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THE RELIGIO-PHILOSOPHICAL JOURNAL

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VOL. 37. | T. G. NEWMAN, EDITOR. | SAN FRANCISCO, CAL., THURSDAY, APRIL 26, 1900. | 1429 Market-st. Between 10 & 11th-Sts. | No. 17.

WHATEVER IS—IS BEST.

I know as my life grows older,
And mine eyes have clearer sight—
That under each rank wrong, somewhere
There lies the root of Right;
That each sorrow has its purpose,
By the sorrowing oft unguessed,
But as sure as the sun brings morning,
Whatever is—is best.

I know that each sinful action,
As sure as the night brings shade,
Is somewhere, sometime punished,
Tho' the hour be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer—
But whatever is—is best.

I know there are no errors
In the great eternal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward,
In its grand eternal quest,
I shall say as I look back earthward,
Whatever is—is best.

ELLA WHEELER WILCOX.

BORDERLAND

Premonition.

Some time ago there was a locomotive explosion at Topeka, Kansas, when several were killed, and others severely wounded. One person seemed to have a premonition of the disaster. The *Journal* of that city says:

J. E. Cooper, the boiler-maker, who was working on the "Midget" up to a few minutes of the explosion, stated that some mysterious force had impelled him to climb down off the frame and move away about three minutes before the ends gave way. He says he did not think of an explosion and does not know why he left his position on the frame. He was thrown to his knees by the force of the explosion, and when he regained his feet lost no time in getting outside of the round-house.

A San Francisco Haunt.

The Pixley house, over which hangs the gloom of impending demolition, is thought by many of the residents in the neighborhood to be haunted. Situated as it is in the center of a densely-wooded tract of land, it is not difficult to imagine all sorts of shapes lurking in the grim shadows of the trees.

A girl that was employed by Mrs. Pixley, and who now has a situation in the neighborhood, came in one evening pale and breathless and declared that Mrs. Pixley had appeared to her just outside the old homestead. She described the apparition as walking with a slight limp, assisted by a cane, as did Mrs. Pixley in the flesh. A laundress employed in the family also attests to having seen the same specter on another occasion.

In the house itself there were frequent uncanny noises that caused a creepy, shivering feeling in those who heard them. One day a screen that stood between the folding doors moved slowly and solemnly back, while those who saw it looked up, half-expecting to see some ghostly shape glide in. But nothing materialized. That Mrs. Pixley's spirit should hover over the place would scarcely seem strange to those who knew her, knowing how dearly she loved the old home. The place is soon to be torn down, in accordance with a clause in her will, and then the ghosts, if ghosts there be, may wander undisturbed.

A Strange Freak of Light.

A friend known as trustworthy sends us the following account by a relative of hers, of a remarkable phenomenon of light which she recently observed at Gisborne. She says:

"As we were coming up the hill on the Whatanpoko side of the foot-bridge, the sun, which was just setting, being at our backs, we, of course, saw our shadows walking up the hill in front of us. But, instead of being black as they should have been, our dresses were white with a very faint black rim round the hem and up the sides, and were perfectly transparent. Now, I had on my last winter's dress, which is long and *very* thick, indeed, and M. had on a navy-blue serge, but, in spite of that, we could see, through skirts, petticoats and everything else, our limbs, black, shapeless and exaggerated in thinness, reaching right from our shoes to our waists. We were so astonished that we thought we must have been mistaken, and went away back to the bridge and walked up the hill again with exactly the same result.

"Did you ever hear of anything so queer? It was a very stuffy, close day, and just at that precise time there was a rainbow over Kaiti Hill, which was also peculiar, being thick in the middle and thin at both ends, and with some of its colors bright and others very dull. As soon as we reached the top of the hill our shadows became black again and continued so until the sun had set."—*Banner of Light.*

Ella Wheeler Wilcox and the Spiritual Philosophy.



ELLA WHEELER WILCOX,
Whose Inspired Poetry has Charmed the World.

Among the large majority of religious-minded people a professed or secret belief in "Spiritualism" is almost universal. By Spiritualism I mean possible communication with the so-called dead.

Personally, after careful study and experiment, I am convinced that such communication exists much oftener than even many are aware of.

My faith in unseen guides, who endeavor to protect and lead us for our best spiritual interests, grows daily stronger. That these guides are not all powerful, nor all wise, but merely possessed of clearer vision and truer insight and freed from some of our material restrictions, I also am convinced.

They suggest and prompt us often; they cannot control us when we are determined to follow our selfish impulses.

Most of us who have set our heads wilfully to follow some absolutely selfish impulse have experienced a peculiar loneliness and disappointment when the goal was gained. This is because our guides cannot go with us to this goal; and who has not felt the almost material touch of invisible arms when selfishness has been overcome and the right road pursued?

ELLA WHEELER WILCOX.

Natural Phenomena.

At the present time Alpena is the residence of a man who is undergoing one of the most peculiar natural phenomena known to medical science, says the *Alpena Echo.* William L. McDonald, a pioneer citizen, has been the possessor of snow-white hair for a number of years, and recently black hair began to make its appearance, until at present it is quite noticeable, and at this rate of change in color it will be but a brief time until black hair, the original color, covers his entire head.

In addition to this peculiar state of affairs, Mr. McDonald is growing his third full set of teeth. Some time last year his gums became extremely sore, and what few teeth still remained in the mouth fell out, and a complete new set of both upper and lower teeth made its appearance. In addition to the back teeth, the front ones are all double, a condition that is almost unknown in the annals of dentistry.

