again? How can I get into them?'

"So we in the Invisible, seeing the coming home of some strong soul—made strong over the obstacles of the earth-life—are filled with the same feeling. Perhaps, those who hitherto, for centuries, have been dreaming—dreaming of the past—occasionally thinking of what the outcome may be, say: 'Well, we must go down to school again. We have mastered all there is now for us in the Invisible.'

"Thus the desire to reincarnate brings about the formation of new bodies of limitation, forcing the ego into new conditions, places and forces. Don't you suppose any ego that was upon the earth a thousand years ago, hearing some new arrival from the Visible discourse about the marvelous things earth-dwellers have laid hold upon and put into practice, out of the spirit realm, will be wonderfully anxious to come back into this altered condition to live anew? How often the expression comes to your lips: 'Oh, if I only had my life to live over again, what wouldn't I do!' You will have your life to live over again, but under conditions that shall be advanced."

### The Man Who Succeeds.

The man who makes a success of an important venture never waits for the crowd. He strikes out for himself. It takes nerve. It takes a great lot of grit. But the man who succeeds has both. Anyone can fail. The public admires the man who has enough confidence in himself to take a chance. These chances are the main thing, after all. The man who tries to succeed must expect to be criticized. Nothing important was ever done but the greater number consulted previously doubted the possibility. Success is the accomplishment of what most people think can't be done.—C. V. White.

## Wonderful Cures by Swamp-Root.

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65th Police Precinct, Greater New York.  
Dr. Kilmer & Co., Binghamton, N. Y.

Nov. 11, 1899.

Gentlemen:  
In justice to you, I feel as if it was my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp-Root, the great kidney, liver and bladder remedy you so kindly sent me. I had been troubled for the past five years with kidney and bladder trouble. I had our best physicians prescribe for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root and I found it did me a world of good. Since then I have taken eight small bottles, and I consider myself perfectly cured. I do not have to get up during the night to urinate, as I formerly did, three and four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers have, and are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all of our friends, and we recommend it to all humanity who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter) as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root. We remain,  
Yours very truly,

Officers of the 65th Police Precinct, Greater New York.

JAMES COOK  
HUGH E. BOYLE  
JOHN J. BODKIN

### What a Woman Says of Swamp-Root.

Mrs. H. N. Wheeler of 268 Boston St., Lynn, Mass., writes on Dec. 11, 1899: "About 18 months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of a canvasser; I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

MRS. H. N. WHEELER.

Among the many famous cures of Swamp-Root investigated by the RELIGIO-PHILOSOPHICAL JOURNAL, the ones which we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney remedy.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

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If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous

irritability, dizziness, irregular heart, breathlessness, shallow, unhealthy complexion, puffy or dark circles under the eyes, sometimes the feet, limbs or body bloat, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive free of all charge a sample bottle of Swamp-Root and a valuable book by mail, prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health—in fact, their very lives to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle, and to be sure and mention reading this generous offer in the RELIGIO-PHILOSOPHICAL JOURNAL.

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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, FEB. 15, 1900.

It is Now in Order for the editors of the daily newspapers to go into the pulpits and teach the ministers how to preach, so that their pews may not be empty and their influence nil. There are great possibilities in this idea of "demonstration."

Our Planet was to have been destroyed on Nov. 13, 1899, according to the prediction of Prof. Rudolph Falb of the Imperial Academy of Science, Vienna. If the prediction was fulfilled, we haven't found it out yet; and we are tempted to remark that although mediums sometimes make mistakes—there are others who do also.

Religion is an interpretation of man's relation to Deity, and is differentiated by racial peculiarities, education and environment. As poets present a varied expression of the same theme, and artists portray the same scene in different aspects, so do men cognize God from different standpoints. And all are right, for God is everything.

A Buddhist Mission has been established in San Francisco, with the avowed purpose of converting the heathen of this benighted country to the religion which has made India (the home of Buddha) what she is to-day—a nation of slaves. Go to! We have no need for coals at Newcastle, nor for pipers' news on the fields of flodden. The world is moving forward, not backward.

