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# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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VOL. 37.

T. G. NEWMAN,  
EDITOR

SAN FRANCISCO, CAL., THURSDAY, FEBRUARY 22, 1900.

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## EARTHLY APPEARANCES.

The widest river may not be  
The best to navigate;  
The fairest words may be the ones  
That hide the deepest hate.

The loudest laugh may only serve  
To keep away a sob;  
The sweetest kernels do not grow  
Upon the longest cob.

The keenest edge may not be found  
Upon the longest blade;  
The sweetest songster may not sing  
Within the fairest glade.

The widest seat is not the one  
Where mightiest men have sat;  
Sometimes the greatest mind is not  
Beneath the biggest hat.

—S. E. Kiser.

## BORDERLAND.

### Chased a Lucky Nickel.

Among a handful of small change which a young business man pulled out of his pocket in a St. Charles street cigar store was a well-worn nickel in which a heavy gold ring had been inserted. "It's merely a luck piece," he explained in response to the question of a bystander, "and I keep it because on one occasion it probably saved my life. I was in Philadelphia several years ago," he continued, "and had occasion one day to call on a gentleman who had his office on the fourth floor of a large business block.

"After leaving him I was standing in the hallway waiting for the elevator to come up, when this nickel, which I was turning between my fingers, slipped out of my hand and rolled downstairs to the next landing. I was at first inclined to let it go, as the elevator just then arrived, but on second thought I told the boy inside that I would walk, and started down to recover the coin. Before I had descended half a dozen steps, I heard a tremendous rushing sound, like a ton of coal tearing down through a chute, followed by three deafening explosions and a dull crash. The elevator had fallen and the three reports were caused by the blowing out of the glass doors on each floor as it shot past. The crash, of course, was the noise of its wind-up in the subcellar.

"The thing was so sudden and unexpected that it left me momentarily paralyzed with consternation. Then I ran downstairs, and noticing something bright on the landing, stopped mechanically and picked it up. It was my lucky nickel, but for which I would have been at that moment considerably nearer earth. The elevator boy was fatally injured. I had the coin marked with this ring to keep it from get-

ting mixed with other nickels."—*Record.*

### The Soul in Dreams.

Speaking of dreams that come true, a few days ago the newspapers published a strange but trustworthy story of a Mrs. Maloney, of West New York. In a dream she saw her son caught under the wheels of a railway train. The vision was so vivid, it so wrought upon her that she rushed out into the night to the railroad, and there, crushed to death on the track, found the body of her son.

A correspondent says: "When I read this incident it recalled one of a singular tenor, but more remarkable, which was related to me by a prominent lady, who spends much of her time abroad. 'A few years ago,' she said, 'I was tarrying a few weeks in Paris, accompanied by my maid, who had been in my service many years. One morning she came to me with her eyes red with weep-

ing, and I asked her what the trouble was. She replied that her mother had died the night previous in Philadelphia. 'How can you know that?' said I. 'During the night,' she explained, 'my mother appeared to me in a dream and told me that she had just died. I saw her as plainly as I see you, and I know she's dead.'

"I was attached to the girl, who had faithfully served me, so, having assured her that it was silly to believe in dreams, I promised that, in order to convince her that her mother was alive, I would send a cable of inquiry to Philadelphia. I did so, and the reply came that her mother was alive and well.

"A few months later we returned to America, and leaving me in New York, my maid went over to Philadelphia to see her people. She discovered that her mother had died on the identical night of her dream, and that when she felt that her end was approaching she made her family promise that they would

not let her daughter in Paris know of her death. 'I'll tell her myself,' said the mother, 'but if you cable or write her, she may leave her employer and come home, and I wish to spare her that useless journey.' Therefore—the family explained to my maid—when your employer sent the cable message, we felt that justice to your mother's request required us to tell a fib.' This story, as I have related it, is absolutely true in every particular."—*New York Mail and Express.*

### Mysterious Lights.

A woman far above the average in mental ability, who before her marriage was a teacher of mathematics, had two children, both boys. One died when 7 or 8 years old; the younger survived. They had been extremely attached to each other. Yet after the death of the elder the younger child never seemed to miss him or sorrow for him, and when alone in the room they used to occupy together, the mother often heard the child laughing as if in playful glee. When questioned, he invariably answered that his brother was there playing with him. As he grew older this thing continued.

Once, in passing, the mother went to throw some heavy parcel on the bed when the boy screamed aloud: "Don't, don't! You'll hurt Bert. Don't you see him lying on the bed?" This mother declares that she has often seen the room brilliantly illumined when no light was in it, and her husband corroborates the statement. The lad who sees and talks with his brother is mentally all right, and has a talent amounting almost to genius for music.

### A Spirit Visitor.

At Upper Sandusky, O., an old colored man by the name of Frederick, residing in a hut, is suffering from spiritual visitations which are causing him great mental agony. The visitations were first noticed several months ago, when a peculiar something began tugging at his bed clothing in the dead of night. No attention was at first paid to the annoyances and they continued, each time growing more violent, until they pressed him so hard it was with the greatest difficulty that the old man could breathe. He struggled with his unknown foe until finally it was vanquished.

On one occasion a lamp was permitted to burn, but at a stated hour the visitations again asserted themselves; this time in a strange form, being a woman dressed in black, with claws for hands, which she used to splendid advantage, finally throwing the old man out of bed. On other occasions the specter would stand in the center of the

## THE ONLY WOMAN MONK.



SWAMI ABHAYANANDA.

Still another Chicago religion to claim Eastern knowledge and influence at its head and behind its teachings is that of the Adwaitam congregation, headed by the Swami Abhayananda, the only woman monk in the world.

The Swami Abhayananda, who is now in India, whither she has gone to bring back to her followers yet more of this wonderful knowledge and learning, is Parisian by birth, and came to this country as a teacher of languages some ten years ago. Shortly after landing in New York she became much interested in the teachings of various occultists of that city, and so devotedly did she follow up this idea that she was initiated by Vivekananda as a real member of the Sanyasim, or Order of Mendicants of the Yellow Robe.

From India the disciples of the Swami Abhayananda expect her to return to Chicago in a year or two by way of the Paris Exposition. In India she has been received with great ceremony as the only white and Western woman to embrace the faith of Vedantic poverty, and the followers of the new-old religion which she has founded in Chicago are jubilant therefor.



room and make divers kinds of noises.