A Mathematical Wonder.

Reuben Fields, of Holden, the mathematical wonder, was in Carthage the other day, and entertained the numerous guests in the hotel lobbies with his mathematical feats. He is a stoop-shouldered man, past middle age, dressed in homespun jeans, with his pants stuffed inside his heavy unblacked boots. He cannot read or write, and seems to think in figures. He continually keeps track of time as it flies, and can tell the time of day to a minute any time when asked. He multiplies in his head any number given him, large or small, and quickly gives the answer. He solves all sorts of problems, and will tell quick as a flash the day of the week on which a person is born, if he only told the date.

He makes the most money, it is said, by figuring up invoices, doing in a few minutes what it would often take several hours to do. He says his work is a miracle and he cannot tell how he does it, but that if he could tell he could make a million dollars by it.—*Carthage (Mo.) Press.*

☞ The higher life is not living somewhere outside of the earth, but it is living within your own soul.

SPIRIT PRESENCE.

How strong my emotion, sometimes, and what fear,
As I fancy some presence I almost can hear,
And I shrink lest some unwelcome spirit appear;
The boon I have longed for, yet dread when 'tis near.

How often my soul has expressed a desire
To know if 'tis true, and I often enquire
If saints can inform me, but when they come nigher
I shudder with dread, and the spirits retire.

My soul almost breaks from its body sometimes,
When I partly catch glimpses of beings sublime,
As they float close beside me my thoughts to divine,
And try to impress and bring peace to my mind.

Like a sweet, transient zephyr I feel their impress
On my head and around me as if to caress.
I know that they come from the land of the blest,
And I'm filled with a longing I cannot express.

Oh, doubts that are cruel and thoughts that are sad,
Why torture the soul when the heart becomes glad?
Lift the scales from my eyes, crush the doubts I have had,
Assist my soul upward in purity clad.

What a coward I am, for I know it is true
That they lovingly try to impress me, and *do*.
But when they unfold their bright forms to my view,
I dare not say: "Welcome! I recognize you."

I often have warnings of dangers to come,
Which no human science on earth could have done.
But my false education its course must still run
And fetter my progress as oft as begun.

C. C. DAVIS.

Our Spirit Guides.

ELLA WHEELER WILCOX.

We are often asked why, if the dead can come back at all, they do not frequently return to aid, comfort and protect the dear ones who remain, often to pass through the direst afflictions and misfortunes.

This question I have answered satisfactorily to myself. We are pupils in college; the dead are graduates gone forth into the larger world. We may write, telegraph and telephone them back to us to give us their sympathy and assurances of their continued regard; they may even surprise us now and then by an unexpected visit. But were they to come continually to assist us at every turn and tell us the answer to every problem, we would never develop our characters, never acquire the education we are sent here to obtain, and they would not be able to go about their own business.

Those who consult the spirits of the dead for advice on every act of their daily lives are destroying their own individuality precisely as would the scholar who asked an older person to work out all his examples.

God never intended any one, human or divine, to live another life. Nor did He intend us to peer and pry into the future constantly.

If we develop the best, truest and most unselfish qualities of our natures we shall gradually be given the foresight and seership necessary to our own highest progress in this life. Then, if our spirit friends have any message to give us, they will find means of communication, and if we live absolutely worthy of their association they will come to us.

I am convinced that the souls of the departed do sometimes seek communication through mediums because we have not established our own spiritual wires; but it is through the medium of our own souls we must look for absolute knowledge finally.

I searched through strange pathways and winding
For truths that would lead me to God;
But further away seemed the finding
With every new by-road I trod.
I searched after wisdom and knowledge—
They fled me, the fiercer I sought;
For teacher and text book and college
Gave only confusion of thought.
I sat while the silence was speaking,
And chanced to look into my soul;
I found there all things I was seeking—
My spirit encompassed the whole.

Reincarnation—A New Idea.

O. O. B.

In the RELIGIO-PHILOSOPHICAL JOURNAL for April 12 you quote Brother Hull, of the *Light of Truth* as saying: "We class reincarnation among the dogmas, because it is not susceptible of analysis by the laws of reason." I have lately received a view of reincarnation which is new to me. It came through a well-known medium of this city from an ancient and high authority. Referring to two historical characters upon whom rests a charge of murder, this was written: "The two * * * * * are again re-embodied and will be of the highest importance to work in this direction. This is the first opportunity they have had to arise and be tried.

"First, I will explain to you the nature of re-embodiment or reincarnation. Such spirits will not be born of woman again, but will have dominion over certain minds to control them. Now, when they shall have perfected a sufficient number of mortal minds to an upward desire, their crime will be expiated. These two were only tools in the hands of a great mass, anyway, and have had centuries for repentance. * * * These are not the only missions they will be deputed to fulfill; the others we will name later. If they succeed in their efforts during a natural pilgrimage they will be allowed to advance when the mortals they control prove satisfactory; otherwise they will return again and be permitted to continue their efforts until they succeed. * * * * * I am constrained to act upon thousands of minds at the same time. By this means I account for incarnation. It is the means by which we imbue the minds of mankind."

This sounds more reasonable than the theosophic idea that a full-grown, disembodied spirit lies in wait for an opportunity to dislodge an incipient one from the germinal spot of the ovum and thrive upon its crushed-out existence.

The Word "Religion."

