

SEPTEMBER, 1903.

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THE PHILOMATHIAN.

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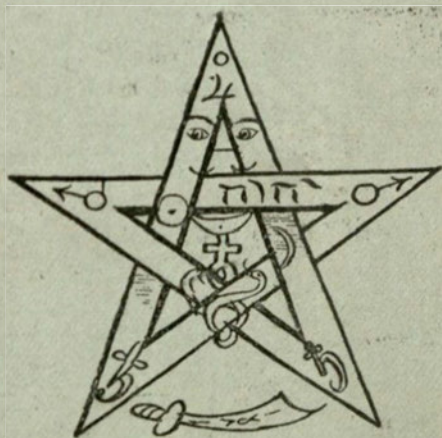
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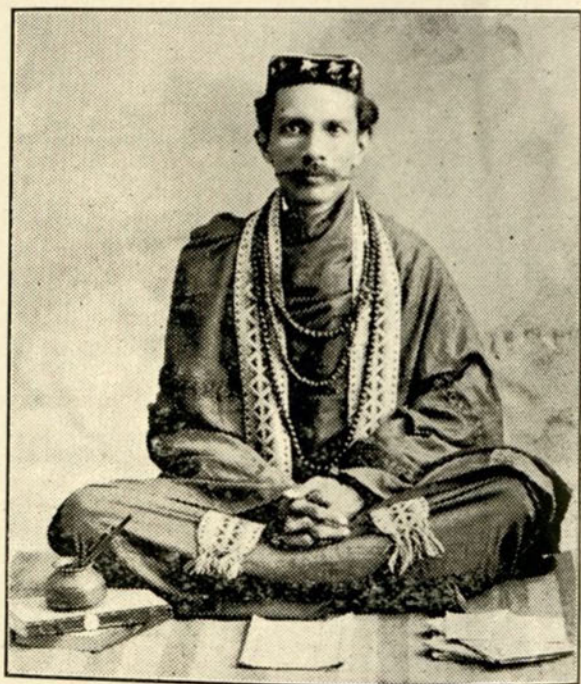
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SWAMI SADANANDA MUKHERJEA.

THE PHILOMATHIAN

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No. 9.

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Oriental Department.

HINDU SACRED LITERATURE.

SWAMI SADANANDA MUKHERJEA.

The growth of Orientalism in the Occident has been remarkable. Magazines, papers, books, and teachers on "New Thought," "Esoterics" and the Mystic philosophy of the ancients are ever on the increase. One discerns however in some of them adulterations of modern, yea, Western ideas, revealing the individuality and often the nationality of the writer. Very little, if any, distinction is made between the practical and theoretical teachings of the East. Mythology is often merged into allegory and attempted philosophy leading to untenable conclusions. Hence criticisms and anathemas from the scholastic world of Orthodoxy. I admit the abnormal demands of the modern Church, for strict Orthodoxy means the skin of Truth set up and stuffed, although some of their denunciations might have been merited. Truth recognises no limitations of Orthodoxy, scorns the timidity of conservatism and enjoys the eternal freedom of the Infinite. Humanity is prone to dwell too much on the Finite, think too much of what may hurt us, thus our souls being filled with fear we cannot enjoy the innate perfect love that casts out all fear.

Western egoism may ignore Eastern lore but the antiquarian has proved conclusively and irrefutably that the gentle Guatama's theory of consciousness anticipates by nearly thirty centuries the highest results of modern scientific psychology and the multitudinous New Thought discoveries of America.

As Hindus we believe in the divinity of man and the results of his mental labors are looked upon as the fruit or incarnations of his soul faculties, therefore they are considered sacred. Every thought, word and act divinely fits into its appointed place constructive of the whole. All our literature is sacred, differing only in degree. We divide our sacred books into two classes termed *Sruti* and *Smriti*. *Sruti* means hearing, and denotes direct revelation through the psychism of the auditory nerves. By sacrifice, self denial, devotion, concentration of thought and passivity, exercised according to our teachings, the resistant attributes of the soul-sheaths are destroyed and the receptive qualities of the true soul liberated and so developed that the divine Voice can be heard controlling, guiding and leading us. Under the Inspiration of this Voice Brahmin sages of old produced the *Vedas*, *Brahmanas* and the *Upanishads*.

Smriti means recollection or the productions of Memory. Memory is one of the *gunas* or qualities of the inner soul (the subjective mind). The Objective mind is the outer sheaths of the soul which keep in bondage the true soul. Memory can also be so developed as to open to our mentality not only our present past or the past occurrences of the present life but our past lives as well. Under the mystic illumination of *Smriti* was written the *Vedangas*, *Sutras*, *Ramayana*, *Mahabharata*, *Puranas* *Dharmashastras*, and the works of Manu, Gotama, Yajnaalkya, and other ancient Hindu law-givers.

The teachings of the above sacred books and inspired authors with literary translations *in extenso*, with other occult and mystic revelations of the Brahmins will be given in this department of future issues of this magazine.

THE PURANAS.

