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VOL. 37. | T. G. NEWMAN, EDITOR. | SAN FRANCISCO, CAL., THURSDAY, JANUARY 18, 1900. | 1429 Market-st. Between 10 & 11th-Sts. | No. 3.

GOOD ENOUGH FOR ME.

I quarrel not with Destiny,
I make the best of everything.
The best is good enough for me.

Leave Discontent alone and she
Will shut her mouth and let you sing.
I quarrel not with Destiny.

I take some things or let 'em be:
Good gold has always got the ring.
The best is good enough for me.

When Fate insists in secrecy,
I have no arguments to bring.
I quarrel not with Destiny.

The fellow that goes "hard" for "gee"
Will find he hasn't got full swing.
The best is good enough for me.

One only knows our needs and He
Does all of the distributing.
The best is good enough for me.
—*James Whitcomb Riley.*

BORDERLAND

Dream Warning.

On Dec. 1 last, the steamer Portland, bound from Boston to Portland, was wrecked. It was the only coast wreck from which no creature survived to tell the tale, and it would seem that divers psychic warnings heralded it. The most strange of all, perhaps, was that of a little deaf-mute girl in the school for deaf-mute children on Spring street, Portland.

A couple of weeks before the event, the teacher asked the children all to write a composition on something that happened in their own lives. One little girl thereupon wrote out a dream she had just had. The dream was both vivid and minute, and the gist of it was of the child's seeing her teacher drowning. The composition was voted good, and no heed was given to its import. The teacher immediately after went to spend Thanksgiving in Boston, and, returning home, went down on the ill-fated steamer. Then the strange, written-out dream of the deaf-mute child was recalled and brought to light again.

The Second Self.

Perhaps the most interesting way in which the second self appears is in cases of so-called "duplex identity," and of these one of the most remarkable on record is that of Ansel Bourne, a farmer and itinerant preacher, who on Jan. 7, 1887, went from Coventry, R. I., to Providence and drew $55 from a bank. This was the last seen of him for two months, at the end of which time he turned up in Norristown, Pa., keeping a small variety store under the name of A. J. Brown. Of what happened during the two months he never had the slightest recollection.

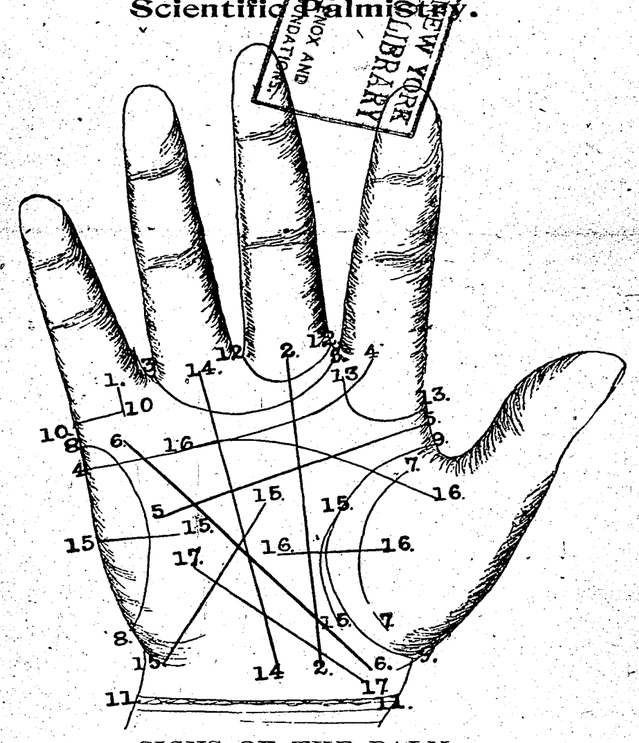
One morning (March 14) he woke up, found himself abed in a strange place, summoned help and obtained an outline of his recent history. At his request, a telegram was sent to his nephew in Providence, and he was returned to the bosom of a family which had mourned him as dead. He said that he remembered nothing after going to the bank in Providence; he had never known a man named A. J. Brown, and he could not imagine why he should have chosen to engage in a business he knew nothing of. On the other hand, the people who had dealings with him in Norristown declared that they had never noticed anything unusual about him.

"Unlock the Door."

Many instances are on record where the second self has actually seemed to exhibit a foresight beyond that of the individual proper. One such is that of Lady Eardley, who, in her account of the matter, says: "I went to the bath-room, locked the door, undressed and was just about to get into the bath, when I heard a voice say: 'Unlock the door!' The voice was quite distinct and apart from myself, and yet it seemed to come somehow from inside of myself. I was startled and looked around, but of course no one was there.

"I had stepped into the bath when I heard the voice twice more, saying: 'Unlock the door!' On this I jumped out and did unlock the door, and then stepped into the bath again. As I got in I fainted away and fell down flat in the water. Fortunately, as I fell, I was just able to catch at a bell handle, which was attached to the wall just above the tub. My pull brought the maid, who found me (she said) lying with my head under water. She picked me up and carried me out. If the door had been locked, I would certainly have been drowned."

Scientific Palmistry.


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SIGNS OF THE PALM.

1 Child Line	5 Head Line	9 Life Line	13 Ring of Solomon
2 Fate Line	6 Hepatica	10 Marriage Line	14 Sun Line
3 Girdle of Venus	7 Influence Line	11 Rascette	15 Travel Lines
4 Heart Line	8 Intuition Line	12 Ring of Saturn	16 Venusian Lines

17 Via Lasciva

The lines of hand indicate occurrences at certain dates. Scientific palmists have a system of measurement by which they can approximately date along on the life, heart, head and fate lines, and whether those periods which register (if they do register) are past or coming events, the age at which the reading is given will determine. "Next year" is rather indefinite when the ages of women and men can often not be guessed by ten years. Character and temperament is shown; probable length of life, qualification in profession, business, studies, etc. Much can be told of the life by the manner in which the lines run and the number and style of lines. Predisposition or tendency to disease is indicated and many other kindred disclosures are met; but palm reading has a limit as do all other things. Impossible revelations need not be expected.