Revelation is claimed by all religions and, in our day, by most individuals. The measure of revelation is determined by the effect it has upon the lives and character of the people to whom it was given. Have you a revelation from divine sources? If so, what has been the effect upon your life? "Man, know thyself."

### Clean Daily Newspapers.

The Topeka *Daily Capital*, published in Topeka, Kansas, of date Jan. 23, comes to us with the announcement that Rev. Charles M. Sheldon, author of "In His Steps," will assume entire editorial and business control of that paper on March 13. Mr. Sheldon does this to illustrate his conception of the Christian daily newspaper. For six days he will be the absolute owner; dictate its policy; edit its news columns, and control its advertising unhampered. The outcome will be looked for eagerly by the civilized world.

That the daily newspapers of this country need a few lessons in veracity and discretion there is no doubt. Whether "Christian influence" is the panacea, remains to be seen.

If Rev. Sheldon achieves success as a newspaper reformer, we would like to have him try his hand on two or three of the "great" San Francisco dailies, but would advise him to have his life heavily insured before he attempts the job.

### Drifting or Steering?

Some people drift through life without ambition or purpose. What they achieve is accidental, and they leave no "footprints on the sands of time." But those who are leaders among their fellows have a definite destination in view, and they steer their bark upon the stormy sea of life with a firm hand, a clear head and a keen eye. The *Phrenological Magazine*, under the heading, "The Conservation of Energy," says:

Am I drifting or steering?—drifting in society, drifting in health, drifting in business, drifting in habits, and wasting talent; or steering the frail bark of life into the channels that will yield the greatest percentage of good? By answering these questions we shall get upon the ground of inspiration and receive new confidence in fresh responsibilities.

### Calamity Howlers.

We have read with interest—and an occasional shiver—the dire calamities predicted for 1900. Wars, pestilence, famine, earthquakes and tidal waves are a few of the cheerful prophecies made by the optimistic(?) seers who read the stars and—other things. Many of these events will doubtless occur, as they have in the past; but we are anxiously awaiting the other side of the story.

War is raging in a comparatively small area, but peace reigns over the greater part of the earth. Adverse conditions doubtless confront humanity in various places; but, on the whole, we see no cause for discouragement. Civilization is advancing, knowledge is being increased, and the cause of human liberty triumphs.

Predictions of good are more helpful than prophecies of evil, and if thought is the powerful agent

which it is now claimed to be, these dire predictions will have a tendency to produce the very conditions described. We predict that there will come to the world in this closing year of the century, a hundred times more good than evil, and we shall confidently expect, and patiently wait for its coming. Only the good is true.

### In Foreign Lands.

In *Psychische Studien* for December last, Herman Handrich has an article on "Evidential or Demonstrative Manifestations," in which he narrates seances with Hugh R. Moore, wherein, after most careful provisions against trickery and fraud, he received answers to questions enclosed in envelopes, carefully sealed and stitched through and through, the same being returned unopened and not tampered with, the answers being opposite and of private nature. The only thing which Mr. Handrich reveals is the evidence of "mother-love," indicating that this is most powerful in overcoming all obstacles to communication. He then related the particulars of a seance with Ben Foster and wife in Brooklyn, and says:

I have obtained through them psychographic communications from the beings of another sphere, at least to prove that in view of the ample provisions made, there was no room whatever for fraud, deception or trickery.

Other articles in this valuable monthly are "The Possibilities of Rational Theories of Premonitions," by Dr. Ermacora; a remarkable article about a spiritistic talk in a Summer resort, in which a distinguished German Judge took part, about divination, spirits, etc., especially the "Red-Cloak" Rothmantel, an apparition appearing to Napoleon the First and Third.

Reincarnation, or repeated life, is being taught upon Spiritualist platforms, as well as by the Theosophists, Hermetists and Koreschans. While we wish to accord to all the right to hold and express belief in as many incarnations as they desire, we claim the same right to express our opinion upon the negative side of the proposition. Having studied the matter carefully, we are prepared to state positively that we don't believe a word of it. The entire hypothesis is based upon a premise that is untenable and inconsistent with the harmonial Philosophy. We are able to give reasons for the "faith that is in us," and are absolutely impervious to the patronizing insinuation that "we are not sufficiently developed to comprehend it yet."