Numerous quotations from the famous Puranas of India having appeared in the various Occult and Mystic journals of America it is necessary for our readers to know something about these important Sanskrit Classics. *Puran* means ancient, hence Puranas mean memories of olden times. They were composed after the incomparable Epics "Ramayana" and "Mahabharata". The epics treat of the deeds of our heroes as men of old and men of renown, while the Puranas deify their spirits as gods or spirit beings of a high order. Amara Siuha, a leading ancient Sanskrit lexicographer, defines a Purana as a work which has five distinguishing topics. (1) Creation of the Cosmos. (2) Its dissolution and re-ovation. (3) Genealogy of saints and heroes. (4) Reigns of the Manus forming periods called Manwantaras. (5) History of solar and lunar races of kings. These are the *pancha-lakshanas* (five signs). There are 18 Puranas, all written in verses in the form of a dialogue. In addition we have 18 Upa-Puranas or subordinate works; most of these are not procurable in written form. The Vishnu-Purana is the most important as well as the most popular in India to-day. The following synopsis will be helpful to those interested in our literature and philosophy.

1. Brahma Purana sometimes called Adi-Purana. (Adi-first) contains 733 verses. Gives the life of Krishna, duplicated in the Vishnu Puranas. Philosophical and historical.
2. Padma Purana. Contains an account of the world when it was a golden lotus. Contains 55,000 stanzas. Mystical.
3. Vishnu Purana. Studies in the Vishnu Purana will be given in the next issue of this magazine in this department.
4. Vayu Purana. Contains 24,000 verses and treats of the laws of Deity. Speculative.
5. Bhagavat Purana. The Hindu version is known in India as Prem-Sagar or ocean of love. Philosophical.
6. Narada Purana. The Sadhu Narada in this work gives the duties that were observed during the age of Bhakti or faith. Ritualistic.
7. Markandeya Purana. This Purana is wholly legendary and is daily sung in our temples in India. Traditional.
8. Agni Purana. Communicated by Agni the deity of fire to the Muni (Saint) Vashishtha.
9. Bhavishya Purana. Contains 7000 Stanzas. Bhavishya means future, and this Purana is often called "the book of prophecies."

10. Brahma-waivārtha Purana. Contains 18000 stanzas descriptive of Vrindavan and Golokha. Historical.
11. Linga Purana. 11000 verses of mystical lore. Maheshwara (The Great Being) appears in a linga of fire and explains Virtue, Wealth and Pleasure. Occult and Mystical.
12. Varaha Purana. Narrations of Vishnu in 10,000 Stanzas. Mythical.
13. Skanda Purana. Fragments of but 15,000 verses are left. Originally said to have contained 81,000 stanzas. Philosophical.
14. Vamana Purana. Contains 7,000 mythical stanzas.
15. Karma Purana. Supposed to have been delivered by Vishnu in the form of a tortoise. Mythical.
16. Matsya Purana. Supposed to have been given by Vishnu in the form of a fish. Gives an account of the flood in 15,000 stanzas. Mythical and Mystical.
17. Garuda Purana. Descriptive of sacred places. Treats of Astrology, Palmistry, precious stones, Talismans, etc., etc.
18. Brahmanda Purana. Not procurable.

All the Puranas consist of 400,000 slokas or 1,600,000 lines. Voluminous and hard of understanding are our Puranas, each person studies only the subjects that interest him the most. Even the study of a part cannot but enable the devout Chela to attract the potent influences of the surrounding cosmic energy illuminating his mind with a clear knowledge of the Occult Mysteries. Though the rules laid down by our Mahatmas and Rishis are difficult yet they are practical and by no means unattainable. Disappointments in pursuit of the mystic's powers is due to wrong motives. In many instances failures can easily be attributed to the mixture of self-interest and envy in the pure teachings of our holy sages. Like a full blown Lotus the true Sadhu conveys to his Chelas the beauty and fragrance of the divine in nature, which he receives but to impart to receptive minds.

WITH THE RISHIS.

(Translation).

I

Yanu was a great Rishi, famous for his Austerities. He lived a thousand years in the forests of the Himalayas. While on the banks of the Chirini a little fish asked to be saved from falling a prey to the larger ones in the stream. Manu in pity took it out and placing it in a water vessel tended it as his child. As the fish grew, Manu took it out and placed it in a pond. After a while he removed it from the pond into the river Ganges. Finally the sage caused it to move into the ocean. The fish in gratitude warned Manu of a flood that was to sweep over the earth. He was told to build a large and strong ark furnished with a long rope. He was to enter it with seven Rishis taking with him different kinds of seeds. When Manu entered the ark it was tossed about on the surging ocean floods and reeled about like a drunken man. The fish then appeared like a rock with a horn on the back of its head. When Manu lowered the rope the fish attached it to his horn and towed the ark safely to the highest peak of the Himalayas. Nothing was seen during the flood but the waters, the ark and the fish. (This account antedates the Mosaic by several scores of centuries).

II

The Rishi Markandeya alone of all created beings had been privileged to see the course of the universe during the four Yugas (Ages.) A description of them being asked him by King Yudhisthira, he answered: Four thousand years are said to constitute the *Krita Yuga*; its eve and dawn each comprises four hundred years. The *Treta Yuga* comprises three thousand years; its eve and dawn each comprises three hundred years. The *Dwapara Yuga* comprises two thousand years; its eve and dawn each two hundred years. The *Kali Yuga* comprises one thousand years; its dawn and eve each comprises one hundred years. After the *Kali Yuga* a space then the *Krita* comes again. One Cycle of the Yugas comprises twelve thousand years. A full thousand of such Cycles constitute a day of Brahma. People at the end of the Yugas, become worse and worse. A drought extending many years then occurs; seven blazing suns drink up all the waters and consume everything in the nature of grass and wood. Then a terrible fire breaks forth consuming the universe with all in it—gods, asuras, gaudharvas are all purified. Then great clouds arise in the sky pouring down volumes of water for twelve years, they quench the flames. A mighty wind then arises from the four points of the terrestrial universe which disperses the clouds. Then the Self-existent One permeates and renovates the universe out of his own divine substance. (Mystics will read above carefully.)