A. H. NICHOLAS.

We do not see any valid reason for rejecting the word "religion," nor for becoming in any degree hysterical when it is mentioned. Of course, there are a number of false ideas attached to the word as used in much of the orthodox speech and interpretation; but this is no reason why we must reject it. We do not advocate the use of the term as a passport to popular favor nor to obtain immunity from odium or persecution; and we would scorn to advocate the retention of this word in statement on the rostrum or in the press if it necessarily carried with it a false idea or perversion of truth.

Rightly understood and interpreted, Religion is a philosophy of right living, based on our conceptions of this present existence and its relations to the spirit-world. No Spiritualist need have any scruples about declaring that he or she is religious and that Spiritualism is a religion. The word is established in popular speech, and when we look at its etymology we find it is not only unobjectionable, but the best word for the purpose. Do not ask us to give it up at the behest of ignorant prejudice. To oppose it simply to express contempt of orthodoxy, to rail at it, to deal in rabid diatribes against those who use the word, is unreasonable.

The primary meaning of Religion is to rebind or bind back, and hence that which binds us. It is used of moral relations and duties, and by the very structure of the word it has reference to better things, to a binding of the soul to that which is higher and nobler. That which binds us to low and sensual things or degrading practices is never called a religion; while, with the approbation of both mind and heart, we designate the emotions that ennoble and the virtues that uplift by the true name religion.

The things that bind us to the higher life, to the existence which is desirable and creditable for all of us, are these: Love, peace, friendship, sympathy, purity of thought and deed, mercy, patience, benevolence, etc. These bind good men and women together in holy fellowship. In the exercise of these principles bad men will be attracted with longing desire, and shorn at last of vileness, will find themselves bound to it by the unfailing cords of salvation. This is religion, and equally beautiful is the word to set forth our relations to the spirit-world above and around us. Something binds us to that realm of beauty and the companionship of spirits "over there." Love exists there which death cannot destroy. We are bound to them and to that exalted life by hope that springs in the human breast, by love, by every aspiration of purity and desire for companionship with them, and to be thus bound is religion.

No other word can be substituted in place of this familiar, wholesome, reasonable word, religion. Viewed from the standpoint of availability, etymology, familiarity, and absolute trustworthiness as a perfect definition of our duty to the world that now is and that which is to come, there is simply not in the English language a substitute for the word Religion.

Spiritualism is first presented to mortal understanding in the province of science and philosophy by abundant proofs of spirit existence and communion. Some folks stop at this knowledge and go no further, while a much larger number want to know what it is for or what is its purpose in the world; and they find that behind its phenomenal aspect there are facts and principles, morals and ethics in the province of religion, deep enough for the profound thinker and simple enough for the superficial observer, well adapted to all grades of humanity.

Man, the Microcosm.

J. P. COOKE.

The scientific verification of this time-honored idea is here. It was with deep interest that I read the little article in the *Phrenological Journal* on "Man as a Miniature Sun." The discovery that Dr. Baraduc has made, through his photographs of the vibrations which emanate from the human body, is very important. These vital waves flowing from the central or solar plexus demonstrate physically, even to the senses, that man is a microcosm—a miniature of the universe—an epitomy of nature, and is "in little all the sphere." The scientific confirmation and demonstration of this doctrine cannot be too highly appreciated.

Those media who have breathed beyond the veil of things, beyond time and physical sense, have beheld this inner life of all, the Spiritual Sun—the Over-soul. They have felt the great truth of this idea. Here is Dr. Baraduc of Paris, on entirely independent lines, showing us by his carefully-produced photographs that man is literally the child of this infinite light, and is momently sustained by the vital soul, the breath of God, which comes down from above, incarnating in matter and becoming the soul-life of the creature man.

It is a beautiful illustration of the verity of Browning's thought, when he says:

There is an inmost center in us all,
Where truth abides in fullness . . . and to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than seeking entrance for a light
Supposed to be without.

Score one more for the spiritual philosophy of man.

Seance with Florence Cook.

MANUEL SCHNITZER.

Florence Cook is a lady of about 40 years with sharp, but not unpleasant, features, out of which intelligence and merry humor shine forth. Her eyes are large, gray and of a dull look, as if a fine veil lay over them. It might be said that they have a somewhat sleepy expression.

After those who had been invited had appeared, the leader of the meeting asked two ladies to go with Mrs. Cook into an adjoining room and search the clothing of the medium in the most thorough way, especially to examine to see whether she had any white clothing about her. Meanwhile, I was requested to examine the cabinet which had been set up.

After the ladies who had made the examination declared that they were satisfied that she had no white stuff about her person save a very little lace, she was tied into her chair securely. After awhile there was heard the rattling of a tamborine in the cabinet which became louder; and the green cloth of the cabinet swelled out, and suddenly out of the opening appeared the form of a hand which seemed in the dull, red light to be somewhat phosphorescent. The hand moved about and seemed to open and shut and vanish, to appear in another place and again to vanish.

Meanwhile, there was heard the rustling of the tamborine and a whispering voice, which, as those who sat nearest the cabinet declared, said some funny things. Questions were put to it and answers were made. They asked, among other things, whether Mary would show herself to-night. A voice which spoke through the mouth of the medium, then in trance, consented, and almost immediately there fluttered out of the cabinet the materialized garment of Mary, a sort of crape. In the next moment the stuff vanished, and

Mary asked that the lamp should be extinguished and those present should join hands. Hardy had this been done when the phosphorescent hand again appeared, this time holding the tamborine, of which the leader of the meeting, at the request of the voice, took possession.