Life's Warfare.—In the battle of life there is need of good fighters. We must fight for existence, fight for our rights, for education and position. We must fight every inch of the way. Because of this fact, some of us form a habit of

indiscriminate warfare which sometimes results disastrously. The following from the *American Baptist Flag* is suggestive and to the point:

I admire a soldier that will fight—that is, if he fights the enemy; but I confess that it makes me feel tired to see him fight his comrades. John Wesley is quoted as saying: "Fight; all fight, and always fight, but for heaven's sake, don't fight one another."

### Miraculous Conception.

One of the subscribers to the Boston *Christian Register* writes to that paper:

In a late issue of your paper you say the question is often asked: "Do Unitarians believe in the miraculous conception?" Your answer is: "Some do and some do not." I was amazed, and not a little grieved to find myself all at sea again, as far as reasonable religious companionship may go; for I had supposed we had discarded long ago a dogma that would have the maker of law disregard his own. And, if you know of a paper whose answer to such a question would be No, a thousand times no, that and the religion it represents must have my support.

That able paper, the *American Israelite*, republished the above, commenting as follows:

The *Israelite* is evidently the paper "B" is looking for. Its answer to such a question is No, a thousand times No, a million times No, and Judaism is the religion it represents. If our brother of the *Register* will send us "B's" address, we will try to win him for a proselyte and a subscriber.

Dr. Wise reveres Deity, and refuses to sanction the imputation that he repudiates his own laws.—*Jewish Quaker*.

The *Banner of Light*, Boston, Mass., published the foregoing and commented as follows:

Spiritualism is evidently the religion for which "B" is seeking, and the *Banner of Light* the paper that merits his support. The *Banner* says NO, a billion, ay, a trillion to that absurd question, and its accompanying dogma. If friend "B" wants a scientific religion, he will find its principles set forth in the columns of the *Banner of Light*. Send us your address, friend B, and we will gladly place before you the principles of true Rationalism.

The RELIGIO-PHILOSOPHICAL JOURNAL fully endorses Brother Barrett's statement concerning that dogma, and if "Mr. B." will send his address we will furnish him with our JOURNAL.

Mrs. E. B. Monroe, Dickson, Tenn., writes that she wishes any Spiritualists who may be passing there or Chattanooga, Tenn., to call on her. She has been a Spiritualist ever since 1846, and would be glad to have the association of those of similar belief. She has lately moved to that locality from California, and was one of our acquaintances while here.

We are sorry to learn that she sustained a severe injury by a fall during the holidays, and has been confined to her bed, but she is now slowly recovering from its effects.

Behind the Veil. Price, 75 cts.; postage, 8 cts. For sale at this office.

## The Reviewer.

REINCARNATION OR IMMORTALITY, by Ursula N Gestefeld, New York. Alliance Publishing Co. 165 pp., cloth. Price, \$1.00.

The author evidently intends to teach the true science of being, and to show the necessity for repeated life. True immortality is discussed and equality taught. The philosophy of reincarnation is explained in a novel and comprehensive manner.

EASY LESSONS in Psychometry, Clairvoyance and Inspiration, by J. C. F. Grumbine. Published by the Order of the White Rose, 1718 West Genesee St., Syracuse, N. Y. 47 pp., paper.

Formulas are given for the study of each of the sciences of which the book treats, and just how to proceed in making experiments. It is a book for students and supplies a want often expressed.

GOD AND GOVERNMENT, the Siamese Twins of Superstition. By Wallace E. Nevill. 20 pp., paper. Price, 10 cents.

That there has always been an intimate relation between a people's belief in God and their form of government is a well-known fact of history. The author of this booklet has enlarged upon this thought, and has accomplished his avowed object, viz: to make some men think.

Mental Science. Vol. 1, No. 1. B. P. Hanan, editor. Monthly. 50c a year. Arlington, Kansas. The title-page of this new venture in the journalistic field is adorned by a portrait of Helen Wilmans, the leading exponent of pure Mental Science in the world. This is a good start, and we extend congratulations and best wishes to Bro. Hanan and his little paper.