The old colored man has been examined by several local physicians, who state he is not laboring under any hallucination. They are arranging for a night to visit the house and examine into the mysteries.

#### Saw a Spirit.

A special to the *Minneapolis Times*, on Jan. 6, from Ashland, Wis., says: Details of the finding of the supposed skeleton of Peter F. Nelson, leading to the arrest of a Eugene J. Buell for his alleged murder, was related by Buell's father-in-law, Boardman, on the witness stand. Boardman testified that three weeks after Nelson's disappearance in September, 1896, the spirit of Nelson appeared to him and said, "I am killed," and then vanished. He thereupon engaged experienced Indian woodsmen to search for Nelson's body, and it was found nine months later.

#### A Modern Miracle.

TO THE EDITOR:

Three years ago I became very ill—so ill, in fact, that none thought I would recover. The disease was known to my physicians as complete nervous prostration in its most agonizing form; to my healers (for I have had many) it was known as a psychic condition. Every medium who came to see me during my physical imprisonment pronounced it a case of psychic development, and prophesied great things to follow. Yet you can well understand that as week followed week, and months became the sequel and counterpart of other months, we came to feel that there was but little hope of ultimate recovery, until a year ago last August, Mrs. R. Shepard Lillie came to visit me and I said to her: "Shall I ever be well and strong again?" She looked at me earnestly and answered: "Yes, you will get well. You will have to be patient many months, but you will get well, and when the right time comes, it will be lifted from you like a miracle."

Renewed hope brought courage and happy anticipations of a day when I would walk and sing, and talk and live and be as others were. Months did pass, twelve of them and more; then there came to my home, on business, a gentleman well known in San Francisco, who said to me: "I have a friend, a physician from India, who has been working for 20 years or more with the High Priests of that country. He will call with me to see you, if I may bring him."

I extended to both gentlemen a hearty invitation to call as soon as possible. This was on Saturday, and my friend said he had already spoken to the gentleman about my case on the Tuesday before, who said: "If you wish to know what is the matter with her, I will tell you now," which he did.

On the Tuesday evening before-mentioned, I had felt a strange presence in the room, and told my family about it, noting that the clock pointed to 8:15, also stating that it made me feel much better. On Saturday evening I saw at my bedside a tall, fair man, in the white robes of some Oriental order, and at the same hour as on the Tuesday before. He said nothing, but seemed to give me strength. I felt much stronger and brighter after the presence left. On Monday evening between 8 and 9 o'clock he

again appeared, attired as before, and each time I felt stronger, and during the following day tried to exercise and get about the house.

On Tuesday, at about 1:30, the two gentlemen called, and as they entered my room, I remarked to the one from India: "Well, sir, I have seen you before," to which he answered understandingly: "Yes?" He took up the conversation after exchange of salutations, and related the case of a lady who had been entranced for two years and ill for four years, whom he had taken out of the house the third time he visited her, and who became strong in a few weeks.

I said to my friend: "Oh, I wish he could do that for me." The Doctor smiled and said: "Put on your hat." I obeyed, and he took me for a walk four blocks and a half, the cars passing and repassing me with but slight annoyance. The next day I rested, but took a short walk with a friend. The next day the Doctor came again and took me for a car ride. He entertained me, and I forgot I had been lost to the world for three long years. He took me to call on a friend, and from there to a cafe, where, after a refreshing luncheon, I felt almost natural, and at 5 o'clock he escorted me to my home. The next day I rested, and felt much better and stronger than I had for years. Again, on the alternate day, he took me to call upon Mrs. Lillie, where I verified the fulfillment of her prophecy by standing before her, a well woman, and every day since, I have been going about in comfort and ease, calling on business at various offices, riding in the elevators, street cars, ferry-boats, etc., and for the wealth of happiness this experience has brought to me, I feel satisfied to have been afflicted.

Some joys must forever go unlettered, for they are unspeakable. Such joy is mine, and in relating this simple story, you will clearly see that no effort was apparent, no passes, no demonstration, simply "Put on your hat," or "We will go."

JENNY WARD HAYS.

228 11th St., San Francisco, Cal.

Any person wishing to verify the above remarkable testimony, and cure of my daughter, are invited to communicate with me.

GEO. W. CARPENDER, M. D.  
228 11th St., San Francisco, Cal.

#### No Infallible Book.

J. MINOT SAVAGE.

It is said, and this is the claim held by Christendom to day, that it has given the world an infallible book. But when we look at this book we find it full of historical and scientific mistakes; full of contradiction; the early parts of it a reflection of the world's immaturity, not to say barbarism. We find immortality, find God represented as countenancing things which the conscience of the world to-day utterly repudiates, as partial, as cruel, as unclean, as inhuman. We find no end of difficulties of that sort in accepting the claim.

Would God give his infallible revelation to one little people in a country the size of Massachusetts and not give it to any other people until 2,000 years ago? And then would He gradually reach out and let certain other people hear about the fact that He had written a book, but who had for 2,000 years remained in such ignorance of it that less than a third of the world's inhabitants have heard that there

is such a book? Would He have let the credentials of that book be so uncertain that the best scholars, the most earnest thinkers, the most devoted worshippers and saints should find it impossible to accept its claim to infallibility? What kind of a revelation is it that comes to us in a fashion like this? What kind of a Father in Heaven is it that reveals Himself so fitfully, so partially, so uncertainly? My friends, it is simply unbelievable.

I am ready to declare that not only do we not need any infallible revelation in matters of religion, but such a revelation, if it could be given to the world, would be nothing less than a calamity, to be mourned instead of welcomed. Why do we need an infallible revelation? There is only one reason that can be given for it, and that is based on an assumption instead of a fact. It is assumed that God is going to damn people forever for making intellectual mistakes. If he is not, then why do we need an infallible revelation in religion any more than we do in medicine, or astronomy, or chemistry, or geography, or mathematics, or any other department of human thought or life?

It is assumed, on the basis of an old tradition, that the world is lost, and that we must have an infallible revelation to tell us how we are to escape the wrath and anger of God, and that if we do not get it, there is no hope for us. This, I say, is assumed. There is not one scintilla of proof in favor of such a belief on the face of the earth. The world is not lost, the world is not under God's wrath, and there is no reason for our supposing that He is going to punish people in another life because they make intellectual mistakes, because they do not happen to believe this particular thing or that.