III

The sage of Mithila noticing that able and intelligent men were often unsuccessful while others were prosperous without much exertion said to his Chelas (Disciples): The diseases from which men suffer are the result of their own Karma. Many persons are born under the same star but their lot is very different. Actions in previous existence bear fruit in the present life. The soul is eternal, but the body is subject to mutation and destruction. When this happens, the soul wedded to its actions travels elsewhere. The spirit dies not, simply changes its dwelling place. Whatever a person sows he must reap its consequences. By virtuous actions the spirit attains to the state of the gods; by a mixture of good and evil it becomes human; by indulgence in passions it is born in lower animals. The man who has attained the perfection of spiritual wisdom becomes indifferent to pain and pleasure. Spiritual wisdom is the chief requisite in man for salvation. By this he obtains liberation and gains the objects of his desires.

ORIENTAL BREEZELETS.

Weighing Kings.—Jehangir, the Grand Mogul of Delhi (1605-1627) observed his birthday by a curious custom. In a room in the palace or in a spacious tent pitched for the purpose, a large pair of scales was set up. The scales and the beam were plated with pure gold. When preparations were complete the nobles of the land were all invited to come and see him weighed. The king sitting in one scale, was first weighed against silver, then against gold, and finally against precious stones and jewels. The object of the ceremony was to find out the state of the emperor's health. Each year's record was carefully noted. The valuables were returned to the treasury after the ceremony. Should the King's weight have decreased very few would inform him of the fact for who would

care to say that the king had been weighed in the balance and found wanting? The king would sometimes distribute the silver against which he had been weighed among the poor of the realm. Sir Thomas Roe, the English ambassador to his court about 1618 witnessed this ceremony.

For nobler reasons the present Maharajah of Travancore weighs himself against gold every year and distributes it among the poor Brahmins of the province. The writer witnessed the ceremony three successive years. The province of Travancore is in the extreme south-west corner of India and about the size of Rhode Island. A little less—being 7000 square miles in area with a population of two and a half millions. The country is rich in natural productions and pays £80,000 annually to the British Crown as tribute. Never has experienced a famine. The Maharajah is a Hindu and, in addition to his annual gift of gold, supports various charitable institutions. The country is free from debt with an annual revenue over the expenditure leaving a surplus each year.

Yet we are told that benevolence is born of Christianity and prosperity the result of Western Civilization!

Hindu Babies.—Infants cry very little in India. They obey spiritual law as a flower. The lotus bud lying on a straw mat in the room, sucks its toe and seems dreaming of the pranks of baby Krishna and solving problems of the universe. As it grows older it is very timid and shy in the presence of its elders and strangers. It feels the religious awe around it and trained to be calm and quiet does not grow boisterous during the family pujas and daily sacrifices. The humble households are happy for much love dwelleth therein. They are all-in-all to each other and seek nothing outside either in society or trivial amusements. In India children are the crowning glory of womanhood and the divine gifts of man's life. Beautiful characters are developed in obedience to our law though the surroundings be modest and the homes lack the luxuries of the Western world.

Test of Innocence.—In some of the interior villages of Hindustan we have a strange way of testing the innocence of an accused person. The man is given a handful of dry rice to chew. It takes a great deal of chewing to reduce a mouthful of dry rice into a masticated glutinous mass like gum and that is the condition the accused is required to get it into within ten minutes. If you are calm and not afraid you succeed, but if you are nervous and scared you fail. Fear has a strong effect on the salivary glands, it prevents them from secreting saliva. The scared prisoner, inevitably fails in this test as it requires a tremendous flow of saliva to chew dry rice. Unhealthy emotions of fear, anger, jealousy and envy affect the salivary glands and the gastric fluid thus impoverishing the blood.

APHORISMS FROM THE EAST.

"True religion is the perfect faculty of perfect love."

"The world is a bride superbly dressed; who weds her, must for a dowry pay his soul."

"The best way of worshipping God is by love to allay the distress of the times and improve the condition of mankind."

First, genius sees; then reason systematizes; then learning fills out in detail; whence general intelligence gathers its odds and ends of information, and by word and act impresses the general mass.

Diabolism.

BY R. SWINBURNE CLYMER, PH. D., M. D.

In 1901, an attempt was made by one Dr. W. B. Fletcher, of Indianapolis, Ind., "the well-known specialist and physician, (?) " assisted by two other medical men of the same city, Drs. W. A. Wishard and Albert Sterne, to have a bill passed by Congress, for the establishment of an "experimental hospital," where condemned criminals were to be vivisectioned for the "benefit of science (?)" This was distinctly along the lines of the attempt made in the Ohio Legislature, Nov. 3, 1894, by Dr. J. S. Pyle of Canton, Ohio. The Indianapolis Sentinel, in commenting on the subject, said:

"Dr. Fletcher has expressed the sentiment of other prominent medical men over the country, who, if the humanitarian instincts of the people could be overcome, would bring about a great epoch in the progression of medical science."