Mind. Charles Brodie Patterson editor. The Alliance Publishing Co., 19 W. 31st St., New York. The February number comes to our desk filled with good things, as usual. The leading article, by J. W. Winkley, M. D., on "Mental Health and Disease," and "Subliminal Consciousness," by Joseph Stewart, are both of a high order of excellence. The third chapter of Fred Deems' poem, "Rip Van Fossil," a medical tragedy, occupies nearly ten pages. \$2.00 a year.

Dr. Max Muehlenbruch has issued a 16-page pamphlet embracing his four editions of prophecies. It contains much that is interesting and instructive, and can be obtained upon application. Address, P. O. Box 118, Oakland, Cal.

The Harbinger. Published at La Hohe Punjob, India. January 1st contains Fifteen Principles of Morality, Ten Principles of Health and Some Curious Religions, by Henry W. Mitchell of Australia, etc.

The Threshold Lamp. Edited and published by Coulson Turnbull, 644 Englewood Ave., Chicago, Ill. \$1.00 a year. A magazine of 40 pages devoted to the teaching of Astrology, Palmistry, Symbolism and the mystic meaning of the Scriptures. For teachers and students.

The Delineator for March, a herald of Spring. Contains a bewildering array of colored fashion plates, patterns of gowns for ladies and children; also of millinery and fancy work. There is also an excellent story, The House Behind High Walls, social observances, etc. \$1.00 a year. The Butterick Publishing Co., New York.

Mr. W. T. Stead writes in the Review of Reviews for February on The Perilous Position of England, pointing out the dangers which threaten from across the Channel.

Two Easter solos of exceptional beauty have been secured by the Ladies' Home Journal for publication in the March issue. The date of giving them to the public is timed so as to admit six weeks' rehearsal before their first rendition on Easter Day.

Harmony. Vol. 1, No. 1. Ponca City, O. T. P. Pearson, editor and publisher. Devoted to the science of healing. Its motto is: "Harmony is the Keynote of the Universe." 50 cents a year.

Humanitarian for February. Edited by Victoria Woodhull Martin and Zula Maud Woodhull, 17 Hyde Park Gate, London, Eng. The frontispiece is a portrait of Sir Henry Shippard, who writes upon The Native Question in South Africa. It also contains articles on Crime in Ireland, by Rosa M. Barrett; Isis Worship in Paris, and many others, including the Open Column, filled with excellent quotations from eminent writers of both poetry and prose.

To the Deaf.—A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 701B, the Nicholson Institute, 780 Eighth Avenue, New York.

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Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, and Psychometrist, 1423 Market St., San Francisco.

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

Mrs. C. J. Meyer, spiritual and business medium. Sittings daily. Circles every eve. 335 McAllister St.

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## CIRCLE OF HARMONY!

MRS. F. A. LOGAN.

On memory's page my vision rests to-day,  
And there inscribed in letters tinged  
with gold,  
Are names of thousands who dropped in  
to say  
They felt a harmony in this sacred fold.  
Harmonious measure filled each beating  
heart,  
As woman's feeble voice was heard in  
prayer;  
That all might feel a freedom and impart  
Their highest thought, no matter by  
whom or where.

They came, whether college bred or  
untaught,  
Lacking in wealth, or rich as Cresus,  
all the same,  
Alike were made to feel that each one  
brought  
Something to banish sickness, sin and  
pain.

Melodious strains of music from piano  
and guitar,  
In concert with harmonica sublimely  
sweet,  
Blended with the spheres of angels from  
afar;  
Then the sphere of harmony was made  
complete.

Through this spiral wave of harmony  
divine  
Receptive souls were reached and  
opened up  
A chalice of pure, sparkling mental wine,  
To give to each a draught from well-  
filled cup.

Exuberant with joy, some went away,  
To tell to other souls what they had  
found.  
"Communion with the saints, from day  
to day,  
That loved ones were not sleeping in  
the ground."

Consoled and comforted, they in their  
turn  
Were ever ready to impart the news,  
Of life immortal, to souls that yearn  
For freedom from their contracted,  
narrow views.