When men have claimed to have infallible and unchanging standards in any other department of life than religion, they have stunted the world; they have stopped the world's thinking, hindered its growth, stood in the way of development, of individuality, character and thinking. The claim of infallibility in religion makes cowards of men; it turns preachers into criminals, makes them creep and crawl and fear to dare to speak—on peril of persecution, of dismissal from their pulpit; some of them, as they write me occasionally, on peril of making their wives and children hunger for bread. The claim to infallibility has been productive of the most colossal spiritual self-conceit. It develops cruelty, hardness of heart and the shedding of blood.

Now, does God reveal himself? Yes! Forever new, ever advancing and progressing revelation. Where and how? Why, lest you should think I have swept so many things out of existence, let me say there are many revelations of God that have come through the Catholic Church; many came through the person of Jesus; many are in the Bible; many have come by messengers who have brought the world a message from the Unseen. Whatever is truth is in so far a revelation of the Divine, and if it be known to be true, just in so far it is infallible. Study the mountains, the seas, the trees and the rivers—all the beauty, the majesty, the sublimity—and you get so far a revelation of the Divine. Study the wide night sky, with its stars, its worlds, its suns, surrounded by systems; its order, its might, its glory, and you have a revelation of God there so far as the universe is

capable of holding and manifesting the Divine.

You know I hold Jesus a man. He is an illustration of what can flower and blossom on the topmost bough and outermost twig of humanity. I hold Him in the spiritual and moral realm supreme so far—not that I do not believe others have lived as He, but He stands the one great exemplar of what it is possible for a man to become. Read His life, trace Him from the beginning of his ministry; see that human tenderness, pity for human weakness; love and sympathy for the poor; all that is sweet and tender and human and helpful; blessing the children, gathering the lost to His bosom, pitying the fallen; infinite tenderness for sin, for vice; caring for the outcast, calling the lost, hopeless of none.

This is so far the revelation of God. It is not finished. It is going on to increase and brighten every day; it is not infallible—let us thank God that it is not, for we have a chance to think on our own account, to experiment, to develop, to feel out after the finer and better things, and as we work out our salvation with fear and trembling, we are confident that it is God who works with us to will and to do His own pleasure, and that to-morrow there will be a higher and grander vision; the to-morrow after that something better still, and so the world goes on to find its consecration and consummation in ever unfolding truth, in ever sweeter and deeper love.—Selected.

#### Voice and Form.

C. C. DAVIS.

My father passed from earth when I was very young, and I cannot recollect ever having seen him.

At the age of thirty-five, one night shortly after retiring, and whilst my thoughts were busy with plans for the morrow, I heard a man's voice as loud as is usual in ordinary conversation, ask: "Do you want to see your father?" Knowing that there was no other man about the premises, I was much surprised, and more so when, looking in direction of the voice, I distinctly saw a man about eight feet away, and looking earnestly at me as if desiring me to answer his question. The face, shoulders and half the body were distinctly outlined, and presented the appearance of a man at middle age. Had the body been materialized to its full length, the feet would have occupied a position nearly a yard above the floor. The chamber was dark, but there was a light around the form.

I watched it in amazement, and soon it began to grow indistinct and gradually faded from view. The voice was distinct to my sense of hearing and the form equally so to my sense of seeing.

Readers of the JOURNAL need entertain no doubt as to the truth of the above statement.

Newport, N. H.

#### Brotherhood of Man.

J. S. LOVELAND.

"The Fatherhood of God and the Brotherhood of Man." This phrase is one of those stereotyped expressions which people use without attaching any definite meaning thereto. It is with them a sort of stock phrase which supersedes the necessity of thinking. The brotherhood of man, say some, necessarily implies the Fatherhood of God.



The term brotherhood does not imply the idea of fatherhood. When we speak of "The Brotherhood of Thieves," we have not the remotest idea of some great father of all thieves. Then there are almost innumerable brotherhoods—the Hermetic Brotherhood, the Masonic Fraternity, the Brotherhood of the Co-operative Commonwealth, the Theosophical Brotherhood, and others too numerous to mention. None of them imply the slightest notion of Father. Nor does the use of the word Father imply brotherhood. Washington was termed the Father of his country, but that did not make the inhabitants his children, or brothers of each other. Harmony of opinion upon certain doctrines, or certain lines of conduct, make men brothers, without the slightest thought of a common fatherhood. Mankind is termed a brotherhood because possessing the same cardinal elements of character.

But let us look at this fatherhood idea a little closer. It means, in the strict, literal sense, that the father furnishes the positive germ of being for two or more offspring, who are, by virtue of that derivation, brothers or sisters, as the case may be. That is the primitive meaning of the word. But no one is fool enough to pretend that God is father to man in any such sense as that. What is the sense, then? "Why, he is our creator," is the answer. How our creator? Is God, your God, any more your creator than he is of cows, hogs, tigers, skunks and rattlesnakes? No matter whether you adopt Genesis or some other notion of creation. If issuance from God constitutes brotherhood, then all the animal races, from the flea to the mastodon, are our brothers, and we are guilty of continued murder, and that, too, of our brothers. The life of God is in the serpent, in the eagle and the crocodile as really as in you; and, if a meat-eater, you are a cannibal! But the Bible teaches it. Suppose it does; that does not make it true. However, the Bible does not teach it. The Bible, to be sure, affirms the creation of man and all other things by the Elohim. But when you come to sonship, God has but one real son; Jesus is his *only begotten son*. There are other sons, but they are adopted ones. They were of "their father, the devil," until by faith the spirit of adoption was given them. Neither under the Jewish nor Christian regime could a Gentile become a child of God, and hence, a member of the brotherhood, except by adoption. He must be circumcised or baptized.

Brotherhood, then, in the family sense, means the same parenthood; in the religious sense, it means a common faith about some God or Gods; and, in a larger sense, it means a sameness of nature. This last constitutes the brotherhood of humanity, and has directly no more to do with the idea of God than the sameness in nature of animals, reptiles or birds has with defining them as the children of God.