A form appeared at the opening and laid its head down on a small table before the cabinet. This was repeated at the request of some one in the audience. Some cloth was materialized and various opinions as to its texture were given. The tamborine began again to sound and a deep voice uttered some dissatisfied remarks, and declared that he did not have the strength to get away from the medium that evening. Mary again appeared, but said she was growing weaker and could not again appear. Some raps were heard and then all became still in the cabinet.

The cabinet was then examined by me and the fastenings of the medium were found to be complete as when she was first tied.

It had nothing uncanny in it, and it should rather be said that it verged on a scene of merriment. For the "knowing ones" this is said to be nothing surprising. I, however, left the meeting with mind and body exhausted, tired and really beaten out.

For what I have seen I attempt to give no explanation. I only know, that through this very interesting performance I have not become a "knowing one."—*Beliner Boersen-Courier.*

Psychometry—Soul Science.

DR. GEORGE W. CAREY.

As sons of God, let us reason together. Matter is a substance found throughout the universe in different degrees of fineness, produced by different rates of vibration. Something produces or causes the vibrations. When this substance is in a certain degree of fineness, or rate of vibration, we name it ether. A different rate or degree is called atmosphere; another change, and we have water; still another, and the vegetable appears. Other changes or combinations of the principles composing the substance termed matter and rock, marble, iron or diamond appears. All of these manifestations depend on something quite independent of the material or substance composing the symbol or manifestation. This something is spirit, which is the "same yesterday, to-day and forever."

Spirit is unchangeable, but manifests its thoughts, attributes, purposes or love through matter—its clothing or substance—as an artist manifests his ideals with material called paint. Do you understand? Yes. Well, then, it must be clear to your understanding that you, as a living, thinking, conscious entity, are spirit and not matter. If so, and you know it is so, you performed a part in forming (creating) all that is now formed or created, and all that ever will be formed or created.

But you say: "I did not create or form the worlds and all their component parts alone; therefore, how can I understand how it was done, is now being done, or will be done in the future?

I answer, by a recognition of the operation or process called co-operation; some might say the law of co-operation; but the Science of Soul, or Being, does not recognize law at all. It is the law, and co-operation is its operation.

"If ye are in the spirit, that is, spirit consciousness, ye are not under the law," but are a law unto yourself." So, then, by recognizing the universal co-operation of the attributes or thoughts by which, and the "words" through which, Infinite Intelligence operates or "proceeds," you, a soul, one of these thoughts or words—"and the word was made flesh and dwelt among us"—are enabled to free yourself from the seeming ignorance or environments of matter, and thus realize your dominion over all that you have taken part in creating, and you have assisted in the creation of all that is. Being a thought of the universal spirit called God, you are co-eternal with it. With this consciousness comes the feeling of creative, or, rather, formative power. You will realize that there cannot really be any creation. The universal substance from which all clothing of spirit is formed (I mean flesh, vegetable, mineral, etc.) is an eternal substance co-eternal with God and was therefore never created. While this substance is not intelligence, it is the material used by intelligence, or spirit, to manifest to material consciousness.

Now, Psychometry is simply recognizing the soul's own creations, or formations, and interpreting the same. The vibrations that manifested itself, or materialized in matter, is analyzed, understood and described just as a painter may explain his painting, or a mechanic the result of his handiwork.

In a material state of consciousness we do not realize the fullness of our own wisdom. When we awaken to soul consciousness, that is, a realization that we are souls and have bodies, and not bodies that have souls, we see the object, the reason of all symbols, that is, created things, and spell the words over again, which is called reading by Psychometry. The word Psychometry was coined by Prof. Jos. Rodes Buchanan, who passed to spirit-life at San Jose, Cal., Dec. 26, 1899. It is taken from the Greek *Psycho*, meaning soul, and meter, or mitron, to measure. We understand an object better after we measure it; therefore, we may say that Psychometry means soul understanding.

With the full realization of the truth set forth above, comes the power to psychometrize any article or material symbol. Truly realizing that all material formations, whether the handiwork of man or of "nature," are products of our own intelligence, we begin to see how it is possible to understand the history of a certain article or substance, whether manufactured by man or nature. The full consciousness that the same power that carries on the processes of nature, in the vegetable and animal world, also operates the chemistry of life in our own organisms, and through the brain cells, nervous system and muscular tissue, operates and forms the handiwork of man, enabling us to come *en rapport* with all formations of matter.

Now, when we wish to psychometrize an article, or read a person by touching flowers or a ring, watch or handkerchief that has been in contact with their person, we should remember the relation we hold to the objects and to the eternal creative or formative power. We must also realize that this creative or formative power is truly omnipotent (all power), omniscient (all knowing) and omnipresent (all present, or everywhere present.)

Let us here make the proper distinction between reason and intuition. Reason is based on a supposition that a certain thing, idea, or belief is true, therefore a foundation or basis from which reason may logically build up a true theory. But if it turn out that the basis or foundation was merely a belief and not truth, the whole structure falls.

Intuition is knowing, therefore truth. It does not depend on reason nor so-called logical deductions. So, then, when we psychometrize, we wait for the "still, small voice" of intuition, and do not attempt to find truth by the material process of reason and logic. If, as has been written, we, as souls, have assisted in the formation of all material things, why may we not know it by intuition—spiritual knowing—instead of trying to logically reason it out in material consciousness, which is simply belief?