This Dr. Fletcher here admits that it is only the people, or rather the sentiments of the people, who are able to hold them back from their foul and hellish work. He further admits that he himself is totally without any human instincts and is therefore lower than any animal that ever trod the earth. If such men would be allowed to rule, no one would be safe, as I doubt very much whether there is any manhood or honor in such a being. Dr. Sterne said:

"It undeniably would be a cruel practice, but we must look at it from a high standpoint."

He made a mistake, he should have said "a low standpoint," the standpoint of hates and diabolism. I do not believe that anything in the form of a man, with the slightest human instinct, with a soul the size of a pinhead, could ever advocate the vivisection of any human being, whether criminal or otherwise. The dog, though an animal, and sometimes called a beast, will not hurt his fellow being, unless it becomes necessary for him to do so in self defense. It is true that we sometimes see dogs fight, but such are usually the ones who have been domesticated, or made pets of, and are to a certain extent "civilized."

Dr. Wishard said: "The thought of it is cruel enough, but in science the humanitarian instincts must be left out of the question."

Dr. Wishard, is really the only one of three who says what he means, and no comments are necessary, except the question: "Is it not rather risky business to go to such men for treatment? Would you or I feel satisfied to take any of our children to such men (?) for treatment? I hardly think so, and as long as there would be an old woman around that understood the use of a few herbs, such men would not dare to come into my house to attend anyone near or dear to me.

Dr. Fletcher said (Dayton, O., News, Dec. 4, 1901.): "Material for such vivisection should be furnished by intelligent Governments, who have condemned men and women to die for political or criminal offenses."

In quick and merciful extinction of a criminal's life, these exponents of a "high standpoint" claim that "no benefit has been attained." The man has been, as it were "wasted." He, or she, is regarded as a lump of matter, as a mass of so much substance, to be reduced in the furnace of the scientific inquisition. "Confining the doomed man in the hospital prison and experiment on him till death ensues," said the Sentinel. "From behind the barred doors and windows of this

hospital, the voice of the prisoner will not come." Who is the more to blame, such degenerate men as Feteher, Wishard and Sterne, or the degenerate editors of such newspapers? This is a serious question, and I believe if our newspapers were a little more clean morally, than they are, such men would be unable to do the mischief that they usually try to do.

"Vivisection of men condemned to death is JUST RIGHT," said Dr. Charles G. Roehr, of Harvey Medical College, commenting on the Indianapolis movement "When once a man is executed by law he is of no use to anyone." And Dr. Chas. J. Whalen of Rush Medical College, added: "There is nothing so horrible in human vivisection if one looks at it right." I have no doubt but that there is nothing so horrible to one whose very mind is degenerated to such an extent that sympathy for the suffering of humanity does no longer find any place there. In the mind that is attuned to Nature and to God sees differently, and feels for suffering humanity.

"I am in favor of ANYTHING that will advance the knowledge of scientists." said Dr. D. R. Brower.

It will be seen that all this is in consonance with the famous remark of Prof. E. E. Slosson, in the New York Independent of Dec. 12, 1895: "If cats and guinea pigs can be put to any higher use than to advance science we do not know what it is. We do not know of any higher use we can put a man to."

It is a great pity that these men, who made such remarks, cannot be placed on the dissecting table for a few hours, and allow the students of some College to work on them with the impression that they are working on some poor, condemned criminal. I believe that such talk would then take an end. To all this diabolical business, J. M. Greene, in "The Animals Defender," of Feb. 1903, says: "What we especially wish to emphasize here is the fact that these sentiments are the natural and logical results of the trend of a certain department of medical opinion and practice for the past quarter of a century, in other words, since "Bacteriology" began its "triumphal march." There are in this and other countries a certain class of investigators, call them "Reformers" if you will, both lay and medical, who, in the face of opposition and derision, have earnestly and unservingly maintained that the experimental spirit, so far as it contains an indifference to the sufferings of lower animals, is distinctly leading to a hardening of the sympathies of man for man. And now once again we have, vividly displayed, a proof positive of that proposition. It is idle to disguise the matter, we have not only the desire confessed, but even the candid statement that the "humanitarian" sentiments of the people alone stand in the way of its fulfillment."

But there is more to come. As we examine the motives of these men, we discern "a wheel within a wheel." For centuries the cruel vivisection of the dumb, helpless animal has been going on for the "benefit of science." Ponderous books have been written describing certain "results" of these experiments, and other ponderous books written directly contradicting those "results." And when opponents of these barbarous and unscientific and barbarous practices have pointed to these eternal contradictions, they have been met by the sneers of the "scientist" on the one hand, and the indifference of the public on the other. But, at last, a certain part of humanity is waking up and arraying itself against cruelty and diabolism of every kind, and it will be a fight to the death. Either the small part of humanity that represents humility and all that is noble and good will win, or the great majority who care for nothing so long as they can get what they desire, even by shedding the blood of their fellow-men, will win the battle.

But methinks it will be a case of "the survival of the fittest."