It is supposed that Spiritualists are progressed sufficiently to comprehend somewhat clearly the principles of evolution, and, therefore, repudiate the old superstition of a man and woman being created out of dust, and that all species of men, from the black to the white, have sprung from that primitive pair. We know that man has come up from prior animal types precisely as the higher animals have been evolved from types much lower than they are to day. By the slow processes of nature, we have

come up from the lowest forms of sense life and stand upon the apex of present development, with the same innate wants, because of the same essential attributes, and, therefore, equal in rights; having the same rights, because possessing the same necessities. And the potent fact that all men have the same basic needs, of itself demonstrates a common nature, and, in the largest sense, makes them a brotherhood.

The equality, duty and brotherhood of man would be just as apparent and self-evident if man had never heard of a God, as it is now. And the fact of brotherhood, and the duties involved therein, are as evident to the most ultra Atheist as they are to the most devout religionist to be found, and, I think, much more so. Spiritualists should leave out the Fatherhood clause, and insert, in working earnest, the Brotherhood. Attention to the Father means neglect of the Brother.

#### Hermetic Teachings.

W. P. PHELON, M. D.

Our invisible associates and comrades are interested in our advancement, along all lines of the earth-life, so when they come back, the conditions shall be so far progressed and advanced as is possible. While they say that; while they desire it; while they can put into the thought currents of the universe all the potencies the thought current is capable of: they still lack one thing. They are not able to express it in manifestation, unless those who are dwelling therein will hear them; will pay attention to what they have to say; will accept guidance along these paths that lead out into the great, (to the earth-dweller) Unknown; but to those who dwell therein, the only known and real.

That which is true of those who live, who wait, who dwell in the light and beauty of the Summerland, is true, also, in a measure, of those who are on the visible plane. The Unseen need our help in manifestation more than we need them. This results from the fact that we have the power of manifesting on two planes; while we are the only instruments of manifestation available to them.

Every thought we give toward the Real, every idea that comes to us of the oneness of the great Over-Soul, is a help to our invisible friends. It draws them to us, and us to them. It removes the barrier between us, and we can but constantly feel that we are really a unit with them in all that constitutes unity and oneness.

Hermes was the Greek name for the God of Wisdom. As a synonym of the total collection of knowledge, from the beginning of manifestation up to the present time, the word Hermes is full and complete. Therefore, when we speak of Hermes, we understand simply the collective wisdom of the Universe, and as much of it as we can lay hold of to draw to ourselves. Hermes, then, originally meant wisdom. Knowing well that all success can come only out of the harmony, out of the unity, in which it is possible for knowledge to be attained and held, the wise ones founded a Brotherhood.

A Brotherhood of Wisdom, if truly named, must, in the first place, seek, utter and thus express entire harmony. The vibrations that flow on the same planes, if aligned, carry with them force, in proportion to the number of streams flowing in the same direction.

The Hermetic Brotherhood, or Brotherhood of Wisdom, dates back to about 27,000 years before the beginning of the Egyptian revival of literature, arts and sciences. The King of Atlantis granted the charter of privileges, a copy of which hangs in the first Home Temple of the present revival, granting, under certain conditions absolutely, certain claims, which the wise old souls, who had seen that a Brotherhood was necessary, asked for.

Out of their work, out of the power they had learned to use, they could collect and control forces, which, in this later day, we know and weakly name mechanical powers. These forces, however, are simply the symbols of individualized conditions. By their use, angels and archangels of the invisible realms built for themselves the Great White Temple. The Temple must have been built, because the thought dwelling constantly in their minds fully pictured that which came after and is not yet finished.

#### Blame Safer Than Praise.

Our strength grows out of our weakness. The indignation which arms itself with secret forces does not awaken until we are pricked and stung, and sorely assailed. A great man is always willing to be little. Whilst he sits on the cushion of advantage he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill.

The wise man throws himself on the side of his assailants. It is more his interest than it is theirs to find his weak point. The wound cicatrixes, and falls off from him like a dead skin; and when they would triumph, lo! he has passed on invulnerable.

Blame is safer than praise. I hate to be defended in a newspaper. As long as all that is said is said against me, I feel a certain assurance of success; but as soon as the honeyed words of praise are spoken for me, I feel as one that lies unprotected before his enemies.—*Emerson*.

**Benefactors of the Race.**—The men who have been burned at the stake, the men who have been crucified and persecuted to the ends of the earth, are the men who have aroused patriotism and the love of liberty, and done more for the elevation of humanity than all other agencies combined. The man who is influenced entirely by selfish motives is always opposed to anything that will benefit the human race.—*Economist*.

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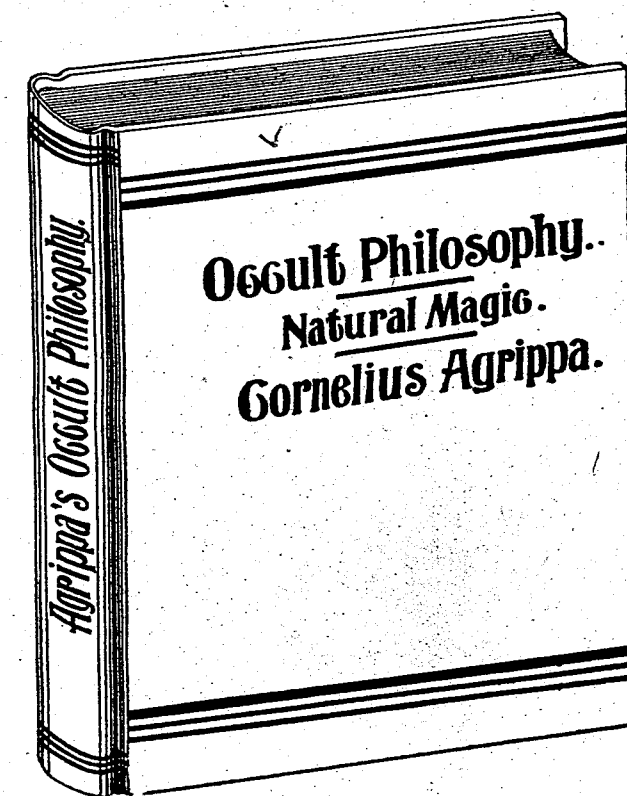
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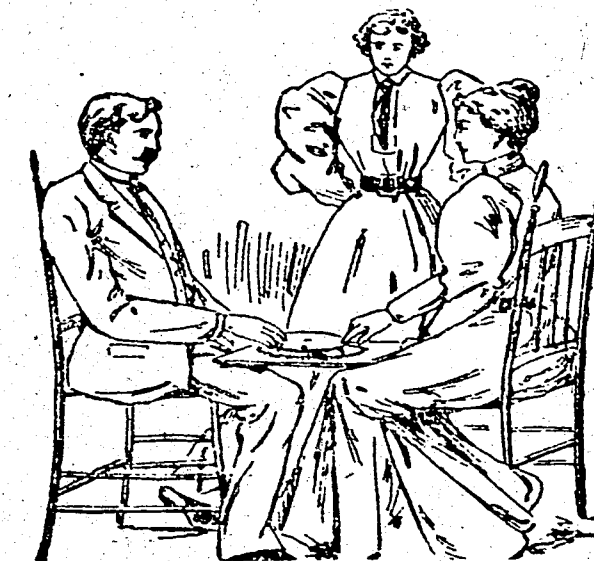
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SAN FRANCISCO, FEB. 22, 1900.