In the attitude of spirit understanding, we repeat the words given us by the "still, small voice" of intuition, or knowing, and this is Psychometry—soul measure or soul understanding.

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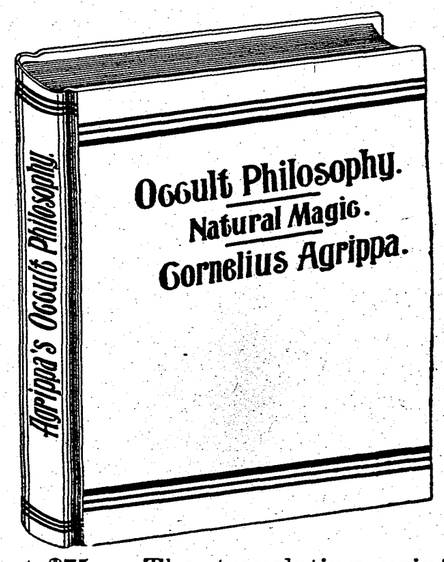
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For other mediums see page 5.

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

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

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

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

RELIGIO-PHILOSOPHICAL JOURNAL

Official Organ of the
California State Spiritualists' Association.

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Between 10th and 11th Streets.

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☞ Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

☞ Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

☞ This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, APRIL 26, 1900.

Harrison D. Barrett, the able editor of the *Banner of Light* and President of the N. S. A., is making a tour of the Western and Middle States, speaking and working in the interest of the ongoing of the spiritual cause. From the reports of the meetings being held, he must be having much success.

Progression has been the theme of many "world reformers;" yet when a writer or speaker changes his opinions and says so, he is called erratic and inconsistent by these same people. Some of these positive thinkers have established "standards" and "lines of thought," which are eccentric and illogical, yet they judge and condemn others by them to the extent of ostracization. Somewhere in the chronicles of philosophy it is written: "Judge not that you be not judged."

The Flaming Sword of Chicago, organ of the Koreshan system of cosmogony, says that "Spiritualism is anti-Christian and anti-Messianic." We claim that Spiritualism is the true philosophy which Jesus taught—afterward perverted by priests—and that Jesus was one of the persons sent by the spirit-world to establish truth on earth. Many preceded, and many have followed him, among them the Fox Sisters. If that be heresy, make the most of it.

The Mayer Fund.—The Secretary of the N. S. A. writes to the *Banner of Light* of a contribution to the Mayer Fund which counts:

I have just received a check for $120.25 for the Mayer Fund. This sum was collected for the N. S. A. by Miss Buckwalter, in her town of Royersford, Pa., where there are but three families of Spiritualists. Her personal solicitations secured subscriptions ranging from 25 cents to $25. M. T. LONGLEY.

The Boston Investigator.

Our esteemed contemporary seems to be very much disturbed because it cannot change its form and style. We who have followed its career are very well satisfied with the present form, and hope that its shadow may never grow less." From its last issue we quote the following:

This number marks the beginning of a new volume—Vol. 70. The Boston *Investigator* has lived a long life and has had a useful career. It has aided every great reform for nearly three-quarters of a century, and has led the grandest of them all—the effort to free the world from religious superstition. And this position it still purposes to fill. Notwithstanding the victories won for Free Thought, there is work yet to be done.

Dead Questions.

The New York *Herald* enumerates a long list of questions which will be discussed at the International Scientific Congress to be held in Paris next July. Among them are: A history of geology and physical geography, as these sciences were known to the ancients; an examination of the doctrines of natural science as they were taught before the time of Aristotle, and the development of this science up to the present time, and a history of medicine during the Middle ages, both in Europe and elsewhere.

Helen Wilmans says with characteristic frankness:

All very well, but why not discuss something that is alive? Those old post-mortem examinations are pretty useless to me.

The Funeral of Rabbi Wise.

From the Cincinnati *Inquirer* we quote the following, which indicates the popular sentiment toward this truly great man:

The funeral was one of the simplest, yet most impressive, in the annals of Cincinnati. Thousands paid their tribute of respect at his bier and with sky o'ercast with gloom, as were their hearts, they carried him to the place where the physical form of all must go when the burdens of life are laid aside forever.

The spacious Plum St. Synagogue, which seats 1,800 people, was entirely inadequate to hold the great throng that went thither. The aisles were packed with friends of the honored dead, and hundreds stood on the street unable to gain admission.

The assemblage contained a large number of Christians from every walk in life who had known Dr. Wise and admired him as a citizen, a patriot and the friend of all that was good, regardless of creed or condition.

The Church Trust.

Of course, the Christian Church must not get behind the times, and the proposition to form a "trust" is timely. We quote the words of Rev. Sheldon and Dr. Hirsch:

The time has come for the union of Christendom. The sectarian denominational lines that once bound the narrow limits of the churches are no longer visible as a barrier to fellowship. The union of service has come to take the place of the disunion of dogma.—*Sheldon, in Topeka Capital.*

I am in favor of co-operation on a larger scale among churches. There is at present considerable waste of moral energy in the work of our churches, due to their division according to narrow sectarian lines. If, instead of splitting up in two, three or more churches that are necessarily weak, and, perhaps, also at cross-purposes, we could have one strong organization. We would benefit by such a change, not only morally, but also financially. The liberal churches under the Liberal Congress of Religions, organized in this city about three years ago, are working already along those lines for a stronger co-operation.—*Dr. Hirsch, of Chicago.*

True Education.