The science of Palmistry appeals to a thinking class as a valuable factor in knowing something of one's characteristics as they appear, and to really find out their weak points, strengthen them, and further develop the good features in the character. The study of human nature always presents a fascinating side to people, and Palmistry, as practiced by skilled and conscientious people, can be successfully approached by persons of all ages and sexes, and afford value as well as diversion.

As soon as people find reading the character by the hand is an educational assistance and safe investigation for children, it will be recognized at its full value and be the means of advancing the interests of humanity.

Found the Body.

The strange circumstances surrounding the finding, in South Landisfield, Mass., of the body of aged Mrs. Fidelia Brewer, who disappeared three months ago, convinced many that the discovery was due to the powers of a Chicago clairvoyant. Coroner Beebe is inclined to this view.

William Smith, of 505 Washington Boulevard, Chicago, wrote to his father, the local postmaster, telling him of a clairvoyant in Chicago who could tell what had become of Mrs. Brewer if he could see her photograph and hold in his hand some article which had belonged to her. The photograph and a handkerchief were sent, as were the full name, age, and date of marriage of Mrs. Brewer.

On Dec. 30, 1899, Postmaster Smith received a letter from his son, who said that the clairvoyant had given him the following:

"The old lady is dead, but there was no foul play. When she left her home she went one and one-half miles due west, across a little bridge, past a white house, over a stone wall about 30 or 40 yards from a brook. I can see her lying there in a pool of water."

By following these directions, the body of Mrs. Brewer was found in the swamp by her son, Julius Brewer.

William W. Smith, a coachman who lives at 505 Washington Boulevard, said on Jan. 1 that he consulted a medium who lives on the West Side and was told to write on a piece of paper the facts connected with Mrs. Brewer's disappearance, which he did. The clairvoyant then folded the paper, he says, without looking at what was on it, placed it to his forehead and returned it to Smith. He then told Smith where the body could be found.—*Chicago Tribune.*

A Dream.

AARON NEARBY.

Seven days prior to the November election, 1899, came the dream. It was an hour of darkness, silence and sleep. At the east was a dense wood; at the west a broad sea; between was a grassy glade. An austere sovereign stood facing the west, and our company, his subjects. Turmoil and difficulty reigned; the sovereign was hard and tyrannical. We were all at last discharged, save one, who remained and reasoned and outwilled the sovereign's wiles.

A temporary calm ensued, and the remaining subject went about duties that took him upon the sea. He stood upon objects as a logman would on logs in water; the objects were two definite forms. One was a hollow cube formed of wood; the other was a sphere of iron. Suddenly it came to the man that, although the cube and sphere had floated about under his feet, there would be a period of turbulence that would require care. Then the billows rolled the cube and sphere rolled and vibrated under his feet. All at once his superior will commanded rest. There came a calm and he leaped to the shore.

A war of words ensued and his majesty took refuge in the forest. Thence came a little beast, slow, circling and deliberate. Another and another, in turn, came stealthily maneuvering and advancing. The first beast, small and spotted, had the head of a cub lion; the second one seemed like a dark lioness; the third looked like a bear with resemblance of a lion. Seeing this triple force in stealthy act advancing on him, the man looked to the west and saw a short-handled ax. Seizing that, he took the foes in turn as they made the onslaught. He sliced and slew on down to the last and least, but most formidable foe, which seemed to be lion, bear and leopard. Each time he sliced off a piece, the beast seized upon it and ate it. Being victor, the man turned to a great multitude of people and declared the destiny of our nation among the nations of earth. This is the dream without a word of fictitious embellishment.

The interpretation is as follows, and is offered to the public for attention to its sequel: The time being seven days prior to the Nov., 1899, election, is significant, and marks the "last," prior to a beginning. The number seven is a full cycle of numerical completeness in spheres and cycles of time. The election being important in matters of social order and the Presidential four (years) dividing into the 1900 at the dawn of a (2000) twentieth century, has a numerical as well as a national relation to "dream beasts" in social circles.

The austere sovereign is the brute force on thrones; the dark forest is the Orient; past, paganism; history of dark deeds, and the wiles of the brute-force majesty to rule!

The sea at the west is the Occident—the end of empire on thrones of inverted justice. The Pacific, there under the arch of prismic colors, where is the setting—ay, ever-rising sun in the glow of the twilight eventide, is also the blush of crimson dawn. This is the forerunner of good tidings; this is a voice, a message to mankind.

Our embryo life is the past history, with its gore and greed; our foetal life is the pivotal-present; the turning, the transit from sense to soul. With this little forecast, let us offer the sequel to come with "Peace on earth, good-will to men," with malice for none and charity for all. God save the truth; let every man save self from his "ignorance of his ignorance." A nation of nations is born to-day! New born—the common mind its scepter's sway!

Kingman, Kan.

From Robt. Ingersoll.

BY CORA L. V. RICHMOND.

Extract from an address delivered in Chicago, Dec. 17, 1899, under control of Robert G. Ingersoll.

As a desciple of truth, as one who bears testimony to an added light and knowledge, as one permitted to touch human lips that are unfamiliar and a human brain that is not my own, I cross the barriers of time—so-called—and eternity to speak to you at this hour.

I protest that I have found no personal God; I protest that I have found no personal Satan, excepting that within my own nature which I was to overcome, and I protest that I have found nothing true of all the theological theories concerning the future life; and if in human existence there was aught in my words that could prevent any human being from sharing the thralldom of the fear of hell or of the worse hope of the theological heaven, then at this hour let me add my voice to disabuse your minds from the fear of death. I did not know in human life what the next step would be. I could not tell what was beyond the great cloud-canopy that pressed down over human life. No message came to me that satisfied me of a future existence, and it was as though one were entering into a great uncertainty. Suddenly as a shaft the change came, as swift as a lightning stroke; nevertheless, there was instantaneous freedom and knowledge.

It was as if a man who had lived in a dungeon cell, or in a cavern beneath the earth, had been suddenly lifted out into the broad, blue-canopied light of a bright, glorious day in spring-time, with the air full of the soft, sweet music of birds and perfume of flowers and limitless fields of verdure. I was aware, first and foremost, of being set free; free from the thralldom of the senses, free from the limitations of time and space as understood by me before, and aware of being set free into all realms of my imaginings. For that hope, which is kindled in every human breast, I found had linked itself to the loftiest human faculty, which is imagination, and which had borne me further than I knew.