A Shadow is cast upon the perspective of life. The object casting the shadow is "occulted," and the result upon humanity is fear. When the object which casts the shadow is seen, it excites no wonder; it brings no fear. The way to make it change form or disappear is understood, and the mind applies its mastery and study in the right direction.

Fraudulent Mediums always advertise themselves largely. The genuine spirit medium is modest and unassuming, "suffering long and is kind." P. T. Barnum, the great showman, said: "The world likes to be humbugged." This is one of the inalienable rights of every citizen; but he has no right to complain, after his emotional dissipation has passed; he must take his medicine and look pleasant.

The Daily Press comments on Rev. C. M. Sheldon's attempt to run a Christian daily newspaper implies plainly that the managers of American newspapers do not expect any helpful results from Mr. Sheldon's forthcoming attempt to indicate a remedy for some of the objectionable features and methods of the daily press of the country. Yet they all agree that there is room for reform.

Prof. James Hyslop, of Columbia University, has recently announced that it is possible to communicate with the spirit inhabitants of the other world. As proof of his assertion, he says he has heard from his lately departed father.

Uncut Magazines may be a luxury to those having plenty of leisure; but to the busy editor they are a nuisance. To read them and say pleasant things of them is quite enough, without all this manual labor. Word to the wise is sufficient.

### Nature's Signs.

Nature hangs out signs upon the exterior of the human form, as an advertisement of what may be found within. While every portion of the body indicates character, only a few portions have been analyzed and reduced to a science. There is an intimate relation between Psychometry and Palmistry, which seems to have escaped the attention of the investigators of occult science. In the hand is found all the signs which indicate character, and in the hand is held the article which is to be psychometrized. The hand comes in contact with every object with which we are familiar in our daily life. The interesting subject of money-making, as indicated in the hand, is ably treated in an article by Prof. Segno in the *Medium* of Feb. 8:

Some of the greatest money-makers have small hands. It is not the size, but the shape that counts for most. Short men earn fortunes like big men, and their hands are small. But the shape is distinctive.

The essential qualities of a money-making hand are that the fingers shall be stout or rather large at the very ends, showing solidity, firmness and reliability; second, that they shall lie close together, to give the secretiveness so necessary to the successful money-maker.

There are those who esteem money greater than other successes. If you want to make money, study your hand and see if you are capable of doing so. If you find your hand is shaped wrong, then choose people as your associates who have the money-making hand, and in that way you can atone for your own lacking.

### Congress of Religions.

"The Claim of the Liberal Religion on the Modern World" was the theme of the sermon with which the Rev. B. Fay Mills closed the first series of sermons in the Congress of Religions which has been in progress at the First Unitarian Church, Oakland, Cal., for the past month. The Rev. Rabbi Voorsanger opened the series with a talk on Judaism. The Rev. Father Wymen followed on the next Sunday with an address on Catholicism, and a week ago the Rev. Geo. C. Adams of San Francisco filled the Unitarian pulpit, presenting the claims of Protestantism.

Speaking of modern religion, Mr. Mills said in part:

Liberal religion is not dogmatism. It is not indifference. It is not negation. It is not indefiniteness. It may be defined as such a confidence in the Divine Soul, and the manifestation of that soul in men at this stage of human progress, as to lead a man to cast himself on his divinest impulses, in full assurance that this will bring him necessary knowledge, continual progress and right relationship with his fellows.

There is a sense in which this religion makes no claims on the modern world. It is simply a question as to whether the modern world has grown sufficiently to appreciate it. It is an individual religion. No man can be "saved" by any religion imposed from with-

out, but only for the development of knowledge and character in himself. Salvation by proxy is a delusion.

Unitarianism is not a religion. It does not believe that religion is ecclesiastical. Religion should escape entirely from the control of ecclesiasticism, and be as free to the individual as the idea of love. A Unitarian church is a band of people who are free to think their own thoughts on all subjects. A Unitarian church has no creed of any sort.

I can see hope in every form of religion for the people who are interested in it.

I regard one day of my present religious experience as worth more than a lifetime of the best that I could find under the old forms.

There is nothing real in any religion that the liberal soul does not possess. If your best impulses lead you to worship Jesus, woe be to you if you do not. What he taught is great, but as a substitute for a man's personal relationship with God, it can be only a delusion. The Great Spirit is now making new expressions and forms for the uplifting of humanity. Will it not help in making this the religion of the future?

The program for the second series in the Congress of Religions to be held under the auspices of the Young People's Society of the First Unitarian Church, was announced from the pulpit at the close of services. It is as follows:

Feb. 18, The Claims of Modern Spiritualism, Mrs. R. S. Lillie; Feb. 25, The Claims of Vedantism on the Modern World, Swama Vidi Kanada of India; March 4, The Claims of Theosophy on the Modern World, W. L. Dewey of Michigan; March 11, The Claims of Christian Science on the Modern World, Dr. F. J. Fluno.

The Post-mortem disposal of the mortal remains of arisen humanity, is a question of some importance, for we should do all things "decently and in order." The *Temple of Health* gives this sensible advice:

When death transpires, lay the body in a cool, quiet room for a day or two—raise the window, put opening buds and flowers around the casket, and the moment decomposition begins to take place, close down the coffin lid and place the departed one's photograph upon the casket lid, that the friends may see the risen one as he or she looked in life; or, what is better still, cremate the body, thus quickly transforming dust to dust after the manner of our elder brothers of the Orient.