The old idea that education consists in memorizing and loading the mind with facts, is rapidly giving place to the fact that true education is to teach one how to think. Prof. Mason, writing in the Dallas *News*, voices an important truth:

Education is development, let the means be what it may. Not all knowledge is found in books, and but a small fraction of it is included in the college curriculum. Thinkers of late years are waking up to this truth, and are specializing and shortening the educational course by eliminating a lot of rubbish and dead knowledge from colleges and universities, and are making of the remainder a means to the attainment of living wisdom.

The Height of Absurdity.

Occult Truths, a Washington publication, is responsible for the following. Comment is unnecessary:

On Jan. 19, 1900, Martin Bergen, a member of the Boston baseball team, shot and killed his wife and two children and then shot himself at his home in North Brookfield, Mass. The law of karma explains that the wife and two children having been murderers in former incarnations, have now reaped exactly what they had sown; also that Bergen will be sent out of three future incarnations by violence as karma for this awful act.

The Inductive Method.

Our readers will be interested in the thought suggested by this heading. "Monism" is claiming the attention of the thinking world, and we gladly give space to the following from the *Adept:*

Christianity assumes that man can act at will; that his will is the cause of his action, and that God made him free to choose eternal life or eternal punishment. This is not inductive reasoning; it is begging the case from the fable of the fall of the garden of Eden. The whole of the Christian theology, we can positively say, is nothing more than a deduction from the writings of men who were totally ignorant of universal principles. Every Christian creed is composed of deductions from Genesis to Revelations, and these have been imposed upon the world as the truth of God. Christianity, therefore, can be known only as a deductive philosophy. No Christian theologian can successfully dispute this statement.

Prejudice.

We are pleased to record the fact that some of our theosophical contemporaries are beginning to recognize that we are wasting an immense amount of valuable force in the perpetuation of petty prejudice against one another. We are working for the same end, although pursuing slightly diverging paths. We quote the following from the *Lamp*, published in Toronto, Canada, which breathes the spirit of peace:

A great deal of prejudice has been cultivated between Theosophists and Spiritualists by a certain assumption of superiority on the part of either the one or the other. Probably most of the divisions that exist in matters of religion are perpetuated by this attitude of swelling importance on the part of those who learn something they did not know before. The knowledge or experience which does not contribute to humility is not to be desired. The knowledge or experience which does not set one in judgment over one's fellows is a rare and spiritual gift. To the impartial observer, the outsider, there is hardly a button to choose between the revelations of the foremost Spiritualists and the revelations of the foremost Theosophists at the present time.

Not Lack of Merit.

This is the way they refuse manuscript in China, and although our method may not be as poetical, it is fully as truthful and answers the purpose very well:

Illustrious brother of the sun and moon! Look upon thy slave, who rolls at thy feet, who kisses the earth before thee and demands of thy charity permission to speak and live.

We have read thy manuscript with delight. By the bones of our ancestors we swear that never have we encountered such a masterpiece. Should we print it, His Majesty the emperor would order us to take it as a criterion and never again to print anything which was not equal to it. As that would not be possible before 10,000 years, all trembling we return thy manuscript, and beg of thee 10,000 pardons. See—my hand is at my feet and I am the slave of thy servant.

The Daily Star of Bloomington, Ill., has printed an edition "as the devil would edit it." After all, we like a paper best, edited by a free American citizen. We quote a few lines from the leading editorial:

The world moves, and things are coming my way fast. Even the churches are falling in line nicely. When the old-fashioned preachers of former days pounded the pulpit and preached straight to the text, "Jesus and him crucified," I had a pretty hard road; but now with the "liberal" and up-to-date preachers, I am getting along easy.

The Reviewer.

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

AN IDEAL REPUBLIC, by Corwin Phelps. Cloth, $1.00; paper covers, 50c. For sale at this office.

It is claimed that this is the most powerful political story ever written. John Davis, an ex-Congressman from Kansas, writes: "It is a true picture of things as they are, and then as they should be. And so full of thinking interest that no intelligent reader can willingly lay it down until finished. All the scenes and pictures are so life-like that no one can fail to see their application in real life. The book is calculated to do much good."

EXPERIENCE THE GROWTH OF THE SOUL, by Flora Parris Howard. 31 pp., paper. Price, 15 cents. Los Angeles, Cal.: 258 Main St., F. Blech & Co.

An appeal to humanity not to shrink from life's experiences, for without them there is no soul growth. "He who works to find himself, then overcomes himself, and then makes of himself what he wills, is a God."

WHAT IS DIVINE SCIENCE? by M. E. Cramer and Dona L. Brooks. San Francisco: 3360 17th St. Paper, 28 pp. Price, 20 cents.

This was read by Mrs. Cramer before the Fifth Divine Science Congress in Odd Fellows' Hall, San Francisco, in November, 1899. It is probably the clearest and most complete statement on the subject yet written, and is a gem, as well, in mechanical construction.

☞ *Notes and Queries* for April, 1900, is full of good things. This number is principally devoted o the publication of poems composed by Edgar Allen Poe, or inspired by him. Lizzie Doten, Sarah Helen Whitman, Miss Townsend and Sarah T. Bolton are among the poets who make this April edition worthy of preservation and study.