When, however, in his opinion, it pays the vivisector to throw off the mask, he comes boldly forward in the full acknowledgement of his purpose. The words of Dr. Pyle in 1896: "That part of medical science which refers directly to the human organism CANNOT BE STUDIED UPON ANY OTHER CLASS OF ANIMALS"—are duplicated in the words of Fletcher and Sterne 1901. Said Dr. Fletcher (Dayton News): "The only way we can solve the mysteries of insanity and criminality, or obtain knowledge of cerebration, will be through experiments on healthy human subjects." Said Dr. Sterne: "These (the weapons to fight disease) we DO NOT NOW POSSESS. We cannot combat yellow fever, for instance, were it to get a foothold in the land, except by strict sanitation and disinfection" (as if there could be a better preventive or remedy. Any Physio-medical ist, could do more, a hundred times more, than all these shallow-brained experimenters combined, and that without thinking of cutting up their fellow beings,) and adds: "The conditions of disease at the present time are the very worst, and unless something is done the time will come when such fearful plagues as the bubonic, yellow fever and small-pox will in all their horrible intensity, sweep across the land." And only a few short years ago the medical press was glorifying the "wonderful advance of modern medicine," mostly "through animal vivisection," including experiments on the brains of dogs and monkeys, by monkeys, and proudly informing its humble hearers that the physical ills of life had largely been "robbed of their terrors" and that other like diseases were fast falling a prey to the "antitoxins" and "serums."

"The curtain has been raised a little higher yet and the calcium light has been thrown upon the central figure. I would call attention to the words of Dr. Sterne, given in the Sentinel of Dec. I, 1901, as bearing out in their startling candor all that I have claimed for their originator and associates. "The criminals to be incarcerated (in this vivisection prison) ought not to be those who have committed a first or second offence, those just starting out on the high road of vice, but those of the more pronounced type, who have a chronic form of the disease criminale, and for whom nothing in the way of reformation can be accomplished. CRIME IS BRED IN CLASSES AND THE INSTINCTS OF IT ARE HEREDITARY. Low classes will propagate low classes, no matter what the environment may be. Rare is the man or woman who can overcome the stress of evil circumstances and lead a moral life."

Need anything more be said? The light has been thrown by the vivisector himself, and the public can see the man who, possibly in an incautious manner, has revealed the innermost feeling of his heart, who calmly advocates the death torture of his brother man, while in the same breath describing the helplessness of that brother in the grasp of "Disease," and his utter inability to break from the fetters of crime. When the verdict of public opinion is given, which shall be branded as the greater criminal?

The reader may think that this is past and has nothing to do with the present but it is only an introduction to what is to follow. Human vivisection is not a new thing by any means, as it has been practiced in France, Germany, and every other country where "regular" medical colleges are to be found. A case in mind is that of Dr. Doyen of France. To a hospital in France a poor woman was brought one day suffering from cancer of the breast. An operation was necessary; she consented, and was put under the influence of Chloroform. After the operation and while the patient was still unconscious from the effect of the anæsthetic,

the operating surgeon, Dr. Doyen, carefully inserted a bit of the cancer he had just removed into the healthy breast of the victim. Then, some weeks later, she found, doubtless to her unspeakable horror and despair, a new cancer in the opposite breast; and the crime was REPEATED. I will leave it to my readers to say if there could be a more damnable or diabolical crime committed by a being, either human or Satanical. A poor, trustful woman goes to a physician whom she thinks she can trust, and is then treated in such a manner. Words cannot express the disgust that one feels for such things in the shape of men. Another human fiend, Dr. Sanarelli, an Italian, inoculated hospital patients under his care, with the poison of yellow fever to find out if they would take it. Again one Dr. Schreiber experimented on some forty-one new born babes, "BECAUSE THEY WERE CHEAPER THAN CALVES." These are but a few of the horrible crimes committed by men, known as physicians, and whose words are taken as law and gospel truth in so called regular medical circles.

During the session of the Legislature of this year (1903) a member of the Michigan legislature had introduced a bill providing for the killing by electricity of all feeble-minded children. Lucky for him that such a law was not in force at his birth.

Commenting on this bill, Dr. E. E. Sonnanstine, in his paper "The Pink Iconoclast," said: "Michigan has now made a record for herself, by electing the son of a monkey mother to a seat in the legislature. There must have been a thorough canvass of the state to find the most villainous murderer that ever escaped mob violence to accept the position of father to a bill like this. The foul blotch, the vile carbuncle on the community—why, the vocabulary is short of words to express the contempt and loathing of such a being. His place on earth could be filled by the contents of an old vault or cess pool, and be of more benefit than he, that purposes such a horrible annihilation of the poor, helpless, and defenseless children."

I admit that this is radical, and I am unable to say anything against other than himself, but I agree with Dr. Sonnanstine, that there is no name for such a THING that will father such a bill. There was also a bill before the Michigan State Legislature to legalize the execution of imbecile and hopelessly insane persons of that state.

Immediately on learning of the existence of this bill, I wrote to J. M. Greene, editor of the "Animals defender" of Boston, and he sent the following letter to the Kalamazoo (Mich.) Telegraph, but it never appeared in print.

THE NATURAL SEQUENCE:

Open Letter to the Michigan Legislature.