And thus the Circle broad and broader  
grew,  
Until the world was spanned with  
mellow rays.  
And must I leave it, and say farewell,  
adieu?  
Ah, no; with lips and pen, will ever  
speak its praise.



The Editor is not responsible for the  
opinions of correspondents.

## Buried Treasure.

TO THE EDITOR:

Dr. A. C. Williams, now visiting  
me, recently found buried money  
on my farm, by his psychic power.  
He seems wonderfully near in touch  
with the spirit-world, giving me  
many messages and foretelling  
events, and for which I know no  
better medium. E. A. HAMILTON.  
Kalona, Iowa.

## The Theory of Hearing.

In the Psychological Section of  
the British Association, Dr. Albert  
Gray (Glasgow) read a paper on  
"The Theory of Hearing." His  
view of the function of the cochlea,  
as set forth in his paper, is like  
that of Helmholtz, that sound is  
analyzed into its simple constituent  
tones by the basilar membrane.  
The result of this analysis is that  
variations in pressure on the nerve  
terminations will occur, and that  
these pressure variations are ana-  
lyzed in the central nervous system.

In support of the theory he put  
forward, he cited the close analogy  
which it shows between the sense  
of hearing and that of touch. It  
further explains the existence of  
noise as distinguished from musical  
sounds, and the fact that under  
certain circumstances the ear is  
able to perceive differences of  
phase.—*London Daily News.*

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ingly part with it, sooner than have missed  
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agnostic when the revelations began, the evi-  
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mable importance, presented in a careful,  
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sonal perusal of the volume will do it justice.  
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## Local News Summary.

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

**The Universal Spiritual Association** at 20 Eddy St. discussed "Decision" last Sunday with profit to all present. Miss Lee of Santa Rosa, among other popular musical selections, sang "Answer," accompanied by Dr. Hall on the piano. The class of beginners who "set the pace" for the meeting are outstripping some of the older members in concentration and expression of their best thought. "When in doubt, decide against yourself."

**Mme. Young's Meeting** at Oriental Hall, 605 McAllister St., opened with music by Prof. Young and Prof. Bothwell, on violin and piano. Mrs. Sarah Seal, the popular speaker on occult subjects, entertained the large audience with an able address upon "Suicides," in the light of spiritual philosophy. A beautiful musical selection; the composition of Prof. Bothwell, was rendered in a pleasing manner. The music is claimed to be of Egyptian origin. Mme. Young followed with messages from the psychic realm. The hall has recently been renovated and decorated in Egyptian renaissance, which, with other important changes, constitutes a very marked improvement which will be appreciated by frequenters of this popular meeting.

**Duality of Truth**, or the Occult Forces of Nature, by Henry Wagner, M. D. Price, \$1.00; postage, 10 cts. For sale at this office.

**Progressive Spiritualists.**—The usual Sunday evening meeting in Occidental Hall was opened by a song service led by Mr. J. T. Lillie and a choir of selected voices. "Year of Jubilee," "Rock of Ages" and "Speed Away" were the selections given. W. T. Jones, Mrs. B. F. Small, C. H. Wadsworth and Dr. Norman each announced important events in the near future. Mrs. E. Shepard Lillie then delivered a splendid lecture, taking for her subject, "The Age of Reason," ending with a beautiful improvised poetical peroration. "America" by the audience and a few parting words by Mrs. Lillie closed the evening's service.

**Congress of Religions.**—There is in progress in the First Unitarian Church of Oakland, of which Rev. B. Fay Mills is pastor, a series of lectures presenting the claims of the modern religions and philosophies of the world. On Sunday evening, Feb. 18, Mrs. R. Shepard Lillie will present the claims of Modern Spiritualism. Her place upon the lecture platform of Occidental Hall will be supplied by Mrs. Anna Robinson Gillespie of Oakland.

**Within the Temple of Isis**, by Belle M. Wagner. Price, 75 cts; postage, 8 cts. For sale at this office.

**Coming Events.**—The Central Lyceum will give a private masquerade ball on Wednesday evening, Feb. 14, at Pythian Castle, 909 Market St. Admission, 15 cents.