The King's Messenger inveighs against Palmistry, because a serious illness and death foretold by a palmist at a church fair actually occurred; and heads an article on the subject, "A Young Lady Killed by Palmistry." As an additional sample of nonsense, we append the following:

The devil still has his mediums, and souls still sell themselves to get this power, whether we call it necromancy or something else; just as a Spirit-filled Christian must be wholly yielded to God for filling and service, so must a medium be wholly yielded to the spirit that controls him or her.

### Presentiment of Death.

Mrs. Jeannette H. Hopps, who died in Alameda on Feb. 13, was 85 years old, and the cause of her demise was rheumatism of the heart. Just previous to her death she had been talking of her son James, who lived in Vallejo. The incident, as related in the *Call* of this city, opens an avenue of speculation in regard to the agency through which the knowledge was conveyed to her:

"Mother talked of no one but James," said Frank W. Hopps. "She said: 'I am sure something has happened to James. I have a presentiment that he has been killed in an accident.' I asked her why she thought so, and she said she could not explain. She could only reiterate that her son was dead, and she was sure of it.

"While we were talking about it, mother suddenly grew faint, and despite all that we could do for her, she succumbed in a few moments. Her death occurred just before 10 o'clock. It was only a little after that when we got a telephone message from Vallejo announcing that James had been killed by falling from a window. We had just dispatched a message to James informing him of the death of his mother."

A Jewish Rabbi, Dr. Max Wertheimer by name, has created a sensation by announcing his conversion to Christian Science. His brothers in Israel have taken up the cry so familiar to Spiritualists, when some shining light of orthodox Christianity has announced his belief in spirit communication. "He is mentally unbalanced," says Leo Wise, writing to the *Chicago Israelite*. This is a very delicate question, for the standards of 'mental balance' are somewhat indefinite. It is still a mooted question whether those confined in asylums or those enjoying their liberty are the insane. We give a quotation from an address delivered by Dr. Wertheimer before the First Christian Science church of Dayton, Ohio:

I have conscientiously studied almost every civilized religious system for a number of years, and by contrast and comparison I have found Christian Science the divinest of them all, though it was but recently I found this out. The watchwords of Christian Science are: "Hear, oh, Israel, the Lord our God is One," "Thou shalt have no other gods before Me," "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might."

Dr. J. M. Peebles is again visiting the Pacific Coast. The *Medium* of Los Angeles alludes to an address delivered by him before the Harmonical Association of that city on Sunday, Feb. 4. It says:

The president introduced Dr. J. M. Peebles, who said after four or five days of continuous travel he felt a little tired, but not too tired to say a few words. He spoke of the departure of loved ones and the life beyond; of death as a birth, and mediums as bearers of good tidings; he knew our spirit friends were still alive and with us.



**The Reviewer.**

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, or the price, for postage.

**CHARACTER AND DESTINY.** How to progress without political parties or religious creeds; how to abolish poverty and crime, as well as mental and physical deformities; how Nature cures diseases. By Prof. Ira Guilford, Los Angeles, Cal. 24 pp., paper. 10 cents.

The author is evidently a Socialist who has studied Phrenology, and views the problem of life from the materialistic standpoint. He lays particular stress upon loving our neighbors as ourselves, which is very desirable, but very impossible of accomplishment.

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**GOD INCARNATION** versus Personal Reincarnation, Evolution and Karma; by Mrs. M. E. Cramer, 3360 17th St., San Francisco, Cal. 36 pp., cardboard cover.

From the standpoint of Divine Science, the argument produced in this booklet is a conclusive refutation of the claims of Theosophy and the Hermetic Brotherhood, in regard to repeated life. It must be read and studied to be appreciated. The reputation (and standing as a thinker and author) of Mrs. Cramer in this country is a sufficient guarantee of its clearness of diction and wealth of inspiration.

Senator Albert J. Beveridge, in his famous speech in the United States Senate, told one side of his experiences in the Philippines. The other and more personal side—what he saw and heard of the American soldier in the field—he will tell exclusively in an early number of the *Saturday Evening Post*, of Philadelphia.

*Psychologische Bladen* is the title of a new publication issued at The Hague, Holland, monthly, at 50 cents a year. It embraces all branches of Occultism, and will also be the organ of the Nederlandsche Occultistenkring.

*Spiritual Being.* Monthly. Lucretia J. Curtis, editor and publisher, 145 East Tutt St., South Bend, Indiana. 50 cents a year. An advocate of the philosophy of Mental Science, and one of the best which comes to our table. Its existence dates from Jan. 1, 1900, and the two copies already published give promise of abundant success.

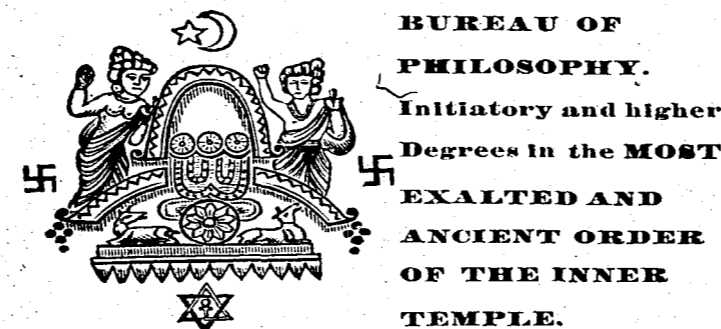
*Suggestion.* Monthly; Herbert A. Parkyn, editor, 4020 Drexel Boulevard, Chicago, Ill. \$1.00 a year. The number for February contains, among other good articles, "A New Theory of the Garden of Eden," by Geo. W. Dutton, A. B., M. D., which is unique and inter-

esting. "Mental Science," by J. H. Taylor, is an able article. Considerable interest is manifested in regard to the lady who grew a new finger. The form of this magazine has been changed and is quite an improvement.

*Spiritual Songs*, for the use of circles, camp-meetings and other spiritualistic gatherings, by Mattie E. Hull; 21st edition. Buffalo, N. Y.: Moses Hull & Co. There are 58 songs, adapted to familiar tunes. This little songster is printed in good type and bound in leatherette, pocket size, and will prove to be very convenient and useful.