I at once perceived that this new life, this new state, was just as naturally the sequence of human existence as birth is the sequence to that which precedes it. I at once discovered that, that which was set free was what I always thought would be set free if man had a future state: The consciousness, the individuality, the personality that thought and loved. Oh! the transcendent glory of that rising light of love, of knowing those who had preceded me, of entering into conscious relations with their lives, as though they had not been disturbed, and feeling that these were there to welcome me! I could not hold back—I must then testify of what had come to me, of the great Life and Light that I had found, of the reality of spirit existence, of that which was indeed the next step of life. And I did so testify. But when glory after glory of the beyond is added to one, when new knowledge takes possession of one at every step, when new fields of thought and endeavor are opened, one longs to bear this message to those who remain in the shadow.

The great, awful burden of spirit existence is to find that the cavern door is shut; that those who remain in the shadow are still blind.

Oh, friends! as you value those who have gone out from your homes, as you think of your children lovingly who are away in human life and expect to hear from them, expect they will return, as you feel certain that the grown-up boy or girl will come back with added treasures of human experience, so think of those who are in the invisible realm. More palpably by your side, more really in your dwelling, more consciously a part of your daily existence, they still look for the one response that will make their new life a beatitude.

Talk about heaven! Why, worlds upon worlds, systems upon systems, and the great, splendid themes of thought which appeal to one in this kingdom of life are nothing when the one door of the dwelling of the heart is not wide open. Not always is it closed when it seems to be. I might not speak with such experience as some spirits have where theological prejudices, the blindness of human existence and the great fear of the torture of hades shut out the loved presences from human hearts and perhaps even the hope of meeting their loved ones: not such an experience have I. But to be considered as something that was, I, who am more aware of being than I ever was, more aware of consciousness, more aware of hopes, expectations and of the great fulfillments of the prophecies of life! — *Progressive Thinker.*

A Memorial Tribute.

BY M. S. NORTON.

Delivered in Occidental Hall, San Francisco, Sunday, Jan. 7, 1900.

Dr. Joseph Rodes Buchanan, prophet, sage and seer, whose flower-wreathed portrait adorns the speaker's stand to-night, has fought the battle of life. He has run the race; he has finished his work upon the physical plane of being. He has passed into a realm where the physical eye cannot penetrate; where the physical senses cannot follow him. And yet I cannot think that Dr. Buchanan has gone away; I cannot think that his spirit has taken flight to some far distant realm, there to rest in inactivity throughout the endless ages of eternity. He loved his work too well; he loved the activities of life too well to be happy in a nirvana of inactivity. And in the few words which I shall say in his honor to-night, I shall speak as though he was here listening to every word.

In my wanderings to and fro, I have climbed a lofty mountain, in the midst of a vast forest, and from its pinnacle have looked about me, and beheld here and there giants of the forest raising their heads far above their fellows. I have crossed the Rocky mountains, and pausing for a moment looking about me, have beheld giant mountains lifting their snow-capped peaks far above their fellows. And standing here to-night, and casting my mental vision over the world of thought and thought activities, I see here and there, giants among men, lifting their silvered heads far above their fellows, and among them I recognize Joseph Rodes Buchanan.

Eighty-five years ago, when he first saw the light in this terrestrial realm, men, women and children gathered together on Sunday evenings as we do now; but with long faces and solemn mien. They listened to solemn music and to dolorous sermons. The emotion which stirred them was that of fear—fear of God, the devil, of hell, and they even feared heaven, lest they should not meet their loved ones there. But, thanks to Dr. Buchanan and his compatriots, we know that we will meet them, and speak to them, face to face, and walk with them, hand in hand. And to-night, all over the civilized world, multitudes of people are meeting together with happy faces, to listen to spirited music and bright, sparkling lectures, and the element of fear is absent, because men like Dr. Buchanan have lived in our world.

When I read that magnificent poem by Chas. Mackay, called "Eternal Justice," I think that he must have had Dr. Buchanan in mind when he wrote the first stanza:

"A man is thought a knave or fool,
Or bigot plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.
For him the hemlock shall distill;
For him the ax be bared;
For him the gibbet shall be built;
For him the stake prepared.
Him shall the scorn and wrath of men
Pursue with deadly aim;
While malice, envy, spite and lies
Shall desecrate his name.
But truth shall conquer at the last,
As round and round we run,
And ever the right comes uppermost,
And ever is justice done."

Dr. Buchanan met the scorn and wrath of men, and conquered in spite of it. He was a strong man, and overcame that which has wrecked thousands of men not so strong as he. He has entered now upon a larger field of action and a higher and broader plane of being, where he will be untrammeled by the material conditions which so hindered him here. His work and memory will be immortal.

Hermetic Teachings.

W. P. PHELON, M. D.

We, of the Hermetic Brotherhood, seek for ourselves, and all mankind, these three conditions: harmony, unity and strength, as the result of guidance, knowledge and wisdom. Our tenet is the "Power of the Silence."

We seek first for ourselves, because we must be strong and vigorous before we can expect to be of use to our friends and acquaintances. It is only through harmony that individual vibrations can act as one. The fiber of hemp taken singly has only the strength of its own cohesiveness. But when thousands are twisted into a harmonious strand, and still further, the strands into a cable, then is developed the wonderful holding power that stays the storm-tossed ship from destruction, in the hour of its fiercest peril. If this is true on the material plane, how much more practical and potent it can be on the spiritual plane. Our potency can thus be magnified a hundred, aye, thousandfold, if we can find but ten earnest souls whose thought and effort shall be as one.

Beyond all things else, the Hermetic Brotherhood believe, to an absolute certainty, that the "still small voice" of the silence is for accomplishment. That

is thought and voiced at once comes in contact with all the obstructing, and possibly hostile, word vibrations of our surroundings. If it is not voiced, it moves on to attainment under the impulse of desire, and carries out its design with very much less opposition. The experience of years has proved to us the wisdom of a cessation of noisy, wordy argument, which convinces no one, and has no innate force. Instead, the steady projection of thought, on right lines, does and will win.