It has been lately announced in the public press that Dr. W. B. Fletcher, of Indianapolis, "The noted alienist," has expressed himself, in a letter to the Michigan Legislature, as favoring the killing by the state of the hopelessly insane. To anyone endowed with ordinary common-sense there is, of course, no need of dwelling at length on the manifest objections to this absurd proposition:—for instance, the danger of killing, by wrong diagnosis, those not incurable; the murder, not by mistake, for private ends, of those not incurable; the incentive to make people insane who are in somebody's "way;" the notorious incapacity of the medical profession to decide who is and who is not insane; the awful power already far too great, which would then be put into the hands of doctors; the various kinds of "hopeless insanity," from the fairly comfortable kind to that of

raving mania;—all these possibilities show, without further argument, the inherent silliness (to say the least) of this proposal. The writer's present object, however, is to call the attention of the Legislators of Michigan to the fact that this Dr. W. B. Fletcher is the same notorious individual who, in Dec. 1901, in company with other doctors of Indianapolis, attempted to establish an "experimental hospital," where condemned criminals could be vivisected,—that is, slowly put to death, at the pleasure of "physiologists," with all the ingenious devices of "Science," as now dumb animals, be it said to the shame of "civilization" are treated in medical laboratories. This man came out in cold type (see Indianapolis Sentinel, Dec. 1, 1901) in sanction of this hideous scheme, endorsing in so doing the sentiments of another doctor, J. S. Pyle, M. D., of Canton, Ohio who in Nov. 1893, made a similar attempt in the legislature of that state.

Thus is seen the natural result of inveterate habit. The "scientist" who seizes upon the helpless, dumb creatures, and with pitiless torture racks its sensitive body, (hoping by this unscientific and mediæval method to save himself and his fellows from the just deserts of their bodily vices, follies and crimes), soon become wearied of this unsatisfactory, and in time, stale pastime. It is then that his thoughts turn to "material" more appropriate and enlivening, and his degenerate mind calls up the spectacle of the poor, condemned wretch, man or woman whom relentless fate has cast, wretched and hopeless, on the shores of life. And he is eager to round out that miserable existence, for the "benefit of science," with the pangs only the vivisector knows how to give; balked so far of his prey his mind, always in the same channel, prompts another suggestion. This time it is the lunatic; and, with mellifluous phrases about "civilization," he argues for "ending the misery" of these unfortunates. But behind the mask the vivisector is still at work. Granted the existence of such a law as proposed,—then will come forward some "noted Alienist" who will dilate on the shameful waste of such splendid "material" as insane patients, by their being simply killed and buried, and that's all,—and will dwell on the immense advantage to "science" if these unfortunates could only be turned over to the physiologist, and "under anaesthetics" be made "painlessly" to contribute to medical knowledge. The habit once begun, the results are easy and in progressive ratio; this truth applies not only to the action of the human mind but to the inroads of Legislature on sacred rights. Ohio, in 1894, narrowly missed the disgrace of sanctioning the torture of human beings at the bidding of a vivisector. Let Michigan give her answer with no uncertain sound."

Thus, it will be seen, that not only was one bill introduced at the bidding of degenerates, but two of them. Methinks that it might have been well if the bill for the killing of feeble minded people had passed and then been strictly enforced as the first to fall under its rule would have been the ones to vote for it and such degenerates as would indorse it, and by the time these would have been put out of the world, and therefore out of mischief, the people would have been ready to repeal the Act, and a great deal of good would have been accomplished.

Vivisection is immoral and unjustifiable, as well as quite useless and very dangerous, and I feel assured that, unless a determined stand be made against it, human beings will be used for this purpose instead of animals before long. Human vivisection, as we all know, was practiced on slaves in ancient times, on criminals during the Middle Ages, and on unsuspecting patients throughout the "civilized" world during all of the last hundred years, and lately, the attempt

(though fortunately unsuccessful) of having criminal vivisection legalized in the States of Ohio and Indiana.

Once let this diabolical crime be legalized and there will be an end to all security. The supply of condemned criminals would be far too small for the requirements of the degenerate experimenters, and other sources would assuredly be sought and found. First, perhaps, lunatics, then paupers, then any poor and friendless person who might come to hand. Finally, no one would be safe, no more than a poor person is safe to go into some hospitals for treatment.

This is a terrible prospect, and is the most powerful argument for the total suppression of vivisection in every shape and form, since appeals directly to the selfish feelings which hitherto have been enlisted in defense of vivisection in the hope that something beneficial may thus be discovered. The great majority of human beings are, I fear, so selfish and callous that no ordinary considerations have any effect upon them when they think their own interests lie the other way. But if you show these people that they may run some risk of being vivisected themselves, it will alter their views, amazingly, and make them quite deaf to the vivisectionists' promise of new cures and prevention of disease.

The Divinity of the Christ.

HENRY J. BARTON.

During the past ages of the Christian Church it has been claimed that Christ was the only begotten Son of God; at the present day the same church goes farther and claims that he is the God of the universe. If we carefully investigate the basis upon which the claim rests we will find that it resolves itself into three propositions, viz:

- 1st. The immaculate conception.
- 2nd. The performance of miracles.
- 3rd. His resurrection from the grave.