*The Open Court.* Monthly. Edited by Paul Carus. Chicago: 324 Dearborn St. The leading article in the February number is "Eros and Psyche," profusely illustrated. The editor's idea of expansion without imperialism is good. "American War Songs," by C. Crozat Converse, contain many good ideas which appeal to the patriotism of the rising generation.

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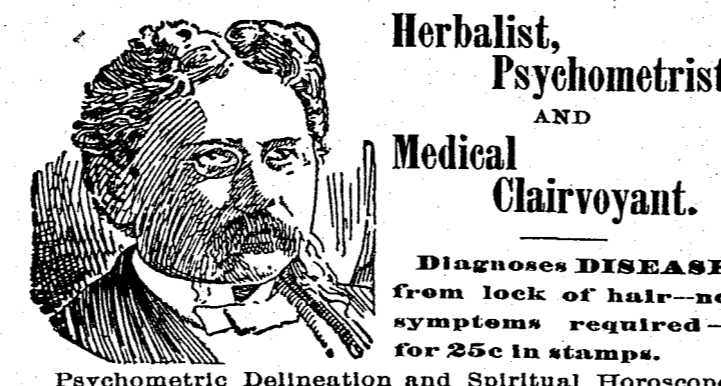
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## THE RICH AND THE POOR.

It is half after ten, and Zero is here;  
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But what care the rich in their mansions  
tall,  
Who have treasures of hoarded gold?  
And e'en though the poor and the needy  
Are pinched with the cold to-night,  
And children go hungry to bed,  
As God see, and think it is right?

the rich, in slumber,  
dream of the needy, who pray,  
they would worship the golden calf  
And ask God to keep beggars away.

But some time a change will come,  
When the poor in the mansions shall  
live,  
And the rich the beggars shall be,  
And ask what the poor cannot give.

For the poor have learned to be kind,  
And have builded their mansions  
above,  
Where moth and rust cannot come  
To injure their treasures of love.

But the rich, who worship their gold,  
And always were greedy for gain,  
Have builded their hovels in sin,  
To live in sorrow and pain.

Oh, who are the rich ones to-day?  
And who are the needy and poor?  
And who shall be welcome within,  
When St. Peter shall open the door?  
Marcellus, Mich. H. L. CHAPMAN.



The Editor is not responsible for the opinions of correspondents.

## Moses Hull's Last Card.

TO THE EDITOR:

Mr. Bach has been delayed in getting out my book, by the total collapse of his largest printing press. It took him two weeks to get his broken press to Buffalo and a new one back and in running order. As a result, the book will be delayed about a week. They now promise, if they meet with no further mishaps, I can commence delivering books not later than Feb. 22.

We have the labels written as far as the subscribers have paid for the book, and we hope to have them in the express and mail within three or four days of the time we receive them.

The money for subscriptions is now due. New subscribers will be received at the rate advertised until March 1st. All the money on subscriptions is now needed with which to meet the bills, all of which will be due when the books are delivered to us.

Thanking every subscriber, and especially thanking the Spiritualist press, for its many courtesies extended to me, and promising to reciprocate in any possible way,  
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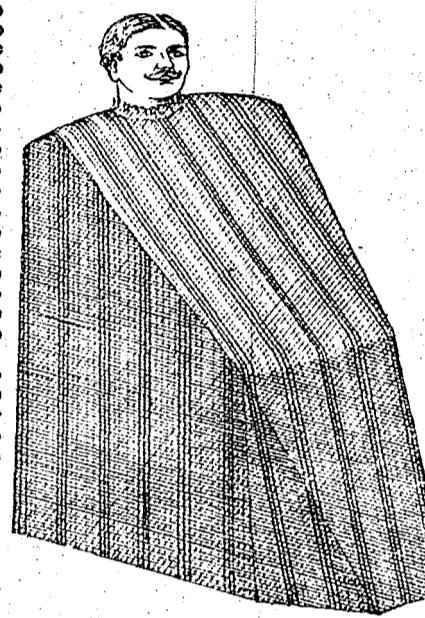
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## Local News Summary.

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

**The Central Lyceum** mask ball in Crystal Hall, 909 Market St., on the evening of Valentine's day was one of the most enjoyable affairs ever held in this city under the auspices of our young people. Mr. Collins, Mrs. Richardson and Mrs. Maxwell were the moving spirits, while the young people danced to their hearts' content. There was a good attendance, and excellent dance music was furnished by Prof. Spaulding, Prof. Warren and able assistants. The refreshment table was presided over by Mrs. Maxwell. The characters represented were unique and versatile. This Lyceum is the third now in good running order in this city. It holds its sessions every Sunday morning in Cambrian Hall, 1133 Mission St. Mrs. Richardson, conductor.

**The Ladies' Aid** benefit social given in Occidental Hall on Friday evening, Feb. 16, was a great success. The proceeds went to assist Mrs. Wemer, who is in need of financial aid. The attendance was exceedingly large, and the proceeds were very satisfactory. The program was musical and literary, interspersed with dancing. The following participated: Overture, Prof. Warren and Mrs. Sadie Cooke; song, Stella Callender; recitation, Miss Olsen; recitation, Miss Clara Hunter; recitation, Chas. Cleveland. The dance music by Prof. Warren and Mrs. Sadie Cooke was very satisfactory. Refreshments were furnished and a guessing contest thrown in to make it interesting. Mrs. B. F. Small presided and Mrs. Jolly was floor manager.

**Honorary Members** of spiritual societies need not think that they have no duties to perform, or obligations to fulfill. The least the members can do is to show their faces at the meetings of the societies to which they belong, and help, even in this small way, to "push the old chariot along." There needs to be a long, strong pull together for victory; but each must do his part.

**Oakland.**—On Monday evening, Feb. 12, there was a reception given by Mrs. Anna Robinson Gillespie at her home in Oakland, to Mrs. S. Augustine Armstrong, who was upon the eve of departure to her home in Buffalo, N. Y. There were nearly a hundred present, and the company was royally entertained by Mrs. Gillespie, who gave an address under control of her spirit guides. Mrs. Armstrong and others contributed to the entertainment of the company.

**Postponed.**—On account of a conflict of dates in the production of important functions in the spiritual propaganda, the Ladies' Aid social will be postponed from the last Friday in February to the last Friday in March, when an excellent program will be presented.