While we know the power of the material and the visible, we are both glad and willing to recognize the beneficial, kindly guidance of those who, having laid aside the garments composed of mortality and death, are still willing and able to be of assistance to those whom, having left behind, they yet love. We recognize our membership in the Invisible Section, as on equal footing with those who now walk the earth embodied. We know, through their help, assisted by the wisdom of the present, and knowledge of the past, that the wise of all ages will grant us their instruction and loving care.

We aspire to love one another, with all the self-denying attributes of the real love, which prefers another to the self. Our obligations recognize the possibility and imperative condition of loving our neighbor as ourselves, with all that is thereby inferred.

In all and through all the multiplex conditions of living, we are trying to so apply the knowledge of the real to the conditions of the unreal and changing illusions of life on the earth plane, as to make all human beings wiser and better. Nor do we forget that all manifested life is the tender thought of an ever-present Father. Thus living and trying, we earnestly desire that all *our* life, as well as that about us, shall become more bearable and enjoyable. Whoever comes to us for instructions and guidance will not go hence empty-handed.

Joy Without Sorrow.

The soul of a mortal asked: "What is the price a man would pay if he would have joy without a sorrow?" And the Angel of Wisdom replied: "Look ye through this gate at them that know not sorrow, neither the pain of disappointment." And the gates opened and a rosy light blinded the eyes of the seeker after happiness. Then he saw that many were assembled, and there was mirth and laughter and the sound of music.

"Tarry here for a time," said the angel, "and wisdom may come to thee." The mortal saw beauty of form and color and faces that were like the morning.

"Why have I wandered so long on the dark earth," asked he, "when there is no bar that shuts mortals from this paradise? Here will I dwell till there is neither time nor sorrow."

The happy ones smiled, and their smile was balm to his soul. Then as he wandered among the beautiful scenes, he said: "Although these souls are so friendly, how shall I come to know them? for of everything I speak they say: 'I know not, for I am but a happy spirit.'"

A group stood near and talked in low tones. Presently one spoke to him, saying: "A spirit once came for a brief space, even as thou, he spoke of a thing called w; but none of us knew his meaning. Canst thou tell us what sorrow is?"

The mortal pondered: "To lose one's friend, the one held dearest; that were sorrow." They cast wondering looks at him, and again he spoke: "To miss the object of one's ambition is to some greater sorrow than the loss of friend or brother."

Again they whispered together, and one said: "Thou usest strange terms, and of thy meaning we know naught." How should we mourn for one gone when all are alike? Surely all will not die, for we are many." And the mortal saw there was no such thing as a friend in their picture of life.

He said: "I cannot dwell here." Then he asked: "In this beautiful garden is it your work to tend and trim the plants?"

"Ask not such vain things," was the answer. "The Lord has set us here in the midst of plenty that we might praise His name. It is enough if our tones please His ear. As for the garden, it is His gift."

The mortal sighed, for he saw there was no place for the deft hand and the loving heart; no time to muse on the joy of meeting those of whom one is bereft; and he feared less the dread gift of happiness might be given him in return for his bitter repinings of the past.

But the merciful angel, who knew mortals, threw open the gates, saying: "Hast thou found happiness, and shall I put thy name in the book of those that praise Him night and day?"

"Have mercy upon me," he cried, "for I knew not the thing I asked. Let all the woes of earth visit me, but restore me to the world where men know and think and love, yea, even hate; for to live and to exert the energies of life is the divine mission of man."—*Freedom.*

The Golden Rule.

J. J. FLIPPIN.

A great truth, such as the Golden Rule, is indeed a precious gem. Viewed at different angles of vision, they flash forth the various colors of the pure white ray, blending in great beauty, and exciting varied emotions in the minds of beholders.

There are probably only two distinct centers of motive yet developed in man from which he may act: that of absolute self-love on the sensuous plane of life, and that of impersonal, impartial, supreme love for God (or good) for His own sake, which includes love for all things and beings. This latter motive is absolutely unselfish.

Man comes into conscious being with self-love dominant, varying in different individuals in degrees of dominance, and also in the same individuals at different periods of life, according to the degree of spiritual development. These motives blend in various degrees in human conduct. It is probable that no one is born wholly selfish. It is claimed, however, for one life that it was wholly, absolutely unselfish.

It will doubtless be conceded that man is always controlled by his dominant love. It will also be conceded that man, acting in freedom, cannot of purpose act above his own highest ideal of good. It is essentially his highest principle of action.

Now, let us apply these principles to the Golden Rule: "As ye would" (according to your own highest ideal of good) "that men should do to you, do ye even so to them."

Can the highest principle and motive governing individual human conduct be embodied in another precept of so few and simple words, that will effectively appeal to every phase of mentality from absolute selfism on the sense plane to absolute, impartial, unselfish love on the spiritual plane?

"Do not" is negative, not aggressive, not progressive. "Do" is positive, aggressive, progressive. Confucius speaks well when he says: "Do not to another what you would not wish to have done unto you." Jesus speaks better when he says: "As ye would that men should do to you, do ye even so to them."

Danville, Va.

Deep Breathing.

TO THE EDITOR:

Would it be an intrusion for me to once more offer a few thoughts to the common stock, in the JOURNAL? Several months ago, Sara A. Underwood wrote an entertaining article for your readers, relative to the spiritual significance of deep breathing. Since then I have been studying the subject experimentally, and find in it much that is interesting and helpful to me. I find that it aids the physical form materially to eliminate its worn-out matter through the natural channels, and at the same time greatly assists the will power in controlling the right action of all the organs of the body in a harmonious and a healthy manner.

By keeping the lungs well filled with pure oxygen, many air-cells which had become almost atrophied were brought again into normal use, and the ganglion, connecting the outer with the inner life, at the terminus of the lungs, in the region of the solar plexus, is also brought into normal use.

Here is where the spiritual benefit becomes apparent, for this, I think, is the region of the active central juncture of the physical with the psychic man. In experimenting with this connection of the outer with the inner life, I have, upon retiring for the night's repose, taken from a half hour to an hour for the deep-breathing exercise, at the same time concentrating my whole will power on the determination to expel from me every obstruction to the development of pure spirituality. The first few months of this exercise has proven to me a decided improvement in the healthful tone of my system, and I think I may say, in a corresponding improvement of my psychic system. I have clearer thoughts, better impulses and a decidedly improved nervous action. If further progress becomes apparent, I will report in the future. Very truly yours,

J. MARION GALE.

Quilcene, Wash.