The Ladies' Aid Society has a benefit social in Occidental Hall on Friday evening, Feb. 16. Admission, 10 cents.

The Children's Progressive Lyceum have a masquerade party on Friday evening, Feb. 23, in Crystal Hall, 909 Market St. Admission, 15 cents.

The Mission Lyceum celebrates Washington's Birthday with a patriotic party on the last Wednesday evening of the month; the national colors to be worn. Single admission, 15 cents.

**Hermetic Brotherhood.**—The open meeting held on Thursday evening, Feb. 8, at 509 Van Ness Ave., opened with a few moments of silent meditation, and a song by Mrs. Rogers and Mrs. Weld. Mr. Weld, the presiding officer, spoke of the objects of the Brotherhood, and Dr. Phelon took for his subject, "Attainment," and delivered an excellent address. These open meetings are held every Wednesday afternoon at 8 and Thursday evening. All are welcome.

**Ladies' Aid.**—The meeting held by this society on Wednesday afternoon, Feb. 7, was unusually well attended, and was addressed by Dr. Norman upon the comparative absence of sickness in the Orient. The socials on the second Friday of each month have been discontinued, but there will be a benefit social given on Friday evening, Feb. 16, for a sick boy and his worthy mother. Tickets can be procured from any member, or at the door. This is a worthy object, and should meet with a ready response. There will be an excellent entertainment and dance. Occidental Hall, 305 Larkin St. Take elevator.

**Elizabeth Barrett Browning**, an interesting volume by Lillian Whiting. Price, \$1.25; postage, 10 cts. For sale at this office.

**Mission Lyceum Entertainment.**—The programs for this patriotic party are already out. It will be a Washington Birthday party, but will be held on the last Wednesday evening of the month, 28th inst. There will be an excellent program and dance. Everyone is expected to wear the national colors in some manner. Mission Opera Hall, 2131 Mission St.

**Central Lyceum.**—The first meeting in the new hall, 1133 Mission St., was held Sunday, Feb. 4, at 10:30 a.m., Mrs. M. C. Richardson, conductress, presiding. Mr. W. T. Jones addressed a few remarks upon the good work of the Lyceum. Mr. C. J. Collins made a few remarks upon the work before the Lyceum. The first masquerade ball to be given by Central Lyceum will be held Feb. 14, St. Valentine's evening, at Pythian Castle, 909 Market St., in Crystal Hall, where a good time can be expected. Good music for dancing, and refreshments will be the feature of the evening.

**Mrs. Lena Clark-Howes** has moved to 314 Eddy St., San Francisco, where she will continue her work.

**Mrs. Wrenn's Meeting** on last Sunday evening in lower Scottish Hall was addressed by Mrs. Griffin, Mrs. Wrenn and Prof. Fisher. The music was furnished by Mrs. Dunkel and Mrs. Simmons. These are test meetings and are supported by voluntary contributions. The attendance and interest are very good.

**Mrs. Meyer's Meeting**, held at 335 McAllister St. last Sunday night, was addressed by Mr. H. N. Shive, who took for his subject, "The Philosophy of Modern Spiritualism." Mrs. Jennie Tully, the well-known teacher of instrumental music, presided at the piano. Mrs. Clara J. Meyer then gave messages from the spirit-world to all present.

**Mrs. Eberhardt's Meeting** last Sunday evening in Temple of Truth Hall was well attended. The music rendered by Mrs. McClunie was much appreciated, and the messages given by Mrs. Eberhardt proved to the skeptics that spirit return is true.

**E. W. Sprague and Wife**, the well-known trance speakers and platform test mediums, are contemplating a visit to the Pacific Coast, and would be pleased to correspond with societies, camp-meeting associations and persons along the route, who may desire the services of speakers and mediums in their lines of work. The best of references will be given on application. Address, for February and March, E. W. SPRAGUE, 745 High St., Alliance, Ohio. Home address, 618 Newland Ave., Jamestown, N. Y.

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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 I ever 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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### Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon at 2 o'clock. All are invited. Take the Elevator.

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