☞ *Universal Truth* for April. 87 Washington St., Chicago. $1.00 a year. This magazine is devoted to the promulgation of the mental, or Christian Science idea. The list of contributors contains some of the best thinkers, and they write upon a variety of subjects.

☞ *The Open Court*, Dr. Paul Carus, editor, is published at 324 Dearborn St., Chicago. $1.00 a year. The April number has for a frontispiece "Psyche at Nature's Mirror." Among the interesting articles are: "A Criticism of Tolstoi's Money," and "The Seal of Christ," by the editor.

☞ *The Sphinx* is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians. Catherine H. Thompson, editor, 480 Massachusetts Ave., Boston, Mass.

☞ *Talks on Spiritualism*, by Mrs. Dr. James A. Bliss. 20 pp. San Diego, Cal. The style is colloquial and full of instruction to the investigator into the philosophy of Modern Spiritualism.

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

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

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

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

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

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Mediums' Directory

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

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C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

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

Lecture by Dr. Lavinia Knowles Sun. eves., at 7:30 p.m. at California Hall, Clay & 11th Sts. Lavinia Knowles, M.D., 559 12th St., Oakland.

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

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

Sol Palinbaum, Trance, Test and Healing Medium, 856½ Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

C. Mayo-Steers, 112½ Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, $1.00

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

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

Spirit literature and a microscope, 10c. Dr. Williams, prophetic medium, Kalona, Iowa. 3t13

For further list of mediums, see page 3.

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MOTHER, COME.

Come again to-night, dear mother,
From thy home in realms unseen;
Come to me, oh, come and cover
All my soul with light serene.

Twine thy loving arms about me,
As thou didst long years ago;
Ere I learned to live without thee,
In the form I used to know.

In the time, when in my childhood
Thou wert more than all to me;
When at twilight, near the wildwood,
Piped the robins light and free.

And thy kisses—all unspoken—
Rained upon my childish lips;
Still is their imprint unbroken
E'en upon my finger tips.

Come, then; come to-night, dear mother;
Bring with thee love's holy dew;
While I'm sleeping, o'er me hover,
And my spirit bathe anew.

EMMA D. PITTS.

The Eternal Now.

ELLA DARE.

Many millions mourn because of man's ingratitude, an ingratitude that rests upon a non-recognition of gifts from the Universal Cause, and the abuse of privileges granted from the same centered source.

Whatever advance is made along the upper lines of civilization comes through man's larger knowledge of his true relations to the human race, and his assumption of possibilities that he, as an individual, alone must bear. The awakening to this higher consciousness is the open door to the world's betterment.

With it comes strength and sympathy, as distinguished from the momentary impulse, or the weakness of a sentiment, mawkish and injurious in its influence. This is the strength that overcomes selfishness and its inordinate hunger; the sympathy that cuts out, with its fine perception, the evil tendency, whilst it heals and soothes with the divine power of its soul-awakening force. These are our great inherited potencies.

We are living in the *Eternal Now*, in the infinite and everlasting *Present*. The future is not. We use it as a term of comparison, to estimate the degrees of life. We as souls must dwell forever in the *Now*. To-day is; to-morrow we shall never see. This moment in time is our own. We may use it as we will. We may shape it and mold it, and build from it a step in the stairway of progress, or we may abuse and direct it to base uses.

Which shall it be? What shall this moment make or mar for us? Shall it be the kindly word, the loving thought, the gentle helpfulness; or shall we kneel on velvet prayer-stools, and pray the Creator to speed our bullets and send them through the hearts of fellow-beings?

We are heirs to all possibilities. We are the sovereigns of nature's forces. Shall we send out thoughts crimson with the blood of barbaric battles, or shall we clothe them in the gleaming glory of peace and good-will?

We are living in the *Now*. What shall we do to bless the *Now*?

It is the *Now* that meets me,
The future I shall never see;
It is the *Now* that greets me,
How can I use its potency?
It is the *Now* that needs me,
This present moment rings its bell;
It is the *Now* that heeds me,
Shall I obey its summons well?
It is the *Now* commands me,
The duties of this day appeal;
It is the *Now* demands me,
To stamp thereon my sign and seal.

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

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Local News Summary.

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

Mrs. R. S. Lillie gave an eloquent lecture at Occidental Hall last Sunday evening for the Society of Progressive Spiritualists. Her subject was entitled, "A Review of Spiritualism." She followed the movement of Modern Spiritualism from its inception in 1848 to the present time, and made the principal events to pass in "Review," and demonstrate what its grand philosophy and phenomena had done in the religious world, by liberating thought and emancipating the world from the thralldom of galling creeds and tormenting fallacies.

Mr. Lillie was present to lead the choral service, having returned from a two-weeks' vacation spent in Southern California, and was welcomed by the audience.

Mr. T. G. Newman, being called upon for some remarks, said that Spiritualism was the entering wedge which had liberalized the thought of the world and made way for the grand reforms of the present magnificent century, promising wonderful achievements for the future.

The Children's Progressive Lyceum is preparing for its annual May Festival to be held at 909 Market St., May 6. The children have selected their May Queen and a grand time is anticipated. The program is composed entirely of children's talent, which speaks volumes for the Lyceum and its teachers. The members are putting forth their best efforts to make it a success. A large attendance is expected.