The first of these propositions no man or set of men, howsoever learned he or they may be, has ever been able to make square with reason or common sense. This part of the story of the Christ was evidently borrowed from the ancient mythology, for they were accustomed to affirm the fatherhood of some God for each and every one of their noted heroes: for example, Hercules, was claimed to be the son of Jupiter and Alcmene, a Theban woman, Helena the daughter of Leda by Jupiter. Homer's Iliad is full of the names and deeds of heroes who claimed some god or goddess as their parent. Contrast these tales with the account of the creation of man in the second chapter of Genesis: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

It appears when God determined to create Adam and Eve that a little dust and his own breath was all that was necessary for him to accomplish his purpose, but when it came down to a later time God seems to have lost his primitive power and found it necessary to have the assistance of a Jewish maiden before he could raise up a Son and heir to his kingdom. What an absurd libel on the power of God!

God created, by the masculine and feminine principle contained within himself, all things in the heavens above and the earth beneath, and the woman's

dress and robes which the Catholic Clergy wear, today, personifies this very *feminine* attribute of God. The Occultist recognizes the *motherhood* as well as the *fatherhood* of God.

We claim that the story of the immaculate conception is no proof of the *divinity* of Christ. But no doubt our Christian brother will now fall back upon the *miracles* of Christ as a proof of his godhood. Let us see what the ancient Jewish writer, Josephus, has to say about miracles.

Now the sagacity and wisdom which God had bestowed on Solomon was so great, that he exceeded the ancients; insomuch that he was no way inferior to the Egyptians, who are said to have been beyond all men in understanding; nay, indeed, it is evident that their sagacity was very much inferior to that of the king's. He also excelled and distinguished himself in wisdom above those who were most eminent among the Hebrews at that time for shrewdness; those I mean were Ethan, and Heman, and Chalcol, and Dada, the son of Mahol. He also composed books of odes and songs, a thousand and five; of parables and similitudes three thousand; for he spoke a parable upon every sort of tree, from the hyssop to the cedar; and in like manner also about beasts, about all sorts of living creatures, whether upon the earth, or in the seas, or in the air; for he was not unacquainted with any of their nature, nor omitted inquiries about them, but described them like a philosopher, and demonstrated his exquisite knowledge of their several properties. God also enabled him to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return; and this method of cure is of great force unto this day: for I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal, in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this; he put a ring that had a root of one of those sorts mentioned by Solomon, to the nostrils of the demoniac, after which he drew out the demon through his nostrils: and when the man fell down immediately, he adjured him to return to him no more, making still mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man: and when this was done, the skill and wisdom of Solomon was showed very manifestly; for which reason it is that all men may know the vastness of Solomon's abilities, and how he was beloved of God, and that the extraordinary virtues of every kind with which this king was endowed, may not be unknown to any people under the sun; for this reason, I say, it is that we have proceeded to speak so largely of these matters.

It appears that miracles were performed long before the time of Christ.

But what as to his resurrection? We claim that this is no proof of his divinity.

1st. Because the account was written about two hundred and fifty years after the death of Christ.

2nd. Because it was written by parties who had a motive in distorting the real truth.

3rd. Because our modern spiritualistic materializing mediums have produced just such wonderful phenomena and have been called frauds by these same Christian fakirs.

What the Hand Reveals.

BY "CHETA."

THUMBS, CONTINUED.

A "CLUBBED" THUMB is called such because of the large development of flesh at the end. It is often termed the Murderer's Thumb. Although it is often found on the hands of persons who have committed murder, yet it is also found on the hands of many who have not and who never would commit such a deed. It indicates that the owner has at times a violent, uncontrollable temper, and that while in a passion he is apt to do many things that he would afterwards regret. The owner of such a thumb has no control over his passions or emotions. He might kill in the heat of passion but he would never plan or premeditate to murder anyone. At all other times his disposition may be very agreeable. These extreme fits of passion seem to arise from a defective heart action as these persons often die while in a rage.

PHALANGES.—The first (or end) phalange should be two-fifths the entire length of the thumb, and the second phalange should be three-fifths, or one fifth longer than the first phalange, to be normal.

If the second phalange is waist-shaped, that is, tapering and small about the middle, it denotes a love of the intellectual, a quick brilliant intellect; also mental power and tact.

The development or non-development of the joints have the same indication as in the fingers.

HANDS.

Some hands are soft, some elastic and some are hard. A soft hand always denotes indolence and an antipathy to any physical labor. If the palm is soft and flabby the owner is inclined to laziness and self-indulgence, but are often imaginative and intuitive. What the owner knows is received through intuition because he is too lazy to think or reason it out. They will let others do the work and they will reap the benefits. In this case where the hands are soft and flabby the intuition would be slow because the whole system is slow and indolent. In more energetic persons the intuitive impressions would be perceived more rapidly. Remember this when giving readings.

When a hand is firm and elastic under a slight pressure of the finger and thumb, moderate physical and mental energy is shown, possibly more mental than physical.

A hard palm shows an energetic person and a good worker who never tires so long as there is anything which needs to be done.

In shaking hands with a person you can tell if the hand is soft or hard and whether the person accomplishes his purpose by his own efforts or whether he takes it easy and makes others do the work for him.

You can tell to a degree of certainty the person's chances for success by the softness or hardness of the palm, as it requires a considerable amount of energy to be a success in the world.

TYPES OF HANDS.

There are six distinct types of hands. All other hands are mixed as they

are composed of some or all of the pure types. These six types are the Psychic or Idealistic, the Conic or Emotional, the Philosophic, the Square or useful, the Spatulate or active, and the Elementary hand. A mixture of any or all of these types is called a mixed hand.