**The Board Meeting** of the Ladies' Aid Society last Wednesday afternoon in Occidental Hall was followed by an address from Dr. Norman on "The Different Phases of Healing." On Wednesday afternoon, Feb. 21, Mrs. Anna Robinson Gillespie of Pittsburg, Pa., will address the meeting. The hall should be filled to hear this eminent speaker, as the subject is "Charity and the Ladies' Aid Work." All are welcome.

**The Children's Progressive Lyceum** will give its masquerade party next Friday evening, Feb. 23, at 909 Market St. Admission, 15 cents. The Ladies' Aid Society has kindly postponed its usual social so that its members may attend.

**Oakland.**—The Wednesday night meeting at Dr. Palnbaum's, 856½ Isabella St., was ably opened and conducted by Mrs. C. Stewart, who pleased the audience by her tests. Dr. Palnbaum was called to attend a very sick girl and did not return until a few minutes before time to close. His guides gave a brief address, and the meeting was one of the best and most enjoyable for some time.

**Progressive Spiritualists.**—The meeting last Sunday evening in Occidental Hall opened with the usual song service. Mr. Wm. Rider presided, and introduced Mrs. Anna Robinson Gillespie, who read a poem and offered an invocation. Mr. Fred Robinson (son of the speaker of the evening) sang "Angel Faces" and sang it well. Mrs. Gillespie took for her subject, "If I Should Die To-night," and exhorted her hearers to live pure lives that, when the messenger of death shall call, they may be able to "wrap the draperies of their couch about them and lie down" to rest without unpleasant thoughts, allowing the liberated spirit to depart on its journey of eternal progression. The address was replete with bright and pleasant reminiscences.

**Mrs. Eberhardt**, on Sunday evening, in Temple of Truth Hall, 3250 22nd St., called out a large attendance, showing that her readings and tests interest the public. Earnest seekers for truth find much comfort in them.

**Universal Spiritual Association.**—The subject for discussion last Sunday at 20 Eddy St. was "Conviction." Those present seemed to be convinced that it was necessary that man should be kept occupied; therefore, in his undeveloped condition he must labor, because he lacks intelligence to avoid it. Intelligence is the ability to adjust ourselves to conditions which cannot be avoided.

**Mrs. Susan Andrews**, mother of Mrs. Vena Eaton, passed to spirit-life on Feb. 9. She was a native of New York State, aged 62 years. The funeral was private. Mrs. Eaton—who is well known in musical circles—has the sympathy of her numerous friends in her bereavement.

**A Universal Meeting** in Giers Hall, Oakland; Mr. Julian Smith, chairman. There is a free platform for general discussion every Sunday afternoon; lectures every Sunday evening; readings by Mrs. Irene Smith and Jos. R. Little. Admission free and all welcome. 14th St., near Broadway.

**At Mme. Young's Meeting** on Sunday evening, Feb. 18, Mrs. Sarah Seal spoke to the people assembled in Oriental Hall, 605 McAllister St., upon the subject of "Vibrations." The music was furnished by Prof. Young and Prof. Bothwell. Mme. Young followed with messages from spirit-land. The popularity of these meetings is on the increase, and greater things are just on before.

**Mrs. Wrenn's Meeting** last Sunday was addressed by Mrs. Hatch, Mrs. Gillingham, Prof. Fischer and Mrs. Wrenn, all of whom gave messages from the psychic realm. The music was furnished by Mrs. Dunke and Mrs. Simons. The attendance and interest are good and the purpose of the founders of the movement seems about to be realized. These meetings are held every Sunday evening in lower Scottish Hall, 117 Larkin St. Admission free, and all welcome.

**Rev. B. Fay Mills** spoke in Metropolitan Temple on Sunday, Feb. 18, repeating his famous lecture, "The Claims of Liberal Religion on the Modern World." The attendance was large and the enthusiasm spontaneous. Next Sunday afternoon at 4 o'clock he will speak upon the subject, "What the Religion of the Twentieth Century Ought to be." The house should be packed.

**Mrs. Meyer's Meeting** at 335 McAllister St. was addressed last Sunday evening by Mr. H. N. Shive, who spoke upon the subject of "Truth." Mrs. Clara J. Meyer followed with messages from the spirit realm. There was good music and a fair attendance.

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**WHAT THOSE WHO KNOW SAY OF PSYCHIC DIAGNOSING.**

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Harrison, Neb., Jan. 7, 1900.—Dear Sir:—You described my case better than I could have told it myself. MRS. R. M. WALLACE.

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**A Meeting of the Society of Progressive Mediums** was held at the Temple of Truth Hall, 3250 22nd St., on Sunday, Feb. 11, for the purpose of electing officers and devising ways and means for resuming the work and holding meetings where all mediums will be welcome and entitled to assist in teaching and proving the facts of true Spiritualism. This society opens its meetings next Friday evening, Feb. 23, at Mrs. Eberhardt's hall, 3250 22nd St., with Dr. Norman as speaker, followed with tests by various mediums. A. J. COLBY, Pres.

CARL EBERHARDT, Sec.

**A Royal Asiatic Academy** was established in this city last May, and the advertisement concerning its department work may be found in another column of this issue of the JOURNAL. Many will be glad to know of the existence of this college in San Francisco, and of its work, which is in the lines of mental and physical healing, as practiced in the Orient. We are requested to invite friends to co-operate in the objects of this institution by making known its existence.

**Oakland.**—The First Unitarian Church was crowded to the doors to listen to Mrs. R. Shepard Lillie, who presented "The Claims of Spiritualism upon the Modern World." The music was of a high order and all the arrangements perfect. A comprehensive synopsis of the lecture will be published in the JOURNAL next week. This is the first lecture of the second series of the Congress of Religions, being held under the auspices of the Young People's Union.

**One Thousand Dreams** and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

**Man in Early Times**—the Childhood of the World, by Prof. Edward Clodd. Price 50 cents. For sale at this office. It recounts the myths about the sun, moon, eclipses, stars, earth, man, soul, spirit, etc., in an interesting style.

**True Science of Living**, or The New Gospel of Health, by Edward Hooker Dewey, M. D. Introduction by Rev. Geo. F. Pentecost, D. D.—\$2.25.

**New Era for Woman**, or Health Without Drugs, by same author. Introduction by Alice McClellan Birney, president of the National Congress of Mothers.—\$1.25.

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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 10 cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

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