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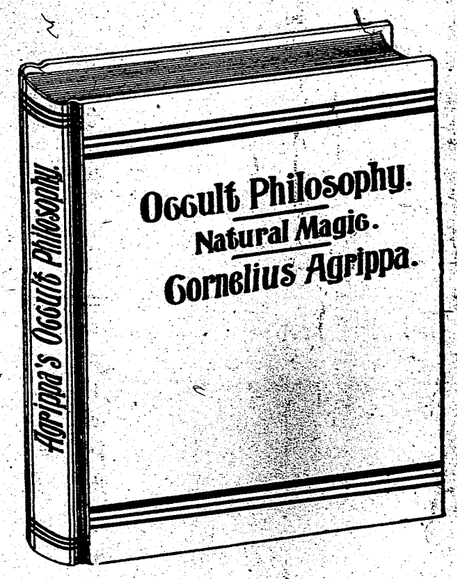
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☞ Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

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

SAN FRANCISCO, JAN. 18, 1900.

Brother J. J. Morse has our thanks for New Year's card, with generous wishes and pleasant words, which came to hand last week.

Mr. Thomas Cook, editor of the *Spirit of Truth*, with his wife, Mrs. Susan Cook, have opened their residence for a free spiritual sanitarium, and are doing a good work in that line. They send their best wishes and healing thoughts to the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, and hope for a speedy recovery from his physical disability and partial blindness. These friendly desires and healing thoughts are duly appreciated by him, though, so far, his physical ailments are increasing rather than decreasing, and unless some marked change comes soon, he will have to retire from active work, at least for a time.

Looking Backward over the field of recorded thought, the tendency to live in the past and future is very noticeable. While the experiences of the past teach many valuable lessons, and the perspective of the future is almost irresistibly fascinating, yet the *present* is the all-important point of time. The present is the "mill of the gods," into whose hopper the "future" is constantly pouring, and being ground into the "past." The little which is retained by the miller as "toll" is labeled "human experience," and is of more value than much fine gold.

"As a Man Thinketh, so is he." Do you think that you are a worm of the dust? Do you think that you are doomed to poverty, disease and death? Are you ruled by fear and dominated by the will of others? If so, then you are asleep and dreaming, and it is high time that you awake to the knowledge that you are a king; that your body is the temple of the living God. He sees through your eyes, hears through your ears, walks with your feet, works with your hands, and thinks with your brain. "The kingdom of heaven is within you," and the king rules in his kingdom. Act as though you believed this, and you can exclaim with the Count of Monte Cristo: "The world is mine!"

War is to be deplored, or rather the conditions which make war necessary. The great principles of right and justice which have been established in the world have been the result of war. S. W. Moore, writing to an exchange, says:

We know the plan of evolution is the lifting of man to the plane of diseaseless, deathless incarnation. This mission has always been intrusted to those who are nearest to the light. The pioneer necessarily wields a bloody weapon, the only form of argument which appeals to the intelligence of animal man. War is the surgical operation for removing a moral cancer.

No obstruction—not even human life — has ever, for an instant, stayed the measured march of evolution; all that is earthly must bow down before it, and until the race has attained the knowledge of beatitudes attainable shall it be subject to the old and death-dealing conditions of earth-bound creeds, formulated by a dim conception of the law and its misapplied force. Because of our ignorance of the law of cause and effect, poverty, sickness and fear have slain their tens of thousands, while war has carried off her thousands.

Bigotry in high places is not dead; it is only sleeping. Occasionally it wakes up, rubs its eyes, does a little business, and then goes to sleep again. It seems to be no respecter of persons or places. The following from the *Two Worlds*, Manchester, England, records the latest outbreak:

Palmistry is becoming almost as dangerous a pursuit as burglary. The professor is looked upon as a rogue and a vagabond by the unimpassioned eye of the law, and at Liverpool an expert in palmistry, who was reported to be making a fabulous sum by his business, was fined £10, or two months' residence in one of Her Majesty's retiring houses. Palmists, keep off the grass!

Love and Intelligence are, on the mental plane, what heat and light are in the physical realm. Intelligent love is the sun of the spiritual world, and is the central nucleus toward which is attracted the aspirations of those who have rended the veil, and know that "man shall not live by bread alone." Around the one in earth-life, who manifests this warmth and brightness, gather the chilled and depressed children of earth, to bask in the mental and spiritual sunshine. The great teacher of Galilee said: "Ye are the light of the world." When are *you* going to begin to shine? There are many nooks and crannies in this world which have never been illuminated by the sunshine of intelligent love. Missionary funds, and missionaries, with flourish of trumpets to be seen and heard of men, are not needed.

One love thought, persisted in until it becomes a habit, will do more for the reclamation of the world from its cold and dark condition, than thousands of dollars' worth of bibles and missionaries. These are the forms; the letter which killeth. Love thought is the spirit which maketh alive.

Capt. Geo. W. Walrond, of Denver, Colo., the author of many really good books on subjects of interest to Spiritualists, was the subject of a flattering eulogy in the Denver *Sunday Post*, from which we quote:

Capt. Walrond's offices are located in 36 and 37 Opera House Block, Denver, Colo., and they are at all times the scene of great activity. He deals in mines and mining propositions, and by his honesty and equitable dealing has established a clientele which no amount of business competition can wrest from him. He has in his years of activity in this line put through to a successful finish some of the largest sales in the history of the State.

The Medium of Los Angeles begins its sixth year with its issue of Jan. 4. This issue marks a new era in the history of our neighboring contemporary. Very much enlarged and improved in many ways, it bears upon its face the signs of success. It speaks for itself:

With this issue, the *Medium* enters upon its sixth year of existence. Through five years of weary struggling, buffetted by storms that would have wrecked stauncher crafts, it has at last made the voyage through the turbulent sea of journalism to a port known to be friendly.