THOS. A. JOHNSON, *Sec.*

Spirit Col. Hopkins, who is well known in San Francisco through the mediumship of John Brown, Sr., created the fund called the Hopkins Fund, which was intended to supply the JOURNAL to those Spiritualists who were sick or too poor to pay for it. It has done a good work so far in supplying literary food to the hungry poor, and is still doing it. The good-hearted and liberal-minded should contribute to this fund, and thus not only please Colonel Hopkins, but those who are benefited by his noble suggestion. So far, there has been contributions of only $18.50, while the calls for the JOURNAL to those who are unable to pay for it, are numbered by hundreds. We are supplying all of them that we can, but cannot accommodate all. The lovers of humanity and spiritual truth are invited to co-operate.

Mediums' License.—Representatives of the Mediums' Defense Committee appeared before the Board of Supervisors of San Francisco on Wednesday, April 18, and demanded the repeal of that section of an ordinance requiring public mediums to pay a license tax. The matter was taken under advisement and postponed for one week.

The Central Lyceum gave a masquerade ball at Pythian Castle on Wednesday evening, April 18. There was a good attendance and an enjoyable time.

The Ladies' Aid Society held its regular session Wednesday, April 18. After the routine business, addresses were made by Mrs. Elizabeth Lowe Watson and Dr. Norman. Hereafter, on each Wednesday afternoon, healing will supplement the usual business. Dr. J. R. Guelph-Norman and Mrs. E. R. H. Stoddard will be present to assist in healing the sick who may attend for that purpose, and all are invited who need such treatment. Next Wednesday afternoon, Mrs. Jennie Ward Hays will give an address on "Physical Culture and Dramatic Expression." The next public social will be held on Tuesday evening, April 24, when an excellent time is expected. Admission 10 cents.

Universal Spiritual Association.—The subject for discussion last Sunday at 20 Eddy St., was "Personal Affection." Lively interest was manifested, and a wide range of thought expressed.

Hermetic Brotherhood—"The battle of Armageddon" was the speakers subject, at the open meeting Thursday evening, 19th inst. Their meetings at 509 Van Ness Ave. commence at 8 o'clock and continue an hour. Their exercises consist of good music, dissertations on the doctrines of the brotherhood and occult practice. All seekers for truth cordially invited, both to the Thursday evening meeting and to the open meeting on Wednesday afternoon at 3 o'clock.

Charles Dawborn, the Pacific Coast Philosopher, is expected to speak, Thursday evening 26 inst. A treat to truth seekers is guaranteed.

Sunday Lecture Association.—The subject of the lecture last Sunday, in Metropolitan Temple, was "The Greater Easter." There was fine vocal and instrumental music and a crowded house. The subject for next Sunday will be, "Between the Animals and the Angels."

Mrs. Wrenn's Meeting.—Alfred Goff, Mrs. Miller, Mrs. Gillingham and Mrs. Wrenn, occupied the platform at 117 Larkin St. last Sunday evening. The music was furnished by Mrs. Symmons and Mrs. Rosie Stender.

Mental Science Temple.—The Mental Scientists of San Francisco thronged the spacious offices of Attorney Clara Foltz in the Parrott building last Sunday afternoon, and a temporary organization was effected. Clara Foltz, president and M. S. Norton, secretary, and treasurer. Seventeen members signed the roll, and a meeting for permanent organization will be held at 771 Haight St. on Sunday, April 29 at 2 p.m. All interested are invited to be present. This temple is auxilliary to the Mental Science Association of Seabreeze Florida, of which Helen Wilmans is president.

Mr. Crowley and his daughter, Mrs. Sarah E. Charles, from Newport, Ky., are in San Francisco on a brief visit to Mrs. R. S. Lillie. They are old time spiritualists and earnest workers in the cause.

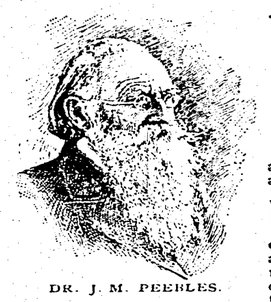
Dr. Geo. W. Carey has returned from Los Angles where he has been teaching and lecturing since October last. Dr. Carey is an ordained spiritual minister, teacher of the Science of Being author and lecturer and a noted Psychometrist. Free talks every Tuesday evening on the "Chemistry of Life," "Science of Soul," etc. All thinkers are invited. Free diagnosis of diseases. Room 1, No. 204 McAllister St., opposite City Hall.

Mission Lyceum.—The regular monthly entertainment and dance will be held in Mission Opera Hall, Mission St., between 17th and 18th, Wednesday evening, April 25. The programs are being distributed, and a very happy time is anticipated by the children. All are welcome.

Los Angeles Anniversary.—On Sunday, April 1, the three societies of Los Angeles united in a splendid celebration of the 52nd anniversary of Modern Spiritualism. Harmonial Hall was chosen for the occasion. E. M. Carlson, president of the Co-operative Society, presided in the morning; John Y. Briggs, president of the Truth-seekers in the afternoon, and E. A. Humphrey, president of the Harmonials, in the evening. Prof. W. C. Bowman, Dr. Geo. Cannon, John Slater, Dr. Geo. W. Carey, Wm. Penn Haworth and Maud L. Freitag were the principal speakers. The music was furnished by Miss Tubbs, Fanny Bradish, Prof. Lienau, Mrs. Weeks-Wright, Miss Metcalf and Miss Genevieve Bach. The test mediums who participated were: Mme. Manewel and Mrs. Freitag. It was a celebration to be proud of, and we extend congratulations to our brethren in the City of Angels.

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