The type is determined by the shape of the ends of the fingers. Beginning with that type of hand which is least material we will follow down the scale to the lowest type.

THE PSYCHIC OR IDEALISTIC HAND.

This hand is long and slender, with long smooth fingers that taper to a sharp point, with pink almond shaped nails. The skin is white and the palm soft with many lines. The thumb is long and slender, while the Mounts of Moon and Venus are well developed.

This hand is beautiful but very rare. The owners of such hands are too spiritual for life in a world of material things as they live in cloudland and have a very imperfect perception of real life. They look for the divine everywhere. They are very idealistic. A mental process of reasoning would be impossible for them and they are guided solely by impulse and impresson. They love art, especially those picture which are the creation of the artist's imagination. They love poetry of the idealistic kind and music that appeals to the soul. They are gentle and quiet, confiding and trusting, therefore easily imposed upon. They can not be business-like, have no order, punctuality or discipline. As their intuitive faculties are highly developed they make good clairvoyants and natural mediums, but being deficient in materiality they do not use their talents for money-making purposes. Their affections are changeable. They love intensely for a time but their soul soon visits spheres where their mate cannot follow them and their love soon dies. They are always attracted to the mysterious and are endowed with mysticism and ecstacy.

CONIC OR EMOTIONAL HAND.

These hands are a little broader and shorter than the psychic. The fingers are smooth, full at the base where they join the palm and taper slightly to the ends. The palm is somewhat soft in texture and tapers slightly. Nails are long and curved.

The owners of the conic hand possess many of the characteristics of the psychic but are more material in their tastes. Beauty and pleasure rule their lives. They are emotional, impulsive, enthusiastic and sentimental, also luxurious and indolent. They will be of one mind today and of the exact opposite tomorrow because they are governed by their emotions. They may be in the happiest mood one moment and in the depths of despair the next. They desire constant excitement and find regular domestic life dull and uninteresting. They make poor students because they cannot concentrate their mind on anything. They have strong likes and dislikes and usually carry them to extremes. When angry they speak their minds freely and without discrimination. They attach more importance to passing glory than to permanent success. They are selfish so far as their own personal comfort is concerned but are easily moved at the sight of tears, or a tale of woe. If the palm is hard and elastic and the thumb strong, they may be successful as actors or actresses, singers, orators, or any calling where mere emotional ability is required. If the thumb is weak the owner will lack control over his sensual appetites and pleasures.

(CONTINUED NEXT MONTH.)

Good Words.

"Enclosed please find \$1.00 for THE PHILOMATHIAN. It is a grand little book and I would not like to be without it,"—Mrs. A. Mulick.

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"Accept my sincere thanks for your kindness in sending me the enclosed letter. I most gladly avail myself of the opportunity and herein please find enclosed M. O. for the required amount. All that tends to enlarge the wisdom of earth, all that tends to make the mortal man less selfish, more just, more Godlike, I am deeply anxious to understand."—A. M. Joice.

"Replying to your interesting letter I beg to say please accept my heartfelt thanks. You will find enclosed \$1.00 for all that you promised. Remember me, indeed, in the Evangelistic work I am called to do and now doing. I desire abundant success. Amen."—C. N. Williams.

"I received a sample copy of THE PHILOMATHIAN and have read it and like it very much. I have been interested in this real truth of the secrets and mysteries of India. I have read considerable about it and have had some lessons, but from the reading of your letter think yours must be far superior to any that I have seen. I have spent much money to learn and had thought I would not spend any more but from reading your letter and the offer you made to help me thought I would send in my subscription for I am anxious to learn all the truth I can.—Mrs. S. M. Allen.

EDITORS AND ASSOCIATE EDITORS OF THE PHILOMATHIAN.—I would ask your several opinions in regard to moving THE PHILOMATHIAN to Summerland, Calif., and there establish the center of the Brotherhood and Sisterhood of Humanity, where the vibrations of our wireless telegraphy may be wafted to the Brother and Sisterhood of all Nations. Summerland is on the seashore, four mails per day, with as beautiful a climate as this little planet Earth can afford. I was directed by our order on the other side of the divide to keep out of all large cities on account of the coming struggle for liberty. I am strongly impressed to ask this question of the center of the order being located at Summerland, on account of the coming struggle. Forewarned is to be forearmed. I would like to hear from my brothers and sisters on the subject.

Fraternally thine,

A. C. DOANE, Summerland, Calif.

(While we appreciate the Brother's kindly interest in our magazine and also the grand and noble work he would do for humanity by uniting all in one grand Brotherhood, yet we do not see the way clear to remove our plant to a distant state at the present time. Location can make but little difference in the work we have to do and we feel that wherever we are we can do some good in the world. While the editors and associate editors of our magazine are scattered from the far east to the far west yet we are able to work in perfect harmony and with one accord. There is a bond of sympathy and a unity of purpose existing among us that makes it possible to do work that is much needed in the world today even though we be hundreds of miles apart.—J. R. B.)

THE PHILOMATHIAN

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Lastly, we must never forget that to be religious is to become a real man, that is, a true Jnani and not a scholar, a true Bhakta and not a fanatic, a true Yogi and not a mystery monger or a lover of miracles, a true Karmi and not a mere talker.

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