With this increased size, we present to you more reading matter, not exactly of the character desired, but according to our resources, and we ask your patient indulgence to bear with us, and before another year rolls by, we hope to be able to present a publication that will meet the requirement in a literary and financial sense.

"Good-bye," says the San Diego *Vidette*, and "Good-morning," says the *Morning Call*. After all, there does seem to be something in a name. The same manager and the same policy will be continued. We rather like the change of name and extend congratulations to Bro. Saur. Writing of the change, he says:

The new name of the paper will be the *Morning Call*. We have selected this name as a compliment to John D. Spreckels, and to show that Col. D. M. Burns does not own or control the paper, as has been claimed by Mr. Babcock and some others in this city.

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

The Reviewer.

DESCRIPTIVE MENTALITY, from the Head, Face and Hands, by Holmes W. Merton. Illustrated with over 600 original drawings by the author. Philadelphia: David McKay, publisher, 1022 Market St. 224 pp., cloth. Price, $1.50. For sale at this office.

Psychologic physiognomy, or the art of character-reading at a glance, through a knowledge of how to read and interpret the signs which nature hangs out upon the exterior of the human form, is a science which transcends all previous efforts of man to "know himself" and his fellow-man. In this book the author has made his statements so plain, his instructions so explicit, and his illustrations are so vivid, that study of the science has become a pleasure. The absence of complex phraseology and unpronounceable names lends an added charm to the excellent material and superior mechanical construction of the book. An edition of this author's previous work on this subject has been exhausted, and the demand for reliable information is unabated.

RENDING THE VEIL. Compiled by J. H. Nixon, Kansas City, Mo., Hudson-Kimberly Co. Cloth, 507 pp. Price, $2.00. For sale at this office.

This book is a record of phenomena occurring at a series of seances held at the residence of J. H. Pratt, at Spring Hill, Kas., beginning in Sept., 1888. The medium for this phenomena was Wm. W. Aber, whose particular phase of mediumship is materialization. Through the materialized forms of Dr. W. H. Reed, the chemical control, Wm. Denton, Thos. Paine and Michael Faraday were given much valuable information on theological and occult subjects, the questions and answers recorded covering the entire field of human thought. The communications were both oral and written. There are about 60 illustrations, over 40 of which are portraits of spirits, photographed in the seances. The type, paper and mechanical construction of the book are good. Every paragraph in this large book is numbered, and 35 pages devoted to an index enables the reader to turn to any paragraph in an instant.

The work of recording spiritual phenomena has been neglected of late years, and this book—valuable now—will become more so as time passes. The investigator of occult phenomena cannot afford to miss reading it, and the information imparted makes it valuable for reference at any time.

HELIOCENTRIC ASTROLOGY, or essentials of Astronomy and Solar Mentality, with tables of Ephemeris to 1910; by Yarmo Vedra. Philadelphia: David McKay, publisher, 1022 Market St. 266 pp., cloth. Price, $1.50. For sale at this office.

There are 64 illustrations, 35 of which are original drawings by Holmes W. Merton, author of "Descriptive Mentality." The system presented in this volume is a key to the intellectual, social and industrial course of personal destiny, and to the harmonies thought, marriage and home The reason why the nature

person is specifically influenced in one direction more than another is clearly shown.

The effort of the author is to apply the universal truths of the science of Astrology to human life and its activities, and to simplify its complex terms and phraseology, that the ordinary mind may comprehend and apply its teachings.

FAITH AND WORKS, or Christ and Jesus, by Geo. B. Charles, M. D., S. S. D. Chicago, Ill.: Metaphysical College, Masonic Temple. 20 pp., paper. Price, 15 cents.

The author defines faith as "knowledge in which we can implicitly trust," and work as the manifestation of faith.

VOICE OF EARTH AND HEAVEN, by H. B. Bradbury. Chicago: Alliance Publishing Co., 19 West 31st St., New York. Price, 10 cents.

A poem in pamphlet form, beautifully printed, with an artistic cover. This is really good poetry, and the sentiment expressed appeals to the higher spiritual nature of man.

MANSILL'S ALMANAC of planetary meteorology. Almanac-makers and weather-forecasters' guide, and new system of science. By Richard Mansill, Rock Island, Ill. 46 pp., paper. Price, 25 cents.

There are numerous charts and tables, calculated to facilitate meteorological prognostications, according to the new system which the author has inaugurated. He also predicts periods of epidemic, seismic disturbances and crop prospects.

☞ *Suggester and Thinker*, Robert Sheerin, M. E. M. D., editor. Monthly. 178 Summit St., Cleveland, Ohio. Price, $1.00 a year. The December number has upon the title-page a portrait of Rev. Henry Frank, founder of the first "New Thought" church in New York City, and a symposium of the objects of the society. There is also the conclusion of W. J. Colville's article on "Pure Telepathic Suggestion."

☞ *Notes and Queries* and Historic Magazine, a monthly of history, folk-lore: mathematics, literature, science, art, arcane societies, altruism and idealism. "Rich is that universal self whom thou worshippest as a soul." January, 1900, Vol. 18, No. 1. Published by S. C. and L. M. Gould, Manchester, N. H. $1.00 a year.

☞ *Suggestion*, a monthly magazine; Herbert A. Parkyn, M. D., editor. Chicago: 4020 Drexel Boulevard. The January number has upon its title-page a portrait of Geo. Dutton, A. B. M. D., and a "Biographical Sketch." Mrs. Sara A. Underwood writes of "Suggestion as a Motive Power," and S. F. Meacham, M. D., begins a series of articles on "Manual Suggestion." This is Vol. 3, No. 6. The subscription price is $1.00 a year.

☞ *The Humanitarian*, monthly, edited by Victoria Woodhull Martin and Zula Maud Woodhull, at 17 Hyde Park Gate, London, Eng. Subscription price, $1.50 a year. The January number begins Vol. [illegible] and the leading article is by Sir Edward Fry, on "The Evils of Secret Commissions," with portrait. Helen C. Gordon has an excellent article on "The Amusement of Shedding Blood," and many other good things fill the initial number of 1900.

☞ *The Peace Maker* and Court of Arbitration, edited by a committee of the Universal Peace Union, 1305 Arch St., Philadelphia, Pa. Price, $1.00 a year. Its motto is: "Remove the causes and abolish the customs of war; live the conditions and promulgate the principles of peace." The first page of the December number has a portrait of President Diaz of Mexico.

☞ *The Open Court*, monthly, edited by Paul Carus. Chicago: 324 Dearborn St. Price, $1.00 a year. The initial number of 1900 contains the principles of the *Open Court*, by Hon. C. C. Bonney, president of the World's Fair Congress of 1893, with portrait. The principles are good and well presented.

☞ *Phrenological Journal*, edited by Jessie A. Fowler, 27 East 21st St., New York; monthly; Vol. 109, No. 1, January, 1900. $1.00 a year. In this number is "A Study of Temperaments in the Pulpit," by the editor, with portraits of Henry Ward Beecher and Rev. Newell Dwight Hillis, and many other valuable articles.

☞ *Humanity*, an eight-page weekly newspaper for people now on earth; official organ of the Inter-State Psychic Society, Brock, Nebraska. Vol. 1, No. 1, Jan. 1, 1900. Devoted to the investigation of science in the interest of all the people. Price, $1.00 a year.

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

THE TRUE SCIENCE OF LIVING, by Edward Hooker Dewey, M. D., 323 pp.; price, $2.25. Norwich, Conn.: Charles C. Haskell & Son, publishers. For sale at this office.

A SEARCH FOR FREEDOM, by Helen Wilmans, 367 pages. Cloth, $1.50. For sale at this office.

PRACTICAL GUIDE TO SPIRITUALISM, with complete instructions how to investigate; by Capt. Geo. W. Walrond. 24 pp., paper. Price, 15 cents. For sale at this office.

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The world is well lost when the world is wrong,
No matter how men deride you;
For if you are patient and firm and strong,
You will find in time (though the time be long)
That the world wheels 'round beside you.

If you dare to sail first o'er a new thought track,
For a while it will scourge and score you;
Then, coming abreast with a skillful tack,
It will clasp your hand and slap your back,
And vow it was there before you.

Aye, many an error the old world makes,
And many a sleepy blunder;
But ever and always at last it wakes
With pitiless scorn for another's mistakes,
And the fools who have followed go under.

The world means well, though it wander and stray
From the straight, short cut to duty;
So go ahead on the path, I say,
For after awhile it will come your way,
Bringing its pleasure and beauty.

—*Ella Wheeler Wilcox.*

VOICE OF THE PEOPLE

☞ The Editor is not responsible for the opinions of correspondents.

Letter from Oakland.

TO THE EDITOR:

The meeting of the Union Spiritual Society at 856½ Isabella St., Oakland, Wednesday night, was a very enjoyable one, as it was in the nature of a surprise party, in its closing hours, to Dr. Sol. Palinbaum.

Dr. A. L. Astor opened the services by reading a poem entitled, "Be Thyself," and Mr. Palinbaum, becoming entranced, gave some advice to different ones in the audience that was appropriate and pleasing; then he called upon Mrs. C. Stewart to give some tests, which she did, and some of them were very remarkable, and all gave great satisfaction. Dr. Astor followed by a few remarks that led up to the surprise awaiting Dr. Palinbaum, and when she turned to him and said many had come to sup with him in a feast already prepared, he was unable to understand how and what was meant. But hot coffee, tables soon erected, covered with choicest of cakes and confectionery, told him that he was the recipient of a real feast, and all partook of the abundant spread, amid laughter and jest, staying until the "wee, small hours."

Among those who partook of the repast were: Mr. and Mrs. Palinbaum, Mr. and Mrs. Sconfield, Mr. and Mrs. J. Baum, and Mesdames A. M. Tyler, C. Stewart, H. A. Pollard, B. Gardner, M. B. Larkin, M. C. Schottler, M. M. Allen, Nanna Roth, O. D. Brown, A. F. Flanagan, Dr. A. L. Astor, and the Misses Carrie Lassen, Evie Brown, Pearl Myers, and Messrs. W. Hatfield, O. D. Brown, Jr., Geo. Jaun Hatfield, A. Borcke, and Mrs. Koboeski, Miss Fox and J. L. Palinbaum. A. L. ASTOR, *Sec.*

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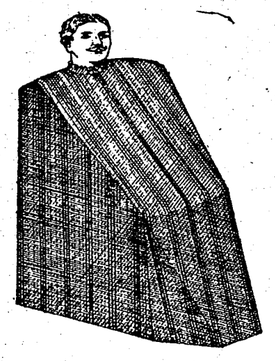
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Local News Summary.

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

A Question for the JOURNAL: If the spirit of Daniel Webster had been incarnated in the organism of Theodore Durrant, would he have done as Durrant did?—*A. Mark Stoddard.*

As Mr. Stoddard persistently maintains that knowledge can only be obtained through experience, and as no member of the JOURNAL staff has ever been Daniel Webster incarnated in the organism of Theodore Durrant we will be compelled to answer the question as follows: We do not know; neither does he. To pursue the subject further would be idle speculation and waste of words.

A Birthday Surprise Party.—On last Monday, Jan. 8, the home of Capt. D. N. Place was the scene of a most enjoyable affair, it being the anniversary of Mrs. Place's birth. Mrs. Place has for years been an active worker in the spiritual ranks and numbers her friends by hundreds. On the morning of the 8th, she was invited out to lunch, and upon her return at 1 p.m. found her home in possession of "The Sisterhood," a spiritual order, of which she is a member. They were there in force, to the number of nearly half a hundred. After congratulations, the company were highly entertained with vocal and instrumental selection, by Misses Place and Rowen, at the close of which Mrs. M. A. Pottinger, in a few well-chosen words, presented Mrs. Place with a set of solid silver spoons as a slight token of the love and esteem in which she is held by the order. After a most enjoyably spent afternoon, the company dispersed, wishing the hostess many happy returns of the day.

Progressive Spiritualists.—The song service led by Mr. J. T. Lillie last Sunday evening in Occidental Hall, preceded a lecture by Mrs. R. Shepard Lillie on "The Prophetic Spiritual Outlook." The speaker dealt with man as a spiritual being on a pilgrimage through the valley of adverse environments; but the sun is always shining on the mountain tops, to cheer the traveler on his way. Mr. Lillie sang a solo, accompanied by Mrs. Sadie Cooke.

Mrs. Eberhardt will celebrate the second anniversary of her mediumship at her hall, 3250 22nd St., on Thursday, Jan. 18, at 8 p. m. Miss Pfeifer has charge of the program, at the close of which Mrs. Eberhardt will answer questions for an hour.

Mrs. Addie L. Ballou writes to the JOURNAL from Alexandria, Ind., where she has been laboring for the N. S. A. She sends apologies to friends for not having written before, and says that she will be in San Francisco in a few days, to take up her work here.

Reception.—Mrs. H. E. Robinson gave a reception last Saturday evening at her residence, 3822 17th St., San Francisco, to Mr. and Mrs. Grant Taylor, son-in-law and daughter of Mrs. Elizabeth Lowe Watson. Mrs. Robinson introduced her visitors, and said that this was the first reception in her home since the passing of her husband, but hoped it would not be the last. She welcomed all guests. Mrs Taylor replied with a few well-chosen words, and Mrs. *Heacock* gave a recitation in her inimitable manner. Mrs. R. Shepard Lillie, who is an old acquaintance of Mr. Taylor, spoke of the pleasure of meeting him and the daughter of Mrs. Watson, Mrs. Armstrong, Mrs. Pettingill and Mrs. Nutting, who were with them, and of Mrs. W. *H.* Mitchell of Minneapolis, Minn., who has just arrived and is a guest at her home. Among the guests were: Mr. and Mrs. C. D. Lane and Mr. and Mrs. B. F. Small. Mr. Lane added to the pleasure of the evening by relating humorous stories and singing a song. Mr. Lillie and Mr. Morse gave vocal selections, and several others rendered instrumental selections. Refreshments were served, and all expressed pleasure and satisfaction with the evening's entertainment.

Mrs. Logan's Meeting on Jan. 7 was not noticed last week because the notes failed to reach this office on time. The meeting was held, however, Mrs. Logan presiding. Mrs. McMeekin of San Jose, Mrs. Dunham, Mr. McNorton, Mr. Erwin, Walter Hyde and Dr. Craig participated. Mrs. Logan recited a beautiful poem. On Sunday, 14th inst., the meeting was led by Walter Hyde; Mr. McNorton, Mr. Erwin and others participating. These Circle of Harmony meetings are held every Sunday at 305 Larkin St., between 11 and 1 o'clock.

Dr. J. L. York, the eloquent liberal orator, who has been laboring in Washington, was stricken with pneumonia and compelled to return to his home in this city. We are glad to announce that he is convalescing and will soon be able to take up his work again. His residence is at 1559 Church St., San Francisco.

Local Hermetics.—The open meeting of this Brotherhood on Thursday evening, Jan. 11, opened with the usual interval of silence, followed with a song by Mrs. Francese Rogers. Dr. W. P. Phelon spoke upon "Desire, Suffering and Duality." The meeting closed with singing the *gloria* and repeating the *manturim.* Open meetings are also held at the Hermetic Home, 509 Van Ness Ave., every Wednesday afternoon at 3 o'clock. All are welcome. Dr. Phelon spoke at the Home of Truth, on California St., on Sunday evening, Jan. 7th.

Charles Anderson, well known to Spiritualists as "the boy orator," has returned to this city after an extended sojourn in Oregon and Washington. Earnest spiritual workers always find a broad field for work in this city and vicinity, and Bro. Anderson will receive a cordial welcome from old friends, and will undoubtedly make many new ones.

Mrs. May Evelynne of Chicago is making an extended visit to her parents, Mr. and Mrs. B. F. Small, whose residence is at 3750 22nd St., San Francisco. Mrs. Evelynne visited this Coast about four years ago and spent the Winter at the Hotel St. Nicholas.

Ladies' Aid Society.—The social held in Occidental Hall on Friday evening, Jan. 12, consisted of a dance and refreshments. On the last Friday evening of this month, the 26th, the entertainment will be an apron and necktie party, social dance and refreshments, interspersed with a musical and literary program of high order. The music is first-class, and the price of the evening's entertainment is 10 cents.

The Universal Spiritual Association at 20 Eddy St. discussed Re-incarnation last Sunday. The philosophy of Kardec and Mme. Blavatsky received a black eye, because of the absence of those who champion that belief. Next Sunday the question for discussion will be, "The Folly of Theorizing."

Mme. Young's Meeting.—Mrs. Sarah Seal spoke to a large audience in Oriental Hall on Sunday evening, Jan. 14. Her topic was: "The Magic of Love." Mme. Young followed her with those convincing messages for which she is famous.

Mrs. Meyer at Friendship Hall, 335 McAllister St., was assisted by Mrs. Gillingham on last Sunday evening. The hall was well filled and every one was pleased with the meeting.

A Psychograph, or Dial Planchette, would be a nice Present to a friend during the Holidays. We have them for sale. See notice on another page.

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LORAINE CANFIELD.

Uncas, Oklahoma, Nov. 20, 1899.—Dear Doctor Peebles:—I sat for psychic treatment Tuesday evening, and I felt very much relieved by it. I went to bed, and slept soundly all night, something I had not done for weeks.
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New Orleans, Dec. 2, 1899.—Dear Doctor:—I must say I am improving wonderfully under your treatment. My stomach, feet and limbs bloated terribly at times, but this has all passed away now. MRS. RETTA HATHAWAY.

Garden Plains, Kansas, Nov. 25, 1899.—Dear Doctor:—I am better than I have been for ten years. I can do all my housework with less effort. To you and your efficient assistants I owe a debt of gratitude too deep for me to express.
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Mrs. W H. Mitchell of Minneapolis, Minn., is the guest of Mr. and Mrs. Lillie at 301 Polk St., San Francisco. She will spend some weeks in California. She is the wife of the celebrated trance and clairvoyant physician of Minneapolis, whose reputation is almost world-wide. This is her first visit to the Golden Gate.

Another Earthquake occurred in San Francisco last Sunday at 11:30 a.m. which shook up things considerably, but no damage was